

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 21.]

MARCH, 1887.

[No 3.

## TABLE OF CONTENTS.

Frontispiece .....	66	Letter from an Indian Missionary ....	70
Lovest Thou Me.....	67	New-Year's Gathering at Montreal...	70
English Teacher's Notes .....	67	The Lord's Land .....	71
The Sunday-school Aid and Extension Fund.....	68	New Sunday-school Books .....	71
Home Reading for Young People .....	68	Supplementary Lesson Notes .....	72
She Hath Done What She Could .....	69	Opening and Closing Service .....	75
		Sunday-school Lessons.....	76

## The Sunday-School Banner

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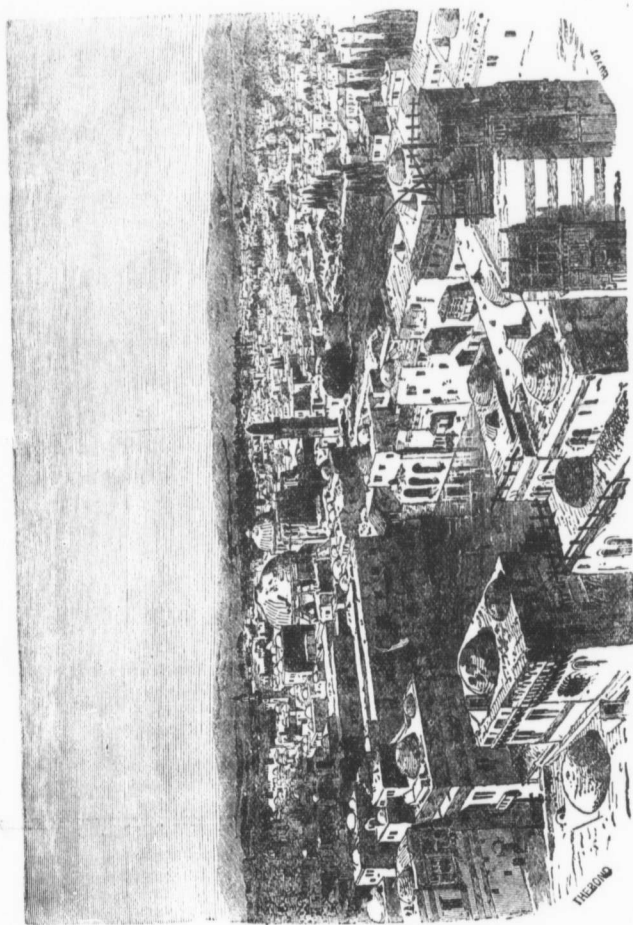
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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. XXI.]

MARCH, 1887.

[No. 3.

## Lovest Thou Me?

BY LOUISE H. COBURN.

LOVEST thou me? O Simon, dost thou listen?

Thy Saviour talks with thee beside the sea.

Lovest thou me? The sunlit waters glisten;

Bethink thee well the word he asks of thee.

His gracious lips are questioning so sweetly,

His holy eye looks through thy soul completely.

What is it, son of Jonas, troubles thee?

Lovest thou me?

Lovest thou me? How bold wast thou declaring,

Though all shall fearless be, yet will not I;

And yet—hast thou forgot thy swearing,

When shamelessly thou didst thy Lord deny?

Is this the rock on which my Church is founded,

The Peter whose profession loudest sounded,

Who would unto the death my follower be?

Lovest thou me?

Lovest thou me? I have deserved it, truly;

My yoke is easy, and my burden light.

Have not green pastures waited for thee duly,

When thou hast trusted to my guiding might?

Thy Shepherd, on the precipice that stayed thee,

Upon his shoulder tenderly that laid thee,

Who unto death went forth for love of thee—

Lovest thou me?

Lovest thou me? With patient hand and tender,

Give to my sheep the food I gave to thee;

O grateful penance for the heart to render,

That grows with love and gratitude to me.

Thyself has erred; go forth to seek the erring,

Guide them unto the heaven thyself art nearing;

Protect my flock from their arch-enemy.

Lovest thou me?

Lovest thou me? Then keep my lambs from  
straying;

My little ones I bind upon thy heart;

Still in the dubious land of twilight staying,

Lead them unto the sun with patient art.

If thou dost love me, to my own be loving,

By service done unto my weak ones, proving

The love thou bearest him who strengthens  
thee.

Lovest thou me?

Lovest thou me? A hand shall gird the rougher

Than thou hast known, and lead against thy

will; [suffer;

That which the shepherd bore; the sheep must

O son of Jonas, wilt thou love me still?

Love yet is love, although the tempests lower,

Love yet is love, although the flames devour;

Love sings its praises on the cruel tree.

Lovest thou me?

Lovest thou me? Thou knowest all, my Master—

My craven cowardice, my feeble zeal;

Oh, let thy heavenly fire burn brighter, faster,

Until my frozen heart its warmth shall feel.

Write upon my soul the word thou speakest,

And I, of all that love thee, Lord, the weakest,

Will say, I have denied, yet pardon me,—

Still love I thee.

As a substitute for the English Teacher's Notes, which are unavoidably omitted from the BANNER, we give the valuable Lesson Commentary which precedes the lessons. No effort shall be spared to make the BANNER more acceptable and more helpful to teachers than ever. Our illustrated articles on the Holy Land will be found of great interest and importance.



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## Sunday School Banner.

W. H. WITHEROW, D.D., Editor.

TORONTO, MARCH, 1887.

DON'T FORGET THE  
SUNDAY SCHOOL

## Aid &amp; Extension Fund Collection

—ON—

REVIEW SUNDAY—MARCH 27.

It will be remembered that the General Conference directs that this Collection be taken up in all the Sunday-schools of our Church on the Review Sunday either in September or March. Some schools, it is feared, neglected to take it up in September. That is the best time—for then all the schools are open. In March those schools that close in winter have not yet come out of winter quarters. But we specially request that the direction of the General Conference be carried out by all those schools which may have neglected it in September. The ministers are all asked at the May District Meeting if this collection has been taken up; and, if it has not, the minis-

ters often pay it out of their own pockets. Now, no school desires this to be the case. The ministers cannot themselves take up the collection, for few of them can be in the schools. It is the duty of the superintendent of the school to see that it is duly taken up and handed to the minister.

## Home Reading for Young People.

EVERYONE who has had much to do with the instruction of young people has often been asked for advice as to what they shall read. Every religious awakening brings with it a mental quickening, and those who have given their hearts to God, wish also to make their brains more useful in his service. Yet often they know not what to read. The vast world of books is to them like a tangled wilderness, through which there is no blazed path. Some wander aimlessly hither and thither, and make no real progress. Others attempt impossibilities and become discouraged. Others are beguiled by pernicious reading, lose all religious feeling, make shipwreck of faith, and ruin their mental powers. Now, we conceive it to be the duty of the Church to furnish guidance, as far as possible, for the mental, as well as moral, training of those committed to its care—especially to those who urgently ask its aid. This subject was urgently brought before the late General Conference by the Rev. B. F. Austin, B.D., Principal of Alma Ladies' College, St. Thomas, and for the carrying out of this purpose the Conference appointed a large and influential committee to select and recommend an elementary course of reading for the young people in our homes and Sunday-schools. Many of these, for lack of such direction, waste their time and impair their mental energies by reading frivolous or useless, and worse than useless, books, when they might be laying the foundation of a broad, invigorating and liberal education. The committee charged with this work has met, and in order that in furthering its object the remainder of this winter may not be lost, they recommend a partial course of reading for the present year. That course, with the prices of the books, was given in the February number, and is here repeated.\*

\*These books can be procured, at the prices marked, from Rev. William Briggs, Methodist Publishing House, Toronto; C. W. Coates, 3 Bleury Street, Montreal; and Rev. S. F. Huestis, Methodist Book Room, Halifax. The complete list will be supplied for \$1.00 net.

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(a) Bible Outlines, J. H. Vincent, D.D., 12c.; (b) Richardson's Temperance Lessons, 25c.; (c) British and Canadian History, Adams & Robertson, 35c.; (d) Christian Evidences, J. H. Vincent, D.D., 12c.; (e) What is Education? by Prof. Phelps, 12c., and Socrates, by Prof. Phelps, 12c. Supplementary illustrative readings will appear in successive numbers of the Sunday-school papers.

¶ In order to carry out as efficiently as possible the directions of the General Conference, the Committee urgently solicit the hearty co-operation of all our ministers and Sunday-school superintendents and teachers in organizing, in connection with all our congregations and Sunday-schools, local Home Reading Circles. The Secretary of each local Circle is requested to report to the General Secretary, the Rev. Dr. Withrow, Toronto, the organization and membership of said Circle, in order that the said General Secretary may be able to communicate with the local Circles on all subjects in which their interests are concerned. Forms of constitution for organization of local circles will be furnished by the Secretary on application.

■ This course of reading is not intended as, in any sense, a substitute for the admirable course of the Chautauqua Literary and Scientific Circle. It is much more simple and inexpensive than that. It is intended for a younger grade of scholars, and is intended to lead up to the C. L. S. C. course. Where there are several young people in a family one set of books will serve for all, and the cost will be merely nominal. Local circles and schools may also purchase sets and lend them around among the members.

There are, we think, great possibilities of usefulness for our young people in this scheme, if the ministers, school superintendents, and teachers will kindly lend their co-operation and help to introduce it and make it the success which it may become.

THE Florida Chautauqua, at Lake DeFuniak, will be an occasion of unusual interest. A fine Cornet Band and Orchestra will be in attendance through the session. Special transportation facilities will be provided. The detailed program will be ready soon. For copies, or other information regarding the work of the Association, address C. C. Banfill, Secretary, DeFuniak Springs, Florida. In connection with this the Southern Forestry Congress convenes at DeFuniak Springs, Florida, on Tuesday, February 15th, 1887.

## She Hath Done What She Could.

WITH the following letter there came to the Secretary of the Sunday-school Board a parcel containing a small silver watch, a silver pencil case, a watch chain, and other articles for personal wear. They will be sold to the best possible advantage and the proceeds applied to the fund for helping poor schools. This fund has been the means of conferring great benefit on the poor children of fishing villages in Newfoundland and Labrador, where, on account of the failure of the fisheries the people have been unable to procure supplies for their schools, and in some cases even to procure suitable clothing for their children. We hope that every school which has not already done so will not fail to take up on the last Sunday in March, the 27th, being Review Sunday, the collection required by the Discipline for this purpose. The self-sacrifice and self-denial of the donor of the articles above mentioned should be an incentive to every school to win the benediction of him who said to the poor woman in Scripture, "She hath done what she could." The letter reads as follows:

Dear friend and fellow labourer in Christ in the Sunday-school missionary work.—Though I have never seen you, yet I feel that we are friends and co-labourers in this great work, and I feel that I can trust you with what I am going to send you, feeling sure that you will use it and put it to the best use you are capable of. In reading your SUNDAY SCHOOL BANNER I have seen from time to time your call for funds to help on the great work, and I always try all the ways I can at home to give what I can to the Sunday-school and missionary work. Though my means are small, yet I know that the "littles" help, and if each one would try and give a little it would greatly help, even if it was only a mite. The one who sees all we do will know whether we have given according to our means, and we should give accordingly; though I often wish it was ten times what it is that I give. Since I have been led to look at things in that light I have felt it to be a sin to buy or wear things that are needless, believing that the money thus spent might be better used in some good way, when so many are suffering both in soul and mind for what a little money might do. I don't feel right in wearing what I am sending to you, my heart and mind has been changed since I bought what you will receive, and I have been undecided for a time between you and another place to send it, or you would have had it before. But I want it to be sold as you see fit and the money used in a way that in your judgment you may see fit to use it. I give it willingly, and hope that it may help in doing good in some place. There is no one but myself and God

knows about my sending it to you. You don't know, nor ever will, I think, who has sent it to you, but when you receive it look at it as if it was sent to you from God in answer to prayer for help, for I have not a doubt but that you have prayed for help in your work, and God has heard in many times. I believe it is God's hand that has directed me to send it to you. God bless you in your work; and may God open the hearts and hands of his children to give more in his work and to help on the good cause.

### Letter from an Indian Missionary.

[THE following letter was written by one who is an Indian missionary in a double sense, a native Indian and a missionary to the Indians at Kit-Se-gucla, on the Upper Skeena, B.C. It was addressed to Mr. W. McKay, a zealous friend of the Indians, at Victoria, B.C., and was read in my presence at the Indian mission chapel in that city.—ED. BANNER.]

MY DEAR FATHER IN CHRIST JESUS,—I have written a few lines to inform you what the Lord has done, and what He is still doing. When I first came here last fall the place was full of darkness like the other villages where I have been, but I am glad to tell you the light of the Gospel begin now to shine upon these poor people's hearts. One of the head chief told me the other day that he is been troubled in his heart while he was in the woods trapping skins, I ask him what's the reason he have this trouble, and then he told me that it was his bad heart that troubles him. I explain to him what Jesus says to those that are in trouble of their sins; few days after he came back again with his old wife and a little girl, saying that he had now decided to be Christian, and take all his tribe along with him into heaven. This old chief used to have more influence than any of the chiefs on this river, and was a leader in sin and in war few years ago; now he asks God to make him a leader in the good way amongst his people. His brother was a great doctor amongst the interior people, he, too, has been touched with the Holy Spirit. Last Sunday while he was listening to the great love of our Heavenly Father, even in giving His dear Son to die for the wild interior Indians, the old doctor told me that he is not going to be doctor any more, but will try to seek salvation of his soul. May the Lord save the two chiefs. Surely the Lord is taming the lions. It is only few years ago that these interior people afraid to go down to the Salt Water because the Salt Water people will cut their throats, and take the scalp of their heads, or taking them slaves; but now they are wonder at the great changes that has taken place, instead of war there is peace between the interior and Salt Water Indians. Our Saviour said that the tree is knowing by its fruit. Our enemies prove that the Christianity has done a great deal for us.

I am not sorry that I give my heart ten years ago in the old whiskey saloon. I hope you will remember me to my brethren and sisters, though I do not know them, but I trust one day or other we shall meet on the right hand of our Jesus. When I think about the work to which our Lord has appointed me, I fear. But when I read the Bible I learn that God said, "Fear thou not, for I am with thee," and, "if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place." This is my hope. I do not fear what man can do to me, for the Lord is with me. Remember me to all my white brothers and to my Indian friends. Pray for me, for I need it that I may go forth in the name of God amongst these benighted heathens. Give my kindest regards to Mr. McMillan and to his wife. Hoping this will find you in good health. Write me a letter.

Your brother in Christ,  
WM. H. PIERCE,  
Native Methodist Missionary.

### New-Year's Gathering at Montreal.

NOTWITHSTANDING the deep snow and almost impassable state of the streets on New Year's morning, the nineteen schools of the Methodist Church in Montreal and suburbs gathered in large numbers in the old St. James' Street Church. Rev. Dr. Douglas was in the chair, and conducted the services with his usual ability and kindness. Great enthusiasm was manifested during the announcement of the missionary gatherings for the year, and hearty cheers were given as one school after another was read off with an increase on last year. Following is the name and contribution of each school:

St. James' Street, morning	.....	\$430 00
St. James' Street, afternoon	.....	1212 82
Desrivieres Street	.....	100 23
Dorchester Street	.....	
Ottawa Street	.....	215 53
Mill Street	.....	26 72
East End	.....	407 20
Dominion Square	.....	1416 09
West End	.....	231 04
Sherbrooke Street	.....	151 56
Point St. Charles	.....	228 32
Douglas Church	.....	138 51
St. Henri	.....	
Cote St. Paul	.....	23 60
St. Lambert	.....	12 00
First French	.....	22 70
West End French	.....	20 00
Cote St. Louis	.....	20 00
Lachine	.....	
		\$1657 01

This is the largest amount ever contributed by the Methodist schools of Montreal, and probably the largest amount ever contributed by the same number of Sunday-school scholars in any age or in any part of the world.

—Montreal Christian Advocate.

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JERUSALEM, WITHIN THE WALLS.

### The Lord's Land.\*

BY THE REV. HUGH JOHNSTON, M.A., B.D.

#### II.

THE walls surrounding Jerusalem are about two miles and a half in a circuit. They are of grey limestone, and loosely put together, from ten to fifteen feet in thickness and from twenty-five to forty in height, according to the nature of the ground. They have their towers and battlements, and loop-holes, and projections, and are surrounded with a parapet which gives a comparatively safe pathway along the top of these walls. Having been constructed out of every available material, there are blocks of stone that bear marks of very high antiquity, fragments older than the days of Christ, older than the time of Solomon. Very sombre, yet somewhat proudly, stand those old crenelated walls; yet they would prove an idle and useless defence against the mitrailleuse and cannon of modern warfare. The most interesting features are the gates—such as that shown in our engraving.

Let us start from Jaffa Gate, a busy spot where the people gather to hear the news, and to engage in traffic of every kind. Pushing through the crowd of horses, mules, and camels, and the jostling representatives of almost every nation of the habitable globe, let us climb that massive square tower to our right. It is the Tower of David, called by Josephus the Tower of Hippicus. It was most likely standing in the Saviour's time, and, wearying along the "street of David," his shadow may have rested on its wall as he passed along. From the summit you obtain a commanding view of the buildings, public places, and general outline of the city, with its surrounding hill and ravines.

Invested with thrilling associations is the grand old tower that withstood the battering-rams of the Romans and has resisted through all the centuries the ravages of time. Opposite the citadel are the Protestant Church Mission Grounds, and further on the Armenian Convent, an immense establishment, having dormitories capable of accommodating eight thousand pilgrims. Within the Convent is the Church of St. James, a rich, splendid church, being next in size to the Church of the Holy Sepulchre, and one of the most gorgeous and elaborately adorned structures in the East. The tessellated floor is inlaid with rich mosaics, and the walls are ornamented with pictures of the Byzantine School. The church stands on the traditional site of the martyrdom of St. James the Apostle.

Close at hand is Zion Gate, and just outside of Zion Gate is the house of Caiaphas. This was the palace to which the blessed Saviour was taken from the house of Annas, and where he was condemned before the Sanhedrim. A small cell adorned with porcelain and pearl is shown as the prison in which our Lord was kept the night before his crucifixion. Under the roof of this building is the Cenaculum, a large and desolate looking "upper room," some fifty or sixty feet in length by thirty feet in width. Tradition has it that this is the "guest chamber," where the Saviour celebrated his last Passover with his sorrow-stricken disciples, and at the close of it instituted the "Supper."

More than one-half of the hill of Zion lies outside the present walls, and as we wandered through gardens of vegetables and fields of growing grain, we were struck with the wonderful fulfilment of Divine predictions uttered twenty-five hundred years ago: "Therefore, shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

The Jews' Wailing Place is a little quadrangular area, about one hundred feet long and thirty feet wide, an exposed part of the outer western wall of the Haram, between the gates

\*Abridged from the Fourth Edition of the Author's "Toward the sunrise." 12mo, pp. 439. Toronto: Wm. Briggs. Price \$1.25. This book should be in every Sunday-school library.

of the Chain and of the Strangers. It is a fragment of the old wall of the Temple, as shown by the five courses of large bevelled stones, and here on Friday afternoons the Jews gather together to weep over the ruins of the Holy City, and mourn for their "holy and beautiful house" defiled by infidels. There are old Jews with black caps and dingy dress, sitting on the ground, reading out of old, greasy books; and Jewesses, draped in their white izaras, sitting in sorrow, their cheeks bathed in tears, or kissing passionately the stones which formed part of the foundations of the holy house. Unhappy ones, they can get no nearer the place of their fallen temple, for to cross the threshold of the sacred inclosure,

### New Sunday School Books.

THE Methodist Publishing House at New York was instructed by the late General Conference of the M. E. Church, to bring out a new Sunday-school book every week for the ensuing four years. Hence we have had a continuous stream of high-class books from that great publishing house. The marvel is that the publishers have been able to get so many books of such high average excellence. The last "batch," as they say of bread, that we have received contains several books of exceptional merit. The first that we notice is

*The Heretic Priest, and Other Tales of Reform.*



NEAR VIEW OF JERUSALEM.

on Mount Moriah, is instant death to a Jew. There they are, engaged in their devotions; some standing, some sitting, some kneeling, others lying prostrate upon the ground.

One of their wailing chants is in words like these:

"Because of the palace which is deserted,  
We sit alone and weep;  
Because of the temple which is destroyed,  
We sit alone and weep;  
Because of the walls that are broken down,  
We sit alone and weep;  
Because of the greatness which is departed,  
We sit alone and weep;  
Because of the precious stones of the temple  
ground to powder,  
We sit alone and weep."

*mation Times in the Netherlands and Germany.*  
Translated from the Dutch. \$1.00.

This gives four stories of the stirring times of the struggle of Holland against the power of Spain and of the Pope. No more heroic struggle for civil and religious liberty ever took place. Every boy and girl should be familiar with the grand record of William the Silent, and of the brave defence of Leyden and other events of that troublous time. These vivid stories make the dead past live again. We heartily commend such books.

No. By ROSE TERRY COOKE Price 80 cents.  
To learn to say "No," to say it at the proper time, to say it stoutly and strongly, and to stick to it, is one of the most important lessons any boy or girl can learn. The author of this

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## SUPPLEMENTARY LESSON NOTES.

B.C. 1871] LESSON X. [March 6

ABRAHAM OFFERING ISAAC.

Gen. 22. 1-14. Gold. Text, Gen. 22. 8.

HIGHEST blessings bring highest trials. After many years of unbroken rest, there bursts upon Abraham, like a bolt out of the clear sky, the supreme crisis of his discipline. Men do not grow to be heroes in self-denial without practice. The abandonment of his home in Ur had initiated for this man a series of sacrifices. After that, there followed the first forsaking of his kindred in Haran; then separation from Lot at Ai, and homeless wanderings in Canaan. Next comes the hopes he built on Ishmael, his first-born, by Hagar, only to see them crossed with disappointment. Already he has practically sacrificed one son of his heart—the lad who went forth into the wilderness like a scapegoat, to return no more (Gen. xxi). What has he left now but another son, younger and still dearer, in whom are gathered up and embodied the most sacred memories of the past and the most brilliant hopes for the future? This is the only treasure he has received from God which he has never been asked to give up. Can faith, can self-surrender be entire till it has accomplished its perfect work? Must not God's stern providence step in to test the reserved capabilities of the soul of Abraham? Can any scrutiny of his own, however honest, so ascertain what is in him as to fit him for the rare work God has appointed him to? If the answer to these questions is to be taken from the lives of those who stand aloof from God, it is a plain one. God does his most thorough work on his worthiest ones. The strokes of the sculptor are often severe and repeated, but by such process he brings the perfect design out of the rude marble.

There has been much perplexity over this narrative. It has been represented as an authorization of human sacrifices—a bloodthirsty deity requiring it, and a superstitious devotee yielding to the demand. Hence it has been argued that Abraham's ideas of God were gross and heathenish. Others have sought to prove that the command here given was a *positive* command, and that what was *morally wrong* was made *positively right* by God's authority! as if God could or would violate eternal and unchangeable moral laws. It depends very much on the *point of view* one occupies, what will be his conclusions as to the character of the command here given to Abraham. We will state *our* point of view. To us the chapter is, in a peculiar sense, *Messianic*. We have no confidence in the opinion that Abraham understood nothing of the high import of these transactions. Our Lord says expressly that Abraham *saw His day* (John viii. 56), and he saw it so definitely that he was *glad* in beholding it. We know from Heb. xi. 8-19, that Abraham looked beyond the earthly Canaan to a heavenly inheritance, and this he could do only as he was enabled to grasp the idea of

book, one of the most accomplished writers in New England, gives in this story a graphic picture of life and its temptations, and of the only way to escape from those temptations—to say "No" and to mean it. It is no sin to be tempted, the sin is in yielding to temptation. "We can't prevent the crows flying over our heads," said Luther, "but we can prevent their making their nests in our hair."

*Dorothy Delafield.* By MARY HARRIOTT NORRIS. Pp. 430. Price \$1.50.

It is seldom that a book of this class possesses so much literary merit as well as religious principle. In its penetration into character and pictures of life it has been compared to some of the best work of George Eliot. The delineation of life in a New England manufacturing town is of photographic fidelity. The account of the donation at the Methodist parsonage is a fine bit of humour. Dorothy passes in time from the narrow sphere in which she was reared to an ampler field, only to find that life has trials everywhere. Her experiments in journalism and lecturing furnish an admirable study. Labour topics, woman's work and kindred subjects are incidentally treated.

*The Amber Star and Fair Half-Dozen.* By MARY LOWE DICKINSON. Pp. 365. Price \$1.25.

Mrs. Dickinson has long since won a reputation as one of the most graceful and pleasing of writers. Her books are all instinct with high religious principle. In this volume she has collected two of characteristic interest. The glimpses of hospital life and philanthropic work in the second story will quicken the sympathies of the young for the suffering and the sorrowing, and it is hoped, will lead to the exercise of practical beneficence.

*The Daughter of Pharaoh.* A tale of the Exodus. By FRED MYRON COLBY. 12mo. Price \$1.50.

To reproduce accurately and vividly the remote past is one of the most difficult of literary tasks. To put life beneath the ribs of death, and communicate a vital interest to the long buried ages is more difficult still. Both of these objects have been accomplished with a high degree of success in this volume. It is a well managed story of the times of Moses in Egypt. It brings into strong relief the social customs and religious ideas of the times. Special interest will be given to this book from the fact that during the months of April and May nearly all the Sunday schools of Christendom will be studying the period and events which are treated in this volume. We think it would have been better to have designated Moses by the name he bears in Scripture than by the unfamiliar name given him in this volume.

All the above mentioned books are from the press of Phillips & Hunt, Methodist Book Concern, New York, and may be ordered through the Methodist Book Rooms, Toronto, Montreal and Halifax.



redemption from sin and death through his promised seed—the Messiah. Abraham was not a barbarian. He came from a region which there is good reason to believe was at that time the seat of a somewhat advanced civilization, and his whole life proves that he was a man of sober judgment, of nice discrimination, of lofty moral principle, and great decision of character. He had learned not to question the divine requirements—that Jehovah's ways were ever true and right. He who had waited until he was a hundred years old for the promised heir of his fortune, and of the divine promises, could not fail to trust God in regard to the son of his old age, but that the issue of any act required in reference to him would be for good and not for evil.

*This transaction, as a confirmation of the covenant concerning the Messiah, was so ordered as to give to Abraham the best possible conception of the sacrifice by which the final covenant of grace would be confirmed, and of the divine love that would provide that sacrifice.* This throws new light on the whole affair, and gives to the entire transaction a new aspect. It was not a cruel deity thirsting for human blood, but a benign and merciful God teaching the highest lesson of Love. Abraham, in devoting his own son to death at God's command, would learn, as he could have learned in no other way, the riches of the redeeming love of God in giving his own Son to death for the redemption of man. In the voluntary submission of Isaac he would learn of the willing acquiescence of the Son of God in the will of his Father. In the reception of Isaac back from the death to which he was devoted, he would see Jesus rising from the dead (Heb. xi. 19). "Your father Abraham rejoiced to see my day; he saw it, and was glad." He had no murderous purpose. He did not believe that God had any murderous purpose. His faith was, that God would provide at the right time and in the right way. Either the divine arm would interpose before the deed was done, or the divine power would raise the dead son to life. Hence he spoke with confidence to the young men (verse 5) that they both would come again. Such was Abraham's faith that God could not and would not require anything unworthy of him, that he promptly went forward in the line of command, peaceful in the assurance that "Jehovah will provide." In this light the entire narrative takes on a deeply interesting aspect.

B.C. 1760] LESSON XI. [March 13

JACOB AT BETHEL.

Gen. 28. 10-22. Gold. Text, Gen. 28. 16.

Many striking changes have occurred since the events of the last lesson. Sarah died probably some twelve years after the scene at Mt. Moriah, and was buried in the cave of Machpelah, near Hebron (chap. xxviii). Some three years later, Isaac was married at forty years of age to his cousin Rebekah (chap. xxiv). Twenty years later, Esau and Jacob were born

when Abraham was 160 years old (chap. xxv. 19-26). Fifteen years later Abraham died, aged 175 years, and was buried by Isaac and Ishmael in the cave of Machpelah (chap. xxv. 7-10). Probably a few years after this, Esau sold his birthright to Jacob (chap. xxv. 27-34). After Abraham's death, Isaac dwelt a short time at Lahai-roi, in the southern part of Palestine, but on account of famine was about to go down into Egypt, and seems to have gone as far as Gerar, which was on the main route to Egypt, when the Lord appeared to him and directed him to remain in the land of Canaan.

At the birth of Esau and Jacob, a divine revelation gave the preference to the younger (Jacob) over the elder (Esau), evidently meant to point out Jacob as the inheritor of the promise concerning the Messiah. But as this prophecy related to the peoples that should descend from these two sons, it is not at all certain that either Isaac or Rebekah understood it as applying to the sons themselves. Esau being the first-born, the birthright was his. We judge, from the language of Isaac's blessing, that the birthright involved the headship of the family, the inheritance of the father's authority, and the inheritance of the covenant promises made to Abraham. Esau, however, seems to have set no special value on it. Jacob's selfishness in attempting to extort it from him, does not lessen the unworthiness of Esau in so lightly parting with it. By prophecy and by purchase it now belonged to Jacob. The fact that Esau chose wives from among the heathen (chap. xxvi. 34) showed still more plainly his unworthiness to become the heir of the promises made by Jehovah to Abraham. But Isaac had a special fondness for Esau, while Rebekah was equally partial to Jacob.

Rebekah was a strategist. Devoted to Jacob, she was quick to manoeuvre for his welfare. When Isaac, the father, was in his last days, by a stroke of policy Rebekah secured the father's blessing to Jacob (Gen. xxvii). It is a sad and humiliating picture—a mother teaching her son to deceive his father. The *end* she sought to accomplish was right, but the *means* employed indicate an utter lack of faith in God, and an utter disregard of her duty as a wife and mother. Esau, looking upon the act as defrauding him of his rights, grew very angry with his brother and threatened to take his life. Rebekah, being informed of it, resolved to send Jacob away to Laban, her brother, who dwelt in Haran. Not being sure that Isaac's hearty will went with his bestowal of the previous blessing upon Jacob, she laid her scheme for a repetition of it, by announcing herself as weary of Heth. The plan succeeded. Isaac himself proposing to Jacob that he should visit the house of Bethuel, the father of his mother, and choose a wife from among Laban's daughters. It being the custom to pronounce the parental blessing before a child departed on a journey such as this, Isaac called Jacob to him, giving his charge where to go and what to do, and in the blessing said:

"God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a company of peoples; and give thee the blessing of Abraham, to thee and to thy seed with thee, that thou mayest inherit the land of thy sojournings which God gave unto Abraham." Thus secured as to his future, but still fearing the wrath of Esau, Jacob set out on his hasty journey, without a servant to attend him or a beast to carry him, and with no weapon but his staff.

B.C. 1739] LESSON XII. [March 20

JACOB'S NEW NAME.

Gen. 32. 9-12, 24-30. Gold. Text, Gen. 32. 26.

Twenty-one years have elapsed since the scene of the last lesson, and Jacob is now ninety-seven years old. The events of his life have been many. After the vision of the ladder he wended his way to Haran. On arriving, he found his cousin Rachel caring for her father's sheep. Introducing himself to her, he was made welcome to the family of Laban. After serving seven years for Rachel, by a shrewd trick Laban imposed Leah upon him, proposing to allow him to wed Rachel also, on condition that Jacob should afterwards serve him seven more years. Winning Rachel thus, a large family grew up about him. The time now came for strategy on Jacob's part, by which he secured to himself the largest and best of Laban's herds and flocks. The father-in-law, becoming angered and ill-willed at Jacob because he felt himself beaten in business, an alienation sprang up between them which became too unpleasant for Jacob to endure. Therefore, conferring with his two wives, he resolved to return to Beer-sheba, where his father still lived. As he approaches Palestine he begins to fear Esau, and sends messengers to Edom. They, returning, report that Esau is approaching with four hundred men. Jacob divides all he has into two companies, so that one at least may be safe, and then offers the prayer with which our lesson opens.

Times of fear are generally, and should be always, time of prayer. Whatever frightens us should drive us to our knees; but we should not get up as soon as the scare is over. Neither Esau nor Jacob had forgotten the meanness of the past. Both were on the alert. But while Jacob had done the wrong, and Esau had been the sufferer, in this instance Jacob excelled his brother. He not only sought to make everything right, by large gifts of animals, but he trusted in God to turn the wrathful heart of Esau into softness. Here was both restitution and resignation. In this case, as in most cases, the one bespoke the other. Do liberally towards a foe, and you pluck from him the sting. Restore what belongs to another before you look to be restored to the friendship of him or of God. Suppose you are poor and cannot. Then satisfy him that this is so. Make all the amends in your power. Don't slight man and slobber about godliness.

We are told by the prophet Hosea how Jacob wrestled. He wept and made supplication. Prayers and tears were his weapons. The angel was trying Jacob's spiritual strength—the tenacity of his purpose. God wished to prove whether Jacob could hold out in a godly endeavour. The angel gave Jacob an occasional advantage, that he might be encouraged to strive on. He then requests Jacob to let him go, not that the angel could not release himself, but that the honour and supremacy he placed upon Jacob's strength might make him brave to risk and contend. This induces Jacob to persist. He resolves not to lose the advantage of his victory. What fruitfulness of suggestion is there in this as to God's dealings with us, and as to the importance of a good and lawful contention. How valuable, also, this lesson as illustrating the wisdom of holding out to the very end of life. "Almost saved, but lost," is a poor crumb of comfort.

## Opening and Closing Service.

### OPENING SERVICE.

I. Silence.

II. The Doxology.

III. Responsive Sentences.

*Supt.* The Lord that made heaven and earth bless thee out of Zion.

*School.* We will bless the Lord from this time forth for evermore.

*Supt.* The earth is the Lord's and the fulness thereof;

The world, and they that dwell therein.

For he hath founded it upon the seas,

And established it upon the floods.

*School.* Who shall ascend into the hill of the Lord?

Or who shall stand in his holy place?

*Supt.* He that hath clean hands and a pure heart;

Who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, And righteousness from the God of his salvation.

*School.* This is the generation of them that seek him,

That seek thy face, O Jacob.

### LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

### CLOSING SERVICE.

I. Singing.

II. Responsive sentences.

*Supt.* The Lord make his face to shine upon thee, and be gracious unto thee;

*School.* The Lord lift up his countenance upon thee, and give thee peace.

III. Dismissal.





mean that "the place" was elevated. In Gen. 13. 10 it is used of a view down into the Jordan valley.

**5. Abide ye here.** Perhaps in the valley of the Kedlon, at the foot of the mountain. He wished to have no witnesses present who might prevent the enactment of the solemn sacrifice. **The field.** A term which might refer to any age, from childhood to manhood. According to the common chronology, which is not altogether trustworthy, he was twenty-four years of age. **Go yonder and worship.** As worship accompanied with sacrifice was a prominent element in the patriarchal life, the declaration would not excite remark or suspicion of his purpose. **Come age 3.** How could Abraham expect that Isaac would refuse to attend to the sacrifice? Heb. 11. 19 shows us how Abraham looked for the fulfillment of God's promise. He fully intended to slay his son; but as fully believed that God would raise him from the dead.

**6. Took the wood.** A sufficiency of dry wood to kindle the green trees which he might find on the mountain. **Laid it upon Isaac.** (5) See in this a picture of Christ bearing his own cross, near that very hill. **The fire in his hand.** Live coals kept burning in a fire-hovel. **A knife.** The short pointed knife used in the slaughter of the offering. How the father's hand must have trembled as he took it!

**7. My father.** Says Bishop Hall, "I know not whether that word "my father" did not strike Abraham as deep as the knife of Abraham could strike his son." Where is the *father*? Isaac was familiar with the sacrificial services, and knew that a victim was necessary. (6) *This is not the only hint that Abraham's family were accustomed to worship.*

**8. God will provide himself a lamb.** This was no evasion of his son's question; it called upon Isaac to exercise the same faith with himself. The words here rendered "God will provide" are *Jehovah-jireh*, which afterward became the name of the place. They contain a prophecy, perhaps not altogether unconscious, of the great event destined to take place twenty centuries afterward, when Abraham's greater Son gave himself up to die upon the cross.

**9. Built an altar.** The patriarchal altars were made of loose stones piled together, forming a hollow square, which was filled with earth. Hence it was

#### HOME READINGS.

- M. Abraham offering Isaac. Gen. 22. 1-14.  
 Th. The triumph of faith. Heb. 11. 17-30.  
 W. Faith shown by works. James 2. 14-24.  
 Th. Love shown by obedience. John 14. 12-24.  
 F. The obedience of Paul. Acts 20. 17-32.  
 S. An overcoming faith. Rev. 3. 1-13.  
 R. The reward of faith. John 12. 20-36.

#### GOLDEN TEXT.

God will provide himself a lamb for a burnt-offering. Gen. 22. 8.

#### LESSON HYMNS.

- No. 23, Dominion Hymnal.  
 I will sing of my Redeemer,  
 And his wondrous love to me.  
 No. 28, Dominion Hymnal.  
 There is a fountain filled with blood,  
 Drawn from Immanuel's vein.  
 No. 40, Dominion Hymnal.  
 Saviour! thy dying love,  
 Thou gavest me.

**TIME.**—1873 B. C. This date is based upon Joseph's statement as to Isaac's age at the time of the trial.

**PLACE.**—The land of Moriah. Many think this was the same as Mount Moriah, where, centuries after, Solomon built the temple. The place was then called Jebus, or Salem.

**DOCTRINAL SUGGESTION.**—The Lamb of God.

#### QUESTIONS FOR SENIOR STUDENTS.

1. Offered.  
 What great national offering of the Jews is suggested by the story of this lesson?

spoken of as "an altar of earth." Exod. 20. 24.  
**Bound Isaac.** The meekness and obedience of Isaac were remarkable, and show that he was actuated by a faith as great as his father's. He was at least sixteen years old, perhaps twenty-five, and could have resisted, had he chosen to do so. (7) See in Isaac a type of Christ's self-denial in submitting to the cross. (8) There is also a lesson for children, to obey their parents even when they do not understand the purpose of their commands.

**10, 11. Stretched forth his hand.** And thus, in God's sight, was regarded as having wrought the deed. **The Angel of the Lord.** Who was none other than the pre-incarnate Christ, the Son of God, as may clearly be shown from a comparison of the passages where this term, "Angel-Jehovah," is used.

**12. Lay not thine hand.** This was not only a message of protection to Isaac, but also a token that human sacrifices are unacceptable to God. Man is unholy, and needs an atonement, and hence cannot become one. The lesson of that day sufficed for all Abraham's descendants, among whom we read of but one act of human sacrifice, and that (which is itself questioned) by a lawless and ignorant freebooter. Judges 11. 30-40. **Now I know.** The word *know* here means "to discover by experiment." God knew it already, but now it was shown to men as well. **Fear not God.** Not with the terror of a slave, but with the loving reverence of a son. **Not withheld thy son.** Here is the inner principle of all sacrifice, the absolute surrender of all to God's will.

**13. Behold... a ram.** Thus his prophecy in verse 8 already began its fulfillment, and another type of Christ, the Lamb of God, was revealed. **In a thicket.** Augustine sees in the horns caught in the thicket a type of Christ crowned with thorns. **Offered him up.** Thus showing the principle of substitution in sacrifice, on which the Mosiac system was built.

**14. Jehovah-jireh.** "The Lord will see," or "will provide." See note on verse 8. As it is said, *As the Lord sees Abraham's faith and provided a substitute, so would he ever supply his people's needs. In the mount of the Lord.* The words became a proverb among Abraham's descendants, nearly equivalent to our expression, "Man's extremity is God's opportunity."

What fact in regard to the development of the altar-idea is also proven clearly?

What led Abraham to make this offering?

What does the Book of James declare concerning God's character? James 1. 13.

How can the statement of ver. 1 be reconciled with these words of St. James?

What points of resemblance between the offering of Isaac and the crucifixion of Christ?

Did God need this evidence to make him know the nature of Abraham's faith?

How can ver. 12 be explained?

#### 2. Delivered.

Did Abraham expect Isaac to be delivered alive?

Was Abraham's offering equivalent to an actual sacrifice? Heb. 11. 19.

What was the means of deliverance?

In what sense was Abraham's reply to Isaac, ver. 8, prophetic?

In what way has Abraham's prophecy, "Jehovah-jireh," been fulfilled?

There were certainly two deliverances effected by the sight of the ram in the thicket. What were they?

Was there any other deliverance?

#### Practical Teachings.

Here was trial, terrible trial. It was received without a murmur.

Let us measure our trials by it.

It called for sacrifice. The call was answered.

It called for obedience. The obedience was instant.

It cost the expectation of a life-time. The price was paid.

It would have broken the tenderest human ties. To all interests they were surrendered cheerfully. Why? Read 1 Sam. 15. 32.

#### Hints for Home Study.

1. Make a map of southern Palestine, and trace the road which the party traveled to Mount Moriah.
2. Read as directed for other lessons till you can tell the whole story with exactness.

3. Find if Abraham's faith was ever again subjected to trial. Then answer the last question in the Questions.
4. There are at least twenty different things asserted of Abraham in this lesson. Write them down.
5. Find evidence that means of kindling fire were not the work easy.
6. Write two practical lessons which have not been mentioned.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Offered.
  - In what sense did God tempt Abraham?
  - To what test was Abraham subjected?
  - What shows Abraham's prompt obedience to the Lord's commands?
  - What place did he see on the third day of his journey?
  - What reason did he give for leaving his servants?
  - What burdens did Abraham and Isaac each carry to the mountains?
  - What lack perplexed Isaac as they went on their way?
  - What shows Abraham's faith in God's goodness?
  - What preparation did Abraham make for a sacrifice to the Lord?
  - The altar being prepared, what was he about to do?
  - Why was he willing to offer his son? Heb. 11. 17-19.
2. Delivered.
  - What heavenly call stayed Abraham's hand?
  - What command was given him?
  - What assurance of his piety did he receive?
  - What offering did God then send to him?
  - What name did he give to the place?
  - What is the meaning of Jehovah-jireh?
  - What does God say concerning a man who endures trial? James 1. 12.

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. That God requires obedience?
2. That God loves to be trusted?
3. That God will provide help in need?

#### Hints for Home Study.

In what two meanings is the word "tempt" used in the Bible? Who "tempts" men to do wrong? Who "tries" men for their good?

#### QUESTIONS FOR YOUNGER SCHOLARS.

- Who was Abraham's only and well-beloved son?
- What did God tell Abraham to do with Isaac? To kill him for a burnt-offering.
- Where was Abraham to go and offer Isaac for a burnt-offering? To a mountain in the land of Moriah.
- What did Abraham do? He hastened to obey God's command.
- How did he show his faith in God? By doing all that God told him to do.
- What stayed his hand when he was about to slay Isaac? God's angel.
- What had God provided for the burnt-offering? A ram, caught in the bushes.
- Why had he told Abraham to offer up Isaac? To prove his faith.
- How did God reward Abraham's faith? With great blessing and honor.
- When can God bless us greatly? When we have great faith in him!
- What is the Golden Text?
- Who is the Lamb of God? Jesus, his only begotten Son.
- Why is he so called? He was slain as an offering for our sins.
- Why did not God spare him? "That whosoever believeth on him might not perish, but have everlasting life."

#### Words with Little People.

Abraham offered God his most precious treasure. Do you ever deny yourself now to please him? Is there any thing he asks you to do that you will not?

Have you given him what he wants most, your heart?

#### THE LESSON CATECHISM.

[For the entire school.]

1. What did God command Abraham? To offer up his son Isaac.

2. What was the purpose of this command? To try the faith of Abraham.
3. How did Abraham receive God's command? He prepared to obey the command.
4. How was Isaac saved from death? By a voice from heaven.
5. What did Abraham say to Isaac on the way to the altar in the Golden Text? "God will," etc.
6. Of what was this a prophecy? Of Jesus Christ, the Lamb of God.

#### TEXTS AT CHURCH.

Morning Text.....  
Evening Text.....

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The Faith of Abraham.

#### I. FAITH TRIED.

God did prove Abraham. v. 1. (Rev. Ver.)

"Trial....more precious than gold." 1 Pet. 1. 7.

"Trying of your faith worketh patience." James 1. 3.

#### II. FAITH OBEDIENT.

Abraham rose up early. v. 3.

"Made haste...to keep." Psa. 119. 60.

"Do it with thy might." Eccl. 9. 16.

#### III. FAITH PERSEVERING.

On the third day. v. 4.

"Through faith and patience." Heb. 6. 15.

"Be thou faithful unto death." Rev. 2. 10.

#### IV. FAITH CONFIDENT.

Will...come again to you. v. 5.

"Staggered not at the promise." Rom. 4. 20.

"In his word do I hope." Psa. 130. 5.

#### V. FAITH PROPHETIC.

God will provide....a lamb. v. 8.

"Abraham rejoiced to see my day." John 8. 56.

"Having seen them afar off." Heb. 11. 13.

#### VI. FAITH SELF-DENYING.

Took the knife to slay his son. v. 10.

"Loveth son...not worthy of me." Matt. 10. 37.

"Offered up his only begotten son." Heb. 11. 17.

#### VII. FAITH ACCEPTED.

Now I know that thou fearest God. v. 12.

"To obey is better than sacrifice." 1 Sam. 15. 22.

"He was called the friend of God." James 2. 23.

#### THOUGHTS FOR YOUNG PEOPLE.

##### The Teachings of Abraham's Sacrifice.

1. It teaches that the greatest saints need to have their faith proved and strengthened by trial. But for such an experience as this, Abraham could never have loomed up in history as the great example of faith. Trouble tests one man and prosperity another, but all have to be tested.
2. It teaches that God's promises and his providences, which often seem to be in conflict, are really in harmony. It seemed impossible that God's promise could be kept if God's command were obeyed; yet in the way of obedience came the divine fulfillment.
3. It teaches that all our possessions, even those most precious to us, are to be held subject to God's command, and to be surrendered at his call.
4. It teaches that God watches his people while they are in the way of obedience, and will suffer no harm to come to them.
5. It teaches that God's plan of salvation through Christ's death was in the divine mind long before its accomplishment. He is the Lamb slain from the foundation of the world.

**Berean Methods.**

**Hints for the Teachers' Meeting and the Class.**

As an opening, show how Abraham's life had been up to this point a succession of tests to his faith. (See General Statement.)...Call attention to the change in the Revised Version of verse 1, from "tempt" to "prove," and explain its meaning....Draw a map, showing the location of Beer-sheba, Hebron, Salem, Moriah, and the journey of Abraham....What great events of Scripture history took place on that mountain?...Present the divine purposes in this event: 1.) To confirm Abraham's faith; 2.) To exhibit his faith; 3.) To illustrate the demands of God's service; 4.) To prefigure the sacrifice of Christ....Note Abraham's traits of character in this event: 1.) Faith; 2.) Promptness; 3.) Perseverance; 4.) Decision; 5.) Communion with God.... Show the Christ in this lesson.... Duties: 1.) Trust God; 2.) Obey God; 3.) Give all to God.... Permit pupils to name difficulties in the lesson, and answer them, but do not make them unnecessarily prominent.

**References.** FREEMAN'S HAND-BOOK. Ver. 3: Early rising, 21. Ver. 5: Going and coming, 22.

**CATECHISM QUESTION.**

11. Does God care for you?

I know that He cares for me, and watches over me always by His Providence.

12. What is the Providence of God?

The Providence of God is His preservation of all His creatures, His care for all their wants, and His rule over all their actions.

**Primary and Intermediate.**

BY M. V. M.

**LESSON THOUGHT.** *The Obedience of Faith.* Have small map ready on the board. Locate Jerusalem, Beth-el, Hebron, Beer-sheba, and Sodom. Tell that after the destruction of Sodom Abraham left Hebron, and finally settled in Beer-sheba, forty-five miles south of Jerusalem. A little square for Mesopotamia, and another for Egypt, and a pleasant little review of Abraham's movements may be conducted.

1. Tell that Isaac was born at Beer-sheba, and here they lived happily until Isaac was about twenty-four years old. Then a very great trial came to Abraham. Read from Heb. 10, verses 17, 18, 19, explaining how God's promise to Abraham, that he should be a great nation, and that in him all families of the earth should be blessed, all seemed to depend upon the life of Isaac. Print on the board in large letters, Faith, Obedience.

2. Tell story to illustrate: A little boy met his father with large package in the hall. Asking what it was, he was told that he must not ask questions; by and by he should know all about it. Three days it stood unopened. Then one morning when the boy woke he found the ground covered with snow. After breakfast his father invited him out to a fine place for coasting, and there stood a beautiful new sled! Then the father said: "Willie, this is the reward of faith and obedience. You believed that I would keep my word, and show you the contents of the package some day. So you obeyed me and asked no questions, and now it is yours. Just as you believe me, believe God; just as you obeyed me in this, obey God in all things, and you

will always be rewarded." (This is but the skeleton of a story. Always clothe a story with flesh and blood for children. Give trivial details—make pictures that children can see with the mind's eye, as you talk.)

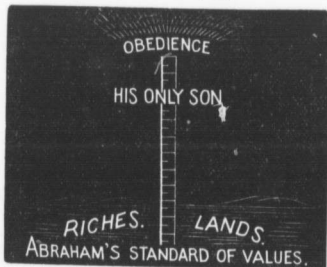
3. Teach that Abraham's faith was like the faith of this boy. He just obeyed and asked no questions. Draw a heart around the word "faith." God knew that Abraham had faith in his heart, but he wanted to try him, and see if it was strong enough to move his hand. Tell the story of God's command, Abraham's quick obedience, the journey, the preparation to kill the offering, and at last Abraham, with knife in hand ready to slay his dear son Isaac, in whom all his hopes were bound up. Draw hand around "obedience," and help children to see that faith in the heart leads to obedience in act.



Pin up picture of a lamb. God sent one to take Isaac's place. So God has rent Jesus, the "Lamb of God," to take the place of us sinners. He bore the cross for us, as Isaac bore the wood for his own sacrifice. Isaac went down from Mount Moriah alive, because a lamb was given to die in his place. So, we live, because the Lamb of God has died in our place. Faith in God's promise of life for us, and obedience to his law, make all this real to us. It was because Abraham had in his heart faith in God that he obeyed what God told him.

**Blackboard.**

BY J. B. PHIPPS, ESQ.



**EXPLANATION.** A standard is a fixed valuation. This simple design is to show the valuation that Abraham placed on certain things. The lowest valuation as shown on the board is what? [Riches and lands.] Refer to Lesson 5, showing what Abram gave up to obey God's call. Of a higher value to him was his kindred. [Refer to Lot's choice.] Still higher was the place fixed for his only son, but higher above lands and riches, kindred, and his only son, was obedience toward God. Describe briefly the severity of the trial. In giving up his son he gave up all—his only son, his heir, his heart's best beloved, and the son of the promise. Close the lesson by pointing to the resemblance between the offering of Isaac and the offering of Christ. Then with white chalk quickly draw lines around the words "His only son," and thus form a cross. Jesus Christ, the only Son of God, obedient to death on the cross.

## Lesson Word-Pictures.

There are two climbing the mountain slope. One is a weary old man. The other is a son of the old man and he is burdened with wood. The father carries a knife and the needed fire for an offering. He thinks he must slay his son. "God asks it," he is saying to himself. "There is no other way, no other way!" Only the distance of the mountain-slope between him and Isaac's death! He is thinking busily. As he goes forward so slowly, we can imagine how swiftly his thoughts may travel backward. He is thinking, may be, of the time when God took him out by night and told him, a childless man, to count the golden stars and find out how numerous his seed would be. And now the seed so essential to the fulfillment of the promise Abraham thinks he must slay and sacrifice. "God says so!" he is murmuring. "I can't do otherwise." He thinks, may be, of the days when Isaac was a babe in happy Sarah's arms, a little one crawling around the tent-door at Beer-sheba, a boy, a youth whose character opened and developed like a bud of promise. And now, a young man, Isaac is going up to die! "Alas, alas!" cries Abraham. "God tells me so. There is no other way!" They reach the spot where the altar is to stand. Only the time for building the altar and preparing the sacrifice now remains before Isaac's death! What is Isaac, the patient wood-bearer, thinking of? Does he look forward to the time when a great multitude will come up this same slope to their worship God? Does he see not far away another only beloved Son led out to die? Whatever his thoughts, he has only asked where the lamb may be for the offering, and Abraham has said—heart-breaking

word—that God would make ready a lamb. He is now gathering stones for an altar, slowly, for after the building Isaac must die. He is laying the wood on the altar piece by piece, slowly, for after it he must see to the death of Isaac, his only son. Going to slay Isaac; he put out all those golden stars of promise as-uring him of a mighty seed! The shadows darken about his soul! "No other way!" he cries. "It is the will of the Lord! He knows best. May he be with me!" Isaac is on the altar now. He is dumb with wonder, awe. Between Isaac and death there is now only the length of Abraham's arm, stretched forth, bearing aloft that flashing knife—when hark! Somebody is calling Abraham! The arm drops by his side. He looks up. The voice is from above. It is the mighty Angel of the Lord speaking! What a scene! There is the mountain itself rising like an altar. There is that aged father one moment raising his arm to strike, then lowering it as he looks wonderingly up. There beside him are the altar, the wood, and the bound sacrifice of that only son on whom depends the history of a family, a nation, a race, a world's redemptive hope. "Lay not thine hand upon the lad!" he has heard the angel say, and, looking off, suddenly beholds God's sacrifice that day. How Abraham rejoices! A ram caught by the horns in the bushy undergrowth is struggling there amid the mountain-forest. Yes, there is God's offering that day! Joyfully Abraham runs to it, seizes it, and brings it forward. There is soon another sacrifice than Isaac on the altar, and the smoke rolls up toward the sky receiving the form of the mighty angel. Another sacrifice than Isaac? Abraham had already offered that which God wanted, his faith: his obedience, himself.

B. C. 1766.]

Gen. 28. 10-22.



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 wherewith 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

## LESSON XI. JACOB AT BETH-EL.

[March 13.]

all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16 And Jacob awaked out of his sleep, and he said, Surely 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 Jacob 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 Jacob 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.

## General Statement.

From the offering of Isaac we pass over a century to the next great event in the history of redemption, the vision of Jacob. Abraham and Sarah were sleeping in their tomb under the hill at Hebron, the only spot which his family could call their own. The quiet, meditative, and somewhat weak Isaac was now the head of the clan and the inheritor of the covenant. He had two sons, Esau the hunter, and Jacob the herdsman. On the surface, Esau, with his impetuous, generous nature, seems the nobler, but we see that he undervalued the blessings of the covenant, chose his wives from among the idolatrous people around, and became the founder of a people no better than the Canaanites. Jacob was crafty, selfish, and not altogether honest; but he was ready to risk his life for the covenant privileges, he chose the Lord as his God, and

remained faithful to his vows of fidelity. He journeyed four hundred miles to find a wife among the pure monotheistic stock of Nabor, and he implanted upon his descendants the traits of courage, purpose, loyalty to conviction, and genuine ability which have made them the marked and peculiar people of the earth. In them the marked and peculiar people of the earth. In them our view Israel possessed these characteristics not merely because God chose it, but God chose it because he foresaw in it these possibilities. Our lesson presents to us the scene when Jacob, a wanderer upon the hills of Canaan, was met by the Lord God, and received the promise of his glorious destiny. We see how he received it, in the vow and service that followed. Other men have met God, but not every man makes and keeps Jacob's vow of fidelity and of consecration.

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Explanatory and Practical Notes.

**Verse 10. Jacob.** He was the son of Isaac and Rebecca, and at this time was between forty-eight and sixty-eight years old. Yet, as two thirds of his life lay before him, he might still be considered a young man. His character was of good and evil traits mingled. He was sharp and selfish, and not altogether honest. Yet he was thorough in his loyalty to God as opposed to idols, and in the good elements of character far superior to his twin brother Esau. **Went out.** The cause of his leaving home was the anger of Esau, after Jacob had overreached him in obtaining the covenant blessing from their father Isaac. **Beer-sheba.** "The well of the covenant;" a place on the southern border of Canaan, near the desert. It was the home of Isaac during most of his long and quiet life. Now called *Bir es Seba*. **Went toward Haran.** This was in Mesopotamia, north of the Euphrates; and over four hundred miles from Beer-sheba. His journey was through Canaan, crossing Jordan across Bashan, and past Damascus, northward. At Haran Abraham had tarried on his migration until the death of his father, and the descendants of his brother Nalior were still living there in Jacob's time.

**11. He lighted.** Journeying over the mountains of Palestine, with no companion but his staff, he came by a seeming accident to this place, a certain place. Afterward known as Beth-el, and situated, according to different authorities, from nine to twelve miles north of Jerusalem. **Tarried there all night.** He deemed himself alone, but God was with him, and the eyes of the angels were fixed upon him. (1) *God's child is never alone.* **Took of the stones.** It is possible that those very stones may have belonged to the altar which Abraham had built, one hundred and sixty years before. Gen. 12. 8. **For his pillows.** In the warm climate of the Orient, people often sleep on the ground, wrapped in their cloaks or mantles. The hymn "Nearer, my God, to Thee," describes Jacob's condition. (2) *Out of the hardships of life come our greatest blessings.*

**12. He dreamed.** In the dim revelations of the earlier ages, before God's will was embodied in his book and explained by his Spirit, dreams often possessed a divine significance. (3) *We who walk in the light of the Sun of righteousness need no longer the twilight of prophecy.* "The" account it would seem that the vision was given to Jacob unsought, but from Jacob's words in Gen. 35. 3 we learn that it was in answer to prayer. (4) *Men are more apt to kneel beside pillows of stone than beside couches of down.* **A ladder.** Perhaps rather "an ascent," as of the steps on a pyramid, or of mountains rising above one another to the sky. On the one side it represented human faith and prayer reaching up to God; on the other, God's promise and answers to prayer coming down to men. **Reached to heaven.** Cheering the lonely wayfarer by its picture of the close relation between the earth and the heavenly world. **Angels of God.** Thus showing that constant intercourse is maintained between God's servants here and God's throne on high. (5) *We see, what Jacob saw not, that Christ is the ladder of communication between earth and heaven.* John 1. 51. (6) *We may say, "The ladder of prayer resting on the floor of our closet and reaching up to the chamber of our King."*

**13. The Lord stood.** Now for the first time Jacob realized his inheritance of the covenant, in direct communion with God. **The Lord God of Abraham.** A promise that he who had been the God of his father is willing to be his God, if Jacob will renew Abraham's part in the covenant. **The land wherein thou dwellest.** And where he owned not even so much as a tent, nor a place upon which to plant it. **To thee will I give it.** The blessing of Isaac is reaffirmed and enlarged, and Jacob now receives a promise which no Esau can take from him; embracing, 1.) Inheritance in the land; 2.) An abundant, working, and fruitful blessing to the world, to come to mankind through his family; 3.) God's presence and care on his journey. (7) *God gives to us more than we dare to ask of him.*

**14. Thy seed.** The descendants of Jacob, historically the Israelites; a people who have possessed greater influence in the world than any other race; spiritually, all believers in Christ, whom Paul claims as "Jacob's children." Gal. 3. 7. **The dust of the earth.** Figuratively meaning a countless number. **Spread abroad.** Jacob saw the land peopled by Canaanite and Amorite tribes; God saw it as it would

be eight centuries later, the home of the twelve tribes of Israel. **All families . . . be blessed.** In Christ, who came of the seed of Jacob, all the world, even those who know not his name, receives a blessing.

**15. I am with thee.** A comforting word to the traveler, who was without earthly companionship in a strange land. **Will keep thee.** A promise verified during the stay of Jacob at Haran. He went there poor, he departed with abundant riches. Note his recognition of God's care in Gen. 32. 10. **Will bring thee again.** Forty years afterward this promise was fulfilled, when Jacob, with family, flocks, and followers, worshipped God at that place. Gen. 35. 6, 7. (8) *A good word of promise never fails his children. I will not leave thee.* Why was Jacob, the supplanter and deceiver, chosen for such a privilege? Because God saw that the underlying elements in his nature were worthy of the covenant blessing, a strength of purpose, a thoroughness of fidelity, and a force of will, which would fit him to become the father of the chosen people, and, through his descendants, to further the divine plans for the world.

**16. Jacob awaked.** Men awake from dreams, often, to wonder at them; Jacob awaked from his dream to see God in it. **Surely the Lord is in this place.** God had been near when he had little dreamed of meeting him. **I knew it not.** He had found that not only at the altar in his father's encampment, but also here in this solitary spot, God was present. (9) *Every place may be a Beth-el to the soul that seeks for God.*

**17. He was afraid.** Filled with awe at the thought of meeting God. **How dreadful.** How solemn and sacred, as consecrated ground. **The house of God.** In the original, *beth-el* means "the house of God," the place where God meets with men. **The gate of heaven.** The place where man may have access to the King of kings. (10) *The gate of heaven is opened wherever a heart seeks God in prayer.*

**18. Took the stone.** Spoken collectively, as doubtless a number were piled together, though one upon which his head rested may be especially referred to. **Set it up for a pillar.** As a rude monument to mark the place where God had appeared to him. (11) *Times when and places where God has revealed himself to us should be kept in the memory.* How many texts of Scripture, altars in the church, and places of secret prayer stand like Jacob's pillar in the recollection of God's people! **Poured oil.** As a form of consecration employed in all ages. Many years afterward Jacob returned to this place and built a permanent altar. Gen. 35. 6, 7.

**19. He called the name . . . Beth-el.** That is "the house of God." The locality is referred to by the same name in the history of Abraham, a century and a half before. It is probable that it is there named by anticipation, and that no city was then in existence. **Called Luz at the first.** When Jacob visited the place again from twenty to forty years after, he found a Canaanite city with the name Luz, which was in existence until the time of the conquest. Judg. 1. 22-26. The Israelites restored the earlier name given by Jacob. Under the kings it became the seat of an idol sanctuary. 1 Kings 12. 28, 29.

**20. Jacob vowed a vow.** As a grateful return for God's gracious promises. This is the first vow mentioned in the history. **If God will be with me.** This does not mean that his service was to be conditioned upon the reception of God's blessing. It indicates simply a hearty acceptance of the promise, and a purpose to render obedience and worship. **Bread to eat, and raiment.** A reference to all things needed for the body. (12) *Let us recognize God's gift in the common things of life.*

**21. Come again to my father's house.** The son longs to look once more upon the face of his aged father. His wish was granted, for Jacob returned to the land of promise, and Isaac lived, though in the feebleness of extreme age, until his grandson Joseph was a prisoner in Egypt. **Then shall the Lord be my God.** This was the solemn choice of a soul taking





God as its own. In that hour Jacob was "converted," and from that hour he was a servant of God.

**22. This stone . . . shall be God's house.** That is, shall be regarded as the place of God's dwelling and communion with men. See Gen. 35. 15. Give the

#### HOME READINGS.

- M. Jacob at Beth-el. Gen. 28. 10-22.
- Tu. John in Patmos. Rev. 1. 9-20.
- W. Love for the house of God. Psa. 84. 1-12.
- Th. The vision of transfiguration. Matt. 17. 1-8.
- F. Isaiah's vision of God. Isa. 6. 1-13.
- S. Paul's vision of glory. 2 Cor. 12. 1-10.
8. The vision of Daniel. Dan. 10. 4-19.

#### GOLDEN TEXT.

**Surely the Lord is in this place.** Gen. 28. 16.

#### LESSON HYMNS.

- No. 125, Dominion Hymnal.  
Great God, and wilt thou condescend  
To be my Father and my Friend?  
I a poor child, and thou so high.
- No. 134, Dominion Hymnal.  
I need thee every hour,  
Most gracious Lord,
- No. 127, Dominion Hymnal.  
Nearer, my God, to thee,  
Nearer to thee;  
E'en though it be a cross.

**TIME.**—1700 B. C. More than a century since the events of last lesson.

**PLACE.**—Luz, or Beth-el.  
DOCTRINAL SUGGESTION.—Consecration.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **The Vision.**  
What had led to Jacob's presence at Beth-el?  
What promises had, doubtless, been taught Jacob by his mother?  
How had he tried to insure these promises being fulfilled?  
What thoughts would naturally occupy his mind as he fled to Haran?  
Could the thoughts of the day have had any part in producing the dream?  
What was the revelation of the vision?  
What one of the promises of the vision was repeated almost word for word as made to Abraham?  
How did Jesus long afterward use the scene of this vision to teach that he was the only way to heaven?
2. **The Vow.**  
What was the effect of the vision on Jacob?  
What evidence that Jacob had never come to understand the nature of God as an omnipresent Spirit?  
What evidence of the ruling characteristic of Jacob's life? ver. 20.  
What proof in after days did he give of his sincerity in making the vow? Gen. 35. 7.  
What noticeable difference between the manner of God's promise to Jacob and Jacob's vow?  
Can you find any extenuation for Jacob in his circumstances?  
How did his reception of God's promise differ from Abraham's?  
Give the different things which Jacob promised in this vow.  
**Practical Teachings.**  
Wrong-doing made Jacob an outcast; he was alone, friendless, destitute, painful.  
But God was nearer him than he thought.  
It was not because God loved his sins, but because he loved the sinner.  
Men have often found God's house where they least expected it.  
Jacob was willing to give unasked one tenth of his all to God.  
Jacob's conscience was not asleep at Beth-el. Said Herod, centuries afterward, "It is John, whom I beheaded." Said Jacob, "The Lord is in this place."  
What made the difference?

tenth. The first recognition of a systematic offering of the tithe to God's service. Ever after the descendants of Jacob were taught to consider that one tenth of their earnings was to be given to God as a token that he was the supreme possessor of all. (13) *And shall the enlightened Christian give any less to God?*

#### Hints for Home Study.

1. For a study in *geography* trace on a map Jacob's whole course to Haran. Whose steps was he retracing?
2. For a study in *history*. How many times had this course been traveled by members of Jacob's family? Find also how Beth-el figured in history, and why it so figured.
3. For a study in *chronology* find by what method of computation the year 1700, as the time of our lesson, is obtained.
4. For a study in *religion* examine Jacob's vow; see how much it partook of the nature of a bargain; how much real consecration there was in it.
5. For a study in *human nature* look at Jacob himself. What was he? What faculties ruled him? What was his temperament?

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Vision.**  
What is the meaning of Beer-sheba?  
From thence upon what journey did Jacob set out?  
What is said of his first resting place?  
What vision of angels did he have?  
Who spoke to him there?  
What promise concerning the land was given him?  
What assurance in regard to his descendants?  
What pledge of God's presence and protection?  
What confession did Jacob make when he awoke?  
What had he say the place was?  
Who afterward promised his followers a vision of angels? John 1. 51.
2. **The Vow.**  
What did Jacob do with his pillow?  
By what name had that place been previously called?  
What new name did Jacob give it?  
What is the meaning of Beth-el?  
What shows that Jacob doubted God's promise?  
What vow did he make?  
What advice does Solomon give concerning vows? Eccl. 5. 4.  
**Teachings of the Lesson.**  
What lesson can we here learn—  
1. Concerning God's promises to us?  
2. Concerning God's presence with us?  
3. Concerning God's claims on us?

#### Hints for Home Study.

Of what covenants was God's promise to Jacob a renewal?  
Who else ever in a vision saw into heaven?

#### QUESTIONS FOR YOUNGER SCHOLARS.

- How did Jacob journey toward Haran? On foot and alone.  
Where did he sleep at night? On the ground, with a stone for his pillow.  
What did he see as he slept? A ladder, reaching up to heaven.  
Who were on the ladder? Angels, going back and forth.  
Who stood above it? The Lord God.  
Whom did he declare himself to be? The God of Abraham and of Isaac.  
What did he tell Jacob? That he should possess the land.  
What great promise did he give him? "In thee and in thy seed shall all the families of the earth be blessed."  
What other promise did God make? "I am with thee, and will keep thee in all places."  
What did Jacob say when he awoke? (Repeat the Golden Text.)  
What did he call the place? The gate of heaven and the house of God.  
What vow did he make? That he would love and obey the Lord.  
What did Jacob set up for a memorial of God? The stone he had used for a pillar.  
What did he name the place? Beth-el, or the house of God.

**Words with Little People.**

The God of Abraham and Isaac and Jacob is your God.  
He will be with you at all times to help you.  
And in all places to safely keep you.  
Will you not make a vow to love and serve him?  
"Blessed are they which put their trust in thee."

**THE LESSON CATECHISM.**

[For the entire school.]

1. Who was Jacob? **The grandson of Abraham.**
2. What did he see in his dream at Beth el? **A ladder from the earth to heaven.**
3. Who were ascending and descending the ladder? **The angels of God.**
4. What was God's promise from the top of the ladder? **"I am with thee, and will keep thee."**
5. What did Jacob say in the Golden Text? **"Surely," etc.**
6. What vow of Jacob should we make? **The Lord shall be my God.**

**TEXTS AT CHURCH.**

Morning Text.....  
Evening Text.....

**ANALYTICAL AND BIBLICAL OUTLINE.**

**The God of Beth-el.**

- I. HIS THRONE.  
*The top of it reached to heaven.* v. 12.  
"Heaven is my throne." Acts 7. 49.  
"Heaven... cannot contain thee." 2 Chron. 6. 18.
- II. HIS MINISTERS.  
*The angels of God ascending.* v. 12.  
"Bless the Lord, ye his angels." Psa. 103. 20.  
"Are they not all ministering spirits?" Heb. 1. 14.
- III. HIS SOVEREIGNTY.  
*The land... to thee will I give it.* v. 13.  
"The earth is the Lord's." Psa. 24. 1.  
"Measured the waters... his hand." Isa. 40. 12.
- IV. HIS FOREKNOWLEDGE.  
*Thy seed shall be as the dust.* v. 14.  
"Known unto God... all his works." Acts 15. 18.  
"If ye be Christ's... Abraham's seed." Gal. 3. 29.
- V. HIS MERCY.  
*All the families of the earth... blessed.* v. 14.  
"Is he the God of the Jews only?" Rom. 3. 29.  
"The blessing of Abraham... on the Gentiles." Gal. 3. 14.
- VI. HIS PRESENCE.  
*Behold, I am with thee.* v. 15.  
"The Lord of hosts is with us." Psa. 46. 7.  
"If God be for us, who... against us?" Rom. 8. 31.
- VII. HIS PROVIDENCE.  
*Will keep thee in all places.* v. 15.  
"The Lord is thy keeper." Psa. 121. 5.  
"I will strengthen thee." Psa. 41. 10.
- VIII. HIS CLAIM.  
*The truth unto thee.* v. 22.  
"Bring ye all the tithes." Mal. 3. 10.  
"God loveth a cheerful giver." 2 Cor. 9. 7.

**THOUGHTS FOR YOUNG PEOPLE.**

**Lessons from Jacob's Vision.**

1. God met Jacob when Jacob was not seeking him. Not often do we find men going out into life with the purpose to seek God. Generally, God finds us when and where we do not expect him. v. 10.

2. Happy is that young man who when he leaves home goes where he will meet God. Jacob's privilege may be enjoyed by every one. v. 11.

3. God comes to men in the depth of their need, when they are alone, in trouble, in poverty, in anxiety. In the darkest hour and upon the hardest pillow we can see God, if we will seek him. vs. 11, 12.

4. God comes to men, not always with rebuke for their sin, even when they deserve it, but with the revelation of his grace, with the message of salvation, with the promise of the covenant. To us there come the same blessings as came to Jacob. vs. 13-15.

5. Jacob met God's revelation with vows of service and of offering. Do you meet God in the same spirit? Do you keep the vows which you have made? Jacob went away better—do you?

**Berean Methods.**

**Hints for the Teachers' Meeting and the Class.**

Sketch very briefly the history intervening between the last lesson and this one—the death of Abraham, the life of Isaac, the blessing of Jacob, etc.... Present the circumstances of Jacob's journey.... Draw the map, and show the course of the journey from Beer-sheba to Haran.... The place of the vision, location, names, former and after history.... What was Jacob's condition at that time—physical, mental, moral, spiritual.... Give an account of the dream in a word-picture.... Instances of prophetic dreams in the Bible.... Why do not such dreams come to men now?... Outline: 1. The Vision. 2. The Voice. 3. The Vow.... Show what the lesson teaches about God. (See Analytical and Biblical Outline)... What traits of character did Jacob show on this occasion?... Where is now "the house of God"?... What duties are here suggested to us?... Read the hymn, "Nearer, my God, to thee," with the class.... If practicable, read a poem on "The Death of Jacob," in Foster's Cyclopaedia of Illustrations, Volume IV, especially the opening and closing stanzas.

**References.** FREEMAN. Ver. 11: Sleeping out of doors, 48. Ver. 18: Monumental stones, 49. Ver. 30-32: Vows, 851.

**CATECHISM QUESTION.**

13. Is there then any special Providence over men?

Yes; our Lord said: "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?" (Matt. vi. 26.)

**Lesson Word Pictures.**

There is a lonely traveler among the hills as the sun goes down. He has come a long distance; there is dust on his garments, there is weariness in his face. He looks about him. There is the sun amid the glorious but shifting colors of the west, like some skillful hanger of drapery, that unrolls one shade, then displays another, filling the sky with his burning paterius, till the glory gradually pales, and at the dull, faded clouds a tired traveler is dejectedly looking. Where will he sleep? He looks on either hand, but where is the friendly host, crying, "Peace be with thee," and offering him shelter? "It is a lonely land," he is murmuring. I dare say he has slept out-doors before, and



he has no other resting-place to-night. He is stooping, gathering the stones of the place for a pillow, and then lays his head upon them. What a picture of solitude, that deserted land, that empty sky where a great light has gone out, and that lonely pilgrim, prostrate on the ground, his head on the stone-heap, his staff—sole companion and protector—by his side. The stars are companioning and stretching from east to west. Could they possibly have suggested the rounds of a ladder, as the pilgrim gives one last look upward—and then closes his tired eyes? For O, vision, wonderful vision of the pilgrim in that night of slumber amid Bethel's hills! From the ground to the threshold of heaven, a ladder of silver, the fairest rounds of argent sloping athwart the sky, and from round to round go up, go down, the shining angels of God! Was ever vision more fascinating? Was ever a wanderer more homeless than this night? and yet, what king was ever guarded in his sleep by such a glorious band? The angels of God ascending, descending, and it is all done that a man without a home might be comforted! But hark! Above the illustrious line of angels is a solemn presence, God himself, and he speaks. What a promise! To this man without a flock, a kid even; without a field, even a foot of earth, a home, a country, God vouchsafes the land beneath him, about him, far, far off. And hearken again! To this man without a child, there shall be a seed countless as the atoms of the dust, and all the world shall be his debtor. The voice dies away. The angels vanish like the flashes of the Northern Lights. Those ladder-rounds dissolve like thin silver streaks of mist at the sun-rising. There is only a roofless wanderer on the ground, and as he sleeps he shivers involuntarily in the cool night-breeze blowing over the hill-tops. In the morning he opens his eyes and sees no ladder springing up toward the sky, only a heap of stones and a pilgrim's staff. What a dream! He sits up, confusedly rubs his eyes, and tries to realize it. How holy is this place! is his thought. This must be the house of God. This must be the gate of heaven. The sun is now breaking through the eastern clouds, and it sees that solitary pilgrim rising from his hard bed. What is he doing with his pillow of stones? Throwing them away? No, he is building them up into a pillar. He is pouring oil on the top. He is looking reverently toward heaven, and with the noise of awakening life in all the fields, the singing of birds, the bleating of some flocks down in the valley, rises the sound of the pilgrim's vow on its way to the skies.

## Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. Draw the ladder with yellow or white chalk. The words, "Stepping Heavenward," draw in

blue and white, the other words in suitable colors, making the complete sentences all of one color.

APPLICATION. I. In time of trouble our prayer ascends to heaven and help descends to us, showing a complete intercourse between heaven and earth.

II. The bright and shining way is the heart-way. Step by step the heart reaches above the earthly to the heavenly.

III. In reviewing the lesson picture the scene of Jacob's sleeping on a pillow of stone, how he had prayed, and how God answered him in the vision. Lastly, how it was the beginning of a new life.

## Primary and Intermediate.

LESSON THOUGHT. *God with us.* FIRST WORDS. Put 112 on the board. Tell that so many years are thought to have passed since Abraham's trial. Let some child tell what this trial was, and how Abraham stood it. Make little list of things that happened during these years. "Sarah died;" "Isaac married Rebekah;" "Esau and Jacob born;" "Abraham died;" "Isaac blessed Jacob;" "Esau hated Jacob;" "Jacob sent on a journey." These may be rapidly printed, or written, and a little lighting up can be given to each event while at work.

## JACOB ALONE.

Tell how Jacob traveled, walking by day, lying down on the ground to sleep by night. One night he took stones for his pillow and lay down to rest. Then he dreamed. Make a ladder on the board: at the foot print "Earth," at the top "Heaven." Tell that Jacob saw this in his dream or vision. Bright angels went up and down on it, and at the top stood the Lord! Jacob had thought himself alone in this lonely place, but here he saw the Lord, and the holy angels! And now the Lord spoke to Jacob. Read from the Bible what he said, verses 13, 14, 15.

## JACOB WITH GOD.

Call for Golden Text. Tell what Jacob called the place. Print "House of God," "Gate of Heaven." Now Jacob was not alone. Ask if he was alone before? Show that God and the angels were with him before, just as they are with each one of us, but he did not know it,



and so had none of the comfort of it. Tell story of child who woke in the night and cried with fear. But when mamma spoke, and took hold of her hand, she was no longer afraid. Mamma was there all the time, only the little one did not think of it until she heard her voice. Now Jacob had heard God's voice, and he knew that he was in a holy place, for God was there. Tell what Jacob did in the morning, the name that he gave to the place, Beth-el, "House of God," and the vow that he made to the Lord.

Teach that God did not show himself to Jacob and talk so kindly to him because Jacob was so good, and never did wrong. No, for Jacob had done a very wrong thing just before leaving home. But he must have been sorry in his heart, and the good angels who saw how sorry he was carried the news of his repentance up to heaven, and God came and forgave him, and promised him great blessings.

## GOD WITH US.

Print "Immanuel." Ask whose name this is, and tell why it was given to Jesus. Tell that there is

way from heaven to every little heart. Each good thought is a bright angel coming down that way. Each tear of sorrow for sin is a good angel going up the bright way. May be we think there is no such way, because we do not see it. You know Jacob thought

he was alone, and said, "The Lord is in this place, and I knew it not." Do you want to know the name of this way? Let the children spell it—name each letter slowly—J-E-S-U-S. Then ask all who will say, "Jesus shall be my God," to join in eccho prayer.

**B. C. 1739.]**

**LESSON XII. JACOB'S NEW NAME.**

[March 20.

Gen. 32. 9-12, 24-30. [Commit to memory vs. 28-30.]



9 And Ja'cob said, O God of my father A'bra-ham, and God of my father I'saac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant: for with my staff I passed over this Jor'dan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Es'au: for I fear him, lest he will come and smite me, and the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

**General Statement.**

On the morning after the vision upon the heights of Beth-el, Jacob walked across the river Jordan feeling his foothold with his staff. He pursued his lonely way northward over the heights of Gilead, the woodlands of Bashan, and the plains of Syria. Four hundred miles from home he crossed the Jordan, and entered the land of Mesopotamia. Here he found the city of Haran inhabited by the descendants of Nahor, the brother of Abraham. For forty years—though some authorities regard it as twenty years—Jacob dwelt at Haran. Here he married his two wives—Leah, the unloved, and Rachel, the beautiful. Here eleven sons were born to him; and here, with the thrift of his race, he amassed great riches. At last he determined to return to Canaan, and he who had left the land with only a staff returned at the head of a caravan as the chief of a clan. In the country of Gilead, while near the brook Jabbok,

he learned that his brother Esau was approaching with four hundred men. He was filled with a just fear as he remembered how he had incensed his brother long before, and now it seemed that vengeance was at hand. He had no resources with which to cope with his offended brother, either by force or by craft. His only hope was in the God of his father Abraham, and to him he turned. Jacob's prayer by the brook Jabbok reveals a spiritual insight which shows that he was indeed the heir of the covenant. In the darkness Jacob felt a hand grasping him. To him it seemed an antagonist, and he braced himself for a conflict. The hours wore away, and with the daylight Jacob was victorious, carrying away a blessing and a new name—Israel, the prince of God. For the unseen wrestler with the patriarch was none other than the Angel of the Covenant, the Son of God.

**General**

**Statement.**



**Verses 9 And Jacob.** He was at this time ninety-eight years old, but in full strength of body and of mind. Hitherto he had depended upon himself; now he has no resource but God. (1) *When all other hopes fail.* *God remains to the heart that can pray.* **Said, O God.** Notice the following traits of Jacob's prayer: 1.) It expressed thanksgiving; 2.) It appealed to God's promises; 3.) It showed humility; 4.) It was direct and specific in its supplication. **Of my father Abraham.** He pleads the covenant with his great ancestor, of which he himself is the heir. (2) *God's mercies to the father are a pledge of mercy to their children.* **The Lord which saidst.** As a still stronger plea, he holds up the promise which God had made to himself many years before. (3) *God loves to be reminded of his promises.*

**Jacob's manner of prayer.** See its principle in Phil. 4. 6, 7. **From the land of Esau.** Forty years before, he had stolen the blessing from his un-suspecting brother, and now he dreads Esau's just anger. (6) *"Be sure your sin will find you out."* **Smite me.** In the word "me" Jacob referred to his clan or family. Proper names are used in this representative sense throughout Scripture. **The mother with the children.** Literally, "the mother above the children," as by trying to shelter them from destruction.

1.) It expressed thanksgiving; 2.) It appealed to God's promises; 3.) It showed humility; 4.) It was direct and specific in its supplication. **Of my father Abraham.** He pleads the covenant with his great ancestor, of which he himself is the heir. (2) *God's mercies to the father are a pledge of mercy to their children.* **The Lord which saidst.** As a still stronger plea, he holds up the promise which God had made to himself many years before. (3) *God loves to be reminded of his promises.*

**12. And thou saidst.** As if it would be impossible for God to fulfill his promise if Jacob's family were destroyed. **I will surely do thee good.** This is Jacob's interpretation of the promise in Gen. 28. 15: "I am with thee," etc. (7) *"God is with us, it is surely to do us good."* **Thy seed as the sand of the sea.** See note in last lesson, verse 14.

**10. I am not worthy.** The original is stronger, "I am less than all the mercies." While recognizing God's grace, he fails not to recognize his own unworthiness of it. **Of all the truth.** God's faithfulness to his covenant promise. **With my staff.** Forty years before he had passed over Jordan, feeling his way with a staff, his only companion and his only possession. **Now I am become two bands.** He had separated his caravan into two sections, that at least one might escape the dreaded enemy. (4) *Not every man sees God's hand in his gains.*

**13-23.** These verses are not included in the lesson, but should be read or their contents stated in the class. They relate Jacob's preparations for meeting Esau. He dispatched presents in advance, arranged his company, and sent all across the brook Jabbok, which is on the east of the Jordan, nearly midway between the Sea of Galilee and the Dead Sea. It would appear that he then re-crossed the brook for prayer and meditation.

**11. Deliver me.** Here is direct, specific prayer, bearing to God the precise burden of need. (5) *Both in our thanksgiving and our supplication we may copy*

**24. Jacob was left alone.** He sought retirement, for he felt that now, if ever, he needed divine help. (8) *The most earnest prayer can only be in solitude.* **There wrestled.** God would teach Jacob the lesson of absolute trust united with ardent supplication; so a Divine Person in human form met him in a real, physical contest. It was a living picture of prayer, illustrat-

ing both its true method and its mighty power. **A man.** He who is here called "a man" is self-evident (Hosea 12. 4) as called "an angel," and was by Jacob recognized as his God. Verse 30. There is reason to believe that this august Being was none other than the pre-incarnate Christ, the Son of God. **And the breaking.** Jacob's prayer was like Christ's, protracted through the whole night. **(9) We need more of this intense, continued supplication.**

**25. When he saw.** This Being with whom Jacob was wrestling. **He prevailed not.** Because he was willing not to prevail, but sought only to call forth Jacob's strongest exertions. **He touched.** Until this Jacob's strongest exertions, but his unseen antagonist was a man like himself, perhaps his brother Esau; but now came the revelation that he was divine. **The hollow of his thigh.** That Jacob might give. **The hollow of his thigh.** That Jacob might give by learn that he triumphed not by his own strength, but by God's grace, he is permitted to see what this Being, whom he clasped, can accomplish by the merest touch. **Was out of joint.** Rev. Ver. "was strained." The strongest muscle of the human body shrunk, and the hip-joint was dislocated, leaving Jacob utterly powerless. **(10) An image of the truth that no self-confidence, but self-renunciation, is the true spirit of prayer.**

**26. And he said.** The Angel said. **Let me go.** Just so the same Christ spoke discouragingly to the Syro-phenician woman (Mat. 15. 22-28) when his real purpose was to quicken her supplication; just as was his purpose with Jacob. **The day breaketh.** When his purpose was to go forward to meet his brother. **I will Jacob must go forward to meet his brother. I will not let thee go.** Though helpless, Jacob hung on the neck of his adversary, all the more persistent in his purpose, knowing that he was divine. **(11) Those who would win victories must not yield to obstacles. Except thou bless me.** It was no ordinary blessing that he sought, but the ratification of the covenant promises to himself and his seed; and this he felt was worth all the struggle.

## HOME HEADINGS.

- M.* The journey home. Gen. 32. 1-23.  
*Ju.* Face to face with God. Gen. 32. 24-32.  
*W.* Moses before God. Exod. 33. 7-23.  
*Th.* The nature of prayer. Luke 11. 1-13.  
*F.* The Lord with Gideon. Judg. 6. 11-34.  
*S.* Manoah and the angel. Judg. 13. 8-23.  
*B.* God with us. Isa. 43. 1-7.

## GOLDEN TEXT.

**And he said, I will not let thee go, except thou bless me.** Gen. 32. 25.

## LESSON HYMNS.

- No. 114, Dominion Hymnal.  
 Holy Spirit, faithful Guide,  
 Ever near the Christian's side.  
 No. 119, Dominion Hymnal.  
 Guide me, O thou great Jehovah,  
 Pilgrim through this barren land.  
 No. 249, Dominion Hymnal.  
 Firmly stand for God, in the world's mad strife,  
 Though the bleak winds roar, and the waves beat high.  
 No. 261, Dominion Hymnal.  
 Simply trusting every day,  
 Trusting through a stormy way

**TIME.**—1730 B. C. This is on the supposition that his flight was in 1730 and his life in Haran but twenty-one years.

**PLACE.**—On the eastern side of the Jordan, near the brook Jabkok, which runs out from the mountains of Gilead and empties into the Jordan.

## DOCTRINAL SUGGESTION.—Conversion.

## QUESTIONS FOR SENIOR STUDENTS.

1. **Jacob.**  
 What has happened to Jacob since we left him at Beth-el?  
 How far had he reached on his journey home?  
 What was the occasion of his prayer at the opening of the lesson?  
 What elements of character are shown in his preparations to meet Esau?

**27. What is thy name.** Before he can become the new man he must know what he is, the old man. **Jacob.** His name was the index of his character. "the supplanter," crafty and artful, depending upon his own resources more than upon the divine power. (12) "So when a soul comes to God. What is thy name? Sinner."—*J. H. V.*

**28. No more Jacob.** His name was changed, because his nature was changed; though the transformation was gradual, and hence the new name and the old are used interchangeably for a time. **But Israel.** A new meaning, "the prince of God." **Hast thou power with God.** He had chosen God and God's covenant, he had clung to God in living faith, and such a one will ever have power with God. **With men.** He need no longer fear Esau, since he had prevailed with the Almighty. (13) *He who has power with God is more than conqueror over the world.*

**29. Tell me . . . thy name.** He wished to know more of the rank and character of the mysterious one whom his arms had clasped. **Wherefore is it.** His request was refused, for the minds of men were not prepared to understand the divine nature, especially in the relations of the Father and the Son; and this writer was perhaps the second Person of the Trinity, who manifesting himself before his incarnation. (14) *He who receives no knowledge for which patriarchy and prophecies longed. He blessed him.* Though he receives not the knowledge of the ineffable Name, he receives the covenant blessing.

**30. Peniel.** Meaning, "the face of God." The name soon after was changed to *Pnevel*, which is the name of the Judges. Judg. 8. 17. **Seen God . . . my life is preserved.** A reference to the prevalent belief that no man could see God and live.

What does his conduct show as to his own estimate of the wrong he had done to Esau?  
 "Jacob" means supplanter. What is the last act of the supplanter before he reaches his Peniel?  
 What one element of character had marked his whole life at Padan-aram?  
 In what respect can Jacob be justly called the ancestor of the Jew?

2. **Israel.**

Waiting for Esau; what antagonist comes upon Jacob?  
 What were the characteristics of this struggle? vers. 24, 25. Certainly three characteristics.  
 What was the meaning of this struggle?  
 What had his life for the last twenty or forty years been?  
 What was the character of his after life?  
 How is the struggle symbolical of conversion?

## Practical Teachings.

Here was a man rich, prosperous, and what the world calls happy.  
 He was a coward. Why?  
 The power of conscience is greater than the power of riches.  
 Jacob, the supplanter, became Israel, God's prince, but it cost years of discipline, and a night of fierce conflict. There is no good worth having except it cost a struggle.

Even Jacob could become Israel. So may any sinner. Jacob sought protection from Esau; he found protection from a worse foe—*his self*.

## Hints for Home Study.

1. Learn the story of Jacob's life.
2. Commit to memory the names of his eleven sons and one daughter.
3. Write a biography of his life, as follows:
  1. Jacob and Esau born.
  2. Jacob buys birthright, etc.
  3. Learn Esau's history.
  4. Study the sequel of this lesson until the sending of Joseph to Dothan.

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Jacob.**  
 Upon whom did Jacob call in prayer?  
 What confession of unbelief did he make?  
 What indicates his prosperity?

For what deliverance did he plead?  
 What did he fear?  
 What promise of God did he urge?

**2. Israel.**

Why was Jacob left alone?  
 What struggle occurred in the night?  
 By what means was Jacob overcome in the struggle?  
 What appeal was made to him?  
 Upon what condition only would he release his hold?  
 What new name was there given him?  
 For what reason was his name changed?  
 By what name did Jacob call the place?  
 What vision had he seen?  
 With whom had he been wrestling?  
 What usage of the Jews was based upon Jacob's struggle?  
 How may each of us have power with God? *Matt. 21. 22.*

**Teachings of the Lesson.**

Where in this lesson are we shown—

1. The duty of prayer?
2. The power of prayer?
3. The blessedness of prayer?

**Hints for Home Study.**

Find out how many persons are mentioned in Scripture to whom God gave new names.  
 Find other instances of protracted and successful prayer.

**QUESTIONS FOR YOUNGER SCHOLARS.**

When did Jacob start to return to the land of Canaan? **After twenty-one years.**  
 What news reached him by the brook Jabbok? **That Esau was coming to meet him with four hundred men.**  
 Of what was Jacob afraid? **That Esau would kill him.**  
 To whom did he go in his trouble? **To the Lord.**  
 Whom did he send to meet Esau? **His family and servants, with costly presents for Esau.**  
 Where did he return? **To the brook, to pray.**  
 Who wrestled with him there? **God, in the form of a man.**  
 What did God say to him? **"Let me go, for the day breaketh."**  
 How did Jacob answer? (Repeat the Golden Text.)  
 What did God give him? **His blessing and a new name.**  
 What does this teach us? **The power of prayer.**  
 What was Jacob's new name? **"Israel, the prince of God."**  
 What did God tell him? **"Thou hast power with God and with men."**  
 What did Jacob name the place where he wrestled with God? **Peniel.**  
 Why did he so name it? **Because there he met God face to face.**

**Words with Little People.**

Never be afraid to go to God with all your troubles. He loves to have you talk with him about them. He loves to help you and bless you. He has power to do all things for you. "Watch ye and pray always."

**THE LESSON CATECHISM.**

[For the entire school.]

1. What did Jacob do when in fear from his brother Esau? **He prayed to God.**
2. What did he plead with God? **His mercies and his promise.**
3. Who wrestled with Jacob while he was at prayer? **The angel of the Lord.**
4. What did Jacob say to the angel in the Golden Text? **"And he said," etc.**
5. What new name did Jacob receive, and what was its meaning? **Israel, the prince of God.**
6. To what are we encouraged by Jacob's example? **To perseverance in prayer.**

**TEXTS AT CHURCH.**

Morning Text.....  
 Evening Text.....

**ANALYTICAL AND BIBLICAL OUTLINE.**

**Prevailing Prayer.**

**I. COVENANT PRAYER.**

*God of my father Abraham.* v. 9.  
 "By myself have I sworn." Gen. 22. 16, 17.  
 "To remember his holy covenant." Luke 1. 72, 73.

**II. HUMBLE PRAYER.**

*Not worthy of the least.* v. 10.  
 "Not dealt with us after our sins," Psa. 103. 10, 11.  
 "Which am but dust and ashes." Gen. 18. 27.

**III. GRATEFUL PRAYER.**

*I am become two bands.* v. 10.  
 "Prayer and supplication with thanksgiving," Phil. 4. 6.  
 "Every good gift ... is from above." James 1. 17.

**IV. DIRECT PRAYER.**

*Deliver me, I pray thee.* v. 11.  
 "Ye shall ask what ye will," John 15. 7.  
 "This poor man cried," Psa. 37. 4.

**V. PROMISE-PLEADING PRAYER.**

*And thou saidst.* v. 12.  
 "God is not a man, that he should lie," Num. 23. 19.  
 "Thou wilt perform.... hast sworn," Micah 7. 20.

**VI. SOLITARY PRAYER.**

*Jacob was left alone.* v. 24.  
 "Jesus was alone, praying," Luke 9. 18.  
 "Enter into thy closet," Matt. 6. 6.

**VII. PERSEVERING PRAYER.**

*I will not let thee go.* v. 26.  
 "Continuing instant in prayer," Rom. 12. 12.  
 "Always to pray and not to faint," Luke 18. 1.

**THOUGHTS FOR YOUNG PEOPLE.**

**The Prince of God.**

1. Jacob was not the only one bearing the name "prince of God." Every one who believes on Christ has a right to be a son of God (John 1. 12); and every son of God is a prince, for he is the child of a King.
2. The prince of God lives in fellowship with God, sees God's hand in all his history, and calls upon God in his hours of need. We may so look to God if we are his sons.
3. The prince of God inherits the covenant promises made to the fathers, and appeals to them. So we may read the promises in God's word, and write our name upon each.
4. The prince of God comes to God boldly, holds fast to God firmly, and will not surrender his grasp on God. Thereby he shows his princely spirit.
5. The prince of God obtains answer to his prayer. He has power when he calls upon God, and enjoys an abundant reward for his supplication.
6. The prince of God is a king among men. He need not fear the face of man, because he has God upon his side. He overcomes the world, and wins a crown at last.

**Home Methods.**

**Hints for the Teachers' Meeting and the Class.**

Draw a map upon slate or paper, in presence of the class, of Palestine and Syria, showing upon it Beth-el, Haran, Peniel or Penuel, the river Jordan, and the brook Jabbok.... Indicate upon the map Jacob's journey to Haran, and relate the events of his stay there... Draw the line representing his return journey to the brook Jabbok.... Explain the circumstances of Jacob's presence at Jabbok.... The prayer and the wrestle.... Teach the lesson as an example of prevail-

ing prayer, with its traits as shown in the Analytical and Biblical Outline.... The Thoughts for Young People presents another line of teaching: Jacob as an example of what each of us may be, the prince of God, showing prayerfulness, faith, courage, perseverance, etc.... Find and name other examples of successful prayer in the Scriptures.... Do not forget to impress the fact that he who wrestled with Jacob was the Son of God.

References. FREEMAN. Ver. 10: The staff, 256. Ver. 28: Change of name, 371.

### CATECHISM QUESTION.

14. Man was made to know, love, and serve God: what all men do not?

No; "for all have sinned, and fall short of the glory of God."

Romans iii. 23. For all have sinned, and come short of the glory of God.

### Primary and Intermediate.

**FIRST WORDS.** Let some child recall Jacob's vision at Beth-el. Then tell the story of his further journey, his welcome by Laban, his marriage, and his rapid increase in wealth during his twenty-one years with Laban. Tell how, at God's command, he finally set out to return to Canaan with all his family and cattle; how Laban pursued him, but turned back without harming him, and how he heard that his brother Esau, who hated him, was coming to attack him with our hundred men. With trouble on every side, it is easy to see that Jacob needed help.

**LESSON THOUGHT.** *God our Helper.*

#### JACOB ASKING HELP.



Show picture of child praying. It may be pinned to the board in sight of the class. Get children to tell what they think about prayer. Ask if we ever need help. Jacob saw that he was in danger. We are often in danger when we do not know it. Jacob was in

danger from his brother Esau. He feared that his wife and children and cattle might be taken from him, and that he might be killed. So Jacob came to God, asking help. Was that the best thing he could do? Now show that this praying child is in danger, too. True, there is no army of men coming to attack, but such enemies as ill temper, falsehood, fretting, teasing, etc., are just waiting to get a chance to come and take the life of her soul! Ask if any present are in danger from these enemies, and ask if children can give names of other enemies. A list headed "My Enemies" might be printed on the board, and the duty of coming to God with the prayer, "Deliver me, I pray thee," pressed.

#### JACOB TAKING HELP.

Tell that Jacob's asked God to help him, and thought that he could help himself a little, perhaps. Tell story of little boy who, when told that only God could cure his hot temper, said, "O, I can do that myself." The boy thought he was strong enough to cure himself,

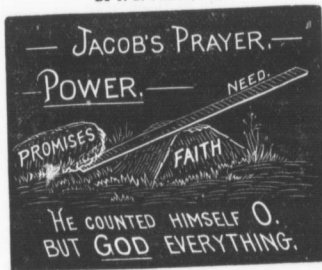
but no one is strong enough to conquer the enemies of the heart.

Tell how Jacob prayed all night, and call for Golden Text. Jacob would not stop praying until he knew that God had answered his prayer. Tell that at last Jacob's strength was all gone, and then he had to take help from God. Teach that it is not prayer that saves us, it is not our efforts—it is only God; and as long as we think any thing in us or any thing that we can do will help we shall not get the blessing God wants to give us.

Call a child forward, and fill his hands full of something. Then show that he cannot take more, because his hands are full. Teach that we can never take help and blessing from God until we are empty ourselves. Sing, or have class repeat after you softly, "Just as I am," etc.

### Blackboard.

BY J. B. PHIPPS, ESQ.



**EXPLANATION.** In Jacob's prayer he had power with God and prevailed. The simple illustration of a lever and fulcrum is here given to make plain where the power came from. It was the hour of need. Jacob counted himself nothing, but God every thing, and he prayed for help. Now, if one wants to move a great object, additional power can be had by means of a lever, resting on a fulcrum. So Jacob, in his weakness, rested his great need on faith, and appealed to the covenant God who had given promises to his fathers.

**APPLICATION.** Times of need lead us to call on God. We must pray, resting our need on faith that the promises of God will be moved in our behalf, and pray with all the heart.

[NOTE. On the board where it says "Jacob counted himself nothing," or **O**, you can continue the illustration by adding several naughts, and then placing a figure one before them to show that without God we are nothing, but with God we are a host.]

### Lesson Word-Pictures.

It has been a very anxious day for Jacob. To-morrow he meets his brother's angry face! How can he escape that brother's wrathful face, and around it is a cloud of other hostile faces, Esau's attendants. Perhaps the presents Jacob has sent forward may appease Esau! Still Jacob is not at ease. He sees that angry face. It is night now. He has sent wives and servants and sons over Jabbok's impatient stream, and is now alone. How still it is! Only the clattering of Jabbok's crystal feet in its channel can be heard! How dark below! Only the stars are above; from their

little silver shadows  
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### REVIEW

1. Study
2. Master
3. Write
4. Recite
5. The s

little silver quivers they are sending arrows at the shadows that have invaded and now possess the land. But in the dark Jacob can see as plainly that angry face. Has he any strong friend who can help him, any one stronger than Esau? He thinks of God. Yes, God can help him, and, while he sees an angry face still, he catches the outlines of another, that of the Father and Friend who made Beth-el's shadowy top solemn and tender with his utterances. Yes, he will go to God. I doubt not, that night, that Jacob confessed his sin against Esau most thoroughly. I can see him lifting the burden of his regrets and tears to God there in the dark. I can see him reaching out and taking hold of one stronger than Esau. But suddenly, whom has he grasped? Who is locked in his arms, wrestling with him, and Jacob with the stranger? Is it the "Strong One" that Jacob needs? Then Jacob must take a blessing from him. To urge Jacob on there is the thought of that angry face of Esau. He wrestles for a blessing through the night, till the rain of silver arrows from the stars grows thinner and thinner. And look over in the east! There is a broad flush of crimson along the horizon. The day is at hand! The stranger must be away. He would tear himself from Jacob's grasp. He touches the hollow of Jacob's thigh. Ah, poor Jacob, in pain and confusion now, yet holding on! And perhaps he has in the growing light caught a glimpse of the face of the mysterious wrestler. What tenderness, beauty, and strength are there! Ah, here is Jacob's needed Helper! "Let me go." The stranger is crying, "for the day breaketh!" Yes, the east is all aflame with the coming day, so nigh, so close at hand. And it is Jacob's opportunity. In pain and weariness, in hunger, yet holding on, he cries, "I will not let thee go, except thou bless me." And O this supreme hour of victory, of blessing, of rapture! No wrestling now, only a poor, weak, human soul kneeling in confidence and trust, crying, "Bless me, bless me!" And that Face, tender, loving, strong, looking down; and those Hands resting on the kneeling suppliant; and that Voice thrilling Jacob as he cries, "No more Jacob, but Israel!" It is morning now, Jacob is alone, but peace is in his face, and he is saying softly, in a kind of awe, "I have seen God face to face." When crossing Penuel the sun bursts upon him, and he "halts upon his thigh." How it pains him! But he cares not. He meets Esau. No angry frown has Esau, but a brother's friendly face.

## FIRST QUARTERLY REVIEW.

March 27.

### HOME READINGS.

- M. Lessons I, II. Gen. 1, 26-31; 2, 1-3; 3, 1-6, 17-19.  
 W. Lesson III. Gen. 4, 3-16.  
 W. Lessons IV, V. Gen. 6, 9-22; 12, 1-9.  
 Th. Lessons VI, VII. Gen. 13, 1-13; 15, 5-18.  
 F. Lessons VIII, IX. Gen. 18, 23-33; 19, 15-26.  
 S. Lesson X. Gen. 22, 1-14.  
 S. Lessons XI, XII. Gen. 28, 10-22; 32, 9-12, 24-30.

### REVIEW SCHEME FOR SENIOR STUDENTS.

1. Study each lesson afresh. Do not be content with a simple glance. Study.
2. Master all that is required.
3. Write from memory alone the whole story of the quarter.
4. Commit to memory the titles of the lessons so you can repeat as fast as you can talk.
5. The same with Golden Texts.

6. The same with the Outlines.  
 7. The same with the names of all the men and women mentioned in the lessons of the quarter.

8. Tell to which lesson the following pictures belong, and when you tell the number repeat with it the Title and Golden Text:

- a. Two men on a mountain side talking earnestly, and one pointing to a beautiful fertile valley with a river running through.
- b. A mountain summit—an altar built of wood laid crosswise—a man bound lying on it—a man with raised arm and hand bearing a knife.
- c. Two men walking in the open country—high words, blows—one prostrate, bleeding.
- d. Carpenters working diligently year after year; a great ship built in the mountains and no water.
- e. Multitudes of cattle, and men and women and children, fording a brook; one old man left alone.
- f. A caravan; an old man; his nephew; their wives; their slaves; their flocks; sheep, goats, camels, are going westward, but whither?
- g. A man alone upon the heights over the valley of Jordan; are there two? No, one is an angel; a prayer—50, 45, 40, 30, 10.
- h. One man; only one; the whole earth before him—beast and bird obedient to him—God communing with him.
- i. Night; shining stars; open fields; solitude; a man lies sleeping with stones for his pillow.

9. In what lesson did one say:

- a. Subdue the earth?
- b. Let there be no strife?
- c. My punishment is greater than I can bear?
- d. I will not let thee go?
- e. Thou shalt not surely die?
- f. The end of all flesh is come?
- g. In thee shall all families of the earth be blessed?
- h. This is the gate of heaven?

What character in these lessons was exposed to temptation, and fell?

What one who preferred to do God's will rather than to remain with kindred and country?

What one who dwelt at Gerar in happiness and peace with hardly a breath to disturb him?

Name the places mentioned in these lessons.

Name the different journeys recorded in these lessons.

Name the countries mentioned in these lessons.  
 How many centuries of history are contained in the lessons?

What advance had the world made in art, civilization, government, in these ages?

### REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

#### I. THE INVARIABLE ELEMENTS.

- LESSON 1. **The Beginning**—In the begin....
- LESSON 2. **Sin and D**—By one man....
- LESSON 3. **Cain and A**—Am I my....
- LESSON 4. **Noah and the A**—Noah did according....
- LESSON 5. **The Call of Abram**—I will bless thee....
- LESSON 6. **Lot's choice**—Seek ye first....
- LESSON 7. **God's covenant**—Fear not, Abram....
- LESSON 8. **Abram pleading**—In wrath remember....
- LESSON 9. **Destruction**—Escape for....
- LESSON 10. **Abram offering**—God will provide....
- LESSON 11. **Jacob at B**—Surely the Lord....
- LESSON 12. **Jacob's new name**—And he said....



## II. LESSON PICTURES.

1. What lesson tells of the first brothers? (Answer by the Title.)
2. Which of the first Sabbath?
3. Which of the first ship?
4. Which of the first in?
5. Which of the first pilgrimage?
6. Which contains a promise of a large family?
7. Which tells of an unwise choice?
8. Which records a remarkable prayer?
9. Which tells of a pillar of salt?
10. Which narrates a wonderful dream?
11. Which tells of a midnight struggle?
12. Which recites a lad's deliverance from death?

## III. LESSON TEACHINGS.

1. What are we taught about the origin of the world? (Answer with the Golden Text.)
2. What about caring for a brother?
3. What about the origin of death?
4. What about perfect obedience?
5. What about man being a blessing?
6. What about a sure defense?
7. What about a sure defense?
8. What about unreserved mercy?
9. What about fleeing when God warns of danger?
10. What about God's care of a child of promise?
11. What about the Lord's temple?
12. What about the way to secure a blessing?

## REVIEW SCHEME FOR YOUNGER SCHOLARS.

- |                     |                   |
|---------------------|-------------------|
| In the beginning—   | Fear not, Abram—  |
| By one man—         | In wrath—         |
| Am I—               | Escape—           |
| Noah did according— | God will provide— |
| I will bless thee—  | Surely the Lord—  |
| Seek ye first—      | And he said—      |
- LESSON I tells us of what? **God's power and wisdom in creating man.** What did God create before he made man? Repeat Golden Text. When did he rest from all his work? **On the seventh day.**

## B. C. 2348.]

Gen. 9. 18-27. [Commit to memory verses 24, 25.]



18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth; and Ham is the father of Canaan.

19 These are the three sons of Noah; and of them was the whole earth overspread.

20 And Noah began to be a husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the naked-

ness of his father, and told his two brethren without.

23 And Shem and Japheth went backward, and laid upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

## General Statement.

We step aside from the chronological order of our lessons, and from the time of Jacob we turn back to the time of Noah. Here we find the first event in the annals of strong drink. Noah, the righteous man, the man of faith, the man of fidelity to his conscience, was the earliest sufferer by the spirit of wine. Soon after the flood, he planted a vineyard, and from the grapes pressed out their blood and made the first wine mentioned in history. He drank of his own liquor, and in his drunken stupor exposed himself to the contempt of his own sons. One mocked at his father's shame, but the two others reverently covered him with

a mantle. On awaking from his slumber the patriarch gave a prophecy which punished the unworthy son—as such sons are often punished—in his own family and descendants. His sensual nature should be perpetuated in his children. The empire which they should found would fall under the control of the more faithful seed of the other brothers. Japheth should be enlarged, Shem should give the knowledge of God to the world; but Canaan's descendants should forever be in subjection. History has borne testimony to the fulfillment of these predictions.



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Woe n Isa. 5. 22.

[March 27.]

## TEMPERANCE LESSON.

ness of his father, and told his two brethren without.

23 And Shem and Japheth went backward, and laid upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from the wine, and knew what his younger son had done unto him.

25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

Explanatory and Practical Notes.



**Verse 18. The sons of Noah.** See notes on Lesson IV, verse 10, in the JOURNAL for January. **Shem.** The son of Noah, through whom the covenant succession was maintained. His descendants constitute the Oriental races, with some exceptions. They have given to the world nearly all of its great religions, and more than once have founded empires, as Assyria in the ancient world, and that of the Saracens in the Middle Ages. **Ham.** The second son of Noah, and the progenitor of some of the most powerful ancient peoples, as the early Babylonians, the Egyptians, the Canaanites, the Phoenicians, and the Carthaginians. They were the earliest builders, miners, merchants, and conquerors. But their empire soon passed away, and this race ceased to influence the world. It is not certain whether the African Negro race is descended from Ham, or not. **Japheth.** The last of the three great families to arrive at maturity and power. Long after the Hamites had founded empires and the Semites had subverted them, the Japhethites, or Aryans, were nomad tribes. Yet they grew into greatness at last. As the Brahmins they established East Indian civilization, as the Medes and Persians they founded an empire extending from the Mediterranean to the Indus, as the Greeks they gave culture to the world, as the Romans they gave law, and as the Germans, French, English, and Americans they have been the ruling nations of modern times. **Ham is the father of Canaan.** Canaan is mentioned because his descendants were the enemies of the Israelites, as the early possessors of the land of promise.

**19. The whole earth overspread.** There is no improbability in this statement. "The differences among races are not so great as to forbid the belief in a common origin; and language shows affinities. No chronology or authentic history takes us back more than ten or twelve thousand years. Yet there are many Christian scholars who believe that this refers only to the origin of the Hebrew race and other cognate peoples, and not to all mankind."

**20. A husbandman.** That is, a planter or farmer, one who subsists by the fruits of the earth. **Planted a vineyard.** The vine is one of the most prolific of growth, and its fruit is used as food much more generally in the East than with us. Grapes are eaten abundantly, fresh from the vine, and dried, as well as made into wine.

**21. He drank of the wine.** Wine is made by a natural process from the fermentation of the juice of the grape. We cannot say with certainty that wine was unknown until this time. **Was drunken.** The alcohol in the wine has a peculiar effect upon the tissues of the body, especially upon the stomach and the brain. It first excites, then benumbs and stupefies. By no possibility can it ever supply food to the system, for it acts altogether as a poison. (1) *Even a good man is in danger from strong drink.* **Was uncovered.** A drunken man is unconscious of appearances, is dull in his thoughts, and not to have all his lower instincts aroused. The moral nature is dormant, and the passions are excited. (2) *Drunkenness changes every character for the worse.*

**22. Ham, the father of Canaan.** The sacred writer sees in the history of the Canaanites the outgrowth of their ancestor's wickedness, in gloating over his father's shame. (3) *The crimes of parents are often perpetuated in their children.* Ham's descendants became the most corrupt in the ancient world, and

were justly destroyed for their iniquities. **Saw the nakedness.** Not only saw, but took a wicked pleasure in the sight. **Told his two brethren.** Thus making a jest of his father's disgrace, and publishing his faults. So now, young people will sometimes make the actions of a drunkard the object of ridicule. **Though not their father, that poor drunkard may be somebody's father.** (4) *Never ridicule another's misfortune.*

**23. Shem and Japheth.** Their filial reverence and strong moral sense was in noble contrast with the impiety of their brother. **Took a garment.** Henry remarks, "There is a mantle of love to be thrown over the faults of all; and a robe of reverence to be thrown over the faults of parents."

**24. Noah awoke.** The fumes of strong drink pass away, leaving the mind clear, but in a reaction from the excitement of drunkenness. The liquor gives only a transient pleasure, followed by a pain and depression of spirits. **And knew.** Either he had a dim consciousness at the time, of what was taking place, or he learned of the occurrence afterward.

**25. And he said.** In Noah's prediction we find, not anger venting itself upon the innocent children of guilty Ham, but an insight which perceives the traits of the parents perpetuated in his children. "Canaan shall be what Ham is, and as a result his race shall be a subject race," is the thought of Noah's prophecy. Noah's words did not make the event come to pass, but they stated that which would come to pass. **Cursed be Canaan.** "The Canaanites, descended from Ham's son, in after times occupied the land of Canaan, but were displaced, and in a measure destroyed, for their crimes, by the Israelites. A servant of servants, Canaan's descendants founded kingdoms, as in Chaldea, Egypt, Canaan, Phœnicia, and Carthage. At one time they were the dominant race of the world. But their power was utterly broken, and every where they became a subject people."

**26. Blessed be the Lord God of Shem.** Rev. Ver. "The Lord the God of Shem." Noah's prediction concerning Shem is that his God is the Lord Jehovah, the one true God. And this has been verified. No enduring empire was ever established by a Semitic people: but the Jewish, Mohammedan, and Christian religions, which we dominated the world, all sprang from this race. Christianity, which was then unborn, filled the prophetic sky in Noah's prophecy, as it now covers the civilized world. **Canaan shall be his servant.** A prediction of the conquest of the Canaanite race of Palestine by the Semitic Israelites, an event small in itself, but fraught with immense religious results to the world.

**27. God shall enlarge Japheth.** The word *Japheth* means enlargement. The prophecy has been fulfilled in the immense increase of the Japhethites, from which race successive swarms have poured forth, as the Hindoos, the Greeks, the Romans, the Gothic and barbarian hordes, the Anglo-Saxon, and many more, until now the descendants of Japheth are every-where the rulers of the world and the leaders in civilization. **Dwell in the tents of Shem.** Dwell, not as inhabitant, but as a worshiper. "Shem worship in the tabernacles of Shem," might be the interpretation of the passage, which means that the descendants of Japheth shall receive their religion from the descendants of Shem, just as has been the fact. **Canaan shall be his servant.** The Canaanites were the earliest settlers around the Mediterranean, especially in Phœnicia, Carthage, Spain, and Sicily. But they were conquered and destroyed by the Japhetic Romans, so that their civilization passed away.

HOME READINGS.

- M. Noah's shame. Gen. 9, 18-29.
- T. The sorrow of the cup. Prov. 23, 29-35.
- W. God's judgment on drunkenness. Isa. 5, 11-23.
- T. Evils of appetite. Mat. 24, 37-51.
- F. The Lord's freeman. 1 Cor. 8, 1-13.
- S. Sobriety commanded. 1 Thess. 5, 5-23.
- S. Erring through strong drink. Isa. 28, 1-10.

GOLDEN TEXT.

Woe unto them that are mighty to drink wine. Isa. 5, 22.

LESSON HYMNS.

- No. 230, Dominion Hymnal.  
See, the Church of Christ arise,  
Smile or frown of man despise.
- No. 241, Dominion Hymnal.  
Wake from intemperance!  
Hear ye mercy's song!
- No. 293, Dominion Hymnal.  
Young soldiers of the Legion,  
Have you heard the King's command.



**TIME.**—2348 B. C. Soon after Noah's exit from the ark.  
**PLACE.**—somewhere in the highlands of Armenia.

#### QUESTIONS FOR SENIOR STUDENTS.

##### 1. A Father's Shame.

Who is the first person of whom drunkenness is recorded?

How old was Noah when this sin overtook him?  
What gracious evidence of God's love had he previously had?

Who was involved in the consequences of his act?  
Was Ham's sight of his father's wrath?  
Give a reason for your answer.

Is Noah's shame any thing unusual in the history of drunkenness?  
Find three Bible instances of the shame of this sin.

##### 2. A Father's Curse.

Cursed by Noah?  
Why should the grandson be cursed and the son not?  
Was Noah relieved of sin by passing a curse for its consequences on to his posterity?

What was the curse that day pronounced?  
Does a curse still follow the drunkard?  
What is the usual condition of the children of drunkards?

What was Solomon's experience of the results of drinking? Prov. 23, 29-32.

#### Practical Teachings.

It is never safe to trifle with alcohol.

It makes no exception in respect of age.

It scars character with scars that cannot be effaced.

While the world lasts Noah's shame will be known.

Noah, perhaps, did not know the effect of alcohol on the brain.

Give him that benefit. *We do know.* We have no excuse.

Alcohol brought a curse upon the great nation of the Canaanites.

Alcohol is to-day a curse to our own loved nation.

Let us to-day our faces against it.

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

##### 1. A Covenant.

What is a covenant?

What was the token of God's covenant with man?

Where could the token be seen?

Of what was the bow in the cloud a pledge?

Of what would it be a reminder to God?

With whom did God establish the covenant?

How long was this covenant to last?

To whom was the promise a blessing?

##### 2. A Curse.

What were the names of Noah's sons?

What portion of the earth was peopled by them?

In what occupation did Noah engage?

Into what sin did he fall?

Of what unfilial act was Ham guilty?

How did his brothers honor their father?

Upon which of his sons did Noah pronounce a curse?

What was the curse?

What blessing did he pronounce upon Shem?

What prophecy did he utter about Japheth?

By what mocker was Noah deceived? Prov. 30, 1.

What, then, really brought a curse upon Ham?

To whom have wine and strong drink ever since been a curse?

#### Teachings of the Lesson.

Where in this lesson do we learn—1. That liquor makes men foolish? 2. That liquor brings a curse?

3. That liquor divides families?

#### QUESTIONS FOR YOUNGER SCHOLARS.

What was Noah after the flood? **A husbandman, or farmer.**

What did he plant? **A vineyard.**

What happened when the grapes were gathered and made into wine? **Noah took of the wine and became drunk.**

Who saw Noah lying drunk in his tent? **Canaan, Noah's son.**

What did he do? **He went out and mocked him before Shem and Japheth.**

What did Shem and Japheth do? **They cared for their father with love and respect.**

What was given to Noah when he came to himself? **Knowledge of all that had taken place.**

Who gave him this knowledge? **God.**

What did Noah, inspired by God, pronounce upon Canaan and his descendants? **The curse of slavery.**

What upon Shem and Japheth? **Honor and prosperity.**

What does this prove to us? **That Noah drank of the wine not knowing it would make him drunk.**

Why does it prove to us? **God would not have stood by Noah, and punished Canaan, if he had purposely drunk to excess.**

What proof has Noah himself given us? **We never again hear of his drinking wine, either little or much.**

What did wine bring upon Noah, even when taken innocently? **Shame and disgrace.**

What will it bring to every one who drinks it? **Sorrow, shame, ruin, death.**

#### Words with Little People.

"WINE IS A MOCKER."

It will make you the sport of the wicked, and the shame of the good.

It will drag you down to the lowest depths of sin and disgrace.

Take heed that you be tempted to taste it.

Watch, lest you who never touch a drop of it.

Take heed that you never touch a drop of it.

This is the only way to escape its awful power.

"Look not upon the wine when it is red; at the last it biteth like a serpent and stingeth like an adder."

#### THE LESSON CATECHISM.

[For the entire school.]

1. Who is the first one recorded to have made wine?  
**"Noah began to be a husbandman, and he planted a vineyard."**

2. What was the end of the first experience with wine?  
**"He drank of the wine, and was drunken."**

3. What experience of Solomon coincides with this of Noah?  
**"At the last it biteth like a serpent, and stingeth like an adder."**

4. How did Noah vent his wrath to relieve his remorse?  
**"And he said, Cursed be Canaan."**

5. What is the only safe rule for human conduct?  
**"Look not thou upon the wine when it is red."**

[NOTE.—If any school prefers to use the Missionary Lesson Gen. 18, 17-36, student is recommended to prepare a lesson on the same plan that has been followed in the Lesson Book.]

#### TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The Patriarch's Fault.

##### I. THE FATHER.

1. **Noah...planted a vineyard.** v. 20.

"They also have erred through wine." Isa. 28, 7.

2. **Drank of the wine...drunken.** v. 21.

"Look not thou upon the wine." Prov. 23, 31, 32.

3. **Was uncovered.** v. 21.

"Wine is a mocker." Prov. 20, 1.

##### II. THE SONS.

1. **Ham...saw...and told.** v. 22.

"The eye that mocketh...his father." Prov. 30, 17.

2. **Shem and Japheth took a garment.** v. 23.

"Honor thy father and thy mother." Exod. 20, 12.

##### III. THE PROPHECY.

1. **Cursed be Canaan.** v. 25.

"Cursed...settleth light by his father." Deut. 27, 16.

2. **Blessed be the Lord God of Shem.** v. 26.

"Happy...whose God is the Lord." Psa. 144, 13.

3. *God shall enlarge Japheth.* v. 27.

"My name...great among the Gentiles." Mal. 1. 11.

### THOUGHTS FOR YOUNG PEOPLE.

#### Lessons from Noah's Sin.

1. How early in the history of the race did strong drink begin its evil influence, and how great is the evil which it has wrought in the world! v. 20, 21.

2. Strong drink is dangerous to a good man, no less than to the wicked. Where righteous Noah fell we must watch against temptation, and our only safety is in total abstinence.

3. Some people say that wine is harmless, while whisky is injurious. But if wine made Noah drunk it will make us drunk also, if we drink it.

4. Liquor benumbs the moral sense and takes away self-respect. Many a man has done as Noah did, and been as ashamed of it afterward. The best way is to keep out of danger from drink.

5. The sins of parents are apt to be repeated and increased in their children. The descendants of Canaan were among the most wicked in all history. For our children's sake let us keep out of evil.

6. Let us choose the God of Shem for our God.

### Berean Methods.

#### Hints for the Teachers' Meeting and the Class.

In teaching this lesson it might be well to show a map of the world, and upon it the lands occupied by each of the three great families of races....But in the teaching we should avoid making this a lesson in ethnology, or history of races, but keep the temperance aspects of the lesson in the foreground....The Thoughts for Young People will furnish suggestions on this subject, and the world is full of illustrations of the evils of strong drink....Call attention to the fact that 60,000 people die in America annually from strong drink; that most of the crime in the community springs from it, and that it is a fountain of disease....Show that the only safety from strong drink is in total abstinence, and urge the scholar to resolve never to taste liquor.... Present also the duty of the State to protect the home by legal prohibition of the sale of liquor.

### CATECHISM QUESTION.

15. What is sin?

Sin is disobedience to the law of God in will or deed.

Romans viii. 7. The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be.

1 John v. 17. All unrighteousness is sin.

James iv. 17. To him that knoweth to do good, and doeth it not, to him it is sin.

### Primary and Intermediate.

#### Temperance Lesson.

LESSON THOUGHT. "Wine is a Mocker."

#### LESSON STORY.

Print "Noah" on the board. Let children tell what they know about him. Ask if they want to hear what happened after he left the ark. Then tell that he planted a vineyard and made wine. People do that now, and some of them get into the same trouble that Noah did. He drank some of the wine, and became drunken. A drunken man does not know what he is about, and he acts so badly that his friends are made

ashamed. Noah's sons saw him drunk, and one of them made sport of him, but the others tried to save their father from further shame. When Noah awoke from his drunken sleep, he knew what had been done, and he blessed the sons who had treated him kindly, but he cursed the one who had mocked him. We never hear that Noah drank wine again, and as God stood by him both in the blessing and the curse which he pronounced, it would seem that Noah drank the wine not knowing that it would make him drunken.

#### OBJECT LESSON.

Have ready a wine-glass half filled with wine, a glass of water, a little alcohol in a vial, and a bunch of grapes.

Talk a little about the grapes, calling them nature's little wine bottles. If you have enough to give each child a grape, do so. Ask them to notice how sweet the wine is, and tell them that they might drink all the wine in a great many of these little bottles and not be made drunk. This is the kind of wine God made. Now take the wine-glass, and tell that here is some of the wine man makes. What is the difference?

Take one of the grapes again. Tell that the juice of the grape is sweetened water. There is sugar in it. When the juice is pressed out of the grapes, and left to stand for a while, the sugar in it decays, and this makes alcohol. Show the little bottle of alcohol. Tell that this is a liquid poison. Show the pure water. They look much alike. Tell, or show, that a little water refreshes a delicate flower, but a little alcohol withers and destroys it. So water refreshes man, but alcohol poisons him.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



**EXPLANATION.** A light-horse is a means to guide the mariner to a safe port. A false beacon light lures him to destruction. Here is an illustration representing a wine-bottle as a light-horse on a rock, and its light is the false light of worldly pleasure. It rests on the rock of ruin, and against its rugged sides thousands have been wrecked. Young men see its light, and, dazzled by its glare, they steer their way toward it, only to find ruin awaiting them when it is too late. The sea of life is full of these deceitful lights. Fashion holds them up, and the gay and worldly praise them, little heeding the wrecks that float around and then sink to utter shame.

### LESSONS FOR APRIL, 1887.

APRIL 3. Joseph Sold into Egypt. Gen. 37. 23-36.

APRIL 10. Joseph Exalted. Gen. 41. 38-48.

APRIL 17. Joseph Makes Himself Known. Gen. 45. 1-15.

APRIL 24. Joseph and his Father. Gen. 47. 1-12.

## Wine.

BY JENNY L. ENO.

When forth from out the sheltering ark  
 Came Noah with his sons  
 To till and plant the earth again  
 (So Arab legend runs),  
 A nighty djinn or spirit,  
 Brought unto him a vine  
 And taught him how to plant and tend  
 And turn its fruit to wine.

"Son of an earthly father,"  
 Then said the ling'ring djinn,  
 "Beware of this bright liquid—  
 A strange power lies therein.  
 One draught will change man to a sheep  
 In spirit, meek and mild;  
 Another makes a lion,  
 Fierce, roaring, rampant, wild;  
 To this add yet another:  
 His senses whirl and clog,  
 He grovels grunting in the mud  
 Transformed into a hog."

The spirit fled, but wine remained;  
 Its power has yet increased,  
 For drinking now the liquid  
 Makes man worse than a beast.

## Thoughts for the Quiet Hour.

—LET thy thoughts be on the Highest, and thy prayer directed unto Christ without ceasing.—*Thomas à Kempis.*

—Pride, exclusiveness, self-glorification, have no place in the kingdom of God. Humility is the only passport which can obtain for us an entrance there.—*Farrar.*

—O Lord, remove our ignorance, that we may know thee; our idleness, that we may seek thee; our unbelief, that we may find and enjoy thee.—*Bishop Hall.*

—There is inestimable blessing in a cheerful spirit. When the soul throws its windows wide open, letting in the sunshine, and presenting to all who see it the evidence of its gladness, it is not only happy, but it has an unspeakable power of doing good. To all the other beatitudes may be added, "Blessed are the joy-makers."—*Willis.*

—Many are very careful to have a fair and well printed Bible, but the fairest and finest impression is to have it well printed in the heart by the Spirit.—*Dr. Arrouemith.*

—And so will all that is sown for Christ, though it lie buried and forgotten of men, spring up and ripen, as in one day, to the deep, grateful, and eternal joy of them who had labored in faith, and gone to rest in hope.—*Eldersheim.*

—The kingdom of science, like the kingdom of God, can only be entered in the character of a child.—*Bacon.*

—Take all thy vessels,  
 O glorious Finer,  
 Purge all the dross,  
 That each chalice may be  
 Pure in thy pattern,  
 Completer, diviner,  
 Filled with thy glory,  
 And shining for thee.

—F. R. Havergal.

—No true man can live a half life when he has genuinely learned that it is only a half life. The other half, the higher half, must haunt him.—*Phillips Brooks.*

—Happy are they who in a crowd of business do not lose something of the spirituality of their minds, and of the composure and sweetness of their tempers.—*Whitefield.*

—I am convinced how great a deed he does who makes one pious thought alive and active in the human soul, since I know how a single passage in a beautiful book, or in a religious conversation, has often had an influence on me for many days together.—*Klopstock.*

—When you have learned to submit, to do faithfully, patiently, duty that is most distasteful to you, God may permit you to do the work you like.—*Prof. Riddle.*

—If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials, and enable him to manfully confront his afflictions—I must point to something which in a well-known hymn is called "The old, old story," told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—*Gladstone.*

—There is no knowledge for which so great a price is paid as a knowledge of the world; and no one ever became an adept in it except at the expense of a hardened and a wounded heart.—*Countess of Blessington.*

—Believers should be but as variegated lamps hung out to lighten the feet of passengers from the kingdom of darkness.—*Lady Powerscourt.*

—A Teacher's Prayer.—"Lord, take my lips, and speak through them; take my mind, and think through it; take my heart, and set it on fire."—*The Illustrator.*

—Goodness is not a passive quality, but the deliberate preference of right to wrong; the resistance of evil and the manly assertion of its opposite.—*Geikie.*

—A reasonable steady performance of secret duties in their proper hours, and a careful improvement of all time, filling up every hour with some profitable labor, either of heart, head, or hands, are excellent means of spiritual peace and boldness before God.—*Brainerd.*

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## Review Service for the First Quarter.

BY REV. S. P. HAMMOND.

*Superintendent.* The lessons in this first quarter deal with beginnings. Where do we find the history of first things?

*School.* In the first five books of the Bible, called the Pentateuch of Moses, or the "five-fold book."

*Supt.* What are the leading events of these twelve lessons?

*School.* The fall and expulsion from paradise, the wickedness of the world, the flood, the dispersion, the call of Abraham, the destruction of Sodom, and experiences of Jacob.

*Supt.* You will name the principal persons figuring in this history.

*School.* Adam, Eve, Cain, Abel, Enoch, Noah, Abraham, Lot, and Jacob.

*Supt.* At what time in the history of the world did these events take place?

*School.* During the period between 4000 B. C. and 1740 B. C.

*Supt.* In what part of the world are those wonderful events supposed to have taken place?

*School.* In the western portion of Asia.

## HYMN. L. M.

Ere mortals reared their forms sublime,  
Or heaven and earth in order stood,  
Before the birth of ancient time,  
From everlasting thou art God,  
A thousand ages, in their flight,  
With thee are as a fleeting day;  
Past, present, future, to thy sight  
At once their various scenes display.

## I. The Beginnings.

*Supt.* The topic of the first lesson is the "beginning." Wherein is this title especially applicable to the history narrated?

*School.* In that the creation of the world and of man is related, and that the institution of the Sabbath is described.

*Supt.* In this lesson we are led up to God; what do we learn of his character?

*School.* That he is a person, that he is Spirit, and that he is the Creator.

*Supt.* What are we taught of the Sabbath in this lesson?

*School.* That it is of divine origin, and of perpetual obligation; and that we are to observe it by resting from our daily toil and keeping it sacred unto God.

## HYMN. 7. 6.

O day of rest and gladness,  
O day of joy and light,  
O balm of cure and sadness,  
Most beautiful, most bright:  
On thee, the high and lowly,  
Through ages joined in tune,  
Sing "Holy, holy, holy."  
To the great God Triune.

*Supt.* The subject of the second lesson is the first sin, or how paradise was lost. What are the topic and Golden Text?

*School.* Topic: "Sin and Death." Golden Text: "By one man sin entered into the world, and death by sin."

*Supt.* One of the scholars will tell this story in a few words.

*School.* Adam and Eve, our first parents after creation, were placed in a beautiful place called the Garden of Eden. Satan, the tempter, came in the form of a serpent and tempted them to eat of the forbidden fruit. They both yielded to the tempter, and as a punishment were driven out of paradise with the curse of God resting upon them.

*Supt.* What are some of the teachings of this lesson?

*School.* We learn first, that no place or time can free us from temptation, for the tempter came to the holy pair in paradise; second, that Satan and temptation do not come in their own evil forms, but in the garb of innocence, or as angels of light; third, that the root of sin is unbelief, or believing Satan in preference to God; fourth, that every sinner is a moral suicide.

*Supt.* In the third lesson we have the sad story of Cain and Abel, with its lessons. What is the Golden Text?

*Text.* "Am I my brother's keeper?"

*Supt.* Adam and Eve have been expelled from the Garden of Eden, and their children with them are suffering the consequences of their sin. Will some scholar give an account of this recorded development of sin in the world?

*School.* And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the first-lings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. . . . And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

*Supt.* What are the sins of Cain in this narration?

*School.* First, want of faith in God; second, disobedience; third, envy; fourth, malice; fifth, anger; sixth, murder; seventh, falsehood; eighth, obstinate profanity.

## HYMN.

Yield not to temptation,  
For yielding is sin;  
Each victory will help you  
Some other to win;  
Fight manfully onward,  
Dark passions subdue,  
Look ever to Jesus,  
He'll carry you through.

*Supt.* The fourth lesson tells of the building of the first ship, and is about Noah and the ark. What were the circumstances which led to the deluge, and the saving of the family of Noah?

*First Scholar.* The world was so corrupt and men were so wicked that God repented him for creating man, and decided to destroy the world with a flood.

*Second Scholar.* Noah was a just man and perfect in all his generations, and he walked with God; so God decided to save Noah with all his family.

*Third Scholar.* God commanded Noah to build an ark of gopher wood, with rooms within large enough to hold his family of sons and their wives and two of every living thing of all flesh.

*Fourth Scholar.* The flood came, and all flesh was destroyed off the face of the earth; but Noah and his family, with those with him in the ark, were saved.

*Supt.* What practical truth does this lesson teach?  
*School.* The destruction of the wicked and the salvation of the righteous.

## HYMN. 11.

How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent word!  
What more can he say, than to you he hath said,  
To you, who for refuge to Jesus have fled:  
"When through the deep waters I call thee to go,  
The rivers of sorrow shall not overflow;  
For I will be with thee thy trials to bless,  
And sanctify to thee thy deepest distress."

## II. The History of Abraham.

*Supt.* Where and when was Abraham born?

*School.* In Ur of the Chaldees, in the year B. C. 1996; almost exactly half way between Adam and Christ.

*Supt.* What incidents in the life of Abraham are mentioned in the next six lessons?

*School.* His call of God and the change of his name from Abram to Abraham; Lot's choice of the cities of the plain; God's covenant with him; his pleading for Sodom; the destruction of Sodom; and his offering Isaac.

*Supt.* One of the classes will tell us about the first incident.

*First Class.* Abraham left his native country and kindred and father's house, and journeyed to a distant land, according to the command of God.

*Supt.* How did God show his approval of his servant's obedience?

*First Class.* By fulfilling his promise contained in the Golden Text: "I will bless thee and make thy name great, and thou shalt be a blessing."

*Supt.* Wherein was this blessing bestowed?

*First Class.* First, by changing his name from Abram to Abraham, meaning father of a multitude; second, by bestowing upon him great prosperity; third, by giving a most exalted position as the founder of a great nation; fourth, by a special covenant made with him.

*Supt.* How is this life of Abraham's instructive to us?

*First Class.* It suggests to us the pilgrimage of life to which we are called, and in which we are blessed with God's promises and God's guidance.

#### HYMN. L. M.

He leadeth me! O blessed thought!  
O words with heavenly comfort fraught!  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me.

*Supt.* The second class will please tell me about the first, eighth, and ninth lessons.

*Second Class.* The subject of these lessons is Lot's choice, with its consequences.

*Supt.* Lot chose to dwell in the cities of the plain, a place "well watered every-where," "even as the garden of the Lord." Why did his choice prove so unfortunate?

*Second Class.* Because the men who dwell there were wicked, and sinners before the Lord exceedingly.

*Supt.* What choice are we bidden, in the Golden Text of the sixth lesson, to make?

*Second Class.* "Seek ye first the kingdom of God and his righteousness."

*Supt.* The eighth lesson is about Abraham's pleading for Sodom. In this lesson we see at once God's justice and mercy.

*Wherein do we see this illustrated?*

*Second Class.* First, by the doom pronounced over the wicked cities; second, by the willingness of God to hear the prayer for mercy; third, by the assurance that the cities would be spared for the sake of ten righteous persons.

*Supt.* The ninth lesson treats of the destruction of Sodom and Lot's escape. Will the third class repeat the Golden Text and the outline?

*Third Class.* The Golden Text is: "Escape for thy life," and the outline is, first, "Righteous Lot," and, second, "Wicked Sodom."

*Supt.* What happened to the wicked city?

*Third Class.* After Lot and his family escaped, "God rained upon Sodom and upon Gomorrah brimstone and fire out of heaven."

*Supt.* What happened to Lot's wife?

*Third Class.* "She looked back from behind him, and she became a pillar of salt."

*Supt.* What are some of the practical lessons in this incident?

*Third Class.* That God cares for the righteous; second, that God is angry with the wicked and will punish them; third, there is no way of escape from destruction except by leaving sin; fourth, that it is a terrible thing to backslide, to look back regretfully at worldly pleasures.

#### HYMN. 7.

Hasten, sinner, to be wise!  
Stay not for the morrow's sun;  
Wisdom if you still despise,  
Harder is it to be won.  
Hasten, sinner, to return!  
Stay not for the morrow's sun,  
Lest thy lamp should fall to burn  
Ere salvation's work is done.

*Supt.* The seventh and tenth lessons treat of God's special dealings with the father of the faithful. What about the covenant in the first of these two lessons?

*Fourth Class.* God was pleased to make an agreement with Abraham, and promised him a glorious fulfillment if he would be true to his faith.

*Supt.* The tenth lesson gives a narrative of Abraham's great trial, in which we see the glorious trust of the man of God. What was his trial?

*Fourth Class.* He was called by God to make a sacrifice of his beloved son Isaac.

*Supt.* How did he meet this demand and stand the test?

*Fourth Class.* He obeyed God and brought his son Isaac in sacrifice to God, and thus showed his faith in God.

*Supt.* Repeat the verse of the lesson which shows how God looked upon his obedience.

*Fourth Class.* "Now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me."

*Supt.* What practical lesson is taught us in this Scripture narrative?

*Fourth Class.* Blessed are those who endure trials and fear not, for to them come fuller promises and richer blessings.

#### III. About Jacob.

*Supt.* The eleventh and twelfth lessons contain incidents at the beginning and in the middle of Jacob's life. What is the topic of the first of these two?

*School.* "Jacob at Bethel;" and the Golden Text is, "Surely the Lord is in this place."

*Supt.* What vision did Jacob have here?

*School.* "He dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven; and he beheld the angels of God ascending and descending on it."

*Supt.* What vow did he make in the morning on waking from his dreams?

*School.* He first exclaimed, in the words of the Golden Text, "Surely the Lord is in this place, and I knew it not;" and then he proceeded to build of the stones a pillar, and called the place Bethel. He then vowed a vow, that the Lord should be his God, and the stone which he set for a pillar should be God's house, and that he would give a tenth of all he made to God.

*Supt.* What are a few of the practical lessons that may be learned from this incident?

*School.* First, that God is nearer to us than we think; second, that God will not desert his servants, though they may be in affliction and far from home; third, that heaven and earth are not very far apart; that we may realize that the house of God is the gate to heaven.

#### HYMN. 6, 4, 6.

Though like the wanderer,  
The sun gone down,  
Darkness be over me,  
My rest a stone,  
Yet in my dreams I'd be  
Nearer, my God, to thee,  
Nearer to thee!  
Then, with my waking thoughts  
Bright with thy praise,  
Out of my story griefs  
Bethel I'll raise:  
So by my woes to be  
Nearer, my God, to thee,  
Nearer to thee!

*Supt.* The twelfth lesson is about Jacob's new name. What is the Golden Text?

*School.* "And he said, I will not let thee go except thou bless me."

*Supt.* The practical subject of this last lesson of the quarter may be called Prevaling Prayer. What are the conditions of such a prayer?

*School.* First, the time of need; second, taking our needs to God in prayer; third, working as well as praying; fourth, wrestling with God; fifth, persevering in prayer.

#### HYMN. L. M.

Sweet hour of prayer, sweet hour of prayer,  
That calls me from a world of care,  
And bids me at my Father's throne  
Make all my wants and wishes known!  
In seasons of distress and grief  
My soul has often found relief,  
And oft escaped the tempter's snare,  
By thy return, sweet hour of prayer.

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