

Write us for Catalogue of Bible Pictures on the Old Testament Lessons

*Copies sent
to work
of brothermen*

Vol. VII. No. 9

September, 1901

Yearly in Advance, 50c.
Five or more 40c. each.

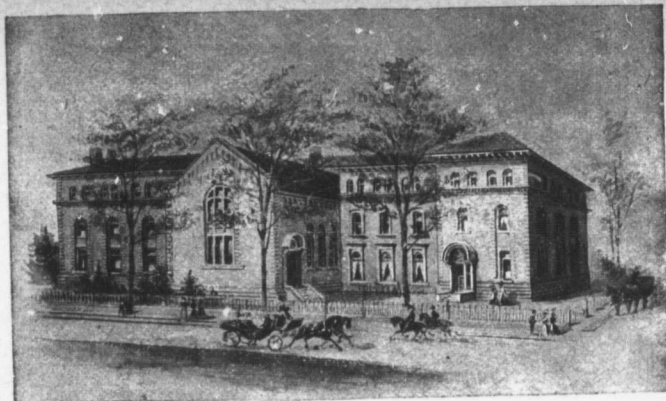
2 Aug. 1901

THE TEACHERS MONTHLY



Sabbath School Publications.
Presbyterian Church in Canada

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



Toronto Conservatory of Music

HON G W ALLAN, President.
DR EDWARD FISHER Musical Director.
Affiliated with the University of Toronto and Trinity University
Oldest and Largest Music School, and Strongest Faculty in Canada.
Students prepared as Teachers and Performers, also
for positions in colleges, schools, churches and
concert work.

15TH SEASON OPENS SEPTEMBER 3, 1901

NEARLY 1200 PUPILS LAST SEASON

CALENDARS AND SYLLABUS FREE

School of Literature and Expression—Maude Masson, Principal

Reading, Recitation, Oratory, Voice Culture, Physical Culture, Rhetoric, English Literature, Orthoepy,
Psychology, Pedagogy, Class and Private Lessons.

THE CANADIAN BANK OF COMMERCE

Established 1867

HEAD OFFICE, TORONTO

PAID-UP CAPITAL \$8,000,000
RESERVE, - - - \$2,000,000

DIRECTORS:

HON. GEO. A. COX, President.
ROBT. KILGOUR, Vice-President.
W. B. HAMILTON, M. LEGGAT, JAS. CRATHERN.
JOHN HOSKIN, K.C., LL.D. J. W. FLAVELLE.
W. E. H. MASSEY, A. KINGMAN.
B. E. WALKER, J. H. PLUMMER
General Manager. Asst. Gen'l Manager.
A. H. IRELAND,
Chief Inspector and Superintendent of Branches.

LONDON OFFICE: 60 Lombard St., E.C.

BRANCHES OF THE BANK IN CANADA:

ONTARIO

AYR.	DUNDAS.	PARIS.	STRATHROY.
BARRIE.	DUNNVILLE.	PARKHILL.	TORONTO (8 offices).
BELLEVILLE.	FORT FRANCES.	PETERBORO.	TORONTO JUNCT'N.
BERLIN.	GALT.	PORT PERRY.	WALKERTON.
BLENHEIM.	GODERICH.	ST. CATHARINES.	WALKERVILLE.
BRANTFORD.	GUELPH.	SARNIA.	WATERLOO.
CAYUGA.	HAMILTON.	SAULT STE. MARIE.	WINDSOR.
CHATHAM.	LONDON.	SEAFORTH.	WOODSTOCK.
COLLINGWOOD.	ORANGEVILLE.	SIMCOE.	
DRESDEN.	OTTAWA.	STRATFORD.	

QUEBEC
MONTREAL.

MANITOBA
WINNIPEG.

YUKON DISTRICT
DAWSON. WHITE HORSE.

BRITISH COLUMBIA

ATLIN.	CRANBROOK.	FERNIE.	GREENWOOD.	KAMLOOPS.	NANAIMO.
NELSON.	NEW WESTMINSTER.	ROSSLAND.	SANDON.	VANCOUVER.	VICTORIA.

IN THE UNITED STATES:

NEW YORK	SAN FRANCISCO, CAL.	PORTLAND, ORE.	SEATTLE, WASH.
		SKAGWAY, ALASKA.	

NOTE—Schools which have not received copies of *The Children's Day Service* will be supplied on application to Rev. R. Douglas Fraser, Presbyterian S.S. Publications, Confederation Life Building, Toronto. They are sent in every case **GRATIS**.

The Teachers Monthly

Vol. VII.

SEPTEMBER, 1901

No. 9

The important question of appointing Sabbath School missionaries has been sent down to Presbyteries by the General Assembly for further consideration, to report to next Assembly.

CHILDREN'S DAY—the last Sabbath of September—has come to be associated in the minds of the great army of our Sabbath School Teachers and Scholars with a rally in full strength; the presence in the school of parents and friends—in many cases indeed of the whole congregation; a hearty service; a rousing address; and the handing in of the envelopes for the special collection of the Day.

This year the service issued by the General Assembly's Sabbath School Committee is a Home Mission Service. It has been prepared with great care, not only as to the Scripture readings, but as to the Psalms and Hymns. These are from our own Book of Praise, some being very familiar, that no school, even the smallest and least organized, may feel itself shut out, and some less familiar, that there may be freshness and novelty, as well as heartiness.

The Sabbath Schools have always been helpers of Missions and of the other Schemes of the Church. Another opportunity to help is now given, as the envelopes to be distributed for the Children's Day Service set forth. A special and new work also makes its appeal, by instruction of the General Assembly, namely, the aiding of Sabbath Schools in new and needy districts to obtain the Lesson Helps and Papers they need. In many places

schools are so weak that they must be helped for a while, or go without; if helped for a while, they will soon be able to help themselves; yes, and to help others also. In other Churches this form of work has been pursued for many years with great advantage to the schools that give the aid and to those who receive it. It will prove of like advantage with ourselves. Care will, of course, be taken that only those who really need shall be helped, and helped only so long as they actually require assistance. So soon as they are able to walk alone, the crutches will be passed on to other feeble schools which, in the meantime, have sprung into being. We look for a great stimulus to our Sabbath School work in the new settlements and amongst our foreign populations from this fund.

The Relationship of the Adult Membership to the Sunday School

By A. W. Wright, Esq., M.A.

PART II.

[In the first portion of his paper Mr. Wright stated in general terms what the relationship of the adult membership to the Sunday School is and what it ought to be. In proceeding to enumerate in detail a few of the features of the relationship as it ought to be, he claimed for the work of Biblical instruction earnest sympathy and adequate financial provision, as well as a place in all grades of our national education. He then proceeds as follows.]

The adult membership should aid Biblical instruction in the home. This is the most important matter, and it cannot be too strongly emphasized. The Rev. Principal Caven gave utterance to a ringing note of alarm when he said: "The Lord's Day Act is in ruins!" The Rev. Dr. Dickson says:

"The family altar is in ruins! The family itself is in ruins!" which is equally true and equally deplorable. It is difficult to get accurate statistics on this point, but there are good grounds for belief that the proportion of those within the churches who habitually neglect their religious duties in the family is much greater than it used to be. The stress of business and professional life, excessive newspaper-reading, excessive novel-reading, continual attendance at meetings of one kind and another, have made the modern home little more than a name. There is no time, no opportunity, for the fulfilment of our sacred obligations as fathers and mothers, sisters and brothers. There is a distinct tendency, in our own province, as vital statistics show, to evade, by questionable means and for selfish reasons, the responsibility of having a home, and that which makes a home worth having. The situation is full of peril for Church and State, and reform is very much needed.

But there are homes,—many, we trust—that are model homes, many that are good, many that are anxious to fulfil their duties. What can be done in them to assist the Sabbath School?

Parents should take a real and active interest in the religious instruction of their children, an interest even more real and active than that which they take in their secular studies. They should by all means maintain the family altar. They should impress upon their children the privilege, and help them to form the habit, of private prayer. They should aid them in the study of God's Word, to the extent at least of seeing that they give sufficient attention to the Sunday School lessons. They should encourage them to memorize the Catechism and portions of the Bible, and, by explanation, where necessary, make that memorizing intelligent. Above all, they should live the Christ life, and so commend His doctrine. Elder brothers and sisters and other adults who may be members of the household, may greatly assist in this work by entering heartily into it. In short, let each adult be like Chaucer's Person :

"But Christes lore, and His Apostles twelve,
He taught, and first he folwed it himselve."

They should aid the Sabbath School* by attending it themselves, regularly, punctually, efficiently, as teachers, officers, or scholars. This is a matter of immense practical importance. No wonder so much of our Sunday-school work is unsatisfactory! What the great majority of the men and women in our churches show by their actions that they think beneath them, the great majority of our older boys and girls learn to despise or forsake. How are we to keep the older boys in the Sunday-school? "By building a wall of fathers between them and the door!" says Marion Lawrence. Was there ever a truer answer? The Rev. Colin Fletcher, of Kirkton, is reported as saying at the Synod of Hamilton and London lately that "in twenty-two families in his own congregation in which parents and children attended the Sabbath-school, there was not one over the age of eighteen who was not in the membership of the Church." There is great significance in that statement. The Sunday-school should be the Bible-school of the Church. The motto of Tabernacle church, Indianapolis, the Rev. Dr. J. Cumming Smith's church, "Every member of the Bible school in the Church, and every member of the Church in the Bible school," is well worthy of consideration as a solvent of many of the problems that are at present puzzling us. None of us are too old, none of us are too wise, none of us are too good, none of us should be too busy, or too indifferent, or too lazy, or too conservative, or too proud to meet with others for the rational study of God's Word.

There are doubtless difficulties in the way; but they are mainly those of habit, and can in time be overcome. Where congregations have two services on Sunday, one of them might be devoted mainly to Bible study and the other be our present devotional service with sermon. Where there is only one service, Bible study and public worship, could be combined. Then ignorance of the Scriptures would lessen, then teachers would be

trained, then the children would be kept in the Church.

The whole question is one which is much too large to be adequately discussed in a brief paper. What I have said is only suggestive, and I trust that the subject will receive from the Synod the consideration which its importance demands.

The Discipline of Jacob

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

Peculiar interest attaches to the story of Jacob's life. He would be a great man anywhere, so supple and so strong is he—the two qualities which count for everything in the wrestling of which life is so full. But the interest lies in this, that he was to begin with, and continued for long to be, a man of the world, one whose eye was always on

THE MAIN CHANCE,

and who believed in success. The qualities which made him a prince with God came very near to making him nothing more than a prince among men, had it not been that God laid His strong hand upon those qualities and claimed them for His own.

There are three chapters in his life: (1) The story of his doings in the promised land, till his sin compels him to leave it. (2) The story of his fortunes among his kinsfolk in Mesopotamia. (3) The story of his sojourn in the promised land, after his return. Here the story merges gently into the story of Joseph.

The first glimpse that we get of him does not raise our hopes very high that he will worthily continue the divine work begun in Abraham. The child so long waited for begins his career by taking a mean advantage of his brother (25: 21-34). Yet even here, despite the meanness, are traits which are great, and only need to be touched to nobleness, as they will one day be, by the spirit of religion. For this scene reveals his characteristic resource, his power to take in a situation at a glance, and his grasp of

THE FUTURE AND THE UNSEEN.

He is not governed like his brother by pres-

ent moods and passions. He will be the sport of no man or whim; he is born to control.

Precisely those qualities mark him in the very next scene, which brings him before us as winning the blessing from his brother by fraud (ch. 27). There is the same unscrupulousness, the same fertility of resource, the same power to adapt himself to the needs of the situation in which he finds himself. He has all the suppleness of the true wrestler. He is a man worth winning. All that is wrong with him is his intense self-reliance. He will need to be sharply taught that a man may bring himself into situations to which he cannot adapt himself, and in which his skill and resource count for nothing. He will need to learn that deeds have consequences, and that

SIN MEANS SORROW.

That, then, is what God means to teach him by the next discipline He sends upon him. The wrong done his brother compels him to leave his mother and his home. His banishment is the first blow with which God hammers his life into shape.

How deep a life it is, and how big with religious possibility, is seen in the beautiful story of his dream at Bethel just before leaving his native land. (28: 10-22.) In the loneliness of the night, his deeper and better heart gets a chance.

ANGELS MOVE ABOUT HIM.

He knows heaven to be not very far from earth; and his heart fills with the divine assurance that though he can take nothing else with him into his new life, God will be with him, and keep him, and bring him back.

The second chapter of his life has opened. He is now in Mesopotamia, reaping the reward of his sin against his brother, and learning by

FURTHER STERN DISCIPLINE

that he is not to have it all his own way in life. He begins his new life by service, a service which calls out his old vigilance and tests his old self-reliance. The service is sweetened by love; but even in this, the ro-

mance of his life, the hand of a Nemesis is upon him. In Laban the deceiver has met his match. As he had cheated his brother, so he is cheated of his wife, and only wins his heart's desire by long years of stern service under a master whose fraud matches his own. All this discipline is of God. It is just what Jacob needs. It reminds him that strength and subtlety are not everything in life, that there are great laws of honor which a man can only defy at the peril of his own happiness, and that life is shaped by other things than those of our own contrivance; it teaches him to bow his will to another, and to possess his soul in patience through years of waiting.

These years are fraught with

PROSPERITY AS WELL AS DISCIPLINE.

Children come, and he grows rich in flocks and herds in spite of all that Laban can do to defeat his prosperity; for, after all, he is one of God's chosen. But, all the time, his heart is in the home land, and to that land it is also the purpose of God to bring him back; for it is that and no other land that is to be the peculiar stage of redemption, and every year he stays away the purpose of God must tarry. Yet that purpose is not really tarrying at all, for it is moulding Jacob into his true manhood. So, in the fulness of the time, he leaves Mesopotamia, an older, a wiser and a richer man, richer not only in things material, but in the elements of true manhood. Laban starts in pursuit with vengeance in his heart; but God restrained his vengeance, and so overruled their interview that a treaty of peace was made between them. They part, and there the second chapter ends.

The third opens ominously enough. Jacob is now in the promised land, and his old sin against his brother rises up to meet him.

THE PAST IS NOT DEAD.

The spectre which he had laid and forgotten reappears, and he feels again how strange a thing is life, how haunting and powerful and permanent a thing is sin. That is God's

chance. His soul is wrought with memories and fears, as he tosses in the dark before the morrow of his crossing. Then God wrestles with him, compels him to feel that the victory is not to be won by planning and scheming, and that the things unseen must be taken account of. That was the climax of Jacob's life. The struggle left him a weaker, yet a stronger man; weaker, for he carried the mark of it with him all his days, as all men do with whom God wrestles; stronger, for he bore off from it a blessing, in the profounder consciousness of God, and of His power to do with life what He will.

Jacob's life is still a discipline: there will be in it sorrows and difficulties enough. His sons are soon to be embroiled in a quarrel with the Shechemites, and his own heart is to be sore for Joseph, his son. Yet there is

A CERTAIN DEEP PEACE

about it all. He is not haunted by terrors of the past; his fears of the chivalrous though superficial Esau have turned out groundless. So with glad heart he makes his way to Bethel with its dear and sacred memories. The spot where he met with God is forever holy ground. There he will look again across his life, and his faith will rekindle as he sees the strange way by which his God had led him into the fulness of the manhood in which he now stands.

Knox College, Toronto

The Drink Habit

If the drunkard could only be the witness of his own follies, he might be more easily persuaded to abandon drink.

The craving for strong drink is one of God's ways of warning people of its peril. It is said that the drinking habit affects the moral nature first of all, so that people who are regarded as truthful and honest have been known to show a speedy change under the influence of liquor. The power of will, and the sense of self-respect, and the love for virtue, are all undermined by this habit. Nothing kills conscience like steady drinking to a little excess.

Our Publications

Lesson Helps

THE TEACHERS MONTHLY—40 pages a month, 50c. a year; 5 or more to one address, 40c. each.

THE HOME STUDY QUARTERLY—20c. a year; 5 or more to one address, 10c. each. Full of meat. Largely used also in the Home Department.

THE PRIMARY QUARTERLY—With a picture for each lesson; 20c. yearly; 5 or more to one address, 10c. each.

THE HOME STUDY LEAFLET—5c. a year; sent only in fives or multiples of five.

THE PRIMARY LEAFLET—A picture for each lesson, 5c. a year; sent only in fives or multiples of five.

Illustrated Papers

JEWELS—For the Little Ones; every week, handsomely illustrated; single copies, 30c. a year; 5 or more to one address, 20c. each; months not broken.

THE KING'S OWN, continuing *The Children's Record*,—Every week, instead of monthly, and handsomely illustrated; single copies, 40c. a year; 5 or more to one address, 25c. each; months not broken.

Samples of Lesson Helps and Papers free on application.

Catechisms, etc.

SHORTER CATECHISM, per doz., 20c.; 100, \$1.25.

SHORTER CATECHISM, with proofs, per doz., 35c.; 100, \$1.75.

LESSON SCHEME—Schedule of Lessons for the year, with Topics for Proof, Catechism, etc., per 100, 50c.

PASSAGES FOR MEMORIZING—List of choice connected and Complete Scripture passages on neat little four-page card, for General Assembly's Diploma and Primary Certificate; per 100, 50c.

Other Supplies

CARSON'S PRIMARY CATECHISM, new edition, per doz., 35c.; per 100, \$2.50. COLORED LESSON PICTURE ROLL, 75c. per quarter, \$2.50 for year. PROVIDENCE COLORED ROLL, 75c. per quarter, \$3.00 per year, recommended. COLORED LESSON PICTURE CARDS, 25c. per quarter, 10c. for year. PROVIDENCE COLORED CARDS, also highly recommended, 25c. per quarter, 10c. per year. CARDS, sent only in lots of 5, 10, 15, etc.; no fives broken. S. S. CLASS REGISTER (OUR OWN) 5c. each. S. S. SECRETARY'S RECORD (OUR OWN) 30c. each. OXFORD TEACHER'S BIBLE, with Oxford Helps, complete, \$1.25. "Gem" edition, India paper, Morocco, \$1.50. BIBLE AND PRESBYTERIAN BOOK OF PRAISE, Oxford Press, 40c. PRESBYTERIAN BOOK OF PRAISE, S. S. Edition, \$3.00 per hundred; fine binding, 50c. each. THE OXFORD HELPS, pocket size, 40c.

FOR THE HOME DEPARTMENT—Membership Cards, per hundred, 50c.; Quarterly Report Envelopes, per hundred, 40c.; Canvasser's Report, per hundred, \$1.00; Descriptive Leaflet, per hundred, 50c.; Class Record, 2c. each. *Sample of Descriptive Leaflet free.*

Y.P.S.C.E. TOPIC CARDS, containing "Uniform" topics, complete, and SPECIAL TOPICS OF PRESBYTERIAN "PLAN OF STUDY," \$1.00 per hundred. Booklets with same matter and DAILY READINGS, \$1.50 per hundred; balance of year, half price. TEMPERANCE PLEDGE CARDS, 50c. per hundred; PLEDGE BOOKS, 5c.; MANUAL, 3c.

NOTE—1. It is our rule to discontinue all supplies at termination of period for which ordered, *except in the case of Standing Orders.* Schools are urgently requested to bear this in mind and renew in good time.

2. Orders for less than a year, at proportionate rates.

3. Payment should accompany orders in every case.

ADDRESS REV. R. DOUGLAS FRASER,
CONFEDERATION LIFE BUILDING, TORONTO

ORDER OF SERVICE: Third Quarter

Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

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

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

SUPERINTENDENT. Know ye that the Lord He is God.

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

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

III. SINGING.

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

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

VI. Singing.

The Lesson

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

II. SINGING.

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

Closing

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

II. SINGING.

III. RESPONSIVE SENTENCES.

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

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

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

Bible Dictionary for Third Quarter, 1901

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

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

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

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

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

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

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

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

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

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

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

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

Ge'-rar A Philistine city on the southwestern border of Palestine near Gazar.

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

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

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

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

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

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

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

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

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

Luz A Canaanite town, afterward called Bethel.

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

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

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

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

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

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

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

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

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

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

By the suggestion of the International Lesson Committee, where the verses in the Lesson passage exceed a dozen, only a portion is printed, but comment is given on the whole passage. This arrangement will be continued only to the close of the present year, after which the whole Lesson Passage will again be printed, as formerly.

International Bible Lessons

Studies in the Lives of the Patriarchs

LESSON CALENDAR: THIRD QUARTER

1. July 7.....God the Creator of All Things. Gen. 1: 1 to 2: 3.
2. July 14.....Beginning of Sin and Redemption. Gen. 3: 1-15.
3. July 21.....Noah Saved in the Ark. Gen. 8: 1-22.
4. July 28.....God Calls Abram. Gen. 12: 1-9.
5. August 4.....Abram and Lot. Gen. 13: 1-18.
6. August 11.....God's Promise to Abram. Gen. 15: 1-18.
7. August 18.....Abraham's Intercession. Gen. 18: 16-33.
8. August 25.....Abraham and Isaac. Gen. 22: 1-14.
9. September 1.....Isaac the Peacemaker. Gen. 26: 12-25.
10. September 8.....Jacob at Bethel. Gen. 28: 10-22.
11. September 15.....Jacob a Prince with God. Gen. 32: 1-32.
12. September 22.....Temperance Lesson. Proverbs 23: 29-35.
13. September 29.....REVIEW.

Lesson IX.

ISAAC THE PEACEMAKER

September 1, 1901

Genesis 26: 12-25. Vs. 16-25 only printed, as recommended by the International S.S. Lesson Committee. Commit to memory vs. 24, 25. Read Gen. 23: 1 to 24: 67.

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

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

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

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

20 And the herdmen of Ge'rar did strive with I'saac's herdmen, saying, The water is ours; and he called the name of the well E'sek; because they strove with him.

Revised Version—1 Encamped; 2 Strove; 3 Contended; 4 They.

GOLDEN TEXT

Matt. 5: 9. Blessed are the peacemakers: for they shall be called the children of God.

DAILY READINGS

- | | |
|-----------------------|-----------------------|
| M. —Gen. 26: 12-25. | Isaac the peacemaker. |
| T. —Gen. 26: 26-33. | A treaty of peace. |
| W. —Gen. 21: 22-32. | A former dispute. |
| Th. —Prov. 16: 19-33. | Slow to anger. |
| F. —Col. 3: 9-17. | The rule of peace. |
| S. —1 Cor. 13. | Greatness of charity. |
| S. —Matt. 5: 1-12. | The blessing. |

CATECHISM

Q. 92. What is a sacrament?
A. A sacrament is a holy ordinance, instituted by Christ; wherein, by sensible signs, Christ, and the

21 And they digged another well, and strove for that also; and he called the name of it Sit'nah.

22 And he removed from thence, and digged another well; and for that they strove not; and he called the name of it Reh'o'both; 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 Be'er-she'ba.

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

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

benefits of the new covenant, are represented, sealed and applied to believers.

TIME AND PLACE

About 1804 B.C., or say 67 years after our last lesson, the locality being first in the country of the Philistines near the sea coast and afterwards at Beer-sheba, I'saac's home.

LESSON PLAN

- I. A Man of Wealth, 12-15.
And so envied of the Philistines.
- II. A Lover of Peace, 16-22.
Giving up the wells he had dug, rather than strive.
- III. The Heir of the Promise, 23-25.
Which Jehovah solemnly repeats to him.

LESSON HYMNS

Book of Praise, 219; 1 (Ps. Sel.); 230; 575; 285; 580.

EXPOSITION

By Rev. W. G. Hanna, B. A., Mount Forest, Ont.

Connecting Links—The next important event recorded in the life of Abraham after the strange experience at Mt. Moriah (ch. 22) is the death of Sarah. For her he purchased the burial place of Machpelah from the Hittites, which was his first possession of the land (ch. 23). Then Isaac was married to Rebekah, and when a famine occurred in the

land of Canaan, he took up his residence at Gerar, in the land of Philistia (26: 1), twenty-five miles to the west of his home at Beer-sheba.

I. A Man of Wealth, 12-15.

Vs. 12-15. Hitherto Isaac, like Abraham before him, had lived a nomadic life. Now, during his temporary stay among the Phil-

istines, he sowed in that land, adding agriculture to the care of flocks and herds. *And the Lord blessed him* (v. 12), as he had promised on his first going down (v. 3).

Not only was the season's crop good, but flocks, herds and servants increased. Isaac's great prosperity caused jealousy and perhaps some alarm, lest he should become a source of peril to them.

Their hostility displayed itself in an unfriendly act—*All the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them* (v. 15). This was a common plan of the Canaanites for the removal of an unwelcome flock-master, who depended on the wells for the supply of his flocks (compare 2 Kings 3 : 25). It was virtually an act of expulsion and was well calculated to provoke reprisals. Besides, the digging of a well conferred a certain right of possession, which, if not disputed, might become permanent. The Philistines seemed to have feared that this sojourner might become a settler and were determined to prevent it.

II. A Lover of Peace, 16-22.

V. 16. *Abimelech*; the official title of the ruler of the land, like Pharaoh in Egypt. *Go from us, for thou art mightier than we are.* He was afraid of Isaac's growing power just as the Egyptians (Ex. 1 : 9) feared the power of Isaac's descendants centuries afterwards. So the Jew is hated for his prosperity in all lands to-day.

V. 17. *Isaac departed thence.* He loved peace, and instead of contending for his rights, he yielded rather than enter into a quarrel. *And pitched his tent in the valley of Gerar.* He left the town and its suburbs and retired to the *wady*, or narrow plain, through which a brook flows during the rainy season. This was a move toward Beersheba, Isaac's former home.

Vs. 18, 19. *And Isaac digged again the wells of water which they had digged in the days of Abraham.* There had been a covenant between Abraham and the ruler of the land (ch. 21 : 22-30). It would seem to have included the rights to the wells. But after the

death of Abraham the people of the land had ignored the covenant, and no doubt through fear or jealousy had filled the wells with earth. Isaac called these wells by the names his father had called them, thus honoring his father's memory and re-asserting his father's rights. *Isaac's servants digged in the valley.* Evidently the old wells did not afford a sufficient supply for Isaac's herds and flocks. Now they find a living spring, a well of springing water, which proved sufficient.

V. 20. *The herdmen of Gerar did strive with Isaac's herdmen.* The people of the land would contend that it was in their country, and the herdmen of Isaac had some reason to hold by it, for they had dug it. To dig a well, often a great depth into the solid rock, was a difficult undertaking, the accomplishment of which men would value highly. *He called the name of the well Esek*; "strife or contention." Proper names were often given as designations of local circumstances or personal characteristics.

V. 21. *And they dug another well*; when Isaac had surrendered the first. *Called the name of it Sitnah*; "hatred, spitefulness." The root of this word appears in Satan, "adversary." To give a name to a well implied right of property. To close it up implied the denial of that right.

V. 22. *And he removed from thence and digged another well.* It was characteristic of the much-enduring Isaac that he hesitated not to suffer loss, that he might maintain peace. He took every means to avoid contention. *And for that they strove not.* Isaac was now removed well beyond the bounds of Gerar. *He called the name of it Rehoboth*; "wide spaces." The Lord had made room for them. *We shall be fruitful in the land.* The man who is conscious of obeying God's law can trustfully look up to Him for a blessing. Isaac has overcome evil, not by contending against it, but by patiently yielding the rights he might have claimed as his own. (Matt. 5 : 39, 40; Rom. 12 : 19-21.)

III. The Heir of the Promise, 23-25.

Vs. 23, 24. *He went up from thence to Beersheba*; his birth-place, the place of his

marriage and his home. *The Lord appeared to him the same night.* He had acted as the truly godly act, and the Lord will now give him further encouragement. *I am the God of Abraham thy father.* The covenant made with Abraham therefore abides. *Fear not.* Man of peace though he be, he shall triumph over his enemies, if God be with him. *For my servant Abraham's sake.* The mercies of godly parents descend to pious children.

V. 25. *And he builded an altar there; as a*

grateful response to God's goodness, and to provide for worship. *Pitched his tent there.* It was hallowed ground to his father and now to himself. *There Isaac's servants digged a well;* in addition to the one dug by Abraham. Prosperity still attended him. Here our lesson leaves the peace-loving Isaac. Alas! strife is soon to break out within his own household, and the father's old age is to be embittered by envy and contention between his twin sons.

APPLICATION

By Rev. James W. Falconer, B.D., Truro, N.S.

And the man waxed great, v. 13. Isaac's prosperity is now at the full flood. At best, however, his life was uneventful. He is known chiefly as the son of Abraham and the father of Jacob and Esau. But we should "thank God for putting some very ordinary, commonplace men in His gallery of Scripture portraits," for quiet lives are generally the happiest and often the most fruitful, even as

"The times of quiet and unbroken peace
Are for a nation times of blessedness."

The Philistines envied him, v. 14. It was his worldly possessions, not his holiness of character, that the Philistines envied. It is not often that the world envies those who are strong in character and in holiness. They who desire the religious strength of others cannot be said to envy, for envy is only possible when the desired blessings are unattainable. All of us may have a pure heart and a holy character, if we only want them. If we hunger and thirst after righteousness we shall be filled. (Matt. 5: 6.) However, the envy of the world is usually directed to those who have many earthly possessions and honors.

Envy is *wrong*, because it displays a discontented spirit, which does not stop to consider all the blessings which surround us. If, like the dial, we only marked the sunny hours, we should never have cause to envy the lot of others. Envy is also *uncharitable*, seeing that it cannot rejoice in the prosperity of others, and cannot learn the lesson of loving our neighbor. Envy is also a *mistake*,

because it spends its feeling for that which is naught, and wastes precious thought and time that might otherwise be well used. Envy is also *foolish*, because those whom we envy are often less happy than we are ourselves. How glorious a thing it is to be thoroughly happy with the blessings which God has bestowed upon us in our different conditions of life. "I have learned, in whatsoever state I am, therewith to be content." (Phil. 4: 11.)

All the wells . . . the Philistines had . . . filled them with earth, v. 15. The "dog-in-the-manger" policy which envy is so apt to follow. They cannot use the wells themselves and will prevent others from using them.

And he called the name of the well Esek, v. 20. Isaac's work seems to have been the preparation of wells for his flocks. He gained this by struggle, and the names were left to tell the story of the strife. There are many blessings that come to us in this world only after we have fought for them—our Esek is our well. The scholar toils for his knowledge, and the husbandman for his harvest, and the soldier for the victory. So said our Lord to the young man who sought the treasure of eternal life: "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow me." (Mark 10: 21.)

And he called the name of it Sitnah, v. 21. Hatred was once again the price of the well; the emblem of strife. Things that have to

be purchased only at the expense of incurring the hatred of others, are frequently obtained at too great a price. However, there are occasions in which we must be willing to brook even the lasting dislike of those around us. It is a severe test of some to have to do unpopular things. Many would rather do without the water than have to own a Sitnah.

He called the name of it Rehoboth, v. 22. At last he obtains a well without opposition. There is room for all. Usually there is enough room for all in this world if things were only equally divided. There is enough grain to give everyone a share, and the rivers and wells are sufficient to supply all with water. The trouble is the unequal division. One of the works of the Christian Church is to equalize things, to break down the great distinctions between rich and poor, and to cause none to want. There is not room for all, when one monopolizes far more than his share.

And the Lord appeared unto him the same night, v. 24. God would have Isaac remember the great possession that he had in his religion. This was better than all the wells of earth. The trouble with many religious

people is that they will not trust God. One tells of a small steam packet which was crossing a stormy bay. Her engine suddenly stopped. For a little while the peril was great. An old lady rushed to the captain to ask whether there was any danger. "Madam," he replied, "we must trust in God." "O dear," she cried, "has it come to that?" A good many Christians are like the terrified lady. In times of peril, they are willing to trust in everything—except God. He is their last resource. Yet no one but He can either give them peace, or keep them peaceful.

Builted an altar . . . pitched his tent . . . digged a well, v. 25. A significant order; the altar first, for the worship and service of God is our first and highest duty. (Matt. 6 : 33.) When the altar has been built, the tent may be pitched with a joyous hand, for that home is likely to be blessed where God is recognized. The digging of the well—enlargement of borders—follows almost as a matter of course. "They shall prosper, that love thee," says the Psalmist of the holy city, where God's temple stood and God's worship was observed, and which did indeed prosper, so long as it was faithful to God.

POINTS AND PARAGRAPHS

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

Those who trust God and are faithful to Him are sure of His blessing. (See Job 42 : 12). v. 12.

The sowing is man's, the harvest, God's. v. 12.

It is the Lord that "giveth power to get wealth." v. 13.

Envy ever seeks a shining mark. v. 14.

The Philistines, who snarl at the prosperous, whilst too shiftless or obdurate to take the way that leads to prosperity, are not all dead yet. v. 14.

Can one imagine a more senseless way of "getting even" with the rich, than by the ruthless destruction of property which is of common value to both rich and poor? v. 15.

If Isaac was not a great fighter, he was great—and that is a greater greatness—in

meekness and patience, and the grace that yields rather than offend. vs. 17-21.

Magnanimity pays even from the worldly point of view; for by and by even the envious will "make room" for him who has shown himself ready to make way for them. v. 22.

"The same night" that Isaac reached his old home, "the Lord appeared unto him"; so timely are God's visitations of cheer and help. v. 24.

God revealed Himself; Isaac worshipped. Such is the Lord's will and way with men. v. 25.

We cannot but think of Isaac's childhood as blessed by the wise training of a good mother. Sarah had her faults, as her treatment of Hagar and Ishmael reveals, but all

that was good in her was poured out upon her own son. Lady Blanche Balfour gives a beautiful picture of the mother of Mr. Arthur Balfour and Mr. Gerald Balfour, both members of the British Cabinet, and of how she dealt with her boys: "Of her own personal part in the teaching of her children, her reading of the Bible with them had the first place, and of the few photographs of that time, it is a happy chance that one survives, taken by her second son, showing her seated with her Bible open on her knee, and her children gathered round her. Her daily

lessons in the Bible, usually first after breakfast, were largely conversations, and she knew wonderfully well how to make them interesting. 'You know what boys are'—so I have had this described—'Yet none of them would have missed those readings in the Bible', free, novel, refreshing, yet reverent—so her treatment has been described to me. . . Her authority in her family and household was unquestioned. . . She expected obedience and was for the most part scrupulously obeyed in great and little things both."

LIGHT FROM THE EAST

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

PHILISTINES.—They were a Semitic race who originally came from Kaphtor (Amos 9: 7), probably Crete, but who had lived on the border of Egypt before they entered Canaan, where we find them settled in the time of Abraham. In the patriarchal period they were a pastoral people, but at the date of the Exodus they had incorporated many of the clans they had conquered and had become a strong and warlike nation. For ages they were the principal adversary of Israel. Their language^s was in all likelihood formed on that of the peoples they had displaced, and,

if we may judge from proper names and coins, it was simply a dialect of Hebrew. The valley of Gerar in Isaac's time was the border of their territory, and, as he kept moving to the south-east, the sphere of Philistine influence grew less marked, and in Rehoboth he was left in peace. As the valley itself has not been certainly identified, none of the wells mentioned here have been discovered, although one in the valley Rahaibeh, twenty miles south of the probable site of Gerar, is supposed by many to be Rehoboth.

TEACHING HINTS AND HELPS

This section contains teaching material for the various grades in the School and from different points of view.

For Bible Class Teachers

AN ANALYSIS

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

King Abimelech anticipated the vicious conduct of the Philistines towards Isaac when he denounced capital punishment against any who should injure this stranger, v. 11. Note:

1. *Isaac's prosperity*, vs. 12-14. This record is very remarkable. An hundred-fold in one year, steady increase in flocks and in everything "until he became very great." This phenomenal affluence was the result of—(a) Diligent industry on his part as an agriculturist and a shepherd. He sowed his fields and cared for his flocks and herds. He acted on the precept in Eccl. 9: 10, and realized

the truth of what is written in Prov. 10: 4; 22: 29. (b) The blessing of the Lord, v. 12. He is the proprietor of all things, Ps. 24: 1; 1 Cor. 10: 26, and the dispenser of riches, 1 Chron. 29: 12; Prov. 10: 22. The Saviour promised temporal gifts to those who seek first His kingdom and righteousness, Matt. 6: 33. These two, human effort and the divine blessing, should go together. As diligence is a commendable virtue, so indolence is an abominable vice leading to many others, such as untruthfulness, ignorance, dishonesty, etc.

2. *The conduct of the Philistines*. It was natural, but not excusable on this account. Isaac's success excited their worst passions. (a) "The Philistines envied him," v. 14. The spirit of envy is despicable and vile. "Envy is the rottenness of the bones," Prov. 14: 30. (See Prov. 27: 4.) For envy

the Jews delivered Christ to Pilate to be crucified, Matt. 27 : 18. Joseph was sold into Egypt through envy, Acts 7 : 9. The Jews assaulted Paul through envy, Acts 17 : 5. Envy is one of "the works of the flesh," Gal. 5 : 19-21. It is hostile to love, 1 Cor. 13 : 4. (b) They gave practical expression to their envy by dastardly actions : they stopped wells—filled them with earth, v. 15. What is in the heart will out. (Matt. 15 : 19.) We cannot, without injury to ourselves and to others, and without sinning against God, cherish envy or any evil thoughts, 1 John 2 : 11 ; 3 : 15. (c) They moved the king to bid Isaac depart. The feelings and deeds of his subjects were doubtless known to him, and led him to say to the man they envied and persecuted, "Go from us ; for thou art much mightier than we," v. 16. This may have been a feigned compliment, so common among Orientals, or an honest expression of alarm.

3. *Isaac's peace-making actions.* (a) He quietly yielded to the king's request. There is no hint that he resented it, threatened resistance, or even remonstrated against the injustice and cruelty of the king's subjects in depriving him, his servants, and flocks, of the water supply from wells dug by his father Abraham. (b) He peacefully removed to the valley of Gerar (v. 17), where "he digged again the wells" (v. 18) destroyed by his enemies. The hardships suffered by him and his flocks for want of water, and his forbearance in not inflicting merited punishment on the vindictive Philistines deserve special notice. (c) He re-opened the wells dug by the servants of Abraham, and restored the old names in token of filial veneration for his father. This was commendable. (d) For peace' sake he gave up two new wells—one of them a flowing spring, vs. 19-22. Thus he acted throughout in the spirit enjoined by St. Paul, Rom. 12 : 18.

4. *Isaac's devout spirit.* (a) He recognized God's hand in ending the persecutions he suffered. "The Lord hath made room for us," v. 22. (b) He removed from the country of the Philistines to a sacred place—Beer-sheba. Here Abraham had worshipped

God (21 : 33), and near by God appeared to Jacob, 28 : 10-15. (c) He set up the public worship of God, who appeared to him and renewed the covenant promises given to Abraham. He first built an altar, and then digged a well—first showed his fealty to God, and then attended to his physical necessities. "Seek ye first, etc. (Matt. 6 : 33).

For Teachers of the Boys and Girls

By The Editor

It may be well to include in the lesson a brief outline of Isaac's whole career.

I. A TROUBLOUS MORNING.

His very birth long delayed (Review the promises in chs. 12, 13, 15, 17, 18). At last the son is born. Then follows Ishmael's mocking of the boy (21 : 9) and the family jarring it caused ; then the weird scene on Mt. Moriah, when the boy, grown now almost to manhood, was called to face an awful death (ch. 22). In this latter incident the obedient, trustful, yielding disposition of Isaac is seen ; also his serene faith in God.

II. A CALM NOONDAY.

With his arrival at manhood the clouds had disappeared from Isaac's horizon. He is his father's heir ; a lovely and beloved bride had come to him from the distant home of his kindred. (The story is idyllic, ch. 24.) Twin boys were born and grew to manhood. The famine, it is true, drove him to Gerar, but Gerar was not far away, and God gave him special promise of protection and blessing (26 : 1-5), and fulfilled His promise in a rich harvest (v. 12), and the increase of all his possessions (vs. 13, 14). Most men are spoiled by prosperity, become proud and tyrannous. Not so Isaac. The king of Gerar, fearing his growing power, said, "Go from us" (v. 16), and he went at once and peacefully (v. 17). The herdmen of Gerar fought for the wells which he had digged, and rather than strive, he surrendered them (vs. 19-21). Perhaps Old Testament story does not present a finer instance of the "charity" which "suffereth long, and is kind," which "seeketh not her own, is not easily provoked," which "beareth all things . . . endureth all things." (1 Cor. 13 : 4, 5, 7.) Show the scholars how closely

Isaac's spirit of meekness and gentleness corresponds with the example and the teachings of the "meek and lowly" Jesus; also make emphatic that such a spirit is more profitable in the long run than the narrow spirit of contention and strife. In yielding, Isaac gave up a petty victory over the herdmen of Gerar; but gained the blessing of God, and a renewal of God's great promises (vs. 23, 24).

III. A LURID SUNSET.

"Lurid" is not too strong a word. Esau's heathen wives (26: 34, 35), his own increasing blindness (28: 1), Jacob's treachery in obtaining his father's blessing, in which he was aided and abetted by his mother Rebekah (28: 1-40), Esau's hatred (v. 41), Jacob's departure from home—these, and such like, were the troubles that darkened the peace-loving Isaac's later days. Even the best of men may have sore trials, and Isaac had perhaps been slack in the training of his children and so suffered for it. Just one glint of light at the end! Jacob returns to his father after long years (35: 27), and Jacob and Esau, good friends at last, join in his burial (35: 29).

Prove from Scripture

That the Lord remembers his servants.

FOR TEACHERS OF THE LITTLE ONES

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

Connection—Tell the story of Samuel "given to the Lord" by his mother. (1 Sam. chap. 1.) Name a father who was willing to give his son to God. (Story Book.) We learn that Isaac was obedient. To-day we are to

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The eastern well and its value.
2. The place of commonplace people.
3. The promise to the peace-makers.

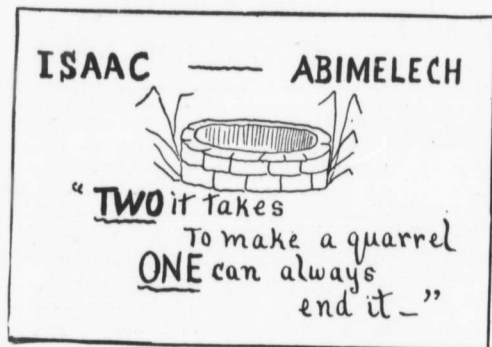
The Catechism Question

Ques. 92. *A Sacrament.* The time will be well spent in seeing that the scholars understand the several words in this definition. The word "sacrament" itself is from the Latin *sacramentum*, "an oath," an oath of loyalty to and for service of captains or king. An "ordinance" is something arranged or appointed; "holy ordinance" something appointed for a holy purpose. "Instituted" means fixed or established. "Sensible signs," are signs or tokens which appeal to the senses, say of sight, touch, taste. A "covenant" is a solemn agreement or engagement between two parties. The "new covenant" is God's solemn engagement to bless men in Christ. It has taken the place of the "old" covenant, which held until Christ came. "Represented" means shown forth; "sealed" means made sure as by a signature or seal to a document, "applied" means put actually into the possession of anyone. Finally, it is only to "believers," those who trust in God and in God's Son, Jesus Christ, that the sacrament conveys the benefits.

hear about him being a peacemaker.

Illustration—George and Frank Wilson were playing marbles in the street. They found a good smooth plank in a nice shady spot. Soon some big boys came along and told them to run away and took possession of the plank. In place of quarreling, they picked up their marbles and looked about for another place. Soon the sun began to shine on the spot where the big boys were, so they followed George and Frank and again drove them away, but they soon found a better place than any they had had, and then they played till sundown, as happy as could be.

Introduction—Draw outline of a well. Tell the necessity



of wells in that hot country, where often for many months there is no rain.

Lesson—Isaac is now a man with a wife and family and many servants and cattle and tents.

The king became angry at Isaac and his people filled up Isaac's wells, so the cattle could not get water. Then he told him to go away, fearing he was getting too rich and powerful and would take possession of the country. Did Isaac quarrel with Abimelech? No! He took his cattle and servants and removed his tents and his family to another place and digged more wells.

Surely he would have peace now! No! As soon as he pitched his tents and got settled there, the herdmen of the country began to quarrel with Isaac's herdmen saying, "The country is ours and the water is ours." Isaac, anxious for peace, again gives up his pasture ground and moves away and digs other wells. He is now left in peace and says "Now hath the Lord made room for us." (God "makes room" for all who do His will.)

God had been watching Isaac's conduct. He appeared to him, saying, "Fear not, I am with thee, and will bless thee." Isaac then builded an altar for worship and thanksgiving to God.

Golden Text—Print text. Speak of the reward, "called the children of God." Jesus said these words. He never quarreled, although very much ill-used. Tell a story of a little girl who helped to make two people who had quarreled, "good friends."

Memory Verse—

"There's a knowing little proverb,
From the sunny land of Spain,
But in northland and in southland
Is its meaning clear and plain.
Lay it up within your heart,
Neither lose nor lend it,
'Two it takes to make a quarrel,
One can always end it.'"

Story Book—"The First Peacemaker." Print ISAAC—ABIMELECH. Picture of a well. Print Golden Text, and last two lines of memory verse.

BLACKBOARD REVIEW

By The Editor

Giving up

BRINGS

Peace with men
Gain to oneself
Blessing from God

It may as well be at once taken for granted that "giving up" is not agreeable to strong natures. The inclination of such is to hold their own and fight it out. And it should be made clear that there are circumstances when to give up is to sin, and when the only course open to truth and honor is to persist, even if one die in the effort. When it is a question of conscience—of right and wrong—only one course is open—instance such as Daniel and "the king's meat." But there is a wide field still left for meekness, and patience, and forbearance—for yielding for peace' sake. Our Lord's teaching in Matt. 5: 5, 9, 38-42 should be stated, and His example, as, for instance, Matt. 26: 51-54, 63; 27: 12-14; (as a peace-maker) Luke 9: 53-56. In conclusion, remind the scholars how, from the story of Isaac, it has been shown that "giving up" brings "peace with men," "gain to oneself" and "blessing from God."

Lesson X.

JACOB AT BETHEL

September 8, 1901

Gen. 28: 10-22. Vs. 10-19 only printed, as recommended by International S.S. Lesson Committee. Commit to memory vs. 13-15. Read Genesis chs. 27 and 28.

10 And Ja'cob went out from Be'er-she'ba, and went toward Ha'ran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of ²that place, and put ³them for his pillows, and lay down in that place to sleep.

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

13 And, behold, the LORD stood above it, and said, I am the LORD ⁴God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed:

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

Revised Version—1 One; ² The; ³ It under his head; ⁴ The; ⁵ Whithersoever; ⁶ Under his head; ⁷ The city was Luz.

GOLDEN TEXT

Gen. 28: 18. Surely the Lord is in this place.

DAILY READINGS

- M. —Gen. 28: 1-9. Jacob leaving home.
T. —Gen. 28: 10-22. Jacob at Bethel.
W. —Gen. 27: 6-17. Rebekah's false counsel.
Th. —Gen. 27: 18-29. Jacob's deception.
F. —Gen. 27: 30-40. Esau's sorrow.
S. —Gen. 35: 1-15. The promise repeated.
S. —Isaiah 41: 8-14. God's presence.

CATECHISM

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are, Baptism, and the Lord's supper.

and in thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee ⁵in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

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

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

18 And Ja'cob rose up early in the morning, and took the stone that he had put ⁶for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth'el; but the name of ⁷that city was called Luz at the first.

TIME AND PLACE

The margin of our Bibles says B.C. 1760, when Isaac was 136 years old, and Jacob and Esau about 76; young men for those days. The place: the family home at Beer-sheba.

LESSON PLAN

I. Jacob Driven from Home, 10.
Through his own greed and trickery.
II. Receives a Message from Heaven, 11-15.
Seeing the angels coming and going, and hearing God's voice.

III. Makes a Solemn Vow to God, 16-22.

Of fealty, worship and service.

LESSON HYMNS

Book of Praise, 301; 134; 103 (Ps. Sel.); 279; 277; 223.

EXPOSITION

Connecting Links—When Isaac became feeble through advancing years, he wished to bestow his patriarchal blessing upon Esau, his favorite son. But Rebekah determined to secure the blessing for her favorite Jacob, who had already, by a fool's bargain, obtained the birthright from Esau, ch. 25: 27-34. With his connivance, she deceived Isaac and secured the blessing for him, ch. 27. Esau determined to put Jacob to death (27: 4), who fled for his life to Padan-aram. Early in his journey he came to Bethel where, in sleep, he saw the vision of the lesson.

I. Jacob Driven from Home, 10.

V. 10. *Jacob went out from Beer-sheba.* His father sent him out to seek a wife among his kinsmen, but his mother to escape the wrath of Esau. He is really driven from home by his own wrong-doing. *And went toward Haran.* (See Dictionary for the Quarter, p. 326.) Here Terah, Abraham's father, had died (11: 32). Here Rebekah lived before her marriage (28: 5).

II. Receives a Message from Heaven, 11-15.

V. 11. *And he lighted upon a certain place*

and tarried there all night. "This would be the second or third evening of his flight." (Dods.) Overtaken by night, he lay down to sleep in the field, perhaps being at some distance from any house, and unwilling to enter as a stranger. His coming to that place was providential, not accidental. It was already distinguished as the place of Abraham's altar (12: 8). *He took one of the stones of that place . . . and put it under his head.* (Rev. Ver.) Jacob, the shepherd brother, was able to endure hardship and exposure. He was of simple habits.

V. 12. *And he dreamed.* It was not an ordinary dream, but one specially sent from God for the purpose of divine communication. *And behold a ladder—staircase—set upon earth, and the top of it reached to heaven.* The shelving rocks of the hill-sides near Bethel, rising ledge above ledge, might well constitute the framework of the dream, but the message was from God. *And behold the angels—messengers—of God ascending and descending on it.* The messengers of God, ministering servants to the heirs of salvation

(Heb. 1:14), convey communications between earth and heaven. Christ gave the explanation of this vision as a type of Himself (John 1:51).

V. 13. *And behold the Lord stood above it.* The three-fold repetition of the exclamation "behold," makes striking the character of the objects of which Jacob became successively aware, and fixes attention upon the glory of the vision. *And said.* This is the first divine revelation to Jacob. It confirms him as in the line of blessing. *I am the Lord God of Abraham thy father, and the God of Isaac.* God declared His covenant name because He came to renew the covenant promises made to Abraham and Isaac (ch. 12:2, 3; 26:2-5). *The land whereon thou liest, to thee will I give it.* God first renews the promise of the land to him (ch. 13:15).

V. 14. *And thy seed shall be as the dust of the earth.* God renews also the promise of the seed or nation. They were to spread to the four quarters of the earth. This promise looks forward to the universal spread of Christ's kingdom. *And in thy seed shall all families of the earth be blessed.* The privileges of his descendants were not for themselves, but for all mankind. "The history of God's revelation becomes now the history of Jacob." (Dods.)

V. 15. *And behold I am with thee.* The tense is present. No matter where he should go, God would be close beside him henceforth. So God spake to Isaac (26:24) and again to Jacob (ch. 31:3). *And will bring thee again into this land.* This guaranteed his safe return. *And will not leave thee;* all the time between. This verse constituted "an addition to the original promise and is made in consideration of Jacob's circumstances."

III. Makes a Solemn Vow to God, 16-22.

Vs. 16, 17. *Surely the Lord is in this place; and I knew it not.* Jacob is astonished, for he has not thought of God manifesting Himself

apart from the sanctuaries of his father. He had thought himself alone, but now God is beside him. *And he was afraid;* filled with solemn awe at the presence of God. (Compare Judg. 6:22; Isa. 6:5.) *This is none other but the house of God;* because here God had shown Himself as at the sanctuary. *The gate of heaven;* the way of entrance into communion with the spiritual world.

* V. 18. *Jacob rose up early . . . took the stone . . . set it up for a pillar;* an ancient mode of marking significant events. (Chap. 31:45; Josh. 4:8, 20; 1 Sam. 7:12.) *And poured oil upon the top of it;* to consecrate it as a memorial of the mercy that God showed him there, and to indicate the holy associations that afterwards should be connected with it.

V. 19. *And he called the name of that place Beth-el;* "house of God." It was here that Abraham erected his first altar in the land, possibly near this spot (ch. 12:8; 13:3). *But the name of that city was called Luz at the first;* the old Canaanitish name.

Vs. 20, 22. So profound was the impression made upon Jacob that he *vowed a vow—solemnly promised* what he would do upon God's fulfillment of His promise. The *if* of the vow is apparently no mercenary bargaining. The "if" seems to have the force of "since," indicating a faith to appropriate the promise and anticipate its fulfillment. The terms were very real terms to Jacob. *God with him; bread to eat and raiment to put on,* his most pressing wants. *To return to his father's house in peace,* freed from Esau's thought of revenge. His consecration was hearty and without reserve, *then shall the Lord be my God;* receiving all my worship and service. *This stone . . . shall be God's house;* Jacob would there erect an altar for divine worship. A promise fulfilled in ch. 35:1, 15; this vow of the tenth is the second recorded voluntary offering of the tithe, Abraham's being the first, ch. 14:20.

APPLICATION

And Jacob went out from Beer-sheba, v. 10. At last the time had come for the breaking up of the home, and a separation has to take

place. It is usually a sad day in the home when the first one has to go out from the circle. The unity is broken. Many causes

lead to this. Sometimes there is not enough room at home for all the boys; sometimes one is of a venturesome spirit; sometimes a difference of opinion breaks it. But it is always a serious thing when a child has to cut away from all those early moorings that have made home what it is. Then the test of the life will be made, and the home training will be put upon a strong proof. This same parting of the ways is as common today as in the time of Jacob, and there are lessons to learn from it for the youthful adventurer.

And lay down in that place to sleep, v. 11. He missed his own soft bed and the many home comforts, and the attentions of his mother. She had always treated Jacob as her favorite, and now, instead of a soft bed, is the stony ground. It is often at such times that youths wake up to find how much they owe to their mother, and they realize for the first time what it is to have one who is attentive to their every want. The world is not inclined to have favorites like mothers. How much better it is to try and realize the kindness done us by our parents while we are with them, instead of waiting for their death or our departure, when we regret our lack of recognition.

And behold a ladder, v. 12. Jacob had expected nothing that night but the commonplace; but a surprise awaited him. He never put in such a night. The God of his fathers drew near, and he found that angels were on the other side of the mountain, and that he was near to heaven. The first lesson he learned was that he might have communication with the skies. There is always a ladder that leads up to heaven near those who have eyes to see it. They may have a message from the better land if they will only listen.

I am the God of thy father, v. 13. Now Jacob realized the value of the religious training he had received in his early days. A boy often does not feel the need of divine aid until he faces the difficulties of real life; but it is a great benefit for him if, at such a time, he can recall the lessons he learned around the family altar.

Jacob awaked out of his sleep, v. 16. Most people have their dreams; and what makes the difference between men is not that some have their visions and others have none. It is the reading of our dreams that makes all the difference. Some let them pass as if they were mere fancies. They dream that they are dreams, and they treat their visions of divine glory as if merely earth-born.

Jacob said, The Lord is in this place, v. 16. People find that God is often present where they little expected Him. They rebel against their position, and long for conditions that are more favorable, for more comfort, more rest, more joy. But it is often in these visitations that God gives the best gifts. "The clouds themselves are children of the sun." God is still going to His beloved in sleep, and they shall awake to find that the night that seemed so dark was apparelled in celestial light. Of each difficulty, we can say, "Truly the Lord was in this place and I knew it not."

Set it up for a pillar, v. 18. He would have a memorial of the great glory, and perhaps he would keep the day when it came round. It is well to remember the great turning periods of life, and to recall the blessings and the vows. We keep our birthdays, and why should we not keep our spiritual birthday? The man is apt to be a better man, who has, like Jacob, his pillars at Bethel.

Jacob vowed a vow, v. 20. All religious blessings compel the recipient to make some return to the Divine Benefactor. Jacob was to begin his journey with the resolve to serve God. What better resolve can there be in the world for those who go forth to meet the battles of life, than this of Jacob; "The Lord shall be my God." If this is the way that youths will look at life, then home training and Sabbath School work will not have been in vain.

I will surely give the tenth unto thee, v. 22. A lesson in systematic giving. (1) Why give? "Freely ye have received, freely give." (2) How to give. "God loveth the cheerful giver." (3) What to give. "According as God hath prospered you."

POINTS AND PARAGRAPHS

It is a critical hour when a boy's back is turned upon his boyhood's home and his face to the world. v. 10.

A rough road is not always the worst road for one to travel. v. 11.

The ladder to us is the Cross of Calvary, or rather He who hung upon the Cross for us. v. 12.

The same angels whom Jacob saw are still flitting between heaven and earth on God's errands to us. v. 12.

The ministry of angels is precious, but it fades as the stars at sunrise when the Lord is seen and speaks. v. 13.

There is often a world in a word. Who shall measure the worth of that simple declaration "I am with thee," when it is God who makes it? v. 15.

The vision without the vow would have been incomplete. The vow without the vision would have been mere dead words. v. 20.

"I know and am certain, that our Lord Jesus Christ still lives and rules. Upon this knowledge and assurance I rely and therefore I will not fear ten thousand Popes; for He who is with me is greater than he who is in the world."—Luther, on the way to his trial.

God is present even in our sins, though we know it not. He is there trying to turn our loss into gain. "Where sin abounded grace did much more abound." (Rom. 5:20.) God may use our failure as a call to a greater success. "We have lost the battle," said Napoleon, "but," drawing his watch from his pocket, "it is only two o'clock and we have time to fight and win another"; and the sun went down on a victorious army.

Think of how many sins rise out of selfishness, e.g., Achan, Judas.

These exquisite lines of Dr. George Matheson are the more touching that he has been blind since boyhood.

Thou hast been with me in the dark and cold,
And all the night I thought I was alone;
The chariots of Thy glory round me rolled,
On me attending, yet by me unknown.

Why did I murmur underneath the night,
When night was spanned by golden steps
to Thee?

Why did I cry disconsolate for light,
When all Thy stars were bending over me?

The darkness of my night has been Thy day;
My stony pillow was Thy ladder's rest;
And all Thine angels watched my couch of
clay
To bless the soul, unconscious it was blest.

I'll build a monument to that dead pain,
In whose sore anguish conscious life was
given;
And write on loss the record of the gain,
"This was the house of God, the gate of
heaven."

Oberlin, that poor French minister, reading of Jewish tithes, said to himself, "Well, I am sure that I, as a Christian, have three times as many blessings as the Jews had. If it was right for a Jew to give one-tenth of his property to God, surely I ought to give at least *three times as much as that*. And he did.—Peloubet.

Light from the East

BETHEL.—The modern Beitin is 12 miles north of Jerusalem and 70 miles from Beer-sheba, from which Jacob started. It seems to have possessed some measure of sacredness before this time, for Abraham repeatedly pitched his tent near it. Luz and Bethel were not on the same site, although they were near together. (Josh. 16:2.) Jacob's experience made the latter a tribal sanctuary and in time it gave its name to the neighboring city. During the rule of the Judges the ark seems to have been sometimes there and the northern tribes made it a rallying centre for religious worship and military operations. Jeroboam astutely made it one of the sanctuaries by which he hoped to supersede Jerusalem. (1 Kings 12:28, 29.) It held an important position where the main lines of traffic from north to south and from east to west crossed each other. It is now a village of wretched hovels into which about 400 persons are huddled, but four fine springs and an enormous reservoir in the valley to the west attest its former importance. Around it are the ruins of many early Christian and Crusader buildings.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

It has been truly said that "Abraham was a man of active faith, Isaac a man of passive submission, and Jacob a man of struggling trial." In this lesson he appears at Bethel, on his journey from Beer-sheba. Probably he arrived there at sunset when the gates were shut, and was obliged to sleep in the open field. In the record of that night's experience, we note:

1. *Jacob's vision—what he saw and heard.*

(a) He saw a ladder reaching from earth to heaven, and "the Lord stood above it." Whether the ladder was of the ordinary structure, or consisted of mountain terraces, is of no consequence. The main thing is that it symbolized what the Lord Jesus, who "stood above it," accomplished. He removed the gulf of separation between God and man, united heaven and earth. He is "the way," John 14:6; the "new and living way," Heb. 10:20. He "hath reconciled us" to God, 2 Cor. 5:18, 19, and thus secured to us the ministry of angels and all blessings pertaining to time and eternity, John 1:51. (b) Jacob not only saw a marvellous symbol of reconciliation, but also heard the voice of the Lord assuring him specifically of two things. First, that all the covenant promises made to Abraham and Isaac would certainly be fulfilled in his experience and that of his posterity, vs. 13, 14. Second, that He would be with him as his keeper, guide and accomplisher of every word that had been spoken. Thus his birth-right and his personal safety were guaranteed.

2. *Jacob's impressions from the vision.* (a)

He was convinced of his own ignorance. "Surely the Lord is in this place; and I knew it not," v. 16. The confession of personal ignorance is the first step towards the acquisition of knowledge. The great truth to which Jacob was oblivious—that God is

everywhere—is ignored by multitudes. (b) Jacob "was afraid"—filled with awe. Why was this? The vision and the words given him were pre-eminently encouraging. He saw the Lord standing, ready to help, as Stephen saw Him, Acts 7:55. Promise after promise was made to him. Why this fear? It is the solemn reverence becoming "the house of God and the gate of heaven," v. 17. The vision of God so impressed prophets and apostles, Isa. 6:1-5; Rev. 1:17. If we have no such feeling, it is because we are ignorant of God.

3. *Jacob's vow.* (a) The awakening of feeling, strong emotion, led to prompt action. "He rose up early." He set up a memorial pillar. He gave the place a new name suggested by his experience, vs. 18, 19. Pious feelings should always find expression in corresponding actions. They do so when real, and not hypocritical sham. It is not enough to say "Lord, Lord," Matt. 7:21. The naked and hungry need more than kind words. Jas. 2:15, 16. (b) The vow was a voluntary covenanting with God—Jacob's response to what God had promised. "If God," etc.; i.e., since, or inasmuch, as "God will be with me," etc., v. 20. This is not an expression of doubt, but of confidence. (c) The vow was to cleave to the Lord as his God, v. 21, and to serve him with his substance. "I will surely give the tenth unto thee," v. 22. Abraham did the same, ch. 14:20. This giving of the tenth afterwards became the law, Lev. 27:30.

For Teachers of the Boys and Girls

There is some danger of the interest being absorbed by the mere framework—the departure of Jacob from home, his lonely journey, his hard bed and stony pillow, the ladder and the angels—unless care be taken at each step to go to the heart of the lesson, a lesson exceeding rich in instruction. Perhaps this outline may assist. It will be well, however, not to announce the headings beforehand, but to so present the story as to lead up naturally to each heading in turn.

1. *A man who left God out of account.* Go

over the account (25 : 29-34) of Jacob's over-shrewd purchase of the birthright, and that of the swindling meanness practised by Jacob (and alas! by his mother also) on poor blind old Isaac, ch. 27, and of the pretence under which Jacob now leaves home, 27 : 41-46. How little like the son of Abraham's faith and Isaac's daily walking with God. A mere man of the world is Jacob, and a poor specimen at that—God ignored, indeed, defied.

2. *God visiting the man.* Jacob leaves home, thinking only to escape his brother's anger, and by and by to return to inherit his father's possessions. God was nowhere in his thoughts. How hollow in his ears must have sounded his father's blessing, 28 : 1-4. The two or three days' journey to Bethel doubtless brought new thoughts. At any rate, it made Jacob feel how big, and wide, and lonely the world was, and how even a strong, sturdy man like himself might need a guide. A mere speck on the landscape was the wayward wanderer. But God watched and followed him, and now appears to him, the ladder to catch his eye, the angels to make heaven real, the LORD Himself (like that same Lord Jesus on the Damascus road, Acts 9) to speak the word that waked a dead soul into life and living trust.

3. *The man devoting himself to God.* The

vision vanished with Jacob's awakening, v. 16, but the Presence of God remained. Mark (1) Jacob's ready and reverent, yet trembling recognition (compare Acts 9 : 6); (2) His consecration of the spot to God's worship, v. 13; (3) His solemn vow of service, vs. 20-22.

Prove from Scripture

That the Lord is near at all times.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

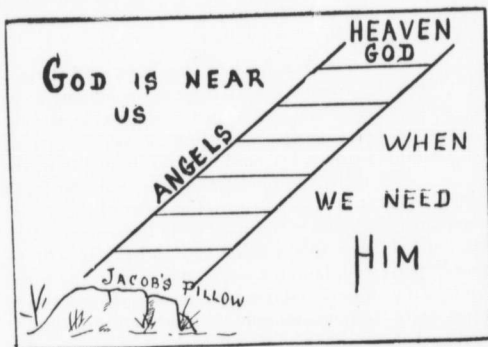
1. How Jacob got the birthright and the blessing.
2. John 1 : 51.
3. How much should we give?

The Catechism Question.

Ques. 93. *The Sacraments of the New Testament.* The two requirements of a sacrament (See Ques. 92) are (1) direct appointment by Christ Himself, and (2) the use of sensible signs for spiritual purposes. Baptism and the Lord's Supper fulfil these. The Roman Catholic Church and the Greek Church reckon seven sacraments,—namely, Baptism, Confirmation, the Lord's Supper, Penance, Extreme Unction (the anointing of the dying with oil), Ordination, Matrimony. "Two of these," says Professor Salmond, "Ordination and Matrimony, are of divine institution, but they have not the sensible signs and symbolical meaning which mark a true sacrament. The other three—Confirmation, Penance and Extreme Unction—lack appointment by Christ. The last two have been the source of great abuses in the Church."

FOR TEACHERS OF THE LITTLE ONES

Connection—Show Story Book. Recall Golden Text. Have you been a peacemaker this week? Did Mary "give up" her dolly when little sister cried for it? Did John stand by and see boys quarreling and not try to make peace?



Introduction—"Oh, mother dear, I had a most beautiful dream," said Carol. "I dreamed I saw Santa Claus coming in at the window with a big pack of toys on his back, etc." Did you ever dream? Oh, yes! What a lot of little dreamers! We are going to hear about a man who dreamed a beautiful dream, and God spoke to him in the dream.

Jacob's dream—Isaac had two sons, Esau and Jacob. These brothers were not

peacemakers. Esau hated Jacob, and wanted to kill him. (Why?) Where the class is divided, the story of Jacob getting the blessing instead of Esau may be told to the older children, if time permits.) Jacob goes away to his uncle Laban's. He feels sad and lonely as he travels along. Before him rise the hills of Bethel. He begins to climb a rugged, stony path. Night comes on. He looks about for a place to lie down and sleep. He has been a shepherd and is used to sleeping on the ground. He lies down with his head on a stone. Soon he is fast asleep. He dreams that he sees a ladder from earth to heaven.

Blackboard—Outline of ladder. "HEAVEN—GOD" at the top, "EARTH" below, "ANGELS" on ladder, a stone at the foot, "JACOB" above it.

God comforts Jacob—By means of this dream God spoke to Jacob to comfort and help him. (Verse 15.)

Jacob's Gratitude—Teach Golden Text. When he got up in the morning, did he forget God's kindness? No! What did he do?

(Verses 18, 19.) He also "made up his mind" to do something. (Verses 20-22.)

Our Thanks—God is with me, keeps me, gives me bread to eat and clothes to wear, etc. Am I showing my thanks as Jacob did?

"I've learned to put together
The figures on my slate;
The teacher calls it 'adding,'
And I like it first-rate.
There's one queer thing about it,
Whenever you get ten,
You have to 'carry one,' she says,
And then begin again.
That's what we do with pennies,
When I have ten, you see,
I 'carry one' to Jesus,
Who's done so much for me."
—The Children's Missionary Friend

Our Ladder—Jesus is the WAY by which we climb from earth to heaven.

Our Comfort—God is near us when we need Him. (Verse 2, Hymn No. 121.) Verse 15 is for each little boy and girl as well as for Jacob

Story Book—"The First Dream." Outline of a ladder, etc. (See blackboard.)

Hymn—Hymn No. 511, Book of Praise.

BLACKBOARD REVIEW

At the top THE LADDER Between At the foot

It is the "golden ladder" that, after all, holds the imagination of the children in this lesson. Let it therefore be used in the review. Plain lettering, as above, will answer the purpose; or a ladder (or sloping hill-side) drawn by a few strokes. Begin "At the foot." Jacob, the hard, bad man, now from home, and homeless and weary. God has, all unsuspected by him, been giving him on his lonely journey a more real view of his own heart and life, and thus preparing him for the vision. Oh, how God loves and cares for, and follows us when we are wayward! There is Jacob on the hard ground, an earthly man—at the foot. And "At the top"—in heaven—is God, the Lord (Describe His glory and power, and how He has shown His love and grace to Adam and Noah, and Abraham, and Isaac. His grace is like the sea—inexhaustible). And "Between," to make it easier for Jacob to understand how God will help and guide—the angels, God's messengers, the servants of God's people. It should be easy now to impress what the Lord said to Jacob and Jacob's response.

Lesson XI.

JACOB A PRINCE WITH GOD

September 15, 1901

Genesis 32: 1-32. Vs. 24-30 only printed, as recommended by International S.S. Lesson Committee. Commit to memory vs. 24-28. Read Gen. 29: 1-20; 31: 1 to 32; 32.

24 And Ja'cob was left alone; and there wrestled a man with him until the breaking of the day.
 25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Ja'cob's thigh was out of joint, as he wrestled with him.
 26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.
 27 And he said unto him, What is thy name? And he said, Ja'cob.

28 And he said, Thy name shall be called no more Ja'cob, but Is'rael: for ²⁵as a prince hast thou power with God and with men, and hast prevailed.

29 And Ja'cob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30 And Ja'cob called the name of the place Peniel: for ²⁷he had seen God face to face, and my life is preserved.

Revised Version.—1 Strained; 2 Thou hast striven; 3 Said he.

GOLDEN TEXT

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

DAILY READINGS

M. —Gen. 32: 1-12. }
 T. —Gen. 32: 13-23. } Jacob a prince with God.
 W. —Gen. 32: 24-32. }
 Th. —Gen. 33: 1-11. } Jacob and Esau.
 F. —2 Kings 19: 14-20. } Prayer heard.
 S. —Psalm 34: 1-10. } Sought and found.
 S. —Matt. 15: 21-28. } The prayer of faith.

CATECHISM

Q. 94. What is baptism?

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of

the covenant of grace, and our engagement to be the Lord's.

TIME AND PLACE

B.C. 1739, twenty-one years after Jacob's dream and vision at Bethel: the place, Peniel, on the north bank of the Jabbok, probably 15 or 20 miles east of where that stream joins the Jordan about mid-way between the Sea of Galilee and the Dead Sea.

LESSON PLAN

I. The Wrestling at the Ford, 24, 25.
 Jacob and his heavenly antagonist.

II. Tighter Grips, 26.
 Jacob determined to prevail.

III. Victory and Blessing, 27-30.

He overcomes, receives a new name, and the blessing of the Almighty.

LESSON HYMNS

Book of Praise, 388; 97 (Ps. Sel.); 581; 167; 263; 579.

EXPOSITION

Connecting Links—From Bethel and the wonderful dream, Jacob went forward on his journey. He was by no-means yet a perfect man, but the memory of that night, of God's promise and his own solemn vow was upon him. The story of his arrival at Padan-aram, his reception by his uncle Laban, his love for Rachel, his seven years' service for her, Laban's sharp trick in giving him Leah, the elder sister, instead, his further service of seven years for Rachel—is told in ch. 29. The fourteen years ended, he remained six years more in the employment of Laban under wages. Shrewder even than he, Jacob grew prosperous and thus aroused the jealousy of Laban, which ended in his leaving Padan-aram and setting out again for the land of Canaan with his wives and his eleven sons, Benjamin not having yet been born. It is on his way thither that we meet him at Mahanaim and the ford Jabbok. The lesson includes in a general way the whole chapter, but particularly the night scene at the ford.

Vs. 1-12. Jacob had fled from home twenty years before through dread of his brother Esau's vengeance. The same fear oppresses him now on his return. The vision of angels then (28: 12) had cheered him on

his way. They now again meet him in his need, vs. 1, 2. What they said we know not, but their visit was followed by a conciliatory message to Esau (vs. 3-5) and when the messengers returned disconcerted, by earnest prayer to God, vs. 9-12. The prayer fits into the precise circumstances. It is to the God of his fathers, the covenant God, v. 9. It pleads God's own promise, v. 9. It is marked by humility and gratitude, v. 10. Its petition is simple and direct, v. 11. And it closes with a reminder to God of the larger promises He had made, v. 12.

Vs. 13-23. Jacob, like his namesake James long after (James and Jacob are the same name,) believed that faith without works is dead (Jas. 2: 26), for he followed up his prayer by the most careful measures to appease his brother Esau, vs. 13-20, and to protect his household, vs. 21-23.

I. The Wrestling at the Ford, 24, 25.

V. 24. *And Jacob was left alone*; possibly about to follow, now that all his arrangements were working out so well; more likely remaining behind of purpose that he might think over the situation more fully and further seek the divine guidance. He had not forgotten the angels of Mahanaim, (vs. 1,

2), nor the far away night at Bethel, ch. 28. His Master and ours, long after, used to seek solitude that He might commune with the Father in heaven, Matt. 14: 23; Luke 9: 18; John 6: 15; Matt. 26: 39. *And there wrestled a man with him.*

"And there in that place of darkness,
When the murk of the night grew dim,
Under the wide roof-tree of the world
An unknown stood with him."

W. Wilfrid Campbell.

He may have possibly at first thought him to be an emissary of Esau sent to kill him. It was in reality God, God "the avenger and antagonist," taking Esau's part, and come to bring Jacob's wrong-doing to his remembrance and to convince him of his own weakness and insufficiency. *Until the breaking of the day.* Jacob was strong and determined, and the contest goes on all night.

V. 25. *He touched the hollow of his thigh; the hip socket.* By that one touch the hollow of the strong man's thigh was out of joint. "Only a touch from the unseen world, and the proudest heart ceases to beat, the most ambitious brain returns to a child's capacity, the Cæsar becomes a beggar, the Napoleon an exile."

II. Tighter Grips, 26.

V. 26. *And he, the unknown visitant, said, Let me go.* Jacob's strength is gone, but he has realized at last that it is the Lord Jehovah who has grappled him, and he clings therefore the more closely. *I will not let thee go, except thou bless me.* "From wrestling, he passes to praying, and so his self-confidence and his name Jacob pass away together." (Camb. Bible.) This is an example of the "effectual, fervent prayer" (Jas. 5: 16.) "He wept and made supplication," Hosea says (12: 4).

Jacob went on his way, v. 1. The home instinct asserts itself. Jacob never had felt truly at home with Laban, who had used every method to get the advantage over him, and the man desires to return to that land with which the promises are associated. The lesson is concerned with home-coming, an-

III. Victory and Blessing, 27-30.

V. 27. *What is thy name? . . . Jacob.* A stinging question and a shamefaced answer, for the name Jacob "supplanter" was the revealer of his character, and the record of his history, even as the new name to be given him should tell its own tale.

V. 28. *No more Jacob . . . but Israel.* The change of Abram's name to Abraham and Sarai to Sarah, will be recalled. It was in accordance with the custom of the time to take a new name from any important event or experience of life. "Israel" means "powerful with God." This new name was henceforth so sacred, like that of Abraham and Isaac, that no one in Old Testament times ever assumed it.

V. 29. *And Jacob asked him and said, Tell me, I pray thee, thy name.* Naturally Jacob desired fuller knowledge of this divine visitant. No direct reply is vouchsafed. God is economical of revelation. But *he blessed him there, and thus gave the bewildered yet uplifted Israel the best possible means of making sure of who He was.* The next verse shows that Israel made no mistake.

V. 30. *Jacob called the name of the place Peniel (or Pannel, v. 31); "the face of God." I have seen God face to face, and my life is preserved.* It was said to be impossible to see God and live (Ex. 33: 20; Deut. 5: 26; Judg. 13: 22), yet Moses spoke with Him face to face, (Ex. 33: 11) and in heaven the redeemed shall see His face (Rev. 22: 4). (Peloubet.)

Vs. 31, 32. Jacob carried the marks of the wrestling all his days in the halting thigh; and his descendants to this hour will not eat of the sciatic nerve nor of the blood vessels about it, these being carefully dissected from a hind quarter prepared for food.

APPLICATION

other universal theme, like that of the departure from home. The sailor had come back the captain, the venturesome youth a strong though battered man. The thing still happens.

And the angels of God met him. He had seen them the night he said farewell to

home, and now on the threshold of the old land the same angels meet him. He who returns always sees the angels. The old places, the homes, the trees, the little brook, the rugged hill, what thoughts they call up, what happy associations! These thoughts are often far above like the angels.

And Jacob sent messengers before him to Esau, v. 3. There was one sad feature in this home-coming, the remembrance of his ill-treatment of Esau. Guilt made him suspicious. It rangles and spoils the joy. And even now these old sins of ours, the acts of folly and of greed, come back to us, and will not be forgotten. They spoil the perfect joy. I suppose that the sinner is often detained from coming home to God by the remembrance of his old faults and transgressions. Some Esau fronts him and he trembles. Jacob tries to impress his brother with his own greatness, with the multitude of flocks, etc. He will alarm his brother and thus overwhelm the opposition of his old antagonist. It is the method that is employed by those who rest upon their own merit for a hope to dispel the effects of their wrongdoing.

And he divided the people that was with him, v. 7. Jacob's fear was great, but it was not abject. He will not give up the enterprise because of the difficulty at the beginning. He resorts to a clever device. "What he does is not the act of a man rendered incompetent through fear, but of one who has recovered from the first shock of alarm, and has all his wits about him." All who fear are not necessarily cowards. It is a different thing to tremble and to turn the back and run away. It is well to face the foe who keeps us from our Canaan, and to determine that opposition will not stop our efforts.

O God of my father, v. 9. He remembers the promise at Bethel and he resorts to prayer. It is a beautiful petition, and displays humility and thankfulness and an earnest request for protection. Men pray in this way when they are pressed hard like Jacob, and it is well to know that God is willing to hear, the God of our fathers.

"When other helpers fail and comforts flee,

Help of the helpless, Lord, abide with me."
Sent them over the brook, v. 23. His determination to succeed is once more evident. There is a great deal in this act to admire because of its persistent boldness. "My safety lay in continually fighting with my fate."

And there wrestled a man with him, v. 24. Another unexpected opposition, and this time a more formidable one. It was a fight for life, and all through the night Jacob tried his tricks at wrestling. Jacob was still "the supplanter," and intended to enter the promised land in his own strength. He thought that he could outwit his brother the second time. Men seek to earn their way to heaven, and in proven self-confidence rely upon their own devices.

He prevailed not, v. 25. Man must learn that there is one stronger than himself. Heaven is a gift. We only earn death. The wages of sin is death, but the gift of God is life everlasting.

He touched the hollow of his thigh; the strongest sinew and the one most needed in wrestling. God has taken from home-coming children the very thing on which they have most relied. They must realize that all is out of free grace.

Except thou bless me, v. 26. The humblest prayer Jacob had yet made. He was conquered by God's strength, and now he turns to find that He whose strength is eternal can be conquered by the prayer of simple faith. Jacob is Israel, a prince who has power with God. All the strength of Heaven lies open to the simple request of faith. "If ye shall ask anything in My name, I will do it." (John 14: 14.)

And the sun rose upon him, v. 31. He awoke to get new light, and to find that what he could not get by his own clever ways, was to come by trust in God. The supplanter nature disappeared with the night. The only way to get rid of our old weakness is by replacing it with God.

And he halted upon his thigh. This mark he carried to his grave, a constant reminder to him of his real strength. "To the end some men bear the marks of the heavy stroke by which God first humbled them."

POINTS AND PARAGRAPHS

Our God "waits to be gracious" (Isa. 30: 18). v. 1.

When one is even blunderingly in the way of duty, God's angels are not far distant. v. 1.

Jacob made many a blunder, but this time he is on the right track. vs. 9-12.

Jacob is alone, but God will not leave him alone. v. 24.

God often seems like an antagonist who wishes to destroy, when in reality He is the friend who longs to bless. v. 24.

If God makes us feel our weakness, it is that we may know His strength. v. 25.

"Men ought always to pray and not to faint (Luke 18: 1). v. 26.

He who prevails with God is indeed a prince. v. 28.

God is never so far off as even to be near:—

He is within! Our spirit is the home He holds most dear.

To think of Him as by our side is almost as untrue,

As to remove His throne beyond those skies of starry blue.

So all the while I thought myself homeless, forlorn and weary,

Missing my joy, I walked the earth—myself God's sanctuary.—Faber.

The first attempt of Jacob is to frighten Esau into forgiveness. The second attempt of Jacob is to caress Esau into forgiveness. The third, and successful attempt, is to humble himself.

Ask yourself that question, "What is my real name—the name God knows me by? Is it Simon the braggart, or Peter the Rock? Is it Willing, or Disobedient? Bold, or Coward? Faithless, or Believer?"—Peloubet.

As Abraham had to become God's heir in the simplicity of humble dependence on God; as Isaac had to lay himself on God's altar with absolute resignation, and so become the heir of God, so Jacob enters on the inheritance through the most thorough humbling.—Professor Marcus Dods.

The limits of space have prevented any study of Esau, except as he appears in connection with his younger brother Jacob's story. In many respects his was the finer character, his reception of Jacob in ch. 33 being especially beautiful. The moral of the lives of the two brothers is well given by Geikie. "In the elder we see how the finest disposition, if unsupported by steady habits and fixed religious principles, is no safeguard against moral degeneracy and utter failure in all the nobler purposes of existence. In the younger, the refining and dignifying influence of solid worth, even when it has to struggle against the weakness and temptation of a meaner nature, is shown no less clearly. The one shines before us in his youth, only to darken and lose his glory ere he dies; the other rises amidst clouds and mists, but breaks through them after a time, till, at his setting, the very clouds that darkened round him at first, heighten his glory as he disappears."

Light from the East

A PRESENT FOR ESAU—Jacob wisely adopted the plan of a series of offerings, so that the cumulative effect of them might have time to work on Esau's mind. Gifts are still expected at every turn in the unchanging East. Any traveller who desires an audience with some petty chief must make room for himself by sending a present before him. If the giver has good cause to fear resentment, the gift must be in proportion to the magnitude of the offence, and such is an Oriental's cupidity, that, if it be valuable enough, it will blind his eyes to almost any transgression and open the way to a reconciliation. When a case is laid before a judge, a gift usually prefaces the application for a decision. Every servant and temporary assistant, when he receives his stipulated pay, must have a present in addition, to mark his employer's satisfaction with his services. Every woman and child by the highway when a stranger passes clamors for a gift, and even the babe who cannot utter a word opens and shuts his tiny fist to show his need.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers.

AN ANALYSIS

In his journey to his native land Jacob had to pass through the country of his brother Esau whom he had defrauded of his birthright. His memory and conscience reminded him of this conduct, and he "was greatly afraid and distressed," v. 7. He skillfully arranged a plan for conciliating Esau. He determined to try the effect of costly gifts, and then appealed to God to deliver him from the hand of his brother, vs. 9-12. He had already undergone much afflictive discipline, and needed more. He was not yet cured of craftiness. He encamped at the brook Jabbok, selected his gifts and caused them and his family to pass over the brook, and that night, for reasons not given, he "was left alone," v. 24. We note:

1. *The mysterious combat in which he engaged.* "There wrestled a man with him." (a) The combat was partly physical. The language of the narrative plainly conveys this meaning. The whole scene was real and not enacted in a dream. The injury Jacob received in the conflict was physical. He was crippled in his hip joint. (b) The combat was partly spiritual. When Jacob found himself disabled, and recognized the divinity of the One who wrestled with him (v. 30), he held fast, and became importunate in prayer. "I will not let thee go, except thou bless me." v. 26. He was overcome, vanquished as a wrestler, but prevailed in the spiritual struggle. So the prophet Hosea testifies, ch. 12: 3-5. He was made weak that he might be strong, 2 Cor. 12: 10. His prayer was already answered. (Isa. 65: 24.) God had in effect said to him, "I will never leave thee, nor forsake thee." (Ch. 28: 15; Heb. 13: 5.) (c) The One who wrestled with Jacob was the Eternal Son of God—the Angel of the Covenant. (v. 30.) This is distinctly stated in Hos. 12: 3-5. His loving condescension in thus subduing and permanently

humbling His unworthy servant, and yet giving him the victory, faintly foreshadowed what He did when He appeared in the fullness of time, not to be ministered unto but to minister, Matt. 20: 28.

2. *The new name and the blessing Jacob received, vs. 27-29.* (a) He is asked his name (v. 27) not for information. The Lord knew it, but He would remind him of "his former self as needing to be put away." "Put off, therefore, the old man," Col. 3: 9. He is to be no more Jacob, the supplanter, but Israel, the Prince, the prevailer with God, and with men, v. 28. The new name is given "to him that overcometh," Rev. 2: 17. (b) The new name was received in answer to importunate prayer. (c) Instead of being told the name of the wrestler, Jacob gets a blessing. "He blessed him there," v. 29. How much this meant we cannot tell. He had prevailed with God—had power with God, and therefore with men. It is so always. The one who is mighty at the throne of grace is mighty in the pulpit or the pew.

3. *The memorial instituted by Jacob.* (a) He gave a new name to the place, Peniel, "the face of God." This was suitable, and the outcome of the prompting of his heart. God also put what occurred that memorable night on permanent record in His word. (b) Jacob had an ever-present memorial of the events in his person in that he halted upon his thigh. He could not forget this "thorn in the flesh" designed by the Lord to keep him humble. (2 Cor. 12: 7-9.)

For Teachers of the Boys and Girls

Concentrate upon the night wrestling, but bring out briefly, though very clearly, how Jacob came to be in it. Beginning from the vision at Bethel, follow Jacob to Laban's home, mention his long service, his marriage, his children, his prosperity, Laban's jealousy, his setting out again for his old home, his guilty conscience concerning Esau and his dread of that ill-used brother, now grown great and powerful. Tell how the angels of God met him, 32: 1, and then the various precautions he took to ensure a safe meeting with Esau, ending with the droves

from the flocks and herds to be sent ahead of him as a present.

Now all is arranged, and he is alone, v. 24.

But the unexpected happens. A wrestler falls upon him in the darkness. Jacob is in the very prime of life, strong, sturdy, determined, a master of men, and so through all the long hours the contest goes on, "until the breaking of the day." Does Jacob begin to suspect that his antagonist is more than man? He assuredly does when, by a touch, his thigh is put out of joint. He is like Saul of Tarsus when the light from heaven blinds him. He perceives he is in the hand of God and surrenders.

But the fight is not over. The heavenly wrestler wishes to quit. But Jacob, with the true instinct of one who has hold of God, says, "I will not let thee go, except thou bless me." That is the turning point. When Jacob matched his strength against God's strength, he was beaten. When he casts his weakness upon God's strength, he prevails. His name is changed from "Supplanter" to "Prince," and, although he goes halting all his days, he is a nobler, better, stronger man, because he has learned to trust God's strength, not his own.

FOR TEACHERS OF THE LITTLE ONES

Connection—Show Story Book and recall lesson. Jacob lived with his uncle Laban for twenty years. He had then a family of eleven little boys. He decides to return to

the Promised Land. He starts off with his family, his servants, camels, cattle, sheep and tents. Do you remember the name of Jacob's brother? Had they parted "good

friends"? We shall see how Esau welcomed his brother Jacob.

Introduction—What do we mean by a "prince"? Everyone is ready to do what a prince asks. His word has power even with the king.

Lesson—Tell of Jacob's message to Esau and Esau's conduct, of Jacob's plan to "make up friends" by means of presents and by humbling himself to Esau, trying to get possession of the land in his own

Prove from Scripture

That persevering prayer prevails.

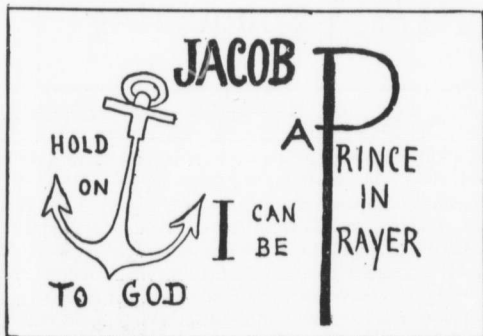
Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. A brief outline of Jacob's life.
2. A brief outline of Esau's life.
3. The source of power in prayer.

The Catechism Question

Ques 94. *Baptism, a sacrament.* The symbol used is water, the natural and appropriate symbol of purity. The "washing" is not necessarily immersion, as some assert. The word for "baptism" is applied to such ceremonial acts as the "washing" of beds (Mark 7: 4) and books (Heb. 9: 19) to which immersion could not apply. The old Jewish method was by sprinkling or pouring. Nothing in the New Testament shows that Christ or His apostles departed from the custom. Baptism in the name of the Father and of the Son and of the Holy Ghost is by Christ's own command, Matt. 28: 19. This indicates the new relation to God, of which baptism is the sign and seal. This new relation may be summed up in one word, union. United to Christ, we partake of the benefits which His redemptive work has procured for us and we engage to be His for service all our days.



strength, in his own way, by means of his own cleverness.

He sends all his possessions across the border into the Promised Land, and is about to follow, but something detains him. It is night. He feels a strong hand laid on him. Someone is guarding the land to keep Jacob from entering without his leave. (Explain the duty of a gatekeeper or guard.)

Jacob is determined to go in. He fights with the stranger, is baffled and fights again. The stranger at last touches Jacob's thigh. It is injured so that his strength is gone. He falls down in weakness. He sees that it is useless to fight with this stranger.

Then it flashes upon his mind, "This is God Himself who is keeping me out of the Promised Land, till I yield myself entirely to Him and accept the land as His gift." Jacob clings to the stranger (God) and will not let Him go. Jacob says, "I will not let thee go except thou bless me."

God's Answer—As soon as Jacob gave himself up to God and prayed with his whole

Picture of an anchor—HOLD ON TO GOD.

Jacob
I can be

A PRINCE In Prayer gets and get **A BLESSING**

BLACKBOARD REVIEW

A Strong Weak MAN Conquered Conquering

Have some conversation with the scholars about the strange unseen forces that lie about us—the force of gravitation or electricity—and of how quietly and unexpectedly these may come into play. Wireless telegraphy is a good example; or if a destructive force is desired as an illustration, the dread power of some unseen but deadly gas or malaria. We cannot match ourselves against the unseen current of the heavily charged electric wire. On the other hand, when, instead of fighting them we utilize the hidden powers, how marvellously strong we become. The Bible is full of examples of those who have arrayed themselves against the unseen, but all powerful Jehovah, and of the inevitable defeats that followed; full also of examples of those who have cast their weakness upon His strength and have triumphed. Jacob is but one. Such as David in his battle with Goliath, Daniel, Elijah with the priests of Baal, the apostles in the face of their enemies, are others.

heart for blessing, God answered him. God changed his name to Israel, meaning "one who has power with God," for as a prince's word has power, so had Jacob's prayer power with God. He was a "Prince with God." God yielded to him and blessed him, and allowed him to enter the Promised Land, and Esau received him kindly, (ch. 33).

Golden Text—Print text, repeat and explain. Erase "men" and print "boys and girls." Erase "faint" and print "give up."

Lesson Thoughts—(1) Hold on to God (Draw an anchor and explain use.) Keep asking for His blessing and He will bless you.

"For His grace and power are such
None can ever ask too much."

Illustrate by a story of an answer to a child's repeated prayer. (2) God sometimes makes us weak, so that we will trust Him more. "He lays us on our back that we may look heavenward." "When I am weak then am I strong." (2 Cor. 12 : 10.)

Story Book—"The First Prince."

Lesson XII.

TEMPERANCE LESSON

September 22, 1901

Proverbs 23 : 29-35. Commit to memory vs. 29-31. Read I Cor. 8 : 1-13.

29 Who hath wee? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

Revised Version—1 Complaining; 2 Out; 3 Its; 4 Hurt.

GOLDEN TEXT

Prov. 20 : 1. Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

DAILY READINGS

M. —Prov. 23 : 29-35. Temperance lesson.
T. —Amos 6 : 1-7. Luxury condemned.
W. —Nahum 1 : 1-10. Goodness and justice.
Th. —Prov. 1 : 10-23. Consent not!
F. —Luke 21 : 25-36. Watch, and take heed.
S. —Rom. 13 : 8-14. The better way.
S. —1 Cor. 8. Abstinence for others' sake.

CATECHISM

Q. 95. To whom is baptism to be administered?

like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, shall thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again.

Goeth down smoothly; 6 Strange things; 7 Forward;

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized.

LESSON PLAN

I. Points 1 Questions, 29, 30.

As to the woes of wine bibbers.

II. Wholesome Advice, 31.

To not even look upon the enticing cup.

III. Excellent Reasons, 32-35.

Its effects are so certainly evil.

LESSON HYMNS

Book of Praise, 533; 528; 91 (Ps. Sel.); 530; 247; 252.

EXPOSITION

The Lesson Situation—The lesson "comes in the midst of a little separate collection of 'Words of Wise Men,' beginning with Prov. 22 : 17, and ending with 24 : 22. In each of these sections the teacher stirs up those whom he addresses to desire wisdom, and warns them against some fault, as fatal to their hope of being wise. In vs. 15-18, that fault is mistaken ambition. In vs. 19-21, it is over-indulgence in eating and drinking. In vs. 22-25, it is injustice. In vs. 26-28, it is licentiousness. In v. 29, it is indulgence in intoxicating drinks. Each of these faults is presented as antagonistic to wisdom." (Professor Willis J. Beecher.)

I. Pointed Questions, 29, 30.

V. 29. *Who hath wee? who hath sorrow?* The translation of the margin of the Revised Version, "Who hath wo? Who hath alas?" is more expressive of the broken exclamation of pain and grief that are apt to be uttered by one recovering from a drunken stupor, as the outcry of misery or torture. *Who hath contentions?* Drunken men are quarrelsome because the moral powers are dethroned, and the animal propensities have the mastery. *Babbings?* Complaining to oneself, senseless chatter. By reason of the pressure on the brain the reason is temporarily unbalanced. *Wounds without cause?* The result of quarrels in which the sober would not engage, or of

accidents which they would have avoided. *Redness of eyes?* The congestion of the blood around the eyes visible to the on-looker, or "dimness of vision" (Delitzsch) caused by the over-stimulation of the brain. Who hath these effects? The next verse gives the answer.

V. 30. *They that tarry long at the wine; they who sit drinking till the hour is late, who linger in the house of revelry (Isa. 5 : 11).* "The primary meaning of the word *wine*," says Professor Beecher, "is potable fermented grape-juice. All other meanings are secondary or figurative." *They that go to seek mixed wine;* "meant in mockery. They are heroes, i.e., heroes in drinking." (Delitzsch). They are not satisfied with wine of ordinary strength. They seek the strongest, mixed with spices to intensify its inebriating quality. The picture in mind is not that of poor men, rough and coarse in disposition, but of opulent, luxurious people giving themselves over to the pleasures of appetite, without stint or restraint.

II, Wholesome Advice, 31.

V. 31. *Look not thou upon the wine when it is red.* Let not its attractive appearance beguile. *When it giveth his color in the cup;* "giveth its eye in the cup;" a strong poetical idea, that of the sparkling or beaming eye or bead of wine looking up. *When it*

goeth down smoothly. (Rev. Ver.) The warning against the pleasure of sight now passes over to warning against the pleasure of taste. Both must be eschewed if one is to avoid falling under the power of this sin.

III. Excellent Reasons, 32-35.

V. 32. The warning is enforced by a consideration of the consequences. *At the last it biteth like a serpent.* At first the liquor may seem pleasantly attractive, but there is a sequel. When the habit becomes fixed, evil results appear like the working of serpent poison in the blood. (Num. 21 : 6.) *And stingeth like an adder.* "The *cerastes*, or horned snake, thought to be the 'adder' here referred to is exceedingly venomous. It lurks in the sand, coiled up, perhaps, in a camel's footprint, ready to dart at any passing animal."

V. 33. The excited condition of the drunkard's mind is next described. *Thine eyes shall behold strange women,* "strange things" (Rev. Ver.). In consequence of the fever caused by intoxication, the most fantastic visions float before the mind of the drunkard, and in delirium he trembles at horrors of various kinds. Nor is the idea of the unbridling of passion expressed in the Authorized Version altogether absent. *Thine heart shall utter perverse things.* The distortion of the drunkard's thoughts produces speech of the same character, so that the stage may be reached where he may become a raving madman for a time.

V. 34. As the previous verse refers to the

mental condition of the inebriate, this one calls attention to his physical state. *As he that lieth down in the midst of the sea.* Sick, reeling, helpless, and utterly unconscious of peril, he is likened to one who would lie down on the bosom of the sea or make a bed for himself in its depths. *Or he that lieth upon the top of a mast.* No one could lie down on a sail-yard at the top of a swaying mast without imminent peril of being at any moment crushed by falling to the deck or of being cast with great force into the sea; so the inebriate is exposed to the most serious dangers of all kinds, but all the while is unable to take care of himself, and may lose his life at any moment.

V. 35. A picture is now given of the inebriate as he rises from his debauch, and awakes from his stupor. *They have stricken me . . . and I was not sick.* He has been beaten, he thinks, but did not feel the effects at the time. His mental derangement rendered him insensible to pain. Now he feels the effects of injury. *When shall I awake?* Though forced to sleep off the results of his debauch, he is vividly represented as yearning to be up and back at his cups again, because the life of revelry has become his delight. This last stroke completes the picture. The victim of this evil habit has suffered humiliation, torture, wounding, but he cannot cease his indulgence. A slave to his past, "tormented by a burning appetite," he seeks relief in that which must involve him in deeper misery and woe.

APPLICATION

Who hath woe? . . . They that tarry long at the wine, v. 29. Said that celebrated physician, Sir Andrew Clark, "I do not desire to make out a strong case. I desire to make out a true case. I am speaking solemnly and carefully in the presence of truth, and I tell you I am considerably within the mark when I say to you that going the round of my hospital wards to-day, seven out of every ten there owe their ill-health to alcohol. The sum total of the actual suffering, in body and mind and of the loss of time and strength and property through the use of drink, in

even any little village is appalling. Nay, measure it in the case of some one household or some one individual, and you wonder that any are such fools as to drink, or any so inhuman as to encourage it—nay, that all are not set to fight it as they would fight the plague.

At the last it biteth, v. 32. It is the deceitfulness of drink—and is not this true of all temptation?—that gives it its strongest hold. Nothing can be merrier than the red wine and the flowing cup. It seems to hold within it the very spirit of laughter and good fellow-

ship. It brightens dark hours and gives new zest to a jaded mind. But it is the silken flow of the river, swiftly, though silently, moving towards the rapids and the cataract. There is no need that any should be deceived. The serpent's fangs have so evidently done their deadly work in so many that we know, that it should require no proverb-writer to make plain to the dullest that "there is death in the cup," no Shakespeare to say

"Oh, thou invisible spirit of wine,
If thou hast no name to be known by, let
us call thee devil."

When shall I awake? I will seek it yet again? v. 35. The habitual drinker is often an early riser, for his appetite is kept upon him and his first care is to gratify

POINTS AND PARAGRAPHS

Who would willingly choose woe and sorrow? v. 29.

What more pitiable than the blear-eyed, babbling, quarrelsome, battered drunkard, if it be not the folly of those who enter upon the drunkard's way, and think they can escape the drunkard's doom? v. 29.

Those that "tarry long at the wine" are likely also to "seek mixed wine," that is, stronger and more highly-seasoned drinks. v. 30.

He who would escape the adder's sting, must keep out of the pathway where the adder lies. v. 32.

"The first cardinal virtue is wisdom. Wisdom, in the ethical sense of the term, is a very different thing from book-learning. Illiterate people are frequently exceedingly wise, while learned people are often the biggest fools. Wisdom is the sense of proportion—the power to see clearly one's ends and their relative worth; to subordinate lower ends to higher, without sacrificing the lower altogether; and to select the appropriate means to one's ends." (William De Witt Hyde in *Atlantic Monthly*.) The application of this definition to the question of abstinence from intoxicants is evident.

Each one has the remedy in his own hands, so far as his own personal risk is concerned. If he will not drink, he will not

it. One of the curiously sad sights of any little place, where everyone is known, is the procession of the "early glass" men to the tavern for their morning dram. They are restless and useless till they get it. This terrible tyranny of narcotics should frighten the young into abstinence, if they will not be otherwise persuaded. To use strong drink even in great moderation is to begin a habit, which, like an evil seed once rooted in the ground, may grow with amazing rapidity, and when grown is often ineradicable. It is better to slay the tiger's whelp, than housing it and petting it until it has awakened up to the tiger's wild thirst for human blood, to fall a victim to his fury. "Prevention better than cure" is a motto that fits the case.

suffer in his person from the effects of drink. And each one who abstains adds to the force of sentiment against drink, and makes it easier for others to follow. Compassion for the weak and erring should lead us to abstinence, as well as the law of self-preservation.

The pledge has in countless instances been like the prop to which the young tree is fastened, until it shall have taken deep root for itself. It has saved from danger till, by the growth of knowledge and character, the danger is past.

Light from the East

Drunkenness in Bible times—was evidently not uncommon, and yet it was largely confined to the wealthier classes. The poor could not then procure the means to indulge it to any extent, whereas now the cheapening of intoxicants by brewing, distillation, and adulteration, combined with much higher wages, have brought them within reach of all, and the poor, who have few enjoyments and many trials, have much temptation to indulge to excess. Among the woes of the ancient drunkard delirium tremens had no place. In the East to-day drunkenness is mostly confined to the Christian sects, and these, being a scattered minority amongst a population to whom, as Mohammedans, all intoxicants are forbidden, are hampered in obtaining them,

unless they are wine producers themselves. There is a good deal of secret drinking among Turks of the higher class, but almost none among the poorer Moslems of any race. It is to be feared that the increased volume of

Western travel in the East is depreciating Oriental morals in this particular. The average trader in Jerusalem does not expect to do well with the tourist, until he has given him a dram of the strongest brandy.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

Temperance means self control. The Greek word (*enkratia*) is so rendered in the margin of the Rev. Ver. This self-control extends to eating, drinking, and whatsoever we do. Temperance in this comprehensive Scriptural sense is "the fruit of the Spirit" and is opposed to "the works of the flesh," Gal. 5: 19-23. It is in this broad unqualified sense that Paul says: "Every man that striveth in the games is temperate in all things," 1 Cor. 9: 25. (Rev. Ver.) In our lesson a specific form of temperance is inculcated—that which relates to intoxicants. It is beyond doubt that the wines and strong drinks mentioned in Scripture were intoxicating. Hence we have here:

1. *An account of intemperance in its origin.*

(a) It comes of tarrying long at the wine, v. 30, spending precious hours imbibing it in private, in saloons, and other places of resort. (b) It is aggravated by seeking or trying "mixed wine." The law of stimulants is that the habitual use of them begets a strong desire for larger and more inciting doses. This appetite frequently becomes ungovernable and ends in helpless drunkenness and all its attendant ruin to soul and body. Hence the inspired writer gives us—

2. *A graphic glimpse of the effects of intemperance.* These are inevitable. The intemperate person can no more escape the consequences of his sin than he can run away from his shadow. What are they? Woe, sorrow, contentions, babbling, wounds without cause, the biting of a serpent, the stinging of an adder, the tyranny of licentious passion (vs. 29, 32, 33); froward utterances, the product of a depraved heart and debauched conscience; miserable unrest, as if

tossed about on the mast top (v. 34), physical and moral insensibility—stricken and unconscious of being hurt, beaten without feeling it, and withal an insane determination to seek more strong drink. (v. 35.) Surely "wine is a mocker and strong drink is raging; and whosoever is deceived thereby is not wise." (Prov. 20: 1.) He is not a free man, but a pitiable slave (2 Pet. 2: 18). Every city, town and village in our land furnishes appalling evidence of the truth of these representations.

3. *There is a consensus of Scripture testimony in this respect.* The simple truth of God is more forcible than anything we can say. It is "sharper than any two-edged sword," and therefore we refer teachers and pupils to the following passages without comment: Isa. 5: 11, 12, 22; 28: 1, 7; Prov. 31: 4, 5. Wine and strong drink were prohibited to Nazarites, Num. 6: 3; to the mothers of Samuel and Samson, 1 Sam. 1: 14, 15; Judg. 13: 4, 7, 14. Wine was prohibited to the priests, and was refused by Daniel, Lev. 10: 9; Dan. 1: 5, 8, 16. The lesson points out,

4. *The remedy for intemperance.* (a) Guard against the beginnings of the evil. "Look not thou upon the wine," etc., v. 31. "Watch and pray, that ye enter not into temptation," Matt. 26: 41. Instead of meddling with what is known to be seductive and dangerous, "abstain from all appearance of evil," 1 Thess. 5: 22; Prov. 1: 10. (b) Take the word of God as a lamp to your feet, (Ps. 119: 105), and cleave to Christ as the only Saviour.

For Teachers of the Boys and Girls

There are many reasons why we should abstain from the use of strong drink, but the one which, perhaps, appeals the most forcibly to the young is that which is urged by the Wise Man in our present lesson—its awful effects upon those who indulge in it to

excess. The eyes of the young are keen to see; under their seeming lightness they have grave thoughts and plans for the future; and if it can be shown them that any practice is likely to spoil their strength or beauty, and land them eventually in sorrow and woe, the argument is convincing. Before the writer's eyes in his summer camp at this moment the raftsmen are slowly guiding the logs down stream. But would even the reckless raftsmen risk it, if the logs were floating him unerringly to the wild sweep of a cataract below, from which there was slim chance of escape? Three strong reasons are here given for letting drink alone:

1. *It degrades*, 29, 30.

Note one by one the marks that come to distinguish the drunkard, as given in these verses. They are described as "a sort of prison costume, by which prisoners are known, or as the brand F (*fur*, thief) on the face of a Roman thief."

2. *It deceives*, 31, 32.

No one relishes being deceived. No self-respecting person will allow himself to be deceived with his eyes open. Drinks are made in alluring colors, and with alluring names and labels; but a butterfly is no less a grub because it has assumed wings. The

spider's "parlor" is not less certainly a trap and a prison because of the exquisite draperies with which it is hung.

3. *It befools*, 33-35.

He is truly a fool who willingly plays the fool for long; and this picture of the follies in which drink lands its victim is not less true because of its old-world quaintness.

Prove from Scripture

That intemperance is sinful.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The damage drink does.
2. Self-control.
3. The use of the pledge.

The Catechism Question

Ques. 95. *Who are to be baptized?* "Those outside the Church are admitted into its membership when they 'profess, or openly declare in a credible way their faith in Christ; and they then receive the rite which is the sign and seal of that engagement to be the Lord's.'" (Acts 8: 36, 37.) The infant children of members of the Church are also to be baptized. In the Old Testament, the household was circumcised as well as its head (Gen. 17: 9-14, 23-27), and there is nothing to indicate a change of principle in the New Testament. Children are within the covenant, 1 Cor. 7: 14; Jesus received them, Matt. 28: 2-6, 10; 19: 14. Whole households were baptized, even where only the head of the household is said to have professed faith, Acts 16: 33; 18: 8.

FOR TEACHERS OF THE LITTLE ONES

Connection—Print JACOB'S DREAM; JACOB'S PRAYER. Ask the children to tell you about these. Show Story Book.

Lesson—Who ever heard of robbers? (Show

hands.) What do robbers do? (Listen to some experiences of the children.) Yes! Robbers got into John's house and went into the pantry and ate all the good things and

broke dishes, and stole things.

Do people want robbers to

come into their houses to

steal and destroy things?

Would any of you open the

door to let a robber in? How

can we keep them out? Yes,

lock the door tight. There

are different kinds of robbers.

See! Here is another kind:

A ROBBER IN A BOTTLE.

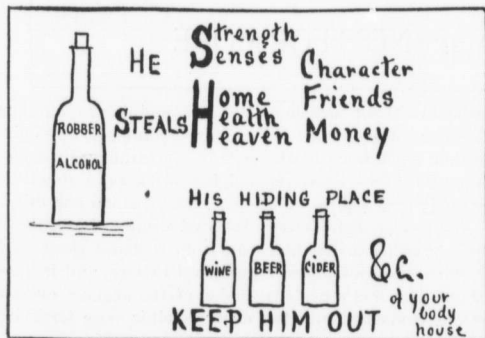
Show a black bottle labelled

"ROBBER ALCOHOL" in

red letters. This robber gets

into the "Body-houses" (Ex-

plain) of people who open



their door for him. Show me the door of our body-houses. (Mouth.) Show me the windows. (Eyes.) He does not break open the door like other robbers. Foolish people open the door for him. If he gets in, he burns like fire and sometimes he runs all through the body-house up into the head and turns things upside down, so that people do not know what they are doing, and they sometimes say bad words and do bad things. He gets into the legs and steals their strength and makes them stagger. Is it good to let him into our body-houses?

What He Steals—Let us see what he steals! (See Lesson passage.) Health—strength—character—senses—friends—home—money—HEAVEN, for God says that no drunkard can enter heaven (1 Cor. 6 : 10).

Where He Hides—Let us see where he hides, so that we can keep our body-windows on the lookout for him. He hides in beer, wine, cider, ale, whiskey, brandy, rum, and all drinks that make people drunk. Are you going to open the door and let the hidden robber in?

"Somebody asked me to take a drink, What did I tell him? What do you think? I told him NO."

Ale, beer, wine and cider have so much water in them that Robber Alcohol hides in the water, and many people do not know he is there, and he gets into the body-house and does a lot of mischief.

Pure Drinks—Who made our body-houses? Would God like us to let this robber in? What did God make for us to drink? "Water, milk." (He made the cows to give us milk.) (Adapted from "Free Kindergarten.") God does not want us to drink strong drink.

Golden Text—Teach Golden Text, and other "Temperance Texts."

"There is a little door,
That everyone can close,
And that door is the little door,
That's just beneath the nose."

Story Book—"The First Taste." Picture of a black bottle labelled "Robber Alcohol." (Red letters.) "KEEP HIM OUT." (Picture of closed lips.) HIDING PLACE—a row of smaller bottles labelled "Wine, Beer, etc." WHAT HE STEALS—Health, strength, etc. Picture of seven steps, looking, touching, smelling, tasting, drunk, poor, sick. A grave stone, "Killed by Robber Alcohol."

BLACKBOARD REVIEW

W O E
I N J U R I E S
N E G L E C T O F S E L F
E A G E R N E S S F O R M O R E

"How was it you came to school without any breakfast this morning?" a forlorn little lad was asked one day. "Mother got drunk last night, and couldn't get up to give me any," was the reply—a snap-shot, as it were, of the woe of the drunkard's home. Alas! the heaviest of the woe sometimes falls upon the helpless, who are in no way to blame. The scholars will be able easily to give a list of the INJURIES to which the drinking man falls a prey. There are few sadder sights than a besotted drunkard in a brutal street quarrel. The writer recollects arousing a drunken man from a sound sleep on a snow-drift late one winter's night, when the thermometer was close to zero, and helping him a mile on his homeward way. His was a modern version of the NEGLECT OF SELF described in vs. 34, 35; whilst nothing connected with the drink habit is more terrifying (it should be made very vivid) than the EAGERNESS FOR MORE described in v. 35.

Lesson XIII.

REVIEW

September 29, 1901

Read the Scripture Lessons of the Quarter.

GOLDEN TEXT

Ps. 103: 17. The mercy of the Lord is from everlasting to everlasting upon them that fear him.

CATECHISM

Review Questions 84-95.

PROVE FROM SCRIPTURE

That our life is uncertain.

LESSON HYMNS

Book of Praise, 519; 22; 76 (Ps. Sel.); 320; 515; 17.

DAILY READINGS

M.—Gen. 1. God the Creator of all things.
 T.—Gen. 3: 1-15. Beginning of Sin and Redemption.
 W.—Gen. 8: 1-22. Noah saved in the Ark.
 Th.—Gen. 12: 1-9. God calls Abram.
 F.—Gen. 15: 1-18. God's promise to Abram.
 S.—Gen. 18: 16-33. Abraham's intercession.
 S.—Gen. 28: 10-22. Jacob at Bethel.

REVIEW CHART—Third Quarter

STUDIES IN THE LIVES OF THE PATRIARCHS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Gen. 1: 1 to 2: 3. Vs. printed 1:26 to 2:3.	God the Creator of all Things.	In the beginning God created the heaven and the earth. Gen. 1: 1.	1. The creation of the world. 2. The creation of man. 3. The day of rest.
II.—Gen. 3: 1-15. Vs. printed 4-15.....	Beginning of Sin and Redemption.	Where sin abounded, grace did much more abound. Rom. 5: 20.	1. The tempter. 2. The fall. 3. What came after.
III.—Gen. 8: 1-22. Vs. printed 15-22.....	Noah Saved in the Ark.	Noah found grace in the eyes of the Lord. Gen. 8: 8.	1. The flood abating. 2. The earth dried. 3. The exit from the ark. 4. God's purpose of mercy.
IV.—Gen. 12: 1-9.....	God calls Abram.	I will bless thee, and make thy name great; and thou shalt be a blessing. Gen. 12: 2.	1. The Lord's call. 2. Abram's response. 3. In the land.
V.—Gen. 13: 1-18. Vs. printed 7-18.....	Abram and Lot.	Whosoever ye would that men should do to you, do ye even so to them. Matt. 7: 12.	1. The herdmen have bitter strife. 2. Lot makes evil choice. 3. Abram enjoys the better part.
VI.—Gen. 15: 1-18. Vs. printed 5-18.....	God's Promise to Abram.	I am thy shield and thy exceeding great reward. Gen. 15: 1.	1. God's promises. 2. Abram's faith. 3. A sure covenant.
VII.—Gen. 18: 16-33. Vs. printed 23-32.....	Abraham's Intercession	The effectual fervent prayer of a righteous man availeth much. James 5: 16.	1. Sodom's sin. 2. Abraham's intercession.
VIII.—Gen. 22: 1-14 Vs. printed 1-12.....	Abraham and Isaac.	By faith Abraham, when he was tried, offered up Isaac. Heb. 11: 17.	1. The Lord's command. 2. Abraham's response. 3. Deliverance and blessing.
IX.—Gen. 26: 12-25. Vs. printed 16-25.....	Isaac the Peacemaker.	Blessed are the peacemakers: for they shall be called the children of God. Matt. 5: 9.	1. A man of wealth. 2. A lover of peace. 3. The heir of the promise.
X.—Gen. 28: 10-22. Vs. printed 10-19.....	Jacob at Bethel.	Surely the Lord is in this place. Gen. 28: 16.	1. Jacob driven from home. 2. Receives a message from heaven. 3. Makes a solemn vow to God.
XI.—Gen. 32: 1-32. Vs. printed 24-30.....	Jacob a Prince with God.	Men ought always to pray, and not to faint. Luke 18: 1.	1. The wrestling at the ford. 2. Tighter grips. 3. Victory and blessing.
XII.—Prov. 23: 29-35.	Temperance Lesson.	Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20: 1.	1. Pointed questions. 2. Wholesome advice. 3. Excellent reasons.

ASK YOURSELF

- For Each Lesson—1. What is the title of the Lesson?
 2. What is the Golden Text?
 3. Time? Place? The Lesson Plan?
 4. What persons are mentioned?
 5. One truth I may learn from the lesson for my daily life?

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.

THE REVIEW

"The mercy of the Lord is from everlasting to everlasting."

The view of the Canadian Rockies, as seen by the travellers from the wide stretch of the prairie, is memorable—a row of snow-capped peaks, too solid for cloud, and too ethereal for common earth, reflecting the brightness and glory of the rising sun. So, from the levels of our daily life, we look away to the distant mountain tops of revelation, and lo, the "mercy of the Lord" gilds them into a golden glow. The review of the Quarter's lesson may take the form of a rehearsal of the great facts which its Sabbaths have brought before our eyes—and with the thought of "the mercy of the Lord" always in the foreground. For is not "the mercy of the Lord" the key-note of all revelation, even as it is that mercy which is embodied and forever established in the blessed Redeemer of mankind, promised in Eden, hoped for by the patriarchs, and the eternal refuge of all who put their trust in Him?

Let the blackboard be put in use, and drill the scholars on the Lesson Titles, Golden Texts and Lesson Plans. In some schools these are written on the board from Sabbath to Sabbath, and a constant review—which becomes a pleasurable as well as a profitable exercise—is kept up. The following are points which may be dwelt upon as showing forth "the mercy of the Lord" in those day-dawn hours of revelation:

I. In the Creation story. (Review it day by day.) "And God saw everything he had made and behold it was very good," Gen. 1: 31.

II. The beginning of redemption, which followed hard upon the beginning of sin:—God's purpose of grace and His promise of the "Great Son of God" who should bruise Satan's head, Gen. 3: 15.

III. The rescue of Noah and his family from the flood which swept away a sinful race, and the promise, with the rainbow sign, that no like disaster should again befall, Gen. 8: 21, 22; 9: 12-17.

IV. God's grace in calling Abram to a fuller knowledge of Himself and the promise of blessing to all nations through him, Gen. 12: 1-3.

V. The goodness and graciousness of God mirrored forth by Abram in his generous treatment of greedy Lot, Gen. 13: 8, 9. The sunshine of God's favor has ripened the fruit of unselfishness and loving kindness in Abram's heart.

VI. God's compassion for the difficulties of Abram's faith by giving him a battle cry, Gen. 15: 1, and confirming by a solemn covenant His marvellous promises, vs. 8, etc.

VII. God's willingness to hear Abraham's intercession for wicked Sodom, Gen. 18: 26, etc.

VIII. Three-fold mercy, under harsh guise—Abraham's faith tried and proven, Isaac given back to his father, who had freely surrendered him to God, Isaac's own trust in God awakened, Gen. 22: 1-14—the whole story of the sacrifice on the mountain of Moriah.

IX. Again, as in Abraham's dealings with Lot, God-like merciful kindness manifested by Isaac the peacemaker, Gen. 26: 18-22.

X. A vision of angels and a word from Jehovah Himself to a wayward and sinful man, Gen. 28: 12, 13.

XI. That same wayward and sinful man conquered of the Almighty and given power with God and with men, Gen. 32: 28.

XII. A special temperance lesson: God's mercy here, too, in such vivid warnings of the path of danger.

"From everlasting," as the Golden Text for the Quarter says, is God's mercy; and "to everlasting." So shall we find it, as we pass down the centuries in the study of His dealings with men and His revelations to them. So have we found it for ourselves when we have sought Him, and so shall those ever find it who "fear Him and call upon His name."

FOR FURTHER STUDY

Review—Let the Golden Text be the foundation for the Review. A story may be told to illustrate the meaning of MERCY. For instance—

Mercy—One warm day I watched old John

the temple long ago, and which is a delight to sing still. (Give each child an envelope addressed to himself, containing a sheet of paper on which is written or printed in some attractive way the Golden Text for the Quarter, "The mercy of the Lord is from everlasting to everlasting upon them that fear Him." (Ps. 103: 17.) Print the Text on the board in different-colored chalks. The message tells us of the Lord's MERCY to all who fear (to displease) Him. He is full of mercy, always helping us over the hard places in our way, choosing the best way for us, giving us rest and refreshment, sending us sweet messages through His Holy Word, talking to us and comforting us.



Thompson, the teamster, with his horses, drawing a heavy wagon-load of lumber. I noticed he chose the smoothest side of the road for his horses' feet. It was a country road and soon he came to a spring and a drinking trough. Of course his horses had a nice cool drink of water. While they drank, he gathered a couple of handfuls of nice, fresh grass which the horses enjoyed very much. When he came to a shady spot he let his horses rest for a few minutes while he rubbed their wet, hot backs with a piece of old cloth and put a green branch in each collar to help to keep off the flies. He always went slowly and carefully both down and up hill, and always rested his horses after climbing a hill. I thought "What mercy he shows to those horses, always thinking about them and doing something for their help and comfort."

The Message—I have a letter here for each of you. The message was sent to you many hundred years ago. The messenger was King David, who also wrote many beautiful psalms. The message was sent from heaven by God. It is a verse from one of these beautiful psalms, which they used to sing in

From Everlasting to Everlasting.—He is not only merciful for a little while, but always. (Explain and illustrate.)

Review—In our lessons we have seen His mercy shown from the beginning of the world. Note a point in each lesson (see preceding page) where God's mercy is shown. If the Story Book "First Things" has been followed, show the completed book, the leaves tied together by ribbon, on the outside of the last page the Golden Text for the Quarter in gilt letters. (The book may be given to the one who helps best to recall the stories.) As the lessons are recalled, let the children tell you how God's mercy is shown in each lesson. (Have a list of the Subjects and Lesson Thoughts, see Primary Quarterly.)

"See the shining dewdrops
On the flowers strewed,
Proving as they sparkle
'God is ever good'.

He who came to save us
Shed His precious blood—
Better things it speaketh
'God is ever good'."

Presbyterian Ladies' College ...Toronto

SITUATED in finest residential part of the city, Bloor Street West, opposite Queen's Park.

The 13th Session opens September 11, 1901.

REV. W. CAVEN, D.D., Principal of Knox College, Visitor and Adviser.

REV. ALEXANDER MACMILLAN, Special Lecturer, MISS MARGARET T. SCOTT, formerly Principal of the Provincial Model School, Toronto, has been secured as Principal.

Students prepared for University and Departmental Examinations. Experienced teachers and lecturers of the highest academic and professional standing in all departments. Full or optional courses in Literature, Music, Art, Elocution, Commercial Work, Domestic Science, Plain and Art Needle Work.

Affiliated with Toronto Conservatory in Music and Elocution. Dr. Edward Fisher, Musical Director; T. Mower Martin, R.C.A., Art Director.

Extensive improvements and re-furnishing now in progress. Large and commodious class-rooms for the accommodation of day pupils. Young girls in junior grades will be admitted at a appropriate fee.

ADVISORY COUNCIL

REV. PRINCIPAL CAVEN, D.D., LL.D., Toronto

REV. W. G. WALLACE, M.A., B.D., Toronto

W. BARCLAY McMURRICH, M.A., K.C., Toronto

JOHN A. PATERSON, M.A., Toronto

WILLIAM HOUSTON, M.A., Toronto

REV. PRINCIPAL MACVICAR, D.D., LL.D., Montreal.

REV. D. C. MACINTYRE, Ph. D., Beamsville

REV. R. N. GRANT, D.D., Orillia

REV. D. CURRIE, M.A., B.D., Perth.

REV. P. WRIGHT, M.A., B.D., Portage la Prairie

REV. J. CAMPBELL, M.A., Ph. D., Victoria, B.C.

References also permitted to REV. ROBT. WARDEN, D.D., Moderator of the General Assembly, Toronto; HON. E. H. BRONSON, Ottawa; J. C. GLASHAN, Esq., LL.D., Ottawa; REV. JOHN LAING, D.D., Dundas, Ont.

Send for 40-page Calendar to **MRS. T. M. MACINTYRE, President.**

WANTED
COMPETENT PERSON
FOR THE POSITION
OF
BUSINESS MANAGER
MUST HAVE THOROUGH
BUSINESS TRAINING
GIVE NAME - ADDRESS



OUR

Winter Term



is now in full swing, but you
may enter at **Any Time.**

A few months spent under the direction of our **Twelve** Experienced Teachers, with our splendid equipment and unexcelled courses of training, will go a long way to qualify any young man or woman for a more successful future.

Write for our New Catalogue and let us give you particulars.

We can now give splendid courses by **Mail** if you cannot manage to leave home to attend College.

Central Business College

Cor. Yonge and Gerrard Sts.,
TORONTO.

W. H. SHAW,
Principal

THE BOOK PAGE

Sunday School Movements in America. By Marianna C. Brown. Fleming H. Revell Company, Toronto. 249 pages; \$1.25.

Miss Brown's time was well employed when she made this study of Sunday School movements in America. The book will go as a companion to Clay Trumbull's Yale Lectures, and gives, within its own lines, much information not otherwise readily accessible and which no one wishing to be really well informed on Sunday School matters can afford to be ignorant of. Chapters are devoted to Early American Sunday Schools, The American Sunday School Union, now almost a century old, The National Convention System, The International Lesson System, Institutes and the Chataqua Movement, The Sunday School Movement in the various Churches, and the Bible Study Union. A discussion of the true aim of the Sunday School follows and of its two most clamant requirements, which the author holds to be well qualified superintendents and teachers, greater emphasis being laid on the former than the latter. The general attitude is that of an enquirer, although there is some caustic criticism and helpful suggestion. The author voices a very general feeling that the present International Lessons do not take sufficiently into account the various grades

in the school. The International Lesson Committee has itself recognized this in its recent decision to issue a Beginner's Course and to propose an Advanced Course to the International Convention, which meets next year at Denver.

The Gospel in North Africa. By Rev. J. Rutherford, M.A., B.D., and Edward H. Glenny. Percy Lund, Humphries & Co., London, England. 248 pages, illustrated.

Mr. Rutherford, who is responsible for Part I. of "The Gospel in North Africa," which gives an account of the countries with their peoples and religion, is well qualified for his task by his residence for a time in Algiers and by his continued interest in the region and its needs. Mr. Glenny, the Honorary Secretary of the Mission, gives in Part II. the story of the rise and progress of the Mission. The volume makes no claim to literary finish. It is a plain unvarnished account from personal observation and the best authorities, of the sadly neglected populations of the northern portion of the Dark Continent, who, almost within sight of the shores of Southern Europe, have hitherto received but scant attention. The Mohammedan is notoriously hard to reach with the Gospel. His religion encrusts him with adamantine prejudice. But none the less he needs the Gospel as does every man on the face of all the earth; and it is the Church's duty to send it to him, as well as

Gourlay, Winter and Leeming

Are you considering the purchase of a Piano?

If so, why not let it be a

Gerhard Heintzman Piano

DESPITE its acknowledged primacy, the extra price is not a formidable obstacle. You will pay a little more, and secure a great deal better musical and artistic value.

Allow us to make you quotations on these superb instruments. Catalogue and price lists mailed, post-paid, to any address.

Gourlay, Winter and Leeming

188 Yonge Street, Toronto

to those whose ears and hearts are more open. There are 122 illustrations from photographs, many of them of great interest, and eight maps.

The Ten Commandments. By Rev. G. Campbell Morgan. Fleming H. Revell Company, Toronto. 126 pages; net, 50c.

The last word is never said upon the great "Ten Words," which were written by God's own finger on the two tables of stone; and few men are qualified as is Campbell Morgan to speak the word which appeals with power to the living men and women of to-day. Virile, pungent, and withal close to the very heart of the Gospel, his books reach. It is not the preacher alone, nor the teacher, but every work-a-day person who will be helped by this little volume. Speaking of the third commandment, he says: "The last and most subtle form of breaking the third commandment is committed by the man who says, 'Lord, Lord,' and does not the things that the Lord says. Prayer without practice is blasphemy; praise without adoration violates the third commandment; giving without disinterestedness robs the benevolence of God of its lustre and beauty. Let these thoughts be stated in other words. The profanity of the church is infinitely worse than the profanity of the street; the blasphemy of the sanctuary is a far more insidious form of evil than the blasphemy of the slum." And again, showing how alone the commandments may be kept: "It

is only at Calvary that man can do without Sinai, for it is only there that all purposes suggested in the code of the mountain of fire can come within the range of possibility. It is only when His love indwells the spirit, and constrains the heart, that law is fulfilled. Let Christ but reign in the life of man, and thoughts will be born, words will be spoken, and deeds will be done in love. Then in thought and word and deed, law will be fulfilled."

The Great-Painters' Gospel. By Henry Turner Bailey. W. A. Wilde Company, Boston. 66 pages, 166 half-tone illustrations, \$2.00.

The "half-tone" process of reproduction, which makes such illustrations as this book contains possible, is proving an excellent help in Bible study. To see through the eyes of a great artist is often to obtain a new revelation of truth and always to receive some fresh illumination. The editor of "The Great-Painters' Gospel" has grouped 166 of the masterpieces around the various incidents in the life of Our Lord Jesus Christ, with brief and suitable comment. For example, for the visit of Jesus to Jerusalem at twelve years of age and His disputing with the doctors in the Temple, we have pictures by O. Mengelberg, H. Hofmann, Emile J. Lafon, Holman Hunt, and W. C. F. Dobsen; for the Sermon on the Mount, Gustave Doré, Hofmann, and Le Jeune; and the Crucifixion, Hofmann, Munkacsy, Rubens and Gerome. The mechanical work is vouched for by the name of the publishers, as is also that of their extensive series of separate Bible pictures which are sold at the marvellously small price of a cent a piece.

St. Andrew's College

"CHESTNUT PARK," TORONTO, ONT.

A Presbyterian Residential and Day School for Boys

Attendance is now over **100**. Full Collegiate work is done. Boys are prepared for the Universities and the Royal Military College. Carpentry is taught and Riding Lessons are given.

Separate Residence for Juniors, under the care of Henry F. Meyer, Ph.D. Boys are admitted to the Junior School from eight years and up. Eight assistant instructors in the regular school work.

Five masters in residence, in addition to the Principal.

Large Grounds. City conveniences, with country advantages.

Moral, Mental and Physical development aimed at.

Boys may be entered at any time.

Re-opens for Autumn Term on September 10th, 1901. See HOME STUDY

QUARTERLY.

Write for information to

REV. D. BRUCE MACDONALD, M.A., Principal



Westbourne School for Girls

340 Bloor St. West : Toronto, Canada
Opens September 11th, 1901

A residential and day school, well appointed, well managed and convenient. Full courses in Literature, Music, Art, Elocution, and Domestic Science. Students prepared for University and Departmental Examinations. Specialists in each department. Affiliated with the Toronto Conservatory of Music. Dr. Edward Fisher, Musical Director; F. McGillivray Knowles, R.C.A., Art Director; Miss Anna Fraser, Principal of the Toronto School of Domestic Science, late Instructor in Domestic Science, Oread Institute, Worcester, Mass., in charge of Domestic Science Department.

For announcement and information, address the Principals. MISS M. CURJETTE, B.A.
MISS S. E. DALLAS, Mus. Bac.

University of Toronto

MEDICAL FACULTY

THE regular course of instruction consists of Four Sessions, of eight months each, commencing October 1st. There is a distinct and separate course for each of the four years.

The lectures and demonstrations in the subjects of the First and Second years are given in the Biological Laboratory and the lecture rooms of the University.

Lectures and demonstrations in the subjects of the Third and Fourth years are given in the building of the Medical Faculty, corner of Gerrard and Sackville streets.

To meet the requirements of the Ontario Medical Council, a course of instruction is conducted during a Fifth year. This is entirely optional as far as the University of Toronto is concerned.

Clinical teaching (largely bedside) is given in the Toronto General Hospital, Burnside Lying-in Hospital, St. Michael's Hospital, Hospital for Sick Children, and other medical charities of Toronto.

The degrees conferred by the University of Toronto in Medicine are Bachelor of Medicine (M.B.), and Doctor of Medicine (M.D.). Students may take a combined course in Arts and Medicine if they wish to do so. Arts students who are taking the Honour course in Natural Science are able to fulfil the requirements of the primary work in Medicine during their final years in Arts, and thus it is possible to obtain the degrees of B.A. and M.B. upon six years' University training.

Attention is directed to the efficient equipment of the University laboratories for instruction in the practical subjects of the Medical curriculum. Recently very extensive additions have been made to the equipment in the Department of Pathology, and the facilities for providing instruction in that important subject are now unsurpassed, and equal those existing in the other University laboratories.

There are special research scholarships offered to graduates in Medicine, and every opportunity is now offered for scientific research work in any of the various laboratories of the University, under the direct supervision of the Professor in charge.

The Faculty provide three medals for the graduating class (one gold and two silver). There are also scholarships available for undergraduates in the First and Second years; these are awarded to the candidates on the results of the annual examinations.

Further information regarding scholarships, medals, etc., may be obtained from the Calendar, or on application to the Secretary.

R. A. REEVE, B.A., M.D.,
Dean.

A. PRIMROSE, M.B.,
Secretary,
Biological Department, University of Toronto.

The Confederation Life

ASSOCIATION IS FIRMLY INTRENCHED IN THE CONFIDENCE OF THE
PUBLIC AS A SOUND, RELIABLE, CANADIAN COMPANY

POLICIES ISSUED ON ALL APPROVED PLANS

PAMPHLETS AND FULL INFORMATION SENT ON APPLICATION

HON. SIR W. P. HOWLAND, K.C.M.G., C.B.
PRESIDENT

W. H. BEATTY, E.E.Q.

W. D. MATTHEWS, E.E.Q.

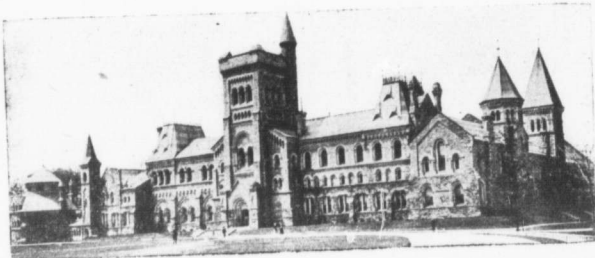
W. C. MACDONALD
ACTUARY

V.C.E.-PRESIDENTS

J. K. MACDONALD
MANAGING DIRECTOR

HEAD OFFICE :

TORONTO



UNIVERSITY OF TORONTO

INSTRUCTION given in the University
Faculties of Arts (degrees of B.A. and
Ph.D.), Medicine (M.B. and M.D.),
and Applied Science (B.A.Sc. C.E., M.E.,
E.E.), and in the Affiliated Colleges and
Schools of Dentistry, Pharmacy, Agriculture,
Music and Veterinary Science. Fully equipped Library and Science Labora-
tories. Gymnasium and Recreation Grounds for Physical Culture. Thorough
course of preparation in all branches for professional or business career.

For Calendar and all information, apply to **JAMES BREBNER, B.A., Registrar.**