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# THE HOME STUDY QUARTERLY



Sabbath School Publications.  
Presbyterian Church in Canada.

Rev. R. Douglas Fraser,  
Editor & Business Manager,  
Confederation Life Building, Toronto



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# The Home Study Quarterly

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

Vol. XIII.

January, February, March, 1907

No. 1

The Geography Lesson—with map, the Oriental Sidelight, and topics For Discussion, are the three new features of the HOME STUDY QUARTERLY. Besides, now that the requirements of the younger scholars are provided for in the INTERMEDIATE QUARTERLY, the Lesson Explained, the Lesson Questions, and A Lesson for Life, are shaped to meet the needs, specially, of the older scholars and the members of the Home Department. It cannot be too often repeated that the use of the QUARTERLY is to help in mastering what the Bible says, not, in any sense, nor ever, to be a substitute for that Book of books.

✽

## Going to the Communion

In most of our Presbyterian churches there is a call to the communion table every three months, in many of them more frequently.

It is a joy that seems to grow sweeter to God's saints the older they become; and there is not one of those lovely Christian old people,—of whom every congregation has some,—who is not eager that the young people and the children should come, too. None of themselves, who came when they were young, regret it now. Their hearts are very glad, as are the hearts of parents and teachers, and minister, when the boys and girls thus confess their faith in Christ, their willingness to obey Him, and their readiness to serve under His banner.

And why should the boys and girls not come?

*Too young?* Most of those who read this are twelve, at least. That was Jesus' own age, when He went up with His parents to the great feast at Jerusalem, which corresponded to our communion. No Christian, looking

back to his own boyhood, will tell you that twelve is too young. Many have come to the Lord's table sooner.

*Too shy?* You are not too shy to nestle close up to father or mother, and thus show you love them; not too shy to let every one know, if there be need for it, that you will stand up for brother or sister, or teacher, or friend. It surely cannot be shyness that will hold anyone back from coming, when your very best and most loving Friend calls, and from letting all the world know that He is his Friend.

*Too weak?* Afraid that you will not be able to hold out? But then, it is Christ that holds you, rather than you that hold to Christ. And His promise is very sure and very strong, that His grace will be sufficient for each day, and all the days. In Christ, the weakest becomes strong.

When the next announcement of the communion is made, will you not forget that you are young, and shy, and weak, and think only of how much Christ loves you, and how great a joy it will be to Him, if you will come to His Table with His people?

✽

## A Life of Adventure

By Esther Miller

Away in the East, by the ancient river Euphrates, stands Ur of the Chaldees.

Looking back across the ages at the life of Abraham, who was born there, we are apt to think of it as a life of monotonous peace, spent in quiet pastoral duties or in meditation at his tent door. But the life of the child born in "the city of fire" has another side. He was destined to travel far, and have many exciting experiences.

## How to Make Your Class Bigger

His first journey was taken when his father, with all his household, moved north to the city of Haran. It was the fashion for all the family connection to settle down together; but Abraham's fate was to be different. In Haran, he received a call from God to a foreign land.

He must have had strong faith in the promise that he would one day become a great nation in that new country, for the expedition upon which he set out required much courage. There were chances of trouble ahead in a foreign land, and the journey itself was dangerous. Robbers abounded on the lonely mountains, and wild beasts came out to attack the unwary. But the heroic Abraham had two great qualities that make for courage—physical bravery, and an abounding faith in God. What did it matter that he was leaving home and friends, to travel over a dangerous route into the hostile land of the Canaanites? His God had commanded him to go; and he was content.

His faith was rewarded, and his home established in Canaan. But he had not been long settled in the new country before famine drove him out of it. Once more he gathered all his household together, and this time journeyed to Egypt. Over the 150 miles of desert between Canaan and Egypt, the caravan moved slowly, stopping to camp wherever water was found; and its leader must have had many a difficulty to encounter.

When, by and by, he returned to his own country, he was soon in the midst of another adventurous expedition. The news came to Abraham, that a hostile army had raided Sodom; and, besides much plunder, had carried away his nephew Lot, with all his possessions. Abraham's life of change and adventure had prepared him to meet emergencies. Arming a band of his servants, he set off in swift pursuit. Over hill and valley, rocky road and torrent, for miles he chased the marauders, and finally routed them in a night battle. The enemy fled in hot haste, but Abraham followed them as far as Hobah, gallantly rescued his nephew, and the stolen treasure, and returned home.

When age crept on, Abraham did settle into a quiet, pastoral life, and we see him sitting peacefully in the shade of a wide-

spreading tree before his tent door. But his early life was one of change and adventure, it was a life, too, of faith, and therefore of courage and success.

### My Soul

My soul shall be a telescope,  
Searching the distant bounds of time and space,  
That somehow I may image, as I grope,  
Jehovah's power and grace.

My soul a microscope shall be,  
In all minutest providences keen  
Jehovah's patient thoughtfulness to see,  
And read His love between.

—Amos R. Wells

## How to Make Your Class Bigger

A TALK WITH THE SCHOLARS

By Rev. R. Douglas Fraser, D.D.

"But our class is big enough now," does some scholar say? "Not big enough," is my answer, "if either one of two things is lacking."

The first—all the boys or girls in the neighborhood, old enough to be in your class, who are not going to any Sunday School. You, who have learned and know about Jesus, that great Captain and Saviour, He makes His messengers to bring others to His house to study His holy word. What others? Those nearest to your hand, any schoolmate, or playmate, or neighbor boy or girl, who needs to be brought.

"But how?" A friendly word goes a long way. There is not a scholar in Canada, outside of the Sabbath School, who might not be brought in *next Sabbath* if every scholar now attending were on the outlook, and would give the outsider a kindly invitation to come. And, indeed, if you are as enthusiastic about your class as most are about their games, there will scarcely be need for an invitation. New boys in a day school are eager to get into the school sports. They need no coaxing. It is they that do the coaxing, to get in. If you "go in" for your class, as you go in for the school games, every other boy and girl near by will want to join it, too.

But there is another sort of class which is not big enough. It may have every scholar that can be got ; but still it is not big enough. It is *not doing as big a work* as it might do. Is it your class ? If so, what can you do by way of remedy ? Very much. In the first place, you can be always present, and always on time. The full class—not a single absentee, and no scholar late, is the class that sets the pace for a whole school. Then, you can have your lesson well up. Good recitations make a class strong. And you can sing heartily. There is the giving, too. Big giving comes from regular giving. Every scholar present each Sunday, and each scholar with his or her coin, even if it be but a cent,—and the bulk of the giving mounts up rapidly.

Big things are not necessarily great things or good things ; but in the case of a class that grows big by the bringing in of the thoughtless and careless, and by better attendance and better recitation, and heartier singing, and larger giving—there can be no question.

“Six Foot Three of Bone and Brawn”

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

The pioneer of our mission to Korea, Rev. Wm. J. McKenzie, was a giant in stature, and a stranger to fear. Many a time, as we learn from the story of his life, by Miss Elizabeth A. McCully, his strength and courage stood him in good stead. Once a Korean rebel chief abused Christianity in McKenzie's hearing, and threatened the missionary's life. McKenzie replied, “that Christianity might be foreign and bad, but Korea was in sad need of it just now, for Christianity did not permit its followers to murder the king's officers, destroy government property, rob defenceless country folk and force them into the ranks of insurrectionists. The Korean was nonplussed, and as he saw Mr. McKenzie's six foot three of bone and brawn striding away, concluded he had better have nothing to do with him.”

We do not wonder that McKenzie was loved by all who knew him. For his heart was as big as his body. During his college vacations, boys flocked round him, filled with admiring pride in his rowing and skating, boxing and wrestling, painting and singing.

Among his classmates he was a famous athlete, especially in Highland sports, and a champion boxer. Yet no one was ever jealous of him, so charming was his overflowing good-humor and sparkling wit.

“Eighteen months in the ice,” is the title given to a description of this hero missionary's toils in Labrador. Here he knew and loved everybody, down to “Dan, the Dirty Cook-Boy,” on board the steamer that carried him from point to point on the coast.

And this strong man was a very humble and loving Christian, withal. At the close of one of his Labrador days, he wrote in his diary, “It is blessed to live only for Jesus.”

In Korea, the memory of McKenzie will never die. It was here that, for two years before he died, he gave himself, with heart and soul, to the work of winning the Koreans to the Gospel. And he showed wonderful skill and ingenuity in his methods. He interested the boys in himself and his message by his clever pictures drawn for their amusement, and had them come to him for instruction in athletics. One occasion, he promised the story of a moose hunt, and a large number came to hear, but, before they heard the story of the sportsman, they had to listen to the message and prayer of the preacher.

McKenzie's courage did not fail him in the perilous days of the war between China and Japan. A brother missionary of another church writes of him: “He remained when every other missionary fled for refuge. The people brought their goods to him for safe keeping. He faced the murdering assailants alone, and their chief put up his sword and called back his men.”

Loyalty to his Lord and Leader was in the very blood of this noble Canadian. His favorite hymn was—

“Anywhere with Jesus I can safely go,  
Anywhere He leads me in this world below.”

Such men are the proudest boast of their church and country. Better than riches, is it to have, even in small measure, the qualities that shine out in their lives.

God is my strong salvation,  
What foe have I to fear ?  
In darkness and temptation,  
My light, my help, is near.

BIBLE DICTIONARY FOR FIRST  
QUARTER, 1907

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I. SILENCE.

II. THE LORD'S PRAYER (in concert).

III. SINGING. Hymn 13, Book of Praise.  
(It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

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

*Superintendent.* Rejoice in the Lord, O ye righteous :

*School.* For praise is comely for the upright.

*Superintendent.* For the word of the Lord is right;

*School.* And all His works are done in truth.

*Superintendent.* He loveth righteousness and judgment;

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

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

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

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

*School.* He layeth up the depth in storehouses.

*Superintendent.* Let all the earth fear the Lord :

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

*Superintendent.* For He spake, and it was done;

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

V. SINGING.

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

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

—Hymn 474, Book of Praise, vs. 1, 3.

VI. PRAYER.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. READING OF LESSON PASSAGE.

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

**Class Work**

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

I. ROLL CALL, by teacher.

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

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

IV. LESSON STUDY.

**Closing Exercises**

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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

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

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

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

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

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

*Superintendent.* But Thou art the same,

*Superintendent and School.* And Thy years shall have no end.

V. SINGING.

Let us, with a gladsome mind,  
Praise the Lord, for He is kind :

For His mercies aye endure,  
Ever faithful, ever sure.

—Hymn 17, Book of Praise.

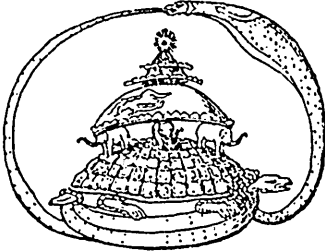
VI. BLESSING, OR CLOSING PRAYER.

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

## Lesson I.

## GOD THE CREATOR

January 6, 1907



## INDIAN REPRESENTATION OF THE UNIVERSE

This picture represents the ancient Hindu's grotesque view of the world. The heavens rest on the earth, the earth on elephants, the elephants on a tortoise, while the whole is surrounded by a serpent swallowing its tail, the symbol of eternity.

Memorize vs. 1-3.\* **THE LESSON PASSAGE**—Genesis 1 : 1-25. Read John 1 : 1-5.

1 In the beginning God created the heaven and the earth.

2 And the earth was <sup>1</sup>without form, and void; and darkness was upon the face of the deep. And the <sup>2</sup>Spirit of God moved upon the face of the waters.

3 And God said, Let there be light : and there was light.

4 And God saw the light, that it was good : and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And <sup>3</sup>the evening and the morning <sup>4</sup>were the first day.

6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament : and it was so.

8 And God called the firmament Heaven. And <sup>5</sup>the evening and the morning <sup>6</sup>were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear : and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas : and God saw that it was good.

11 And God said, Let the earth bring forth grass, <sup>6</sup>the herb yielding seed, and <sup>6</sup>the fruit tree <sup>7</sup>yielding fruit after <sup>8</sup>his kind, <sup>9</sup>whose seed is in itself, upon the earth : and it was so.

12 And the earth brought forth grass, <sup>10</sup>and herb yielding seed after <sup>8</sup>his kind, and <sup>6</sup>the tree <sup>7</sup>yielding fruit, <sup>9</sup>whose seed was in itself, after his kind : and God saw that it was good.

13 And <sup>3</sup>the evening and the morning <sup>11</sup>were the third day.

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years :

15 And let them be for lights in the firmament of the heaven to give light upon the earth : and it was so.

16 And God made <sup>12</sup>two great lights; the greater light to rule the day, and the lesser light to rule the night : he made the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth :

18 And to rule over the day and over the night, and to divide the light from the darkness : and God saw that it was good.

19 And <sup>3</sup>the evening and the morning <sup>13</sup>were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and <sup>14</sup>fowl that may fly above the earth in the open firmament of heaven.

21 And God created <sup>15</sup>great whales, and every living creature that moveth, which the waters brought forth abundantly, after their <sup>16</sup>kind, and every winged fowl after <sup>8</sup>his kind : and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And <sup>3</sup>the evening and the morning <sup>17</sup>were the fifth day.

24 And God said, Let the earth bring forth the living creature after <sup>8</sup>his kind, cattle, and creeping thing, and beast of the earth after <sup>8</sup>his kind : and it was so.

25 And God made the beast of the earth after <sup>8</sup>his kind, and cattle after their kind, and every thing that creepeth upon the earth after <sup>8</sup>his kind : and God saw that it was good.

**A FOREWORD**—The Lessons for the year are from the Old Testament, which was originally written in Hebrew, and contains 39 books in all, divided, in the Hebrew Bible, into: The Law, 5 books; The Prophets, 21 books; The Writings, 13 books. Perhaps the most convenient division is into 17 Historical Books—Genesis to Esther; 5 Poetical—Job to Song of Solomon; 5 Major Prophets—Isaiah to Daniel; 12 Minor Prophets—Hosea to Malachi. The opening Lessons are from Genesis, the Book of Beginnings, as its name signifies. The successive epochs in the period covered by the year's Lessons are marked by the great names, Adam, Noah, Abraham, Moses, Joshua and Samuel.

**GOLDEN TEXT**—In the beginning God created the heaven and the earth.—Genesis 1 : 1.

ment of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years :

15 And let them be for lights in the firmament of the heaven to give light upon the earth : and it was so.

16 And God made <sup>12</sup>two great lights; the greater light to rule the day, and the lesser light to rule the night : he made the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth :

18 And to rule over the day and over the night, and to divide the light from the darkness : and God saw that it was good.

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25 And God made the beast of the earth after <sup>8</sup>his kind, and cattle after their kind, and every thing that creepeth upon the earth after <sup>8</sup>his kind : and God saw that it was good.

**Revised Version**—<sup>1</sup>waste; <sup>2</sup>spirit (small s); <sup>3</sup>there was evening and there was morning; <sup>4</sup>one day; <sup>5</sup>a second day; <sup>6</sup>Omit the; <sup>7</sup>bearing; <sup>8</sup>its; <sup>9</sup>wherein is the seed thereof; <sup>10</sup>Omit and; <sup>11</sup>a third day; <sup>12</sup>the two; <sup>13</sup>a fourth day; <sup>14</sup>let fowl fly; <sup>15</sup>the great sea-monsters; <sup>16</sup>kinds; <sup>17</sup>a fifth day.

**Daily Readings**—(Courtesy, I. B. R. A.)—T.—God the Creator, Gen. 1 : 1-13. W.—God the Creator, Gen. 1 : 14-25. Th.—Made in wisdom, Ps. 104 : 1-24. F.—The mighty word, Ps. 33 : 1-12. S.—Almighty Creator, Isa. 40 : 18-31. S.—Praise to the Creator, Ps. 148.

## THE LESSON EXPLAINED

**I. THE BEGINNING.**—1, 2. **The beginning** ; refers to the commencement of time and the origin of the world as it now exists. **God** ; who was before all things (Ps. 90 : 2), and who will abide, when they shall all have passed away, Ps. 102 : 25-27. **Created** ; a word used only of a divine act, and

expressing the origin of something absolutely new. **The heaven and the earth** ; the whole visible universe, in its completed state. **Without form, and void** ; a shapeless, confused mass. Such was the "earth" before God formed out of it the present world of order and beauty. **Deep** ; the mass of

\*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lesson Leaflets.



raging waters which covered all things. **The spirit of God** (Rev. Ver.); the divine energy, unseen, yet almighty. **Moved**; hovered, like a bird over the nest containing its young.

**II. THE SIX DAYS.—3-5. The First Day.** God said; and into His word went all the energy of His almighty will. John 1: 3 and Heb. 1: 2 declare that it was by the second Person in the Godhead, the Lord Christ, that the world was created. **It was good**; "useful, suitable for the work for which it was designed." Six times this is said of God's works, in the Lesson. **The evening and the morning**; following the Jewish reckoning of the day from sunset to sunset. **The first day.** The word "day" may mean, either a day of twenty-four hours, or a period of time indefinite in its duration (compare 2 Pet. 3: 8).

**6-8. The Second Day. A firmament.** The Hebrew word means "an expanse", "the firmament of the sky, or vault of the upper air." **Divide the waters**; in the clouds from the waters in oceans, lakes and rivers. **Called the firmament Heaven**; "the most magnificent ordinance of the clouds."

**9-13. The Third Day. Dry land**; necessary for the vegetable and animal life now to be created. **Grass**; a general term for vegetation, including herbage and trees, which first appear as tender green shoots. **Herb**; vegetables, cereals, and the like. **Yielding seed**, etc. The herbs and fruit trees were made capable of reproducing themselves and also of furnishing food for man.

**14-19. The Fourth Day. To divide the day from the night.** There had already been the division between night and day, vs. 4, 5. This is now more clearly marked off. **Signs**; helping, for example, to fix the points of the compass, and by their appearance betokening the future state of the weather. **Seasons**; not only the four seasons of the year, but also such periods as months and weeks, determined by the moon. **Days, and years**; determining their length and regular succession.

**20-23. The Fifth Day. Created.** The word "create" is used for the first time since v. 1. It emphasizes the great step forward, when animal life is put into the world. **Moving creature.** The Hebrew means "swarms of living creatures", an apt description of fishes, which go in shoals. **Whales**; "sea-monsters" (Rev. Ver.). **Blessed**; gave them power to do His will, and provided for their needs.

**24, 25. The Sixth Day. The living creature**; a comprehensive word for all beasts, wild and tame.

**LESSON QUESTIONS**

How many books does the Old Testament contain? In what classes may they be arranged? What epochs, as marked by great names, covered by the year's Lessons? What does "Genesis" mean?

**1, 2** What is meant by "the beginning"? Describe the condition of the "earth" at first. By what power was it changed? For what end was the world made? (Rev. 4: 11.)

**3-13** What did God create on each of the first three days respectively? By whom does John say the world was created? What is meant by "the firmament"? What great hymn in the Book of Praise refers to it? (Hymn 13.)

**14-25** What works were done on each of the last three creative days? Why is the word "created" used in v. 21? How is God said to measure the sea? (Isa. 40: 12.) What is meant by "blessed"? To whom do all things belong? (Ps. 24: 1, 2.)

**FOR DISCUSSION**

In what ways does the Creation story reveal (1) the power, (2) wisdom, (3) goodness, of God?

**A LESSON FOR LIFE**

A famous writer pictures a railway train drawn by an engine, whose engineer is dead, dashing along in the midnight darkness. Think of it—an engine at full speed, and no hand on the throttle! Now, astronomy tells us of many planets, each rushing through space. What saves them from destruction? The hand of God is upon them; and they move only as He directs. That same mighty hand is guiding and controlling our lives. And behind all is the "heart of the Eternal", which is most wonderfully kind.

**Prove from Scripture**—That God created all things.

**Shorter Catechism**—*Ques. 39. What is the duty which God requireth of man?* A. The duty which God requireth of man, is obedience to his revealed will. *Ques. 40. What did God at first reveal to man for the rule of his obedience?* A. The rule which God at first revealed to man for his obedience, was the moral law.

**The Question on Missions**—(First Quarter, KOREA). 1. Where is Korea, and when was it opened to the gospel? Korea, the Hermit Nation, is a country on the far East coast of Asia, jutting out into the sea, near Japan. Its borders touch China and Russia. Korea was first opened to the gospel in 1884.

**FOR WRITTEN ANSWERS**

1. What does "created" signify? .....
2. On which day was the light created? The grass? The fish and fowl? .....
3. Explain the phrase, "It was good". .....

## Lesson II.

## MAN MADE IN THE IMAGE OF GOD

January 13, 1907

**BETWEEN THE LESSONS**—In last Sabbath's Lesson we began our study of God's great work of creation, described in six successive scenes: (1) The calling into being of light; (2) The dividing of the upper from the lower waters; (3) The appearance of dry land and the beginning of vegetation; (4) The placing of the sun, moon and stars in the heavens; (5) The beginning of animal life in water and air; (6) The Lesson closed with the first part of the sixth scene, the creation of the land animals. To-day brings us to the concluding and crowning act of creation, the making of man.

**GOLDEN TEXT**—God created man in his own image, in the image of God created he him.—Genesis 1 : 27.

Memorize vs. 26, 27. **THE LESSON PASSAGE**—Genesis 1 : 26 to 2 : 3. Study Genesis 2 : 4-15.

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 <sup>1</sup>So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb <sup>2</sup>bearing seed, which <sup>is</sup> upon the face of all the earth, and every tree, in the which <sup>is</sup> the fruit of a tree yielding seed; to you it shall be for meat.

**Revised Version**—<sup>1</sup>And God; <sup>2</sup>yielding; <sup>3</sup>there was evening and there was morning; <sup>4</sup>the sixth day; <sup>5</sup>And the heaven; <sup>6</sup>finished; <sup>7</sup>hallowed; <sup>8</sup>Omit had; <sup>9</sup>had.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—Man made in the image of God, Gen. 1 : 26 to 2 : 3. T.—Man's first home, Gen. 2 : 4-17. W.—Man's dominion, Ps. 8. Th.—"In Him we live," Acts 17 : 22-31. F.—Our Creator, Ps. 100. S.—Created for His glory, Isa. 43 : 1-7. S.—Many members, 1 Cor. 12 : 12-26.

## THE LESSON EXPLAINED

**I. GOD'S LIKENESS.**—26, 27. God said; as in each previous creative work. All forms of being, from the lowest to the highest, were brought into existence by the word of God's power, Ps. 33 : 6. Let us make man. Three explanations of the plural have been given: (1) God consults with the angels, before creating man, His highest work (compare 1 Kgs. 22 : 19, etc.; Isa. 6 : 6-8). (2) The plural points to the truth that there is more than one Person in the Godhead (see S. Catechism, Ques. 6). (3) Others think that God here speaks after the fashion of kings in public proclamations, using the "plural of majesty." Image, . . . likeness; a pair of synonyms setting forth one idea. Man's likeness to God belongs, not to his material nature, his body, for "God is a Spirit" (John 4 : 24); it consists in his possession of such powers as intelligence, reason, conscience, the power to know and love God (compare Eph. 4 : 24; Col. 3 : 10). Dominion, etc. See Ps. 8 : 6-8. Created man; forming his body from

matter already existing, but breathing into him of His own life, ch. 2 : 7. Male and female. For the creation of woman see ch. 2 : 21-24.



EDEN AS IT IS TO-DAY

The illustration is from a photograph taken at a point where the rivers Tigris and Euphrates meet. This is the district in which it is thought the garden of Eden lay. The luxurious growth of lovely palms shows the beautiful spot Eden must have been.

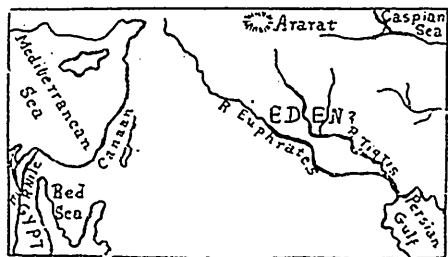
**II. GOD'S WORLD.**—28-31. Blessed them; giving them high authority, and noble work, and food. Replenish. God desires to see the world filled with holy, happy beings, loving Him and doing His will. Subdue; master and develop the earth's forces and products, making them all minister to man's well-being. Modern science and invention are enabling men more and more completely to carry out this command. Herb bearing seed (vegetables and cereals) . . . fruit. These were to be man's food. Green herb; including grasses and leaves, which were to be the food of the animals. Every thing . . . very good. No longer "good", as in the case of each particular creative act, but "very good", as a completed work. No evil thing is of God's making. (Compare Eccl. 7 : 29.)

**III GOD'S DAY.**—Ch. 2 : 1-3. Finished. No

now species in the vegetable or animal world has since been made, nor have the laws that rule the world been changed or added to. **Host** (army) of **them**; "the inhabitants, contents and belongings of heaven and earth." So, in Jer. 33 : 22, "the host of heaven" is a description of the stars. **He rested**; as Creator, not seeking repose through exhaustion (see Isa. 40 : 28). **Seventh day**; observed as the Sabbath from the first until the resurrection of Christ, when, as a memorial of that great event, the Sabbath was changed to the first day of the week. **Sanctified**; "made it a holy day, taken out of common days, and devoted to God."

**THE GEOGRAPHY LESSON**

The map represents the northwestern part of the peninsula of Arabia, bordered by four large bodies of water (Name these). Our interest, as Bible



students, centres chiefly in the narrow strip along the Mediterranean, called at first Canaan, and now Palestine. But the people of Palestine had much to do with their neighbors to the south, and with two of the great empires of the ancient world—Babylonia, succeeded by Assyria, to the east and north, in the lands of the Euphrates and Tigris, and Egypt, to the southwest. Hence, in our studies, we must give attention to these regions.

**AN ORIENTAL SIDELIGHT**

Says the Talmud, a collection of Jewish writings : "While, with one die, man impresses many coins, and all are exactly alike, the King of kings, the Holy One . . . with one die, impresses the same image (of Adam) on all men, and yet not one of them is like his neighbor. So that every one ought to say, 'For myself is the world created.'"

**LESSON QUESTIONS**

Describe each of the six scenes in the creation

story. To which scene does to-day's Lesson belong ? Of what does it tell ?

**26, 27** What phrase is used in each creative work ? Explain its meaning. What explanations have been given of the plural "us" used in v. 26 ? In what does man's likeness to God consist ? Who perfectly reveals that likeness ? (Heb. 1 : 3.)

**28-31** What is meant by subduing the earth ? What now help men to carry out this command ? What was to be man's food ? On what were the lower animals to live ?

**Ch. 2 : 1-3** Explain "finished", v. 1. What is meant by "host" ? Which day was set apart at the first as the Sabbath ? To what day was it afterwards changed ? When ? For what reason ? What does Isaiah say about Sabbath-keeping ? (Isa. 58 : 13, 14.) Jeremiah ? (Jer. 17 : 21-27.) Jesus ? (Matt. 12 : 12.)

**FOR DISCUSSION**

1. In what respects does man differ from the animals next below him in the scale of being ?

2. Jesus' view of true Sabbath-keeping contrasted with that of the Pharisees.

**A LESSON FOR LIFE**

"Trailing clouds of glory do we come  
From God, who is our home."

So sang Wordsworth with deepest truth. And back to the heavenly glory we may, at last, by God's grace, come, through all the temptations and conflicts of life. There is brightness enough in this vision of the future to irradiate the darkest hour of the present.

**Prove from Scripture—That we are God's children.**

**Shorter Catechism—Ques. 41.** Where is the moral law summarily comprehended? **A.** The moral law is summarily comprehended in the ten commandments. **Ques. 42.** What is the sum of the ten commandments? **A.** The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.

**The Question on Missions—Q.** What are the Koreans like, and what do they worship ? They are much like the Chinese in looks, but instead of the queue, they arrange the hair in a "top-knot" on the top of the head. Besides, they wear white clothes. They worship the spirits of dead ancestors, and "qui-sin" (demons).

**FOR WRITTEN ANSWERS**

1. Of what was man's body formed ? How did he receive his spirit ? .....
2. What position was man given in relation to the lower creation ? .....
3. How does God intend the Sabbath to be used ? .....

## Lesson III.

## MAN'S SIN AND GOD'S PROMISE

January 20, 1907

**BETWEEN THE LESSONS**—Gen. 2 : 4-25 contains a second and fuller account of the creation of man. Made, as we have seen, in the image of God, Adam, the first man, and Eve, his wife, were placed in the beautiful Garden of Eden, which they were to tend, and whose products were to be their food. All the lower animals were subject to them. In these favorable surroundings they were put on trial, to see whether they would steadfastly obey God. The test was a command not to eat of the fruit of a certain tree, called "the tree of the knowledge of good and evil," v. 17. The prohibition was clear, definite and easily understood.

**GOLDEN TEXT**—For as in Adam all die, even so in Christ shall all be made alive.—1 Corinthians 15 : 22.

**Memorize v. 15. THE LESSON PASSAGE**—Genesis 3 : 1-6, 13-15. Study the chapter.

1 Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

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

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

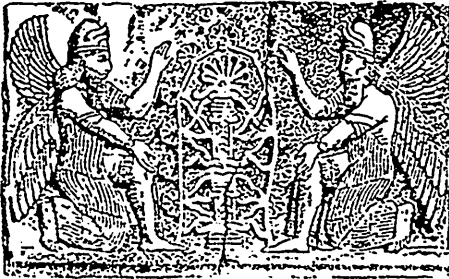
6 And when the woman saw that the tree was

**Revised Version**—<sup>1</sup>and; <sup>2</sup>Of the fruit of the trees of the garden we may eat; <sup>3</sup>God; <sup>4</sup>a delight; <sup>5</sup>that the tree was; <sup>6</sup>she; <sup>7</sup>Omit that; <sup>8</sup>cursed art thou.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—Man's sin and God's promise, Gen. 3 : 1-15. T.—Result of disobedience, Gen. 3 : 17-24. W.—All have sinned, Ps. 14. Th.—Evidence of sinful nature, Rom. 7 : 18-25. F.—The source of sin, 1 John 3 : 4-10. S.—Confession and forgiveness, 1 John, ch. 1. S.—Sin and grace, Rom. 5 : 12-21.

## THE LESSON EXPLAINED

**I. THE SERPENT.**—1. The serpent; a real serpent, but the instrument or tool of Satan, who is the real tempter (see Matt. 4 : 1-11; John 8 : 44; 2 Cor. 11 : 3; 1 John 3 : 8). In Rev. 12 : 9 he is



## TREE OF LIFE GUARDED BY WINGED FIGURES

The picture is from an ancient Assyrian monument, now in the British Museum. It represents the Tree of Life, guarded by winged figures, lest our first parents should approach it. (See ch. 3 : 22.) The Bible frequently mentions winged creatures as the servants of God.

called "that old serpent". Subtil; cunning, crafty, wise in gaining its ends. The woman; as the one most likely to yield to temptation, since she seems not to have actually heard the prohibition of ch 2 : 17 from God Himself, but only through the repetition of it by her husband. Yea, hath God said? "Did God really say?" insinuating that the prohibition was absurd, unreasonable, incredible." Any tree (Rev. Ver.). The tempter falsely magnifies the strictness of God : it was one tree alone that had been forbidden.

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

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

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

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

2-5. We may eat, etc. The woman defends God against the insinuations of the serpent. But she leaves out the "every" and "freely" and "surely" (ch. 2 : 16, 17), failing thus to give its full credit to God's goodness, and smoothing down His words as to the certainty of punishment. Not eat . . . neither . . . touch. She knew the prohibition thoroughly. But "touch" is an addition of her own that makes God appear strict and hard. The poison of temptation was beginning to work. Not . . . die; a half truth, which is always the worst kind of lie. Their bodies would not die immediately, but disobeying God would bring death to their souls, Eph. 2 : 1. In this way ch. 2 : 17 would be fulfilled. As God (Rev. Ver.); having supernatural knowledge. Thus Satan charges God with telling malicious lies, out of jealousy lest His creatures should become as wise as Himself.

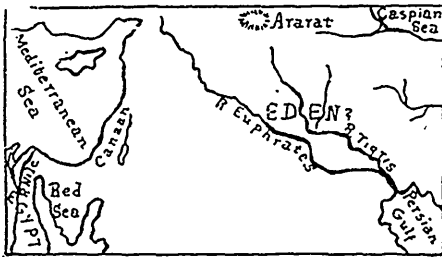
**II. THE SINNERS.**—6. Good for food. Bodily pleasure—this was the first avenue by which sin entered her soul. Pleasant to the eyes; of the mind, as well as of the body. Mental delight was the second avenue. To make . . . wise. Desire for wisdom—the third avenue. She took. She had come to the brink of evil; now she was carried over the precipice. Gave . . . unto her husband. From being tempted, she became a temptress.

**III. THE SAVIOUR.**—13-15. Vs. 7-12 tell of the sinners' shame, their hiding from God, and Adam's blaming God and Eve for his sin. The Lord God said. No sinner can escape the day of reckoning (compare 2 Cor. 5 : 10). Serpent . . . cursed; ever prostrate on the ground, with its head in the dust (compare Mic. 7 : 17). Put enmity. In the sly, hissing, fork-tongued serpent, man was to see an

emblem of the sin that had ruined him, and thus learn to hate it. **Thy seed**; Satan's followers and servants. **Her seed**; the woman's descendants. **Bruise thy head**; a promise to man, of victory over evil, fulfilled when Christ appeared. **Bruise his heel**; a picture of Satan's sly, crafty attacks, and of the sufferings men, and most of all, the blessed Saviour Himself, were to endure from him.

**THE GEOGRAPHY LESSON**

Genesis 2 : 8 tells us that Eden was "eastward", that is, from Palestine, where the writer lived. Further, it was watered by a river which divided,



after leaving Eden, into four branch streams. Two of these, the Tigris (the Hiddekel of Gen. 2 : 14) and the Euphrates, flow from the highlands of what is now Armenia, southward to the Persian Gulf. The course of the other two rivers, Pison and Gihon, is now unknown. Eden, therefore, seems to have been somewhere in Armenia, to the southwest of the Caspian Sea.

**AN ORIENTAL SIDELIGHT.**

A Mohammedan legend says: "While Adam was one day working in the field, his plough suddenly stopped, nor were all the exertions of his cattle able to move it. He struck the oxen, and the eldest of them said to him, 'Why dost thou strike me? Did Allah (God) strike thee when thou wast disobedient?' Adam prayed, 'O Allah! after Thou hast forgiven my sin, shall every beast of the field be permitted to reprove me?' Allah heard him, and from that moment the brute creation lost its power of speech."

**LESSON QUESTIONS**

Where do we find the first account of man's creation? The second? What prohibition was laid upon the first man? For what purpose?

1-5 How is the serpent described? Whose instrument was it? Why did Satan tempt the woman first? What did he insinuate concerning God? What was the woman's defense? How did this show that she had begun to yield? What is the sure result of sin? (Rom. 6 : 23.)

6 Through what three avenues did temptation enter the woman's mind? Whose work did she begin to do? How? Which disciple of Jesus once became Satan's agent? (Matt. 16 : 23.)

13-15 Of what do vs. 7-12 tell? What did God say to the serpent? Of what was it to remind man? Which Psalm speaks of treading upon wild beasts? (Ps. 91 : 13.) Where does Paul speak of Satan being put under our feet? (Rom. 16 : 20.) Explain "thy seed" and "her seed". What feeling was to exist between the two?

**FOR DISCUSSION**

1. Whence did temptation at first come? From God? Or, from the human heart itself? Or, from some other person?
2. Is there anything sinful in merely being tempted.

**A LESSON FOR LIFE**

The Greeks, according to the old story, having besieged Troy for years in vain, at last built a huge wooden horse and filled the interior with armed soldiers. The Trojans, believing the false story that it was intended as an offering to a god, broke down the walls to admit the horse, and their city was lost. So Satan, by fair promises, cheats his victims into opening their hearts to him, only to make them his miserable captives. There is safety only in a straight, point-blank refusal to listen to his words.

**Prove from Scripture—That Christ is our Redeemer.**

**Shorter Catechism—Ques. 43.** *What is the preface to the ten commandments?* A. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

**The Question on Missions—3.** What about the boys and girls of Korea? The boys are much thought of by the parents, and are sent to school; but the girls are loved less, and are not educated, and are made to work hard. The children all honor their parents. Their homes are small and cheerless.

**FOR WRITTEN ANSWERS**

1. Why did Satan choose Eve, and not Adam, for his first assault? .....
- .....
- .....
2. What false promise did he make to the woman? .....
- .....
- .....
3. When was the promise of v. 15 fulfilled? .....
- .....
- .....

## Lesson IV.

## THE STORY OF CAIN AND ABEL

January 27, 1907

**BETWEEN THE LESSONS**—God had pronounced a curse upon the serpent, and given the promise of a Saviour. Next, He sentences, first, the woman, and then the man, to punishment, for their disobedience ch. 3. 16, 17. The ground, too, is cursed, v. 18. The chief penalty of sin was death, vs. 19, 22, 24. God sends the transgressors forth from Eden, placing at the east of the garden winged creatures, called cherubim, and a flaming sword, to "keep the way of the tree of life," v. 24. After this, two sons were born to our first parents—Cain, who became a tiller of the soil, and Abel, who became a keeper of sheep.

**GOLDEN TEXT**—Whosoever hateth his brother is a murderer.—1 John 3 : 15.

Memorize vs. 8-10.

**THE LESSON PASSAGE**—Gen. 4 : 3-15.

Study the chapter.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

4 And A'bel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto A'bel and to his offering :

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

8 And Cain talked with A'bel his brother: and it came to pass, when they were in the field, that Cain rose up against A'bel his brother, and slew him.

9 And the Lord said unto Cain, Where is A'bel thy brother? Revised Version—1 coucheth; 2 told; 3 cursed art thou from the ground; 4 wanderer; 5 ground; 6 whosoever findeth; 7 appointed a sign for; 8 smite.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The story of Cain and Abel, Gen. 4 : 3-15. T.—The sin of hatred, 1 John 3 : 10-18. W.—Abel's faith, Heb. 11 : 1-6. Th.—Envy and strife, James 3 : 13-18. F.—Works of the flesh, Gal. 5 : 13-26. S.—Sacrifice rejected, Prov. 15 : 1-9. S.—Anger condemned, Matt. 5 : 17-24.

## THE LESSON EXPLAINED

**I. WORSHIP.** 3-5. In process of time; after Cain and Abel had become mature men. Cain was a farmer, and Abel a keeper of sheep, v. 2. Difference of occupation may have been partly the cause of the jealousy and strife between the two brothers, as it often is among men still. Brought . . . an offering; a sacrifice, probably laid upon an altar. Whether God taught men at the first to worship Him in this way, or whether they began of their own accord thus to express their gratitude for His gifts, and their desire for His blessing, we cannot tell. Firstlings; the firstborn, which God afterwards required, Ex. 22 : 29, 30. Fat; fat pieces, highly prized portions of the animal, and therefore offered regularly on the altar (see Lev. 1 : 8; Num. 18 : 17). Had respect unto; received with approval, expressed in some way not recorded. Why did God treat the offerings of the two worshipers so differently? Two chief answers have been given: (1) There was some fault in Cain's heart and life, which rendered his gifts displeasing to God; (2) God required a sacrifice of blood, as in subsequent times (see Heb. 9 : 22). The first seems the true answer. (See 1 John 3 : 12; Heb. 11 : 4; Jude, v. 11.) Cain was very wroth; literally "it burned with Cain exceedingly"—anger is an uncontrolled fire.

6, 7. Sin coucheth, etc. (Rev. Ver.). The sinful act is like a beast of prey crouching at Cain's door, waiting for him to step out and fall into its power. Unto thee . . . his desire. As this verse reads in the ordinary Version, "his" refers to Abel, and the

brother? And he said, I know not. Am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength, a fugitive and a vagabond shalt thou be in the earth.

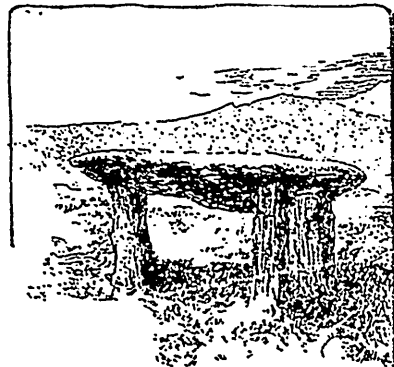
13 And Cain said unto the Lord, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

thou from the ground; 4 wanderer; 5 ground; 6 whosoever findeth; 7 appointed a sign for; 8 smite.

meaning is, that Cain has no reason to be jealous of Abel, for, if he behaves rightly, his younger brother will look up to him and obey him. The Rev. Ver.



AN ANCIENT ALTAR

The earliest altars for God's worship were built of rude stones. Beside the altar the worshipper slew a victim. The blood was either poured over the stone, or the stone was smeared with it. In this way the blood was offered to God.

Margin, however, changes the "his" to "its", which then refers to sin, and the meaning is, that Cain ought to master sin, before it becomes too strong for him.

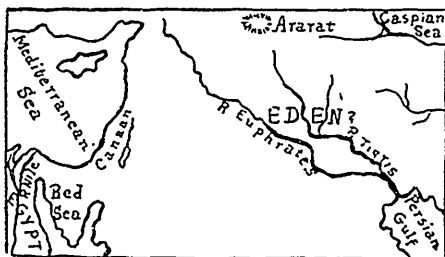
**II. MURDER.**—8. The field; the open country, perhaps as distinguished from the immediate neigh-

borhood of the home of Adam and his family. In this remote place the cold-blooded murder was done.

III. PUNISHMENT.—9-15. The Lord said; seeking, as in ch. 3 : 9, to bring Cain to penitence and confession (compare Prov. 28 : 13). I know not; a straight out lie, without any excuses, such as those offered by Adam and Eve. So greatly had sin grown in power. Cursed . . . from the ground (Rev. Ver.); driven away from the cultivated soil, to wander in strange and wild regions. The curse has three parts: (1) The ground will no longer reward his toil; (2) He will therefore have constantly to seek a new dwelling-place; (3) A guilty conscience will torment him. Vengeance . . . sevenfold; "because it would be against more clearly defined law" (compare v. 24). The Lord set a mark; some mark on Cain's body, since, in order to be a protection, the mark must always accompany him.

THE GEOGRAPHY LESSON

The home of Cain and Abel was probably not far from Eden, on the banks of the Euphrates or Tigris (see these rivers marked on the map), where



Adam and Eve had most likely settled when they were driven out of the Garden. After the murder of Abel, Cain took up his abode in "the land of Nod", eastward from Eden, Gen. 4 : 16. Here he built a fortified village. Among his descendants were, Jabal, who was the first to dwell in tents, Jubal, the earliest maker of, and player on, musical instruments; and Tubal-cain, who led the way in the working of metals, Gen. 4 : 20-22.

AN ORIENTAL SIDELIGHT

"Two angels," says the Koran, "guard every man upon the earth, one watching on either side of him; and when at night he sleeps, they fly up to heaven with a written report of all his words and actions during the day. Every good thing he has

done is recorded at once, and repeated ten times, lest any item be lost or omitted from the account. But when they come to a sinful thing, the angel on the right hand says to the other, 'Forbear to record that for seven hours; peradventure, as he wakes and thinks in the quiet hours, he may be sorry for it, and repent and pray and obtain forgiveness.'"

LESSON QUESTIONS

What was the curse pronounced on the serpent? What promise was given? Give the sentence passed on the woman. On the man. What was sin's chief penalty? Whence were the transgressors sent? How was the way back to Eden guarded?

3-7 What age had Cain and Abel now reached? What occupation did each follow? To what does difference of occupation often lead? What reasons have been given for God's different treatment of the two offerings? To whom does "his" (v. 7) refer? Explain the meaning. What change does the Margin of the Rev. Ver. make? What is the meaning of the passage when read thus?

8 Where did the murder of Abel take place?

9-15 In what did the curse upon Cain consist? What New Testament murderer was troubled by his conscience? (Matt. 14 : 2.) What plea did Cain make? What protection was given him?

FOR DISCUSSION

1. The best ways of conquering sin.
2. Is capital punishment in harmony with Bible teaching?

A LESSON FOR LIFE

"If 'twere done, when 'tis done, then 'twere well it were done quickly." Thus Macbeth, in Shakespeare's great play, spoke of the murder of his king and guest, Duncan. But no evil deed is ever done when 'tis done. Its consequences abide, and must be faced. Since this is so, a thousandfold better, that it were not done at all.

Prove from Scripture—That hatred is sinful.

Shorter Catechism—Review Questions 39-43.

The Question on Missions—4. Why do we send missionaries to Korea? God forced our church, as it were against its will, to take up the work. He called William J. McKenzie to go, but the church would not send him. McKenzie went without salary. God gave him all he needed. He made many converts. He died. Our church awoke, and sent missionaries.

FOR WRITTEN ANSWERS

1. Why was Abel's offering accepted and Cain's rejected? .....
2. How did Cain's answer to God differ from those of Adam and Eve? .....
3. What proofs does the Lesson give of God's mercy? .....

## Lesson V.

## NOAH SAVED IN THE ARK

February 3, 1907

**BETWEEN THE LESSONS**—To-day's Lesson belongs to a time more than fifteen hundred years later than the last Lesson. The world had become filled with wickedness (ch. 6 : 11, 12), though there had always been in it a line of good men (see ch. 5). At last, God determined to destroy all the wicked by sending a flood upon the earth (ch. 6 : 13). He commanded Noah to build an ark for the preservation of himself and his family, and representatives of every kind of animals and birds, chs. 6 : 14 to 7 : 9. When the ark was finished, these went into it, and the flood came, ch. 7 : 10-12. Every creature outside the ark perished, but those within were kept in safety, ch. 7 : 21-23.

**GOLDEN TEXT** The salvation of the righteous is of the Lord.—Psalm 37 : 39.

Memorize vs. 1-3. **THE LESSON PASSAGE**—Genesis 8 : 1-16. Read Genesis, chs. 6 to 9.

1 And God remembered No'ah, and every living thing, and all the cattle that <sup>1</sup>was with him in the ark : and God made a wind to pass over the earth, and the waters asswaged ;

2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained ;

3 And the waters returned from off the earth continually : and after the end of <sup>2</sup>the hundred and fifty days the waters <sup>2</sup>were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ar'arat.

5 And the waters decreased continually, until the tenth month : in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that No'ah opened the window of the ark which he had made :

7 And he sent forth a raven, <sup>4</sup>which went forth to and fro, until the waters were dried up from off the earth.

8 <sup>5</sup>Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground ;

**Revised Version**—<sup>1</sup>were ; <sup>2</sup>an ; <sup>3</sup>decreased ; <sup>4</sup>and it ; <sup>5</sup>And he ; <sup>6</sup>to ; <sup>7</sup>brought ; <sup>8</sup>at eventide ; <sup>9</sup>Omit was ; <sup>10</sup>and she ; <sup>11</sup>hundred ; <sup>12</sup>dried ; <sup>13</sup>dry.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—A sinful world, Gen. 6 : 5-18. T.—The flood, Gen. 7 : 11-24. W.—Noah saved in the ark, Gen. 8 : 1-16. Th.—God's promise to Noah, Gen. 9 : 8-17. F.—Preacher of righteousness, 2 Pet. 2 : 1-9. S.—Warning against neglect, Matt. 24 : 32-42. S.—God's mercy, Isa. 54 : 4-10.

## THE LESSON EXPLAINED

**I. THE MOUNTAINS.**—1-5. God remembered (thought of) Noah. In him the race of mankind was now to make a new start in a world cleansed of its wickedness. Every living thing. Note God's care for the lower animals (compare Matt. 10:29). A wind; probably a hot wind, by which the waters would be quickly evaporated. Asswaged; lessened. The deep; the mass of raging waters, which were one source of the flood (compare ch. 7 : 11), the other source being the windows of heaven; whence comes the rain (compare 2 Kgs.

7 : 2, 19; Mal. 3 : 10). Returned, etc. The waters kept diminishing in depth and amount. **Hundred and fifty days.** For 150 days the waters had kept increasing (ch. 7 : 24); for another 150 days they kept decreasing. **Rested.** The ark was 30 cubits (about 45 feet) in height (see ch. 6 : 15). The half of it would probably be under water. **Seventh month . . . seventeenth day;** the beginning of the 150 days of v. 3. The Jewish year had two starting points—the sacred year in April, and the civil year in September. If the first of these be taken, the "seventh month" is October, if the second, it is April. Ararat. See The Geography Lesson. **Tenth month . . . first day;** about two and a half months after the ark grounded. **Tops of the mountains;** the lower surrounding elevations.

**II. THE MESSENGERS.**—6-12. **The window.** But one window is spoken of in the ark (see ch. 6 : 16). **Sent forth a raven;** expecting it to bring back some token of dry ground. **Went . . . to and fro;** perching and feeding on floating dead bodies, and returned not. **A dove;** which feeds on buds and leaves, and would therefore return, if the waters still covered the trees. **Olive leaf plucked off;** Rev. Ver. Margin, "a fresh olive leaf". This was proof that the waters had greatly fallen, since the olive does not grow at great heights.

**III. THE DRY LAND.**—13-16. **Six hund-**



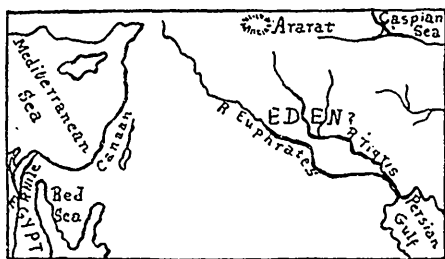
COIN REPRESENTING NOAH AND THE ARK

This coin, struck about A.D. 200, bears a picture of the flood. An ark, or boat, with a man and woman in it, floats upon the waves. On the boat are the Greek letters NOE, the Greek for Noah. A bird is perching on the boat and another is flying towards it. Beside the boat stand the man and woman, now supposed to have got out on dry land.



redth and first year ; of Noah's age (compare ch. 7 : 11), two months after the tops of the mountains were seen, v. 5. **Dried up** ; leaving a mass of mud behind. **Face (surface) . . . dried** (Rev. Ver.); but the earth had not yet become firm. **Second month, etc.** : a year and eleven days from the commencement of the flood (see ch. 7 : 11). If the "year" is a lunar year of 354 days, the time spent in the ark would be exactly one full solar year of 365 days. **Dry** (Rev. Ver.); The earth was now solid and fit for cultivation. **Go forth.** The world is to enter on a new era. **Thy sons.** See ch. 7 : 13. It was from these three sons of Noah, Shem, Ham and Japheth, that the great races sprang, who have ever since occupied the earth (see ch. 10). The Jews came of Shem, the Negro races from Ham, and the Caucasian, our own race, from Japheth.

**THE GEOGRAPHY LESSON**



**ARARAT**—In the Old Testament, denotes a land corresponding roughly to modern Armenia. To this region the sons of Sennacherib, king of Assyria, escaped, after they had slain their father, 2 Kgs. 19 : 37 ; Isa. 37 : 38. The "kingdom of Ararat" is mentioned in Jer. 51 : 27. The mountain on which the ark rested is the modern Mount Ararat, almost midway between the Black and Caspian Seas, and not far from the boundary line between Russia and Turkey. It has two peaks, one 17,750, and the other 13,420, feet above sea level.

**AN ORIENTAL SIDELIGHT**

Rabbi Levi maintained, that the window in the ark was a precious stone, and that during the twelve months Noah was in the ark he had no need of the light of the sun by day nor of the moon by night, because of that stone, which he kept suspended, and he knew that it was day when it was dim, and night when it sparkled.

**LESSON QUESTIONS**

What space of time intervened between last Lesson and to-day's ? What had the condition of the world become ? Upon what did God determine ? How did Noah try to save the people of his time ? (2 Pet. 2 : 5.) What reference does Jesus make to the building of the ark ? (Matt. 24 : 37-39.)

1-5 With what other righteous men does Ezekiel class Noah ? (Ezek. 14 : 14.) For how long did the waters of the flood increase ? By what means were they lessened ? How long did it take to remove them ? Where did the ark ground ? When ?

6-12 What messenger did Noah first send out ? With what result ? What was the second messenger ? How often was it sent out ? What token of dry land did it bring the second time ? How long was Noah in the ark ? Where is he praised for his faith ? (Heb. 11 : 7.)

13-16 Explain "dried" (end of v. 13, Rev. Ver.) and "dry" (v. 14, Rev. Ver.). Name Noah's sons.

**FOR DISCUSSION**

1. Had the wicked people of Noah's time a fair chance ?
2. God's mercy. Is it ever shown in acts of destruction ?

**A LESSON FOR LIFE**

Lord Macaulay says, that the great London fire of 1666 was in reality a blessing. "It burned down the city, but it burned out the plague." So the flood gave our race a new start in a world cleansed from the wickedness that was destroying men. And it is, in love, that God punishes sin in us, that He may save us from the ruin it will surely bring if it is not removed. It is the maddest of all follies to fight against such warnings from our gracious heavenly Father, whose only thought for us is our good.

**Prove from Scripture**—*That Jesus is the only Saviour.*

**Shorter Catechism**—*Ques. 22. What doth the preface to the ten commandments teach us ?* A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

**The Question on Missions**—5. In what part of Korea is our mission ? In the northeast part, bordering on the Sea of Japan. The field is very large, and the population a million and a half.

**FOR WRITTEN ANSWERS**

1. How did Noah discover when the land was dry ? .....

.....

2. How long, in all, was Noah in the ark ? .....

.....

3. What benefit to the race of men came from the flood ? .....

.....

## Lesson VI.

## ABRAM CALLED TO BE A BLESSING February 10, 1907

**BETWEEN THE LESSONS**—The descendants of Noah at first spoke the same language. Ch. 11 : 1-9 tells how, at the building of the city and tower of Babel, God introduced a variety of languages, so that people scattered into different countries. Among the descendants of Shem, Noah's eldest son, was Terah, who, more than three hundred and fifty years later than the flood, or about B. C. 2000, dwelt, with his family, at Ur, a city near the Euphrates, 125 miles from its present mouth. In ch. 11 : 31, 32, we are told how Terah and his family, including his eldest son, Abram, removed, under divine guidance (ch. 15 : 7), from Ur to Haran.

**GOLDEN TEXT**—I will bless thee, and make thy name great ; and thou shalt be a blessing. — Genesis 12 : 2.

Memorize vs. 1-3. **THE LESSON PASSAGE**—Genesis 12: 1-8. Read Genesis, chs. 10 to 12.

1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.

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

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

4 So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had

**Revised Version**—Omit had; <sup>2</sup>the; <sup>3</sup>be thou; <sup>4</sup>him that curseth thee will I curse; <sup>5</sup>went; <sup>6</sup>Shechem; <sup>7</sup>oak; <sup>8</sup>Al.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—Abram called to be a blessing, Gen. 12 : 1-8. T.—Abram's faith, Heb. 11 : 6-10. W.—Stephen's reminder, Acts 7 : 1-7. Th.—Moses called to service, Ex. 3 : 1-12. F.—Jesus calls disciples, Mark 1 : 14-21. S.—Matthew called, Mark 2 : 13-20. S.—Reward of followers, Mark 10 : 23-31.

## THE LESSON EXPLAINED

**I. THE CALL.**—1. The Lord had said unto Abram; ch. 11 : 31. Abram had lived till he was over seventy in a city (Ur) noted for its worldliness and idolatry and immorality. Now he was to worship and serve the one living and true God. Get thee out, etc. God trained Abram by separation. Note the three things from which he was to be separated—kindred, home, and country, things that men hold dearest. Thy country; Haran. A land that I will shew thee. By withholding the name of the "land", God puts a severe test on Abram's readiness to trust Him without question.

**II. THE PROMISE.**—2, 3. A great nation; a wonderful promise, but also a further test of faith. Abram was a childless old man. How, then, could a great nation come from him? Bless thee. It is not particular gifts that are promised, but, far better, the favor and friendship of God, who is the Source of every good gift; James 1 : 17. Name great; a promise of honor, power and influence. A blessing. Abram was to be noted, not, like so many of the great and rich of the world, for what he took from others, but for what he gave to them. Them that bless thee. So completely was Abram to be one with God, that his friends would be God's friends, and so share God's favor. Curseth thee. In like manner, those unfriendly to Abram will be visited with God's

gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of <sup>6</sup>Shechem, unto the <sup>7</sup>plain of Moreh. And the Canaanite was then in the land.

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

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



"THERE BUILDED HE AN ALTAR"

This altar is built of loose boulders gathered from the hillside, with a larger, flat stone as a top.

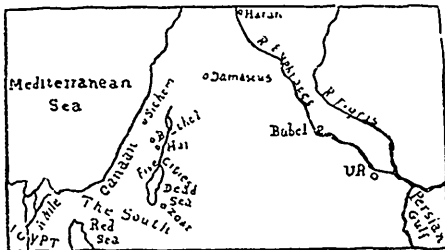
displeasure. All families. So the prophets (for example, Isaiah, chs. 2 : 2-4; 19 : 23-25), point to the extension of Israel's blessings to all nations. The promise and the prophecies were fulfilled when Christ came to be the Saviour of the world. "What a vision that was!" says a recent writer. "Others have had visions of better countries, of ideal peoples,—Plato's Republic, the Greek Hesperides, Moore's Utopia, Bacon's New Atlantis, the Spanish Eldorado; but none will begin to compare with the vision and promise given to Abraham, which will be completed only in the New Jerusalem."

**III. THE JOURNEY.**—4, 5. Departed; with his household and his followers, his flocks and his herds. On his way southward he would likely pass through Damascus. In ch. 14 : 14, Abram appears as the leader of 318 fighting men. This would imply a total following of some 2,000 persons. Abram was a tribal chieftain. Souls; persons. Canaan; originally the lowland on the Mediterranean coast, but afterwards extended to include all Palestine.

**IV. THE ALTAR.**—6-8. Shechem; afterwards Shechem, an important town in Central Palestine. Oak (Rev. Ver.) of Moreh ("Moreh" means "soothsayer", literally, "director"); a sacred tree, supposed to give divine oracles, which were interpreted by priests. It was now to become a

place for the worship of God. **Canaanite**; descendants of Canaan, son of Ham and grandson of Noah (ch. 9: 18), the first owners of the land, afterwards to be dispossessed by Abram's descendants. **The Lord appeared**; to encourage and strengthen Abram, in view of the great and difficult task of conquering the land and driving out its original inhabitants. **Will I give this land**; the first explicit promise of Canaan to Abram. **An altar**; a rude pile of stones, on which the blood of slain animals was poured as an offering to God, and usually the bodies or parts of these also burned. **Beth-el**; house of God, ten miles north of Jerusalem; afterwards a well-known place for the worship of God. **AI** (Rev. Ver.); two and a half miles from Bethel. **Called upon**, etc. Prayer and praise, as well as sacrifice, formed a part of Abram's worship.

**THE GEOGRAPHY LESSON**



**BABEL**—Afterwards became the great city of Babylon on the Euphrates. **UR** was a city of great commercial importance, the Euphrates, flowing almost by its gates, forming a channel of communication with Upper Syria. **HARAN** was 550 miles northwest of Ur, on a tributary of the Euphrates. The meeting place of roads from Nineveh and Damascus, it was noted as a centre of trade. **BETHEL** is now Beitin, a small village, with ruins of early Christian and Crusaders' buildings. It is separated from **HAI** (now Haiyân) by a deep ravine to the north.

**AN ORIENTAL SIDELIGHT**

A Jewish interpreter of scripture says, "Abraham deserved to have been created before Adam, but the Holy One...said, 'Should he pervert things as I make them, then there will be no one to rectify them; so, behold, I will make Adam first, and if he should make things crooked, then Abraham following him, will make them straight again.'"

**LESSON QUESTIONS**

What is the date of the Lesson? From which of Noah's sons was Terah descended? Where was Ur situated? Whither did Terah and his family remove? Under whose guidance? Who was Terah's eldest son?

1 Where did God speak to Abram? How long had Abram lived in Ur? What was the character of this place? From what was Abram to separate himself? What must the true disciples of Jesus be willing to give up for His sake? (Matt. 10: 37.) What severe test was put upon Abram's faith?

2-5 Give the terms of God's promise to Abram. How far was the blessing given to Abram to extend? How does Paul apply a similar promise? (Gen. 22: 18; Gal. 3: 16-18.) What may have been the number of Abram's followers? Where is Canaan?

6-8 Where is Sichem? Explain "Moreh". Why did Abram need encouragement? How did he get it? Describe an appearance of the Lord to Paul in like circumstances. (Acts 18: 9, 10.) What do we learn as to the parts of ancient worship?

**FOR DISCUSSION**

1. Must we withdraw from the world in order to live a Christian life? (See John 17: 15.)
2. Giving versus getting as a means to happiness.

**A LESSON FOR LIFE**

It is a far cry from that old-time journey of Abram, with his caravan, to our modern modes of travel by swift and comfortable trains and steamers. But the same God who guided and protected Abram is our God, and we need His care and direction. Our comings and goings will be safe and happy when we commit ourselves into His hands.

**Prove from Scripture**—That the gospel is for all.

**Shorter Catechism**—*Ques: 25. Which is the first commandment?* A. The first commandment is, Thou shalt have no other gods before me. *Ques: 24. What is required in the first commandment?*

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

**The Question on Missions**—6. How many stations have we in Korea? We have three stations where missionaries live, namely, Wonsan, Ham Heung, and Song Chin. Ham Heung is a large provincial capital, and the others are ports open to foreign trade.

**FOR WRITTEN ANSWERS**

1. How did Abram show his faith? .....

.....

2. What do we learn as to the highest Source of help amid difficulties? .....

.....

3. In what spirit should we commence our work? .....

.....

## Lesson VII.

## LOT'S CHOICE

February 17, 1907

**BETWEEN THE LESSONS**—From Bethel, Abram "journeyed . . . toward the South" (Gen. 12 : 9, Rev. Ver.), that is, the southern district of Judah, known as the Negeb. In consequence of a famine such as not infrequently occurred in Palestine, which depends upon the rainfall for its fertility, Abram, accompanied by Sarai and Lot, and taking all their followers and possessions, went to Egypt, where famines were extremely rare, owing to the yearly rise of the Nile. Gen. 12 : 10-17 tells of Abram's deceit and its consequences. Abram is sent away from Egypt, with his wife and nephew and all his possessions.

**GOLDEN TEXT**—Take heed, and beware of covetousness.—Luke 12 : 15

Memorize vs. 8, 9. **THE LESSON PASSAGE**—Genesis 13 : 1-13. Read Genesis, chs. 13, 14, 19.

1 And A'bram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the <sup>1</sup>south.

2 And A'bram was very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the <sup>1</sup>south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and <sup>2</sup>Ha'a.

4 Unto the place of the altar, which he had made there at the first : and there A'bram called on the name of the LORD.

5 And Lot also, which went with A'bram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together : for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of A'bram's cattle and the herdmen of Lot's cattle : and the Canaanite and the Perizzite dwelled then in the land.

**Revised Version**—<sup>1</sup>South (capital S); <sup>2</sup>AI; <sup>3</sup>are; <sup>4</sup>take the right hand; <sup>5</sup>Plain (capital P); <sup>6</sup>like the; <sup>7</sup>goest; <sup>8</sup>S.; <sup>9</sup>as far as Sodom; <sup>10</sup>Now.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—Lot's choice, Gen. 13 : 1-9. T.—Lot's choice, Gen. 13 : 10-18. W.—Abram rescues Lot, Gen. 14 : 8-16. Th.—God's presence sought, Ex. 33 : 12-19. F.—Evil companionship, 2 Cor. 6 : 11-18. S.—The right way, Ps. 1. S.—Danger of covetousness, 1 Tim. 6 : 3-12.

## THE LESSON EXPLAINED

I. THE JOURNEY.—1-5. Egypt; "a great grain-producing country, and so a natural refuge in time of famine" (compare Gen. 41 : 37; 42 : 1, 2). The South (Rev. Ver.); the Negeb (see Between the Lessons). Abram . . . very rich. Chap. 12 : 16 tells of the possessions which Abram "had", that is, "received" from Pharaoh. His journeys; literally, pluckings up, that is, of the tent pegs, when it was time to begin their march. "Journey" here seems to mean a day's travel. Even to Beth-el; retracing the route by which he had gone into Egypt. At the beginning; when first he had come into Canaan from Haran. Called on . . . the Lord; against whom he had so grievously sinned in Egypt. Abram's return from Egypt to Bethel is a picture of the sinner's return from his wanderings to God (see Luke 15 : 11-24).

II. THE STRIFE.—6, 7. Bear them; furnish water and pasture for their numerous flocks and herds. Substance; wealth, consisting mainly in cattle and sheep. Strife; probably about the water supply, v. 10. "Wells are still a common subject of contention amongst Arab tribes." The Canaanite; a general name for the inhabitants of Palestine before Abram's descendants got possession of it. The Perizzite; supposed by some to be the name of a separate tribe dwelling about Bethel, by others, to denote inhabitants of the country as distinguished from dwellers in the town.

III. THE OFFER.—8-10. Brethren; near relatives. The whole land; "the unoccupied country, where they could pasture their cattle"

8 And A'bram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we <sup>3</sup>be brethren.

9 Is not the whole land before thee? separate thyself, I pray thee, from me : if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the <sup>5</sup>plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, <sup>6</sup>even as the garden of the Lord, like the land of Egypt, as thou <sup>7</sup>comest unto Zoar.

11 Then Lot chose him all the <sup>5</sup>plain of Jordan; and Lot journeyed east : and they separated themselves the one from the other.

12 A'bram dwelled in the land of Ca'naan, and Lot dwelled in the cities of the <sup>5</sup>plain, and pitched his tent <sup>9</sup>toward Sodom.

13 <sup>10</sup>But the men of Sodom were wicked and sinners before the Lord exceedingly.

Before thee. Abram, though the older and more powerful of the two, with generous courtesy, offers Lot his choice. Lifted up his eyes; looked abroad, perhaps from a conspicuous hill which stands a little



"LET THERE BE NO STRIFE, I PRAY THEE"

From the hill near Hebron, where Abram and Lot stood, the view includes the beautiful and fertile plains of the Jordan valley. Sodom and Gomorrah were still standing.

The description of the scene emphasizes Abram's generosity and Lot's grasping greed. Sodom . . . Gomorrah; cities lying to the south of the Dead Sea. Garden of the Lord; Eden. Egypt; noted (see Between the Lessons) for its fertility. Zoar;

east of Bethel. Plain of Jordan; the lower and broader part of the Jordan valley, beginning about 25 miles north of the Dead Sea, and supposed by some to include the Dead Sea itself and the small plain at its southern end. Well watered; a most desirable district. In Ezek.

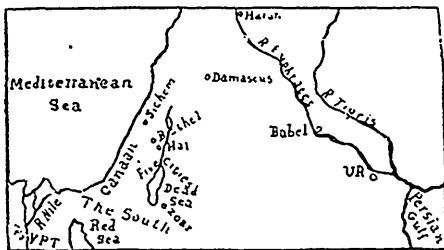
16 : 48-50, the sin of Sodom is traced back to its material prosperity and its ease of living. The description of the scene emphasizes Abram's generosity and Lot's grasping greed. Sodom . . . Gomorrah; cities lying to the south of the Dead Sea. Garden of the Lord; Eden. Egypt; noted (see Between the Lessons) for its fertility. Zoar;

a city at the southeast corner of the Dead Sea.

**IV. THE CHOICE. — 11-13.** Chose . . the plain; unable to resist the attraction of the prosper<sup>t</sup> Not to speak of the utter selfishness of the choice, it was a breach of Eastern etiquette so promptly to accept an offer like this. **Pitched his tent**; made his encampment. **Toward Sodom**; heedless of the character of his new neighbors. **Sinners before the Lord**; against the Lord. V. 13 emphasizes Lot's indifference towards everything save outward gain, prepares the way for the story of the destruction of Sodom in ch. 19, and illustrates God's care over Abram in preserving him from association with the wicked.

**THE GEOGRAPHY LESSON**

**EGYPT**—In ancient times, the country watered by the Nile, from the Mediterranean Sea as far as the first cataract, including also a series of oases in the



western desert. The country is divided by nature into a narrow valley running from south to north, and the extension of the valley into a delta; and, owing to the annual overflow of the Nile, was less subject to famine than neighboring countries which depended upon rainfall. It was in Egypt, separated from Canaan by 150 miles of desert, that Abram's descendants were to sojourn for four hundred years.

**AN ORIENTAL SIDELIGHT**

There is a fanciful Eastern tale, that Abram on his many journeys found it necessary to carry Sarai with him, in a chest. One day he was stopped by an Egyptian tax-gatherer, who demanded a tenth of all Abram carried with him. When the officer came to the chest in which Sarai was held, Abram said, "Suppose it filled with silk, and let me pay for the tax accordingly." But the officer insisted on opening the box, and was so dazzled with Sarai's beauty, that he hastened to the king, reporting what had happened.

**LESSON QUESTIONS**

Whither did Abram journey from Bethel? Why did he leave Palestine? To what country did he go? Who went with him? Why was Egypt so free from famine? Of what sin was Abram guilty in Egypt?

1-5 How had Abram's riches been increased? Explain "journeys". To what place did Abram return? What was the first thing he did there? What is God's promise to those who return to Him?

6, 7 Why was it impossible for Abram and Lot to dwell together? Who began to quarrel? About what? How are wells regarded in the East? Where does Jesus offer living water? (John 7: 37, 38.) What hymn refers to this offer? (Hymn 138, Book of Praise.)

8-10 What offer did Abram make to Lot? Explain "land", v. 9. Where is the "plain of Jordan"? To what is it compared, v. 10? Where are Sodom and Gomorrah? Zoar? What companion of Paul's made a worldly choice? (2 Tim. 4: 10.)

11-13 What is the purpose of v. 13?

**FOR DISCUSSION**

1. Is falsehood ever justifiable?
2. Standing up for our rights. (Should we follow Abram's example in his dealing with Lot?)

**A LESSON FOR LIFE**

Lot "pitched his tent toward Sodom". Daniel kept his "windows . . open toward Jerusalem" (Dan. 6: 10), praying openly to God, in spite of the king's prohibition. In the story of these two men we see the choice placed before us. We must decide whether we shall give our hearts to the world or to God. With loving eagerness God awaits our decision. Many have been sorry because they chose the world; no one was ever sorry for choosing God.

**Prove from Scripture**—That we should not covet.

**Shorter Catechism**—*Ques. 47. What is forbidden in the first commandment?* A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.

**The Question on Missions**—7. Who are our missionaries in Korea? Mr. Foote, Dr. Grierson, Mr. McRae, Mr. Robb, and their wives; Miss McCully, Dr. Kate McMillan, Miss Robb, Miss Mair, Mr. L. L. Young (under appointment).

**FOR WRITTEN ANSWERS**

1. How had Abram shown distrust of God? .....
2. What proof does the Lesson contain of his repentance? .....
3. Contrast Lot with Abram in the division of the land .....

## Lesson VIII.

## GOD'S COVENANT WITH ABRAM

February 24, 1907

**BETWEEN THE LESSONS**—After Lot's departure, the Lord again promised to Abram the whole land of Canaan, and assured him that his descendants should be as the dust of the earth for number. Abram moved southward to Hebron, a city about 19 miles south of Jerusalem. (See ch. 13 : 14-18.) While he was here, he learned that Lot, with many others in Sodom, had been taken captive in war, ch. 14 : 1-12. He accordingly set out with 318 fighting men to rescue his nephew, vs. 13-16. On his way back Abram gave to Melchizedek, king of Salem, that is, Jerusalem, a priest of God, a tenth of the spoils he had taken (vs. 18-20), and refused to take any payment from the king of Sodom, ch. 14 : 21-24.

**GOLDEN TEXT**—He believed in the Lord ; and he counted it to him for righteousness.—Genesis 15 : 6.

**Memorize vs. 5, 6. THE LESSON PASSAGE**—Genesis 15 : 1, 5-16. Read Genesis, chs. 15 to 17.

1 After these things the word of the Lord came unto A'bram in a vision, saying, Fear not, A'bram : I am thy shield, and thy exceeding great reward.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them : and he said unto him, So shall thy seed be.

6 And he believed in the Lord ; and he counted it to him for righteousness.

7 And he said unto him, I am the Lord that brought thee out of Ur of the Chal'dees, to give thee this land to inherit it.

8 And he said, <sup>2</sup>Lord God, whereby shall I know that I shall inherit it ?

9 And he said unto him ; Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took <sup>3</sup>unto him all these, and divided

**Revised Version**—<sup>1</sup>tell ; <sup>2</sup>O ; <sup>3</sup>Omit unto ; <sup>4</sup>half over against the other ; <sup>5</sup>the birds of prey ; <sup>6</sup>and ; <sup>7</sup>But ; <sup>8</sup>And ; <sup>9</sup>Amorite.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—God's covenant with Abram, Gen. 15 : 1-16. T.—The covenant renewed, Gen. 17 : 1-8. W.—Remembered, Ex. 6 : 2-8. Th.—Exhortation to praise, Ps. 105 : 1-15. F.—Another covenant, Jer. 31 : 31-37. S.—A better covenant, Heb. 8 : 1-13. S.—Our inheritance, 1 Pet. 1 : 1-9.

## THE LESSON EXPLAINED

## I. ABRAM'S

## FRIEND.—1.

## After these

## things ; that is,

## after Abram's rescue

## of Lot from

## his foreign captors.

## The word (message)

## of the Lord ;

## an expression frequently

## used of

## revelations to the

## prophets (see 2

## Sam. 7 : 4 ; Jer

## 1 : 2 ; Ezek. 1 : 3).

## In a vision ; the

## fifth of the nine

## divine appearances

## to Abram during

## his lifetime (For

## the others, see chs.

## 15 : 7 ; 12 : 1 ; 12 : 7 ; 13 : 14 ; 15 : 1 ; 17 : 1 ;

18 : 1 ; 22 : 1 ; 22 : 15). **Fear not.** By interfering

## on Lot's behalf, Abram had made powerful

## enemies. Besides, since he had as yet no son, God's

## promise of numerous descendants seemed no nearer

## fulfilment than ever. He was thus in great need of

encouragement. **Thy shield ;** protecting him from

## every enemy and danger (compare Ps. 3 : 3 ; 18 : 2,

30 ; 28 : 7). **Reward.** God would see that Abram

## should not be the loser for such deeds as building

## altars for His worship, and his generosity towards Lot.

them in the midst, and laid each <sup>4</sup>piece one against another : but the birds divided he not.

11 And <sup>5</sup>when the fowls came down upon the carcasses, <sup>6</sup>A'bram drove them away.

12 And when the sun was going down, a deep sleep fell upon A'bram ; and, lo, an horror of great darkness fell upon him.

13 And he said unto A'bram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them ; and they shall afflict them four hundred years ;

14 And also that nation, whom they shall serve, will I judge ; and afterward shall they come out with great substance.

15 <sup>7</sup>And thou shalt go to thy fathers in peace ; thou shalt be buried in a good old age.

16 <sup>8</sup>But in the fourth generation they shall come as hither again : for the iniquity of the <sup>9</sup>A'morites is not yet full.



ABRAM'S DEEP SLEEP

The tent in the picture is the common Bedouin tent of goat's hair cloth. In the foreground is the altar of stones, and Abram deep in sleep.

15 : 7 ; 12 : 1 ; 12 : 7 ; 13 : 14 ; 15 : 1 ; 17 : 1 ; 18 : 1 ; 22 : 1 ; 22 : 15). **Fear not.** By interfering on Lot's behalf, Abram had made powerful enemies. Besides, since he had as yet no son, God's promise of numerous descendants seemed no nearer fulfilment than ever. He was thus in great need of encouragement. **Thy shield ;** protecting him from every enemy and danger (compare Ps. 3 : 3 ; 18 : 2, 30 ; 28 : 7). **Reward.** God would see that Abram should not be the loser for such deeds as building altars for His worship, and his generosity towards Lot.

5-7. **Abroad ;** into the open air. **Tell ;** count.

**Believed ;** showed the faith that accepts every

blessing as God's gift, not looking upon it as earned

by one's own good works. **Counted it . . . for right-**

**eousness.** The right heart was the guarantee of

the righteous conduct. In like manner are we

saved, Rom. 4 : 20-25 ; 5 : 1. **Chaldees ;** a tribe

living at that time in Lower Babylonia, near Ur, who

afterwards became the ruling class in the Babylonian

empire. They were idolatrous sun-worshippers.

II. **ABRAM'S QUESTION.**—8, 9. **LORD GOD.**

"God" is in capitals because it represents (as in

Deut. 3 : 24 ; 9 : 26) the divine name "Jehovah",

which the reader was not allowed to pronounce, so

sacred was it. The reader was to say Elohim, "God",

"Lord", which when printed in capitals in our

English Bible, also stands for "Jehovah", is here,

in ordinary type, a mere title of honor. **Whereby**

**shall I know . . . ?** Like Moses, Elijah, John the

Baptist, Abram had his seasons of depression and

doubt. **Take me an heifer, etc.** God graciously

renewed His covenant with Abram, using the forms

common among the people of the time. **Three**

**years.** Three, like seven, was a sacred number,

employed in solemn oaths and declarations.

10-12. **Divided them in the midst ;** so that the

parties making the covenant might pass between.

The underlying idea in this ceremony was that the

two entering into it were to be as closely united as if

the blood of each had been transfused into the other's

veins. **Sun . . . going down.** Therefore a day

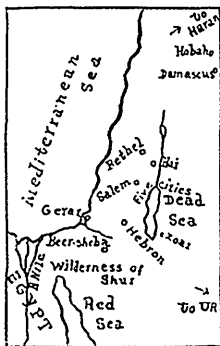
must have intervened since v. 5. **Deep sleep ;** a

supernatural trance (compare ch. 2 : 21). **Horror**, etc.; preparing for the dark announcement of v. 13.

**III. ABRAM'S DESCENDANTS.—13-16.** **They seed . . a stranger**; a sojourner, one dwelling for a time in a place. **Land . . not theirs**; Egypt. **Shall serve**; as slaves. **Four hundred years**; a round number (Ex. 12 : 40 says "four hundred and thirty years"). **Will I judge**; punish, a reference to the plagues of Egypt. **Substance**; wealth. **Go to thy fathers**; join them in the unseen world, not in the grave, since Abram's ancestors were buried in Ur and Haran. **Good old age**; 175 years it was, according to ch. 25 : 7. **Fourth generation**; each generation being reckoned as a hundred years. **Hither**; to Canaan. **Amorites**; a general name for the original inhabitants of Canaan. **Not yet full**. God would spare them longer, giving them time to repent. Vs. 17-21 tell of the completion of the ceremony, and describe the territory which God promised to give to the descendants of Abram.

**THE GEOGRAPHY LESSON**

Palestine lies between the Mediterranean and the desert. The land is disposed in four parallel bands,



running north and south: (1) The maritime plain; (2) The central range of hills; (3) The Jordan valley (1300 feet above sea level at the Dead Sea); (4) The eastern range. There are all varieties of climate, from the sub-tropical of the Jordan valley at its lower end, to the sub-Alpine at its upper end on the heights of Hermon. The products are equally various—palms in Jericho, and pine forests in Lebanon; vines and olives on the hills that rise from the coast plain, and wheat fields in the valleys that pierce the central range.

**AN ORIENTAL SIDELIGHT**

We see Abraham entering into "blood friendship" with God. This means, "that he is ready to make a complete surrender of himself to Him with whom he covenants." And to this day, all over the East, Abraham is known as "Khaleel-Allah," "the

Friend of God," or "Ibraheem-el-Khaleel-Allah", "Abraham the Friend", the one Friend of God.

**LESSON QUESTIONS**

What promise did God renew to Abram? How is the number of his descendants described? Whither did Abram remove? What news was brought to him? How did he act? What did he give to Melchizedek?

1, 5-7 How often did God appear to Abram during his life? What reasons had Abram for discouragement? What did God announce Himself as being to him? How does Jesus say His followers will be rewarded? (Mark 10 : 29, 30.) On what ground did God reckon Abram righteous? How are we saved?

8-12 Explain the printing of "God" in capitals here. How was Abram's faith helped? Describe the making of the covenant. What signs has Christ appointed to set forth the blessings of salvation? (S. Catechism, Ques. 92, 93.) Where, in the New Testament, is God's oath referred to? (Heb. 6 : 17, 18.)

13-16 How long were Abram's descendants to dwell in Egypt? In what way were the Egyptians to be punished? Why did God not immediately drive out the people of Canaan? What is the purpose of God's long suffering? (Rom. 2 : 4.)

**FOR DISCUSSION**

1. Has the promise of v. 5 been made good?
2. Of what use are the sacraments? (See Shorter Catechism, Ques. 92, for definition of a sacrament.)

**A LESSON FOR LIFE**

Just now, many towns and cities in Ontario are planning how they may use the electric power generated by the mighty Falls of Niagara, for lighting their streets and houses, and driving their machinery. God offers us His boundless grace and strength, that we may be able to live purely and righteously. Our faith is like the poles and wires that carry the electric energy. It brings into our lives God's almighty help.

**Prove from Scripture—That God is faithful.**

**Shorter Catechism—Review Questions 44-47.**

**The Questions on Missions—8.** Has the work in Korea been successful? Yes! Though the work is new, there are already 32 congregations, 22 church buildings, 500 church members, and 9 day schools. In all parts of Korea, under all missions, there is wonderful progress.

**FOR WRITTEN ANSWERS**

1. Why did God confirm His promise to Abram by an oath? .....
2. Show from the Lesson that God is merciful to the wicked .....
3. What does the Lesson teach about the way to be saved? .....

## Lesson IX.

## ABRAHAM PLEADING FOR SODOM

March 3, 1907

**BETWEEN THE LESSONS**—Ch. 16 tells the story of Hagar's banishment from Abram's encampment, owing to Sarai's jealousy, of her return after the Lord's appearance to her in the wilderness, and of the birth of Ishmael. In ch. 17, we have an account of the change of Abram's and Sarai's names to Abraham and Sarah, respectively; of the institution of circumcision; and of a definite promise of the birth of a son to Sarah. The Lesson chapter opens with the arrival of three "men" (v. 2) at Abraham's tent door, one of whom, called by Abraham, "My lord" (v. 3, Rev. Ver.), renews the promise that Sarah shall have a son.

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

**Memorize vs. 23-26. THE LESSON PASSAGE**—Genesis 18: 16-33. Read the chapter.

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

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

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

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

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

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

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

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

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

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

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

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

## THE LESSON EXPLAINED

**I. THE VISITORS.**—16-19. Men; Abraham's three visitors from heaven, who appeared in human form, vs. 1, 2 (compare Mark 16: 5). Looked toward Sodom; perhaps from an elevation, three miles east of Hebron, now the site of the village Beni Na'in. Here the Dead Sea, 18 miles away, can be seen through gaps in the hills. The Lord. Abraham now knew, as probably he did not at first, that one of his visitors was the Almighty Himself. Shall I hide...? Abraham was so loyal and trusty a friend, that God would share His plans with him. To the end that (Rev. Ver.), etc., v. 19. Abraham was to become the founder of a nation which should serve God and preserve the knowledge of God in the world. It was with this in view, that God revealed Himself so fully to him.

**II. THE MESSAGE.**—20-22. Cry of Sodom and Gomorrah; the report of their appalling wickedness, which, like the cry of Abel's blood (ch. 4: 10), had reached heaven. Go down (the wicked cities were 4,300 feet lower than Hebron) . . . and see. The Lord will not punish until He has found out the exact truth. The men; two of them, the Lord remaining with Abraham.

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

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

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

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

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

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

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

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

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

## III. THE PRAYER.—23-33. Drew near; not



Grow on shores of Dead Sea; look like tempting apples or oranges, but explode on being pressed, leaving nothing but the empty rind.

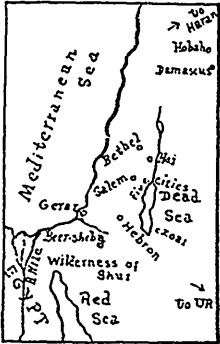
merely in bodily presence, but in eager desire and strong faith (see Heb. 10: 22). Peradventure, etc. Lot, still a righteous man (2 Pet. 2: 7), was in Sodom, and Abraham hoped that there were more there like him. Destroy the righteous with the wicked. Abraham does not see how God can save the righteous without also saving the wicked. Judge . . . do right? Abraham was sure of this, as



we may be, though, like children, we cannot understand the "why" of God's doings. Not destroy it for ten's sake; in answer to Abraham's sixth petition. Nothing will destroy a city or a nation so surely as wickedness, and those who do most for their real prosperity are the righteous people in them. The Lord went his way; merciful and patient, but the wicked must be punished. Ch. 19: 29, 30 tells how God at length answered Abraham's prayer by saving Lot, the one righteous man in Sodom, with his two daughters, whilst He destroyed all the wicked and their possessions.

THE GEOGRAPHY LESSON

THE FIVE CITIES OF THE PLAIN- It is not certain whether they were situated at the north or at the south end of the Dead Sea. The geology of the region is similar to that of the oil regions of Canada and the United States. "In such soil great reservoirs of gas and oil are formed, and suddenly discharged by their own pressure or by earthquake. The gas explodes, carrying high up into the air masses of the oil, which fall back in fiery rain." In this manner the wicked cities may have been destroyed. HEBRON-Near to which Abraham now lived, became his burial place, as also that of Isaac and Jacob.



whether they were situated at the north or at the south end of the Dead Sea. The geology of the region is similar to that of the oil regions of Canada and the United States. "In such soil great reservoirs of gas and oil are formed, and suddenly discharged by their own pressure or by earthquake. The gas explodes, carrying high up into the air masses of the oil, which fall back in fiery rain." In this manner the wicked cities may have been destroyed. HEBRON-Near to which Abraham now lived, became his burial place, as also that of Isaac and Jacob.

Abram's name changed? Sarai's? What promise was made concerning her?

16-19 Whence did visitors come to Abraham? From what point may they have looked toward Sodom? How far from them was the Dead Sea? Who did One of the visitors turn out to be? Why did God reveal Himself so fully to Abraham? Who learn "the secret of the Lord"? (Ps. 25: 14.)

20-22 Explain "the cry of Sodom and Gomorrah." Why must Abraham's visitors "go down" in order to reach the Dead Sea? Show that God searches the hearts of men. (1 Chron. 28: 9.)

23-33 For whom did Abraham pray? How many times did he plead? When did Moses pray for his people? (Ex. 32: 32.) Where do we find our Lord's prayer for His followers? (John, ch. 17.) What was Paul willing to suffer for his countrymen? (Rom. 9: 3.) For whom does he bid us pray? (1 Tim. 2: 1, 2.) Why did the Lord finally go on His way?

FOR DISCUSSION

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

A LESSON FOR LIFE

A cannon, it is said, must be a hundred times as heavy as the charge to be sent from it. And if our words are to have influence with God or men, they must have behind them a pure and upright life. It was because Abraham had been a good man, that there was such power in his prayers.

Prove from Scripture--That Jesus is praying for us.

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

The Question on Missions--9. Do the Koreans make good Christians? They have to endure great persecution; they give very liberally; they build all their own churches; they preach to their fellow-countrymen; they excel in Bible study; they live the gospel in their life.

AN ORIENTAL SIDELIGHT

"There is a Jewish story," says Professor McFadyen, "of a mother who had two sons, one a potter and one a gardener. The gardener asked her to pray for rain to water his plants, the potter asked her to pray for dry weather to dry his vessels. She loved them both: whom was she to pray for? The moral is that .. one could not deliberately pray for that which he knew would injure some other."

LESSON QUESTIONS

Whither did Hagar flee? Who appeared to her there? What was she told to do? To what was

FOR WRITTEN ANSWERS

1. Who were the three "men" who visited Abraham?.....

2. With which One of them does he plead for Sodom? And on what grounds?.....

3. In what way was his prayer finally answered?.....

## Lesson X.

## ISAAC A LOVER OF PEACE

March 10, 1907

**BETWEEN THE LESSONS**—Several of the most interesting stories in the Bible lie between last Lesson and to-day's. Amongst these there is the account of Isaac's birth, and of the feast made in his honor (see ch. 21 : 1-21). Then there is the thrilling tale of the journey of father and son to Mount Moriah, where God had commanded Abraham to offer Isaac as a sacrifice, ch. 22 : 1-19. Ch. 23 tells us of Sarah's death and burial. We have in ch. 24 the charmingly romantic tale of Isaac's marriage to Rebekah. The scene of the Lesson is the region about Gerar, a city of the Philistines, and a valley of the same name. Hither Isaac had come to escape from a famine in Canaan.

**GOLDEN TEXT**—Blessed are the peacemakers : for they shall be called the children of God.—Matthew 5 : 9.

**Memorize vs. 16, 17. THE LESSON PASSAGE**—Genesis 26 : 12-25. Read Genesis, chs. 20 to 26.

12 <sup>1</sup>Then Isaac sowed in that land, and <sup>2</sup>received in the same year an hundred-fold : and the Lord blessed him.

13 And the man waxed great, and <sup>3</sup>went forward, and grew until he became very great :

14 <sup>4</sup>For he had <sup>5</sup>possession of flocks, and <sup>6</sup>possession of herds, and <sup>7</sup>great store of servants : and the Philistines envied him.

15 <sup>7</sup>For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us ; for thou art much mightier than we.

17 And Isaac departed thence, and <sup>8</sup>pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father ; for the Philistines had stopped them after the death of Abraham ; and he called their names after the names by which his father had called them.

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

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—Isaac a lover of peace, Gen. 26 : 12-25. T.—A treaty of peace, Gen. 26 : 26-33. W.—Exhortation to peace, 1 Pet. 3 : 8-17. Th.—Wisdom of peace, James 3 : 5-18. F.—The peace of God, Col. 3 : 9-17. S.—The Peacemaker, Matt. 5 : 1-12. S.—"Our Peace," Eph. 2 : 8-18.

## THE LESSON EXPLAINED

**I. ISAAC'S WEALTH.**—12-15. Sowed. By combining the tilling of the soil with the keeping of flocks and herds, Isaac set firmer foot in the land than Abraham. That land ; of the Philistines, in the southwest corner of Palestine. An hundred-fold ; of wheat or barley—a very large yield, though not uncommon now in the rich soil of Hauran, the region across the Jordan from Northern Palestine. The wells ; upon which, in that country of little rain, and streams that dried up in summer, people were, and are, very dependent for water. Days of Abraham ; who also had dwelt for a time in the same region, ch. 20 : 1. Had stopped them ; to prevent Isaac from camping or settling on their land.

**II. ISAAC'S FOES.**—16-21. Abimelech ; king of the Philistines, v. 8. There had been a king of the same name in Abraham's time, ch. 20 : 2. It was probably a title, like Kaiser. Pitched his tent ; made his encampment. Valley of Gerar ; away from the neighborhood of the city. The "valley"

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

20 And the herdmen of Gerar <sup>9</sup>did strive with Isaac's herdmen, saying, The water is our's ; and he called the name of the well E'sek ; because they <sup>10</sup>strove with him.

21 And they digged another well, and <sup>11</sup>strove for that also ; and he called the name of it Sitnah.

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

23 And he went up from thence to Beer-sheba.

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

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

**Revised Version**—<sup>9</sup>and ; <sup>10</sup>contended ; <sup>11</sup>they.

was one of the many watercourses found in Palestine, filled in the wet season with a rushing torrent, which dwindles in the dry season to a mere thread of water, or goes dry entirely. In the bed of such watercourses wells may often be found by digging. Here,

too, the Philistines had stopped the wells dug by Abraham, so resolved were they to keep the strangers out of their land. Springing water ; a vein of water furnishing an unfailling supply—a priceless "find" in that hot, dry region. Esek . . . Sitnah. For the meaning of the names see Margin of Bible.

**III. ISAAC'S FRIEND.**—22-25. Removed ; choosing to yield rather than quarrel—so truly was he a man of peace. Rehoboth. For meaning, see

Margin of Bible. This place was 19 miles southwest of Beer-sheba. The remains of wells are still to be seen there. Fruitful ; prosperous. Beer-sheba ; a southernmost city. The God of Abraham. We can get no better inheritance from our fathers than the knowledge of God and the love of His ser-



AT THE WELL'S MOUTH

A desert well, topped by a low stone wall. The water is drawn with a rope and leathern bucket, and carried away in large earthenware jar.

vice. **Fear not.** Isaac would not fight for himself. Nor had he need: God would be his Protector. **For my servant Abraham's sake;** because God's promise to Abraham was meant for his descendants as well as himself. **Builed an altar;** thus proclaiming his faith in God who had given him these great promises. **Called upon the name, etc.;** worshipped God constantly and regularly.

**THE GEOGRAPHY LESSON**

**THE PEOPLE OF CANAAN**—When Abraham came into Canaan he found the land full of inhabitants.



These were descendants of Canaan, the son of Ham (see Gen. 10: 15-19), and tribes of other races who had become united with them. The Perizzites mentioned in Lesson VII. may have belonged to one of these peoples of different blood from the Canaanites. The Philistines are spoken of (Lesson X.) as already in southwestern Palestine. We are to think, therefore, of Abraham and his family

and followers, who were descendants of Shem, Noah's eldest son, as living in a well populated country, surrounded by tribes of a strange, and sometimes hostile, race.

**AN ORIENTAL SIDELIGHT**

Here are three wise sayings from the East:  
 "A quarrel is like a breach in the bank of a river; when it is once made, it grows wider and wider."  
 "Blessed is he who submits to a reproach and is silent; for a hundred evils depart from him."  
 "Strife is the beginning of a hundred lawsuits."

**LESSON QUESTIONS**

Mention some of the stories of the Bible between last Lesson and to-day's. What is the scene of the present Lesson? Why had Isaac come to Gerar?

12-15 Upon what new occupation did Isaac enter? Where is the land of the Philistines? What return did Isaac's sowing yield? How did the Philistines show their envy? With what other sins does Paul

class envy? (Gal. 5: 21.) What is the cure for envy? (1 Cor. 13: 4.)

16-21 What king asked Isaac to remove? Whither did Isaac go? Who had digged wells here also? Who had stopped them? How did Isaac honor his father? What is the promise to those who imitate him in this? (Eph. 6: 1-3.)

22-25 To what place did Isaac at last come? Who appeared to him there? What promises were given to him? How did Isaac acknowledge God? What does Jesus say about the duty of publicly confessing Him? (Matt. 10: 32, 33.)

**FOR DISCUSSION**

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

**A LESSON FOR DAILY LIFE**

Isaac was no coward because he yielded. The peaceable way is, usually, in the long run, the best way. At one time, the cannibal natives of one side of the island of Erromanga were threatening the lives of our missionary, Dr. Robertson, and his wife. Dr. Robertson, in speaking of the danger, quietly remarked, "We went to the other side of the island." The wrath of the natives by and by passed away, and the missionaries could again safely live among them.

**Prove from Scripture**—*That we should love peace.*

**Shorter Catechism**—*Ques. 49. Which is the second commandment?* A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

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

**FOR WRITTEN ANSWERS**

1. How did Isaac get a firmer hold of Canaan than Abraham? .....
2. Describe Isaac's method of dealing with his enemies. ....
3. By what actions did Isaac show his faith in God? .....

## Lesson XI.

## JACOB AND ESAU

March 17, 1907

**BETWEEN THE LESSONS**—After Isaac had returned to Beer-sheba, Abimelech, the king of the Philistines, sought an alliance with him, realizing the advantage of being on friendly terms with one so highly favored of God. Ch. 26 : 26-33 tells of the agreement made between Isaac and Abimelech. Esau, the elder son of Isaac and Rebekah, appears once more upon the scene. He had sold his birthright to Jacob (see ch. 25 : 29-34). We are told also of his grieving his parents by marrying heathen wives (ch. 26 : 34, 35). The Lesson tells of Rebekah's plan for securing to Jacob the blessing and birthright of the elder son.

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

Memorize vs. 21-23. **THE LESSON PASSAGE**—Genesis 27 : 15-23, 41-45. Read Genesis 27 : 1-45 ; 29 : 18-25 ; 37 : 31-35.

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

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

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

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

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

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

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

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

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

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

## THE LESSON EXPLAINED

**I. REBEKAH'S DECEIT.**—15-17. Goodly raiment . . of . . Esau ; his "best clothes," which would have upon them the odor of the open fields (compare v. 27). Jacob ; his mother's favorite, of her two sons, ch. 25 : 28. Before the birth of Esau and Jacob, God had said that the elder should serve the younger, Rom. 9 : 11, 12. Rebekah sought to bring about the fulfilment of this prophecy in her own way. Jacob was now more than forty years old (ch. 26 : 34), and, therefore, fully responsible for his consent to carry out his mother's plan. **Skins ;** to imitate the rough and hairy skin of Esau, v. 11. **Savoury meat, etc.** (see v. 9) ; to take the place of the venison which Isaac had asked Esau to fetch, vs. 2-5.

**II. JACOB'S LIE.**—18-23. My father ; a son tricking his own father and taking advantage of the old man's blindness. What could be more despicable ? **Here am I ;** the Hebrew equivalent of our "Yes," with which one answers when addressed. **Thy firstborn ;** and as such entitled to the "blessing," which consisted in being recognized as the head of the family, with authority over its other members (see v. 29). Afterwards, according to the law of Moses, the eldest son received double the share of the other members of the family, Deut. 21 : 17. **Isaac said, etc.** (v. 20). Isaac doubted Jacob's word for two reasons, (1) It was unlikely that Esau could have returned so soon from hunting ; (2) The voice

and he felt him, and said, The voice is Ja'cob's voice, but the hands are the hands of E'sau.

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

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

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

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

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

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

Revised Version—<sup>1</sup>the goodly raiment of Esau her elder son ; <sup>2</sup>sent me good speed ; <sup>3</sup>he ; <sup>4</sup>bereaved ;



LENTILES

A small plant, like the vetch or tare. vs. 39, 40, we Seeds formed part of Jacob's pottage. have Isaac's prediction concerning Esau and his descendants.

**III. ESAU'S ANGER.**—41-45. Days of mourning ; for the death of Isaac, now near at hand (see vs. 4, 7). The period of mourning was usually seven days. Even within that time

he heard was not like Esau's voice. He said . . the Lord thy God, etc. Jacob, by using God's name in support of his deceit, added blasphemy to lying

Convinced at last, that Jacob was his elder son, Isaac eats of the dish brought to him and blesses Jacob, vs. 24-29. The vs. 30-36 tell of Esau's return and of his grief and anger at the discovery of the discovery of Jacob's trick. In

Esau will slay Jacob. Laban. See ch. 24:29. Send, . . . fetch thee; a plan never realized. Rebekah never saw Jacob again. Bereaved of you both (Rev. Ver.); of Jacob by the hand of Esau, and of Esau by the hand of justice, since Jacob's kinsfolk and retainers would slay Esau, according to the custom of the time. This is the usual explanation. But possibly "both" refers to Isaac, her husband, and Jacob, her son. In any case, the foolish Rebekah would suffer bitterly for her favoritism toward her younger son.

**THE GEOGRAPHY LESSON**

**HARAN**—Where Laban, Jacob's uncle, dwelt, is still the name of a district. It was here that Abraham



first lived after his departure from Ur, and before his coming to Canaan. Haran is the Carriæ of the Greeks, where Crassus fell, defeated by the Parthians. The descendants of Esau inhabited the land of Edom. This was a region lying between the southern end of the Dead Sea and the Gulf of Akabah, the eastern of the two tongues which the Red Sea thrusts up into the land. It is a mountainous country and parts of it are barren. In other parts, however, there are fruitful valleys showing many signs of former cultivation. Fine streams flow through these valleys, which are filled with trees and flowers. On the uplands to the east there are rich pasture lands and grain fields.

**AN ORIENTAL SIDELIGHT**

Says Mr. Lane, in *Social Life in Egypt*, "An undutiful child is the rarest of beings. . . A grown-up son will not smoke or lounge in his father's sight, and I have seen sons of thirty or forty attentively waiting on their father while he dines, and absolutely refusing to eat anything until he has finished."

**LESSON QUESTIONS**

Why did Abimelech seek to be on good terms with Isaac?

15-17 Which of Isaac's senses was failing? How did Rebekah plan to deceive his sense of smell? Of touch? Show that Jacob was fully responsible for his share in the plot to deceive his father. What man and his wife, in the early Christian church, attempted to deceive the apostles? Against whom is it said that they lied? What was their fate? (Acts 5: 1-11.)

18-23 Why was Jacob's deceit specially despicable? What was the blessing of the first-born? Why did Isaac doubt Jacob? Of what additional sin was Jacob guilty in using God's name?

How did Esau feel when he discovered Jacob's trick? What did Isaac say of Esau and his descendants?

41-45 How did Esau resolve to be revenged? When would he take revenge? Whither did Rebekah advise Jacob to go? What is the sure outcome of plans contrary to God's will? (Ps. 127: 1.)

**FOR DISCUSSION**

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

**A LESSON FOR LIFE**

Trust in one another is the bond that unites the members of a family. Where this is lacking, they are separated as mountains and oceans cannot separate them. Any deceitful word or deed that mars or destroys this mutual confidence of father and mother, parents and children, brothers and sisters, is a blow at the sweetest happiness we can ever know on earth. Rather than strike such a blow, by speech or act, let our tongue cleave to the roof of our mouth and our right hand be withered!

**Prove from Scripture—That envy is wrong?**  
**Shorter Catechism—Ques. 50. What is required in the second commandment?** A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinance as God hath appointed in his word.

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

**FOR WRITTEN ANSWERS**

1. Why did Rebekah wish to get the birthright of the first-born for Jacob?.....

.....

2. What prophecy did she seek to fulfil?.....

.....

3. What was the outcome of her plan?.....

.....

## Lesson XII.

## WOES OF DRUNKENNESS

March 24, 1907



DRINKING WINE

An ancient Assyrian decoration. Four men seated at a table are drinking from a huge carved vessel. The age of the tablet shows that the sin of drunkenness does not belong to our times alone.

will not escape a like doom unless it forsakes its sins.

**GOLDEN TEXT**—Wine and new wine take away the heart.—Hosca ; 11.

Memorize v. 7.

**THE LESSON PASSAGE**—Isaiah 28 : 7-13.

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

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

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

10 For <sup>4</sup>precept must be upon precept, precept

upon precept; line upon line, line upon line; here a little, <sup>7</sup>and there a little:

upon precept; line upon line, line upon line; here a little, <sup>7</sup>and there a little:

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

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

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

Revised Version—<sup>1</sup>these; <sup>2</sup>gone astray; <sup>3</sup>will; <sup>4</sup>the message; <sup>5</sup>? (an interrogative); <sup>6</sup>it is precept upon; <sup>7</sup>Omit and; <sup>8</sup>Nay, but by men of strange lips is weary; <sup>9</sup>Therefore shall; <sup>11</sup>be; <sup>12</sup>may.

**Daily Readings**—(Courtesy, I. B. R. A.)—M.—Woes of Drunkenness (Temperance Lesson), Isa. 28 : 1-13. T.—Source of woe, Isa. 5 : 11-19. W.—Punishment, Isa. 5 : 20-25. Th.—Way to poverty, Prov. 23 : 12-23. F.—Selfish luxury, Amos 6 : 1-7. S.—Drink and defeat, 1 Kgs. 20 : 13-21. S.—Watch! Matt. 24 : 42-51.

## THE LESSON EXPLAINED

**I. DECEIVED.**—7, 8. They also; the people of Judah, as well as those of Israel (see Lesson Setting, above). Erred . . . gone astray (Rev. Ver.). "Wine," and "strong drink" (liquors more powerful than wine), cause them to make mistakes and miss the right course. Priest and . . . prophet; the religious leaders of the people. Even they are the slaves of drink. Swallowed up; completely mastered. Err in vision; referring to the prophets, whose business it was to convey God's messages to the people. Drink renders them unable to understand the revelations which God gives them. Stumble in judgment; that is, the priests, who were the appointed judges for difficult cases, Deut. 17 : 8, 9. But their minds are too confused with drink to judge rightly. All tables; even of their sacred feasts and of God's house. Filthiness of mind and body is the result of using strong drink. It is as if Isaiah had surprised the drunkards over their cups, and addressed to them his scathing rebuke.

**II. IGNORANT.**—9-12. Whom shall he teach? The retort of the revelers to the prophet. "Will

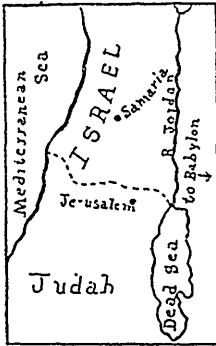
this man," they indignantly ask, "lecture us after this fashion? Are we, then, infants?" Precept upon precept, etc. The Hebrew is "Ki tsav la-tsav, tsav la-tsav, qav la-qav, qav la-qav; z'eir sham, z'eir sham." Thus the toppers mock with their stammering, drunken speech their teacher, turning his warning into a nurse's child prattle. These words may be translated, "Law on law, law on law; saw (saying) on saw, saw on saw; a bittie here and a bittie there." Nay, but by men of strange lips, etc. (Rev. Ver.). The prophet replies, that God will speak to these tipsy mockers through people from a foreign land, who stammer like themselves, because they use an unfamiliar language. The reference is to the Assyrians, who are so soon to invade Israel, and against whom Judah, also, needs warning. Rest; resting place. Probably Jerusalem is meant. God intended this city to be a place of safety and rest to His people, when the storm of the Assyrian invasion should burst upon the land. The weary; the common people, upon whom the burdens of life rested heavily, and who would find these greatly increased

by war. **Would not hear.** Like Jesus Himself, long afterwards (John 5 : 40), Isaiah had the sorrow of seeing his people turn a deaf ear to his message.

**III. CAPTIVE.—13.** The word of the Lord ; His judgments. These should be like their mocking representation of Isaiah's message. They should come in a monotonous, wearisome, yet unavoidable succession. **Go ; into battle. Fall backward ; be repulsed. Broken ; defeated. Taken ; into captivity.** Within three years (B.C. 722) the people of the northern kingdom were carried away captive to Assyria, to be followed in B.C. 587 by the people of Judah.

**THE GEOGRAPHY LESSON**

At the time of the Lesson, B.C. 725, Canaan, has for 250 years, been divided into two kingdoms,



Israel to the north and Judah to the south. The Northern kingdom comprised ten, and the Southern, two, of the twelve tribes descended from Jacob's sons, who had been dwelling in their own land for 700 years, since their return from the bondage of Egypt. On this new settlement in Canaan, they were governed by three successive kings, Saul, David and Solo-

mon, who ruled over the whole land. After Solomon's death, by reason of the folly of Rehoboam, his son, in refusing to listen to a just demand for more lenient rule, division of the kingdom took place. The capital of Judah was Jerusalem, and of Israel, Samaria. Away to the east of these two kingdoms, lay Babylon, whither, first the people of Israel, and then of Judah, were to be carried away captive.

**AN ORIENTAL SIDELIGHT**

Mr. C. G. Trumbull, in his recent book, *A Pilgrimage to Jerusalem*, writes : " There is just as pure and sparkling and safe water in Palestine as there is in the rest of the world, and there is just as dangerous water in the rest of the world as there is in Palestine. . . Many of us used the water of the country, and we are all still alive to tell of it. As for being forced to

drink wine for lack of water, there is as much need of that as there is in America, but no more."

**LESSON QUESTIONS**

What interval of time separates last Lesson from to-day's ? How long had the Israelites been settled in Canaan ? When had the nation been divided into two kingdoms ? Give the names of these. What foe was soon to destroy the kingdom of Israel ? Against what does Isaiah warn Judah ?

7, 8 What sin does Isaiah denounce ? What classes does he single out for special condemnation ? For what did drink unfit the priests ? The prophets ? What command had been given to Aaron regarding the use of strong drink ? (Lev. 10 : 8, 9.) What was the practice of John the Baptist ? (Luke 1 : 15.) What does Paul say of the drunkard's doom ? (1 Cor. 6 : 10.)

9-12 Give and explain the retort of the drunkards to Isaiah. With what threat does he reply ? Whom had the people of Judah to blame for their danger ? What may we expect if we neglect God's offers and warnings ? (Heb. 2 : 3.)

13 To what are God's judgments likened ? How is the coming of Judah described ? When was Israel carried into captivity ? Judah ?

**FOR DISCUSSION**

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

**A LESSON FOR LIFE**

Drink in Canada in A.D. 1907 is the same evil thing that it was in Israel and Judah in B.C. 725. It hurts men's bodies, takes away their strength and brightness of mind, destroys every good and kindly feeling. Drink drags men down below the level of the brutes, and makes them ready for any crime. Lives are lost, homes are blasted, souls perish, through drink. Here is an enemy for all to fight. Let our blows be strong and true.

*Prove from Scripture—That we should be temperate.*

**Shorter Catechism—Review Questions 48-50.**

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

"Give of thy sons to bear the message glorious ;  
Give of thy wealth to speed them on their way ;  
Pour out thy soul for them in prayer victorious ;  
And all thou spendest Jesus will repay."

**FOR WRITTEN ANSWERS**

1. What did Isaiah say would be the consequence of his people's sins ? .....

2. How were his warnings received ? .....

3. By what people, and in what manner, were the Lord's judgments against Israel and Judah carried out ? .....

## Lesson XIII.

## REVIEW

March 31, 1907

**TO MAKE READY FOR THE REVIEW**—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Bible work, Scripture Memory Passages, Shorter Catechism (Questions 39 to 50), and the Question on Missions for the Quarter.

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

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

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

## REVIEW CHART—First Quarter

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

Commit v. 57.

## EASTER LESSON—1 Cor. 15 : 12-21, 55-58.

## AN ALTERNATIVE LESSON

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

**I. ERROR.**—12-19. Christ.. rose from the dead. This was believed by all those to whom Paul wrote. No resurrection of the dead? There were some in Corinth, who, while they believed that the body of Christ had risen, did not believe that the bodies of other dead persons would rise. They held that the resurrection, in the case of these, referred to the spirit alone, and not the body. Paul states a number of dreadful conclusions following from this belief, beginning with, **Christ is not risen.** If the dead do not rise, then Christ did not rise, for He was dead.

**II. TRUTH.**—20, 21, 55-57. Christ.. the firstfruits. He came forth from the grave as the first Sheaf of a great harvest, to be made up of His people, who, like Himself, will rise again. As surely as death has come through the sin of the first man, will resurrection life come through the second man, Christ, v. 22. The verses 55 to 57 show how powerless death is in the case of true believers. It has for them no sting, since their sin has been forgiven and God's holy law no longer demands that they be punished.

**III. DUTY.**—58. Steadfast, unmoveable; holding firmly to the reality of the resurrection. Abounding in the work, etc.; using one's ability to the utmost. Not in vain; for the Lord will reward it.



FOR WRITTEN ANSWERS

(This leaf, with Record of Study, Offerings, and Attendance on the other side, may be detached, if so desired, by Members of the HOME DEPARTMENT.)

Lesson I. What is meant by the phrase, "It was good," in the Creation story?

Lesson II. In what respects is man like the lower animals? In what respects like God?

Lesson III. What attractions did Eve see in the forbidden fruit?

Lesson IV. Illustrate from the Lesson the danger of indulging in anger.

Lesson V. By what means did Noah learn that the flood had abated?

Lesson VI. How was Abram's faith tested by the call to leave Haran?

Lesson VII. Into what danger did Lot's choice lead him?

Lesson VIII. On what ground did God count Abram as righteous?

Lesson IX. What should we imitate in Abraham's prayer for Sodom?

Lesson X. Give instances from the Lesson to show that Isaac was a man of peace?

Lesson XI. How did Jacob lie to his father in word? In act?

Lesson XII. What did Isaiah say would be the punishment of his people's sins?

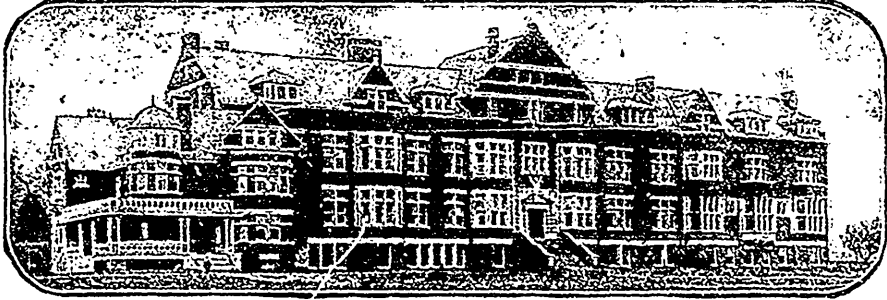
**SCHOLAR'S REGISTER**

JANUARY-MARCH, 1907

[This Record, with questions for written answers on the other side of the page, may be detached for Quarterly Report by members of the Home Department.]

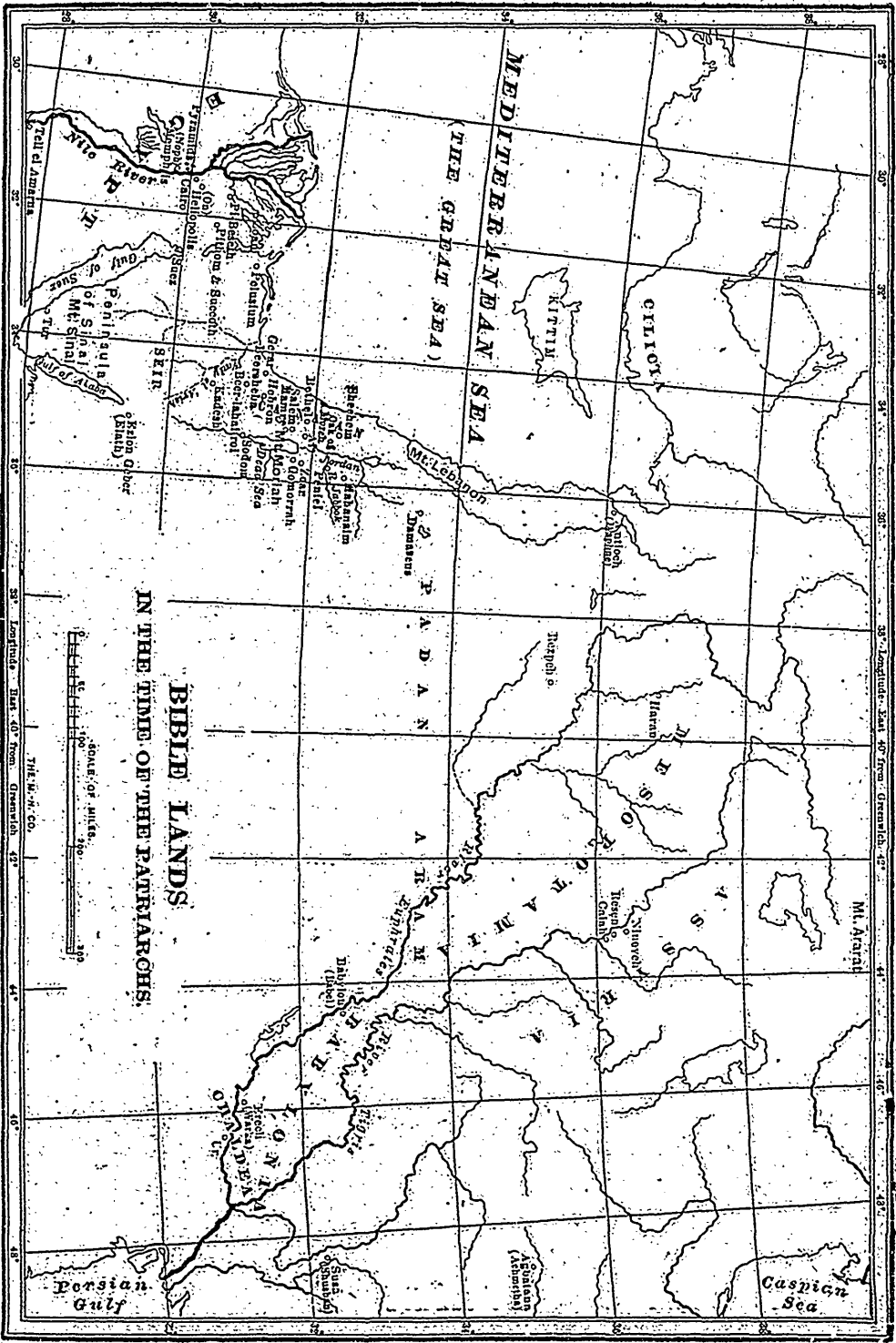
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| DATE      | S.S.Att'dance | Mem. Verses  | Catechism | Time Spent<br>Lesson Study | Contributions | Church<br>Attendance | PREACHER | TEXT |
| 1907      |               |              |           |                            |               |                      |          |      |
| Jan. 6    |               |              |           |                            |               |                      |          |      |
| Jan. 13   |               |              |           |                            |               |                      |          |      |
| Jan. 20   |               |              |           |                            |               |                      |          |      |
| Jan. 27   |               |              |           |                            |               |                      |          |      |
| Feb. 3    |               |              |           |                            |               |                      |          |      |
| Feb. 10   |               |              |           |                            |               |                      |          |      |
| Feb. 17   |               |              |           |                            |               |                      |          |      |
| Feb. 24   |               |              |           |                            |               |                      |          |      |
| March 3   |               |              |           |                            |               |                      |          |      |
| March 10  |               |              |           |                            |               |                      |          |      |
| March 17  |               |              |           |                            |               |                      |          |      |
| March 24  |               |              |           |                            |               |                      |          |      |
| March 31  |               |              |           |                            |               |                      |          |      |
| Totals    |               |              |           |                            |               |                      |          |      |

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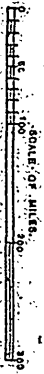
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