

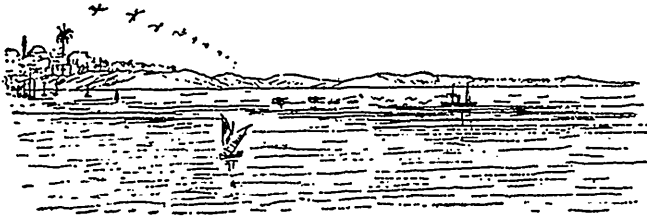


# The Home Study Quarterly

Vol. VII.

JULY, AUGUST, SEPTEMBER, 1901

No. 3



A Glimpse of the Holy Land from the Sea

THE Sabbath Schools have done nobly for the Century Fund. They will be ready now for better giving than ever to the great Schemes of the Church year by year in the regular way.

A work in which all our Sabbath Schools should take a deep interest is the extension of Sabbath School operations in the newer districts of our country. The teachers and scholars will heartily support any wise plan with this end in view, whether through the "Children's Day" collection or otherwise.

The scholars will find the lessons so treated this quarter as to overcome as much as possible the awkwardness of having only a portion of the lessons printed, the part not printed being in most instances treated in a brief paragraph, whilst fuller explanation is made of the portion printed. The same course will be followed in the fourth quarter.

With the beginning of 1902 the International Lesson Committee will go back to the old way, and *the whole lesson* will be printed, any additional verses necessary to its understanding being simply indicated. This is the proper arrangement, for if any part of the lesson on which comment is made

is to be printed, the whole lesson should be printed. The Sunday School Editorial Association, which met recently, asked the International Committee to go back to the old way, and they consented to do so—to the joy of editors, teachers and scholars alike.

Those who have cameras should send to Rev. R. Douglas Fraser, Editor of THE KING'S OWN, for the terms of a competition, with handsome prizes in cash, for the best photograph of a bonnie Canadian child or a pretty or interesting bit of Canadian scenery. The editor's address is Confederation Life Building, Toronto, and the photographs for competition may reach him any time up to the 15th September. The result of the competition will be announced in THE KING'S OWN of 2nd November.

## The Old Testament

A truly old world atmosphere is that of the Old Testament, quaint and full of mystery, and its story of the times beyond the flood and of the long succession of generations thereafter, until the coming of the Christ, possesses an undying charm.

We shall find no weariness these Sabbaths, as we study its earliest chapters. It does not linger by the way. The first book carries us

through two thousand years and more of the history of the race. It is only the mountain tops—the great outstanding events and men—that are seen.

But we see, too, the steps of the Almighty Creator and friend of man, as, from mountain top to mountain top, he moves onward in majesty and mercy. How He formed man in His own image, having first prepared the earth as his abode; how He bore with man's sin and opened up the way of repentance and

peace for him; how at length He chose one man and one nation, that through them the whole world might yet be saved;—all this is told us, and much more. There is much that is sad; for wherever sin is, there is sorrow. But out of that atmosphere of dimness, and yet so strangely full of light, peals the music of the joy-bells of salvation, the same glad melody of heaven that welcomed the Divine Saviour of mankind, when at length He came to earth as the babe of Bethlehem.



#### NIGHTFALL IN A BEDOUIN TENT

Our lessons now take us back to the days of tent life. Abraham, Isaac and Jacob were but sojourners in the land, with no abiding dwelling place, and their habits were those of the nomadic or wandering tribes to this day, softened by the fear and love of Jehovah.

An English traveller, Mr. Gray Hall, thus describes a Bedouin sheik's tent at the close of the day.

"The tent was about eighty feet long, open on the whole length of that side of it which looked towards the valley, except for one end, which contained the apartment of the women. I will describe the scene, which is similar to what we found in the tents of the sheiks of

other tribes.

"Ali Diab sat on a carpet with his back towards the closed back of the tent, his youngest son on his right and his nephew on his left, and the more important members of the tribe near to him. Others were placed according to their several ranks in the estimation of the tribe on carpets laid opposite to and on each side of him, so as to form a small square. In the middle of this square was a heap of hot wood ashes, from which an old slave picked live embers, which he held with a pair of little tongs to anyone who wished to light narghile or cigarette. Ali Diab sent for some cushions from the women's apart-

ment to put at our backs, beautiful Persian rugs having already been spread where we sat. Our place was on the sheik's left, next to his nephew. The tent was full of people, and just in front of it the sheik's mare was tethered. Many Bedouins came and went, sitting, smoking and staring at us for a little while, and then departing to make room for more; and when an important man came into the little square, Ali Diab rose up in honor of the comer, and all rose with him.

"Lemonade was brought in a bowl, and then poured into glasses, and little cups of coffee without sugar (Bedouin fashion) were handed about, first to us and then to the rest sitting in the square. From where we sat we could see not only all the people in the tent and without, but beyond them the valley which was spread out before us. Ali Diab was silent, and we enjoyed sitting still and looking about us.

"Presently a great bowl was brought in, containing a whole sheep, stuffed with rice and pistachio nuts, excellently cooked, and laid upon Arab loaves of bread made in the form of pancakes. A few spoons were stuck into it for our use, and we were invited to be the first to put our hands in the dish. With some anxiety we did so, but found it very good—a savory mess. We forebore to eat more than two mouthfuls, however, wishing to acquire a reputation for good breeding, and when we had eaten, Ali Diab motioned to the Bedouins to draw near.

"He then stood up and withdrew a little from the place where he had been sitting, as if to remove restraint from the feast; and (except just in front of us, where a lane or opening was left, lest, as we supposed, any one should turn his back to us), men sat all round the bowl, eating heartily and fast, and then withdrawing so as to leave room for others. They sat edgeways close to each other, the face of each towards the back of his neighbor, and each held his right arm stretched towards the dish. The most important ate first, and were followed by the others according to their degrees, and in a very short time the great mass of food had disappeared.

"That night the whole Adwan camp was alive with fires, but before they were ablaze, we saw by the fading evening light a long string of camels with their little ones returning from the pasture grounds. They were not the hardworked beasts of burden with the hair worn off their sides and daubed with a composition smelling like tar, which are so plentiful on the way between Jaffa and Jerusalem, and on the caravan route from Jerusalem to Damascus. These were the beautiful camels of the Bedouins, kept for breeding, for milk and for meat."

#### On Camel-Back

The camel, like the elephant, is one of the old-fashioned sort of animals that still walk along upon the (now nearly exploded) plan of the ancient beasts that lived before the flood: she moves forward both her near legs at the same time, and then awkwardly swings round her off shoulder and haunch, so as to repeat the manœuvre on that side. Her pace therefore, is an odd, disjointed and disjoining sort of movement that is rather disagreeable at first, but you soon grow reconciled to it; the height to which you are raised is a great advantage to you in passing over the burning sands of the desert, for the air



Head of Camel

at such a distance from the ground is much cooler and more lively than that which circulates beneath.—Kinglake.

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 Aigypsus 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 north-east 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 Judaea 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'-veh** "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 "Penuel"—"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.

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## 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.

## Lesson I.

## GOD THE CREATOR OF ALL THINGS

July 7, 1901

Genesis 1: 1-2: 3; v. 26 to 2: 3 only printed, by recommendation of International S.S. Lesson Committee. Commit to memory vs. 26, 27.

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

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

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

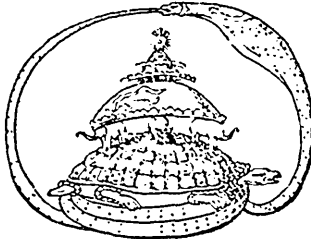
29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a

**Revised Version**—<sup>1</sup>And; <sup>2</sup>Bearing; <sup>3</sup>There was evening and there was morning, the sixth day; <sup>4</sup>And the heaven; <sup>5</sup>Finished; <sup>6</sup>Hallowed; <sup>7</sup>Omni had.

## EXPLANATION

**Introduction**—During the next four months our studies are to be in Genesis, the first book of the Bible. The word "Genesis" means "beginning," and is taken from the opening sentence of the book. To-day's lesson gives God's own account of the beginning of things—the creation of the heaven and the earth, and the origin of man. As in the other lessons, where the number of verses exceeds a dozen, only a portion is printed, but the "Explanation" covers the whole. This is the plan proposed for this year by the International Lesson Committee, by whom the lessons are chosen.

1, 2. **In the beginning.** How far back in the distant past, no man knows. **God created;** of nothing, unaided and alone. **The heaven and the earth;** the earth on which we dwell and the sky above it. **Without form and void;** waste and empty, burned, too, in darkness. **The Spirit of God moved;** to bring order out of confusion, and render the earth



East Indian Representation of the Universe.

habitable for man. The story of how this was done follows. Hundreds of volumes have been written upon it. Wise and learned and good men differ in their explanations; but they all agree that the Bible account of creation is as far above all other accounts as the Bible itself is above all other books. It is likely, also, that as what science tells us of how the earth was made and arrived at its present condition, and what the Bible tells us, are more fully understood, they will be found perfectly to agree.

3-5. **And God said.** Nine times (see following verses) do these words occur. God's every word is omnipotent. (Heb. 11: 3.) **Light** is the first work. Without it there could be no order or life. The Hebrews always reckoned their days as **evening and morn-**

ing. Their day began and ended at sundown.

6-13. **A firmament;** an "expanse" (Margin, Rev. Ver.) or wide space, between the waters of the world below and those of the clouds above. Then follow the separation of sea and land, and the beginning of vegetable life. The earth is being got ready for its inhabitants.

14-25. **Let there be lights.** The light, before diffused or obscured by dense mists, now becomes centred in the sun, moon and stars. (Ps. 136: 7-9.) Then (vs. 20-23) God fills the waters and the air with living creatures; and (vs. 24, 25) finally, the earth itself. **And God saw that it was good.** Note how this is repeated from v. 10 onward. God was well content with what He had done.

26-28. **Let us make man.** The word "us" is the plural of majesty, as the king says "We" in royal edicts. **In our image.** Here is a new note in the narrative. Compare the significant account in ch. 2: 7. Man is next to and like God in intellect, and in his moral and spiritual nature. **Male and female.** The detail is given in ch. 2: 20-23. (Compare Matt. 19: 4.) **Have dominion.** see also ch. 2: 19, 20. Man has proved his lordship of creation by subduing it to his will and use.

29-31. **To you it shall be for meat** (food). Man's food was to be from the vegetable world, and apparently without labor. **The right to use animal food** followed. (Gen. 9: 3.) **Behold, it was very good.** God rejoices still more (see vs. 10, etc.), now that man has been made.

Ch. 2: 1. **Thus;** a brief re-statement of the work of the six days, as if God Himself were pausing to consider the grandeur of it. **God rested the seventh day . . . blessed . . . and sanctified it** (set it apart as holy). Behold here the basis of the Fourth Commandment (Ex. 20: 10, 11). Traces of a weekly day of rest are to be found in ancient Babylonian and Assyrian records.

[It will be interesting and instructive to place the account of the creation in this chapter, vs. 4-25, with that just studied. Notice the name "Lord God," instead of simply "God"; also the many new details which are given.]

GOLDEN TEXT

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

DAILY READINGS

- M. —Gen. 1: 1-13.
  - T. —Gen. 1: 14-25.
  - W. —Gen. 1: 26 to 2: 3.
  - Th. —Psalm 8.
  - F. —Isaiah 40: 21-31.
  - S. —Job 38: 1-14.
  - S. —Psalm 104: 1-12, 19-24.
- } God the Creator of all things.  
} God's greatness in creation.  
} Mighty power.  
} God's question.

CATECHISM

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

TIME AND PLACE

Time: the beginning of all things. Place: this earth which God made.

LESSON PLAN

- I. The Creation of the World, 1-25. By the almighty wisdom and power of God.
- II. The Creation of Man, 26-31. In the Divine Image and likeness.
- III. The Day of Rest, ch. 2: 1-3. When the work of creation was finished.

LESSON HYMNS

Book of Praise, 72 (1st. Sel.); 1; 22; 512; 509; 518.

FOR FURTHER STUDY

Juniors—1-5 What is a Bible? Into what two parts is the Bible divided? Name the first five books of the Bible. What is the meaning of "Genesis"? What is the subject of the first chapter? Who created all things? How? (Ps. 33: 6.) Into how many parts did God divide His work? What was the work of the first day?

6-8 What was done the second day? What is meant by the "firmament"?

9-13 What was accomplished the third day?

14-19 What record given of the fourth day's work?

20-23 What was brought forth on the fifth day? What blessing given?

24, 25 What was the earth to bring forth? What did God think of all that He had made?

26-31 What was the crowning work of creation? In whose image created? What power given to man? What two classes mentioned?

1-3 What are we here told of God? Why did He rest? What example for His people? Which commandment rests on God's example here? Repeat the commandment. How is the Sabbath to be sanctified? (Shorter Catechism Ques. 69.)

Seniors and the Home Department—1 Which is the first book of the Bible? What the subject of chapter one? Who was the author of Creation? (Psa. 33: 6; Heb. 11: 3.) Through whom was it wrought? (John 1: 1-3.) Why was the creation? (Rev. 4: 11.) Who rejoiced at it? (Job 38: 1-7.) What does it display? (Psa. 19: 1; Rom. 1: 20.) From what has it suffered? (Rom. 8: 22.)

24-31 Who were created on the sixth day? Who was the first man? The first woman? Made in whose image? (Col. 3: 10; Eph. 1: 21.) With what special power? What was God's blessing on His creation? What did He say of each part? What of the sum

total? (v. 31.)

1-3 Who instituted the Sabbath? Why instituted? For whom made? (Mark 2: 27.) Of what a type? (Heb. 4: 10.) What commands given in reference to it? (Ex. 20: 8-11; Lev. 19: 3, 30.)

Prove from Scripture—That God made all things every good.

Practical Points—1. The Bible begins and ends with a new-made world (See Rev. 21: 1, 5.) It is by reason of man's sin that the re-making is required.

2. God set the sun and moon and stars "to give light" and they gave light. Are we like them in performing the task He has allotted to us and so showing forth His glory? (Matt. 5: 16.)

3. God had His work for each day and accomplished it. Only those who have done the day's duty have an honest right to the night's rest. "Something attempted, something done, has earned a night's repose."

4. As in nature everything brings forth "after his kind," so in our lives every deed and word and thought will bring forth results for good or ill, "after its kind."

5. To what honor man was created—in God's image, and to rule over God's creatures. To what rank may not even fallen man yet rise, through the grace and mercy of God—to be like God and with God in His eternal glory!

6. Like a sunset of wonderful peace and beauty after a long day's labor comes the statement that, God's task of creation ended, He rested and sanctified the day of rest. So sweetly follows the Sabbath, with its holy and restful hours, on our week's toil.

7. The two great essential foundations of man's progress and true prosperity were ordained at the very beginning—the family and the Sabbath. These two institutions, kept sacred and wisely used, are the remedy for most of our social and moral evils.—Peloubet.

FOR WRITTEN ANSWERS

- 1. Describe the earth as first created. ....
- 2. How was it made ready for man? .....
- 3. Wherein did man differ, in his creation, from the rest of God's creatures? .....



## Lesson II.

## BEGINNING OF SIN AND REDEMPTION

July 14, 1901

Genesis 3: 1-15; vs. 4-15 only printed, by recommendation of International S.S. Lesson Committee. Commit to memory vs. 14, 15. Read Genesis 2: 4 to 4: 15:

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

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

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

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

9 And the Lord God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden,

Revised Version—1 God; 2 A delight; 3 That the tree was;

and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

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

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

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

Revised Version—1 God; 2 A delight; 3 That the tree was; 4 The man; 5 Cursed art thou.

## EXPLANATION

**Connection**—After the general statement of the work of creation, as in our last lesson, a more minute account is given of the creation of the first man and the first woman, and of their home in Eden, where they dwelt, innocent and happy (ch. 2: 7-25). We have now the sad story of their sin and fall.

1-3. How long our first parents dwelt in holiness and peace, we are not told. **The serpent**, the most subtle, or wily, of creatures (Matt. 10: 16), was used by Satan to deceive and destroy them. **He said unto the woman**; as "the weaker vessel" (1 Pet. 3: 7). **Yea, hath God said?** A sneer. He seeks to create distrust of God for not permitting them to eat of all the trees. Eve maintains God's goodness, but in a hesitating sort of way (vs. 2, 3), which leads the serpent to a bolder attack.

4, 5. **Ye shall not surely die.** He now gives the lie to God (2: 17). **Your eyes shall be opened.** True; but to their ruin. **Ye shall be as God** (Rev. Ver.). The hint is that God would be jealous of their growth of knowledge.

6. A verse that might well be set around with mourning. **When the woman saw.** "Eve gazed and reflected, when she should have fled." **Good for food**; "the lust of the flesh." **Pleasant to the eyes**; "the lust of the eye." **To make one wise**; "the pride of life." (1 John 2: 16.) **She took . . . and did eat**; in direct disobedience of God. **Gave unto her husband**; became herself a temptress. **He did eat**; knowing it was wrong. (1 Tim. 2: 14.)

7, 8. **The eyes of them both were opened**; to a sense of their sin and shame. Innocence was gone. That they felt their shame is the only ray of light. **Fig leaves**; a primitive dress, which some tribes still use. **Heard the voice**; as of some one approaching. **The Lord God**; "God the Creator, who is God the Redeemer, was seeking the lost." (Compare Luke 19: 10.)

9-12. **Who art thou?** The guilty cannot hide from God, and each must answer for himself. (Heb. 1: 13; Rom. 11: 12.) **I was afraid.** "Conscience is a thousand swords." **Hast thou eaten?** A direct question; but Adam meanly throws the blame of his sin back upon the woman and upon God.

13. **The serpent beguiled me.** Eve follows her husband in throwing the blame upon another. How very human they both show themselves to be! It was through the serpent that sin came into the world but Eve and Adam must bear their share of the guilt. That temptation is strong is no excuse for yielding.

14, 15. **The Lord God said unto the serpent.** The author of evil is himself the first to be judged. **Cursed art thou.** Says Delitzsch: "The serpent is the only animal among those having bony skeletons that goes upon its belly." It "eats (or licks) the dust," as a consequence of crawling. **Enmity between thee and the woman**; an enmity that ever remains between serpents and the human race, and between



Tree of the Knowledge of Good and Evil 2: 14, 15.) (Egyptian)

**Thou shalt bruise his heel**; wounds, painful but not fatal. Sin has ever since been the bane and curse of mankind. It nailed Jesus to the cross.

The remaining verses of the chapter complete the tale of woe, revealing bitter sufferings, hard toil, banishment from the Garden and the tree of life as the lot of this sinning pair, and alas! through them, of the whole race of mankind. (Rom. 5: 12, 13.)

Over against the sad record stands the history of the redemption of mankind, of how God sought to win men back to Himself, and how at length Jesus Christ, "God manifest in the flesh," came into the world to save sinners.

**GOLDEN TEXT**  
Rom. 5 : 20. Where sin abounded, grace did much more abound.

**DAILY READINGS**  
M. —Gen. 2 : 8-17. The Garden of Eden.  
T. —Gen. 3 : 1-15. Beginning of Sin and Redemption.

W. —Gen. 3 : 17-24. Driven out.  
Th. —Psalm 14. Sin universal.  
F. —Rom. 5 : 12-21. Death and life.  
S. —1 John 1 : 1 to 2 : 2. Sin and propitiation.  
S. —John 3 : 9-17. Proclamation of salvation.

**CATECHISM**  
Q. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the

or ward means whereby Christ communicateth to us the benefits of redemption.

**TIME AND PLACE**  
The place, the Garden of Eden (ch. 2 : 8) somewhere on the Euphrates (ch. 2 : 14), possibly near where the Tigris joins it. The time, according to Archbishop Ussher's calculations, about 4000 B.C., as in the margins of our Bibles; but even the most conservative scholars are now inclined to lengthen the date.

**LESSON PLAN**  
I. The Tempter, 1-5.  
That old serpent, the devil (Rev. 12 : 9 ; 20 : 2).

II. The Fall, 6.  
In which both Adam and Eve shared.

III. What Came After, 7-15.  
Shame and fear, a curse and a promise.

**LESSON HYMNS**  
Book of Praise, 245 ; 27 (Ps. Sel.) ; 240 ; 530 ; 129 ; 529.

**FOR FURTHER STUDY**

**Juniors—1-3** Who were our first parents? Where did they live? In what state were they created? Describe the garden of Eden. (Gen. 2 : 9.) What was Adam to do? (Gen. 2 : 15.) What were they permitted? (Gen. 2 : 16.) What forbidden to them? (v. 17.) What would follow disobedience? Who appeared in the garden? In what form? To whom did he speak? What said? What did Eve reply?

4, 5 What is the first recorded lie in the Bible? Who told it? To whom? For what reason? What picture drawn for Eve? (v. 5.)

6 What three things did Eve notice about the tree? What did she do? Who sinned with her? What is sin? (Shorter Catechism, Ques. 14.)

7, 8 What immediately followed? Whose voice was heard? What effect had it? Why were they afraid?

9-12 Who was spoken to? What question? What answer? What charge made? (v. 13.) Whom did Adam blame? Whom did Eve blame?

14, 15 What curse pronounced on the serpent? Who is the author of sin? (1 John 3 : 8.) Who cleanses from sin? (1 John 1 : 7.)

**Seniors and the Home Department—1.** Who entered the paradise of Adam and Eve? At what time? Who was afterwards tempted by him and at what time? (Matt. 4 : 1-11.) Why was he permitted to enter? How did he commence his attack?

2, 3 In Eve's reply, what three emphatic expressions did she leave out? (Gen. 2 : 16, 17.) What kind of death referred to? (Rom. 6 : 23; Eph. 2 : 1; Matt. 25 : 41.)

4, 5 What mistake did Eve make? How did the tempter deceive her?

6-8 What three things caused Eve to lose the battle? (1 John 2 : 16.) Who fell with her? From what did

they fall? What were some effects of their sin? What caused them to fear?

9-13 Why did God now come to Adam and Eve? How do they try to escape blame?

14, 15 How did sin enter the world? (Rom. 5 : 12.) What is the remedy? (Rom. 5 : 19; 1 Cor. 15 : 22.) On what two occasions did Satan "bruise Christ's heel"? (See Mark 14 : 33-35; 15 : 34.) How did Christ defeat Satan?

**Prove from Scripture—That sinners make excuses.**

**Practical Points—1.** If we could see Satan as he really is, we would flee at the very sight of him. Therefore, he disguises himself that we may listen.

2. Satan first leads Eve to doubt God, then to deny and disobey. He always has a second or a third arrow, and we should therefore be always on our guard.

3. Had Eve turned instantly from the place and the tempter, she would have escaped, but she (and how like her we are) listened to one who spoke contrary to God's word, looked upon the beauties he pointed out, till she longed for it with a longing which led her to believe the opposite of what God had said.

4. No one sins without becoming by that sin a tempter of others. We are knit together like the links of a chain. One weak link lessens the strength of all.

5. It is much easier to do what others ask us—especially those we love—than to stop and consider whether it is right.

6. Have you sinned? Are you seeking to hide from God? Listen, His voice is still calling, "Where art thou?" for He would bring you back close to Himself.

7. God is very merciful. Even before sentence is pronounced on the guilty pair, He gives a promise of deliverance and victory.

**FOR WRITTEN ANSWERS**

1. Describe our first parents' home. ....

2. Their sin. ....

3. Their punishment. ....

## Lesson III.

## NOAH SAVED IN THE ARK.

July 21, 1901

Genesis 8: 1-22. Vs. 15-22 only printed, as recommended by the International S. S. Lesson Committee. Commit to memory vs. 20-22. Read Genesis 6: 1 to 9: 29.

15 And God spake unto No'ah, saying,  
16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And No'ah went forth, and his sons, and his wife and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after

Revised Version—1 Omit of; 2 Omit and; 3 Moveth; 4 Families; 5 The; 6 That the.

their kind, went forth out of the ark.

20 And No'ah builded an altar unto the Lord; and and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living, as I have done.

22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

## EXPLANATION

**Connection**—At their creation, our first parents were holy. Then they fell into sin, and were driven out of Eden. Their children after them were sinful. Cain, their first-born, murdered Abel, his brother. The world grew worse and worse, till at last God determined to destroy all its inhabitants by a flood, except Noah and his family. (Gen. 6: 5-8.) By God's command, Noah built an ark, in which he and his family, and pairs of all the creatures were to find shelter (6: 14-22). The flood came, as God had said (7: 11-26), with all its fearful destruction of life, and prevailed for one hundred and fifty days (v. 24). "The dates of the beginning and cessation of the rain and of the subsidence of the waters, are said to accord with the climatic conditions of Babylonia. The rains begin in November, and the waters of the Euphrates and Tigris at once rises. The periodic overflow of the two rivers occurs in the middle of March, and culminates at the end of May, from which time the waters go down. At the end of June they have left the plains, and from August to November are at their lowest level." (Dods' Handbook). The flood at this time was enormous and unparalleled. All the ancient nations have traditions of a great flood. During the whole duration of the flood Noah and those with him in the ark were safe. The lesson of to-day is an account of their final deliverance.

1-5. *The flood abating.* God had never once forgotten those in the ark, but now release is near. A hot, drying wind blows, the rain ceases, the rush of waters is at an end, and the ark at length touches ground upon the mountains (not the peak, which is 17,000 feet high, and covered with perpetual snow) of Ararat, in Armenia, five months after the flood had begun (2: 11). Later, the tops of other hills could be seen.

6-14. *The earth dried.* After forty days more, Noah sends forth a raven, which, carrion bird as it was, found foot-hold and food on the dead bodies floating on the waters, and did not return. Then a dove, a bird of the valleys, living on the fruits of the earth, is sent forth. The first time she returns. Sent forth again after seven days, she comes back with an olive leaf in her mouth; and seven days later remains abroad. Noah then knew that the ground was dry.

15. And God spake unto Noah; as He had spoken when he entered the ark. In what manner

God spoke, we do not know.

16, 17. *Go forth.* They had been in the ark more than a year (7: 11; 8: 14). *Thy wife and thy sons' wives.* The names of the three sons alone are given (6: 10). The Jews are descended from Shem, the African races from Ham, ourselves from Japheth. *Bring forth with thee every living thing.* God's "care of the cattle" is tender, as is His care of man. Sad, too, it is, that through man's sin even the beasts of the earth have suffered. (Rom. 8: 22.)

18, 19. *And Noah went forth.* Very simply is the event described, but it was a new beginning for Noah and his family and the world. A clear line is drawn between the past and the future. The race is given a fresh chance.

20. *And Noah builded an altar unto the Lord;* the first altar mentioned in the Bible, but not necessarily the first altar built. Cain and Abel had both likely used altars in making their offerings (ch. 1: 3, 4). There is something in the very nature of man that leads him to worship, and, as has been said, "the idea of using an altar, to raise their gifts off the earth and render them conspicuous and distinct, seems natural to man." Later, God was to give precise directions about altar-building. (Ex. 20: 24-26.) *Unto the Lord;* Jehovah, the most sacred name of God amongst the Hebrews, their nation's God and Redeemer. *Of every clean beast and of every clean fowl.* Only certain animals were considered fit for sacrifices. Very strict laws were given on this matter in Moses' time. (See Book of Leviticus.) *Burnt offerings.* The "burnt offering" was one in which, not only was the blood of the victim shed, but the body in whole or part was consumed by fire upon the altar. It was an offering of consecration.

21, 22. *The Lord smelled a sweet savour.* This sacrifice was acceptable to Him. The word means literally, "a savor of rest or satisfaction." *And the Lord said in his heart.* This is God's purpose, and He gave a promise and a visible sign of it in the rainbow (ch. 9: 8-17). *I will not again curse the ground.* For explanation, see the account in ch. 9: 11. When the earth is to be finally destroyed, it will be by fire, as says Peter. (2 Pet. 3: 7, 10.) *While the earth remaineth.* Until the time comes of which Peter (2 Pet. 3: 7) speaks, the succession of seasons is to go on without break.

GOLDEN TEXT

Gen. 6: 8. Noah found grace in the eyes of the Lord.

DAILY READINGS

- M. —Gen. 6: 5-18. Man's wickedness.
- T. —Gen. 7: 13-24. The punishment.
- W. —Gen. 8: 1-12. } Noah saved in the ark.
- Th. —Gen. 8: 13-22. }
- F. —Gen. 9: 8-17. God's covenant.
- S. —2 Peter 2: 1-9. A preacher of righteousness.
- S. —Matt. 24: 34-42. The lesson for us.

CATECHISM

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

TIME AND PLACE

According to the common reckoning, the flood was ended 2318 B.C., or 1654 after the creation of man. Place, the mountainous region of Ararat.

LESSON PLAN

- I. The Flood Abating, 1-5. After prevailing for 156 days.
- II. The Earth Dried, 6-14. The raven and the dove returning no more.
- III. The Exit from the Ark, 15-19. All safe and sound.
- IV. God's Purpose of Mercy, 20-22. No such general destruction again.

LESSON HYMNS

Book of Praise, 70; 67 (Ps. Sel.); 137; 560; 135; 233.

FOR FURTHER STUDY

Juniors—1-5 How did God destroy the world? Why? (Gen. 5: 7, 12.) To whom was a command given? (Gen. 6: 13, 14.) What was it? How long was Noah building the ark? (Gen. 6: 3.) Of what was it made? Who went into the ark? (Gen. 7: 7.) What creatures with them? (vs. 8, 9.) How long was Noah in the ark? What does "assuage" mean? Where did the ark rest? Where was this mountain range?

6-12 What bird sent out by Noah? With what result? What next followed? What result the first time? What the second time? What did this prove? What the third time?

13, 14. What discovery made by Noah?

15-17 What command given to Noah? By whom?

18-20 How was it obeyed? What did Noah build? What were offered? Who is our great sacrifice? (Eph. 5: 2; Heb. 9: 14; 1 John 2: 2.)

21, 22 How was Noah's offering accepted? By what promise was it followed? What sign did God give in the sky? How are God's words spoken of? (Num. 23: 19; Matt. 24: 35.)

Seniors and the Home Department—1-5 Why did God destroy the earth by a flood? For what was Noah remarkable? (Heb. 11: 7.) How did he show his faith? How spoken of in Gen. 6: 8, 9? How does Christ refer to the deluge? (Matt. 24: 39.) Where is Mount Ararat? What human beings saved from the flood? Does God forget His people? How proved here?

6-12 What precautions used by Noah? With what results? Why was the raven chosen? Why the dove?

13, 14 How long had Noah been in the ark? How was his patience at last rewarded?

15-19 What command given to Noah? How executed?

20-22 What was Noah's first act? How regarded

by God? What promise given? What security? Of what is the ark a type? (1 Pet. 3: 20.) Who is the door? (John 10: 7.) What may happen? (Matt. 25: 10.) What is the way to be saved? (John 3: 16, 36; John 10: 9.)

Prove from Scripture—That God's purposes are sure.

Practical Points—1. God bears long with men's sins, but even God's patience has an end. (Prov. 29: 1.)

2. Noah alone, among his fellowmen, "found grace in God's sight." We might think from this that he was a very perfect man, yet the one feature we find in his character is faith to believe and obey God's word in the face of all obstacles.

3. To "find grace in God's sight" does not always smooth our path. To Noah it meant to carry a sad heart and to perform a hard task for a hundred and twenty years.

4. Noah preached (2 Pet. 2: 5) for a hundred and twenty years, and yet made no convert except within his own family. This is something to remember when we get discouraged.

5. Noah's hardest time was doubtless the seven days after God had shut him into the ark and before the flood came (ch. 7: 10). Everyone called him a fool then. It is harder always to wait than to work.

6. God "remembered Noah." Yes, and God never forgets any of His people.

7. Noah was a great vessel builder, a thorough "business man," but he was not ashamed to worship.

8. A minister once said to the unconverted librarian of his Sabbath School, "What became of Noah's carpenters?" The young man was surprised, and did not at once perceive the purpose of the question, but after a week's thinking gave his heart to Christ.

FOR WRITTEN ANSWERS

- 1. How long were Noah and his family in the ark? .....
- 2. What was his first act on coming forth? .....
- 3. What are we to expect as to the course of the seasons? .....

## Lesson IV.

## GOD CALLS ABRAM

July 28, 1901

Genesis 12: 1-9. Commit to memory vs. 1-3. Read Genesis 11: 1 to 12: 9.

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

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

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

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

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran;

Revised Version—1 The; 2 Be thou; 3 Him that curseth thee will I curse; 4 The; 5 Went; 6 Shechem; 7 Oak; 8 The; 9 At; 10 South (a proper name).

## EXPLANATION

**Connection**—After the deluge, men soon fell again into sin. Four centuries pass. The race multiplies and scatters. They are of diverse languages. They all alike seem to have turned away from God, who, instead of again cutting them off, selects one man, Abram, from whom a nation should arise, to worship and serve Him. Through the chosen nation and through the Christ who is to spring from it, He will redeem and sanctify men. The Old Testament times were a preparation for the coming of the Christ, the New Testament saw Him appear.

1. The Lord had said unto Abram; when in Ur of the Chaldees and again perhaps in Haran. (Gen. 11: 31; 15: 7, Acts 7: 2, 3.) Get thee out of thy country. God required a complete separation from home and kindred, which doubtless meant much sacrifice. Unto the land that I will show thee. The outlook was left quite uncertain, as a trial of his faith (Heb. 11: 8).

2, 3. I will make of thee a great nation; a magnificent promise, but hard to be credited by a childless man, such as Abram was. I will bless thee. Abram was surrounded by idolatry. Here is a promise from One whom he recognizes as the true God, "the God of glory," as Stephen describes Him (Acts 7: 2). Thou shalt be a blessing; to others. For some hints as to the nature of the blessing, see ch. 28: 4, Gal. 3: 14. I will bless them that bless thee, etc. God makes Himself his servants' champion. Their interests are to be identical. (Compare John 17: 10; 1 Cor. 12: 27.) And in thee shall all families of the earth be blessed. The world owes much to the Jewish nation for the knowledge of the one true God, but the promise is only completely fulfilled in Christ. It is the second promise we meet of His coming and redemptive work. The first is in ch. 3: 15.

4, 5. So Abram departed. His obedience was exact, without abatement or change, just as the Lord had spoken. This is the sort of a man to earn the title of "the friend of God" (Jas. 2: 23). Abram was seventy-five years old. This is a turning point in his life and in the history of the world; and so his age is given, as in the case of Noah, when he went out of the ark (Gen. 8: 13). Sarai (meaning

and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Shechem, unto the plain of Moreh. And the Canaanite was then in the land.

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

8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

9 And Abram journeyed, going on still toward the south.

10 South.

"my princess") his wife; who voluntarily shared her husband's lot, and is mentioned as one of the heroes of faith. And Lot, his brother's son; an orphan (11: 27, 28). He became a member of Abram's family and shared his faith in God. And all their substance . . . and the souls they had gathered in Haran; a considerable caravan doubtless, with many hired servants and slaves. They had tarried in Haran some length of time (11: 31). Into the land of Canaan; a journey of about 300 miles, possibly by way of Damascus (Gen. 15: 2). They followed the guidance of God on to the land of which He had spoken (v. 1).

6. Passed through the land; from the north southward. Unto Shechem (Rev. Ver.); between Mts. Ebal and Gerizim, a place afterwards greatly noted. Unto the oak (or oak grove) of Moreh (Rev. Ver.); probably a grove already "sacred," and now made truly so by the appearing of the Lord Himself. The Canaanite; likely of the race of Ham and still more wicked and idolatrous than the people of Ur.

7, 8. The Lord appeared unto Abram. This is the first account of God becoming visible to man, showing a change in the method of His dealing with men. Unto thy seed will I give this land. Abram now knows that this is the country to which God had bidden him come, the land of promise. And there builded he an altar; as did Jacob afterwards in Bethel near by (ch. 28: 18-20). He took possession of the land in the name of Jehovah, the true God. And he removed from thence; to fair grazing for his flocks and herds. Bethel; a famous pasture tract. The name was then Luz. Jacob changed it to Bethel (the House of God), ch. 28: 19. Hai; five miles east of Bethel. There he builded an altar; evidently his standing rule. Wherever he went or abode the Lord was acknowledged—a testimony thus to the place true religion had in Abram's daily life.

9. Going on toward the south. He traversed the land from north to south, moving as he could, to obtain pasturage for his flocks, until finally he went down into Egypt, where, servant of God though he was, he fell into deceit and falsehood, and escaped the consequences thereof only by the gracious interference of God on his behalf.

## GOLDEN TEXT

Gen. 12: 2. I will bless thee, and make thy name great; and thou shalt be a blessing.

## DAILY READINGS

M. —Gen. 12: 1-9. God calls Abram.  
 T. —Neh. 9: 5-10. Found faithful.  
 W. —Acts 7: 1-7. Abram's obedience.  
 Th. —Gal. 3: 1-14. The blessing of Abraham.  
 F. —Feb. 11: 6-10. By faith.  
 S. —Mark 1: 14-20. Christ's call.  
 S. —Mark 10: 28-31. Leaving all for Christ.

## CATECHISM

Q. 87. *What is repentance unto life?*  
 A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

## TIME AND PLACE

According to the common chronology halfway between Adam and Christ, Abram's birth dating 1995 B.C. and his migration 70 years later. The scene shifts from Ur of the Chaldees near the junction of the Euphrates and Tigris to Haran about 500 miles north of Ilur and then to Palestine, which became Abraham's home.

## LESSON PLAN

I. The Lord's Call, 1-3.  
 With the gracious promise of blessing.  
 II. Abram's Response, 4, 5.  
 Prompt and unquestioning.  
 III. In the Land, 6-8.  
 Sojourning and worshipping.

## LESSON HYMNS

Book of Praise, 588; 234; 71 (Ps. Sel.); 591; 245; 534.

## FOR FURTHER STUDY

Juniors—1 How many years had passed since the flood? How was the earth re-peopled? (Gen. 9: 18.) From whom was Terah, Abram's father, descended? (Gen. 11: 10.) Where was Abram born? Who chose and called him? From what was he called? To what called? Did he know where he was to go? (Acts 7: 3; Heb. 11: 8.)

2, 3 Was it easy for Abram to obey God's call? Why not? State the seven promises given him.

4, 5 Who went with Abram? Who was Lot? How old was Abraham at the time? Whom else did Abraham take with him? Where did they go? How far from Haran?

6 To what places did Abram go? Whom did he find in possession of the land? Of what sort were this people?

7 Who appeared to Abram? By what promise did He cheer him? What did Abram build? For what purpose?

8, 9 Describe his journeyings. What further told us of Bethel? (Gen. 28: 16-22.) What made Abram strong to obey? (Heb. 11: 8.)

Seniors and the Home Department—1 By what other name is Abram known? (Gen. 17: 3.) When did he receive his first call? (Gen. 11: 31.) Where did he remain for some time? What did God reveal to him? Did he obey? How is true faith known? What is its fruit? How does God regard faith? How do Christians resemble Abraham? (1 John 3: 2.)

2, 3 What blessings followed the promises given? (Gal. 3: 8, 9, 14.) What promises have we if we obey God's call? (Matt. 19: 29; 1 Tim. 4: 8; 1 Cor. 2: 9, 10.)

4, 5. How did Abraham show his faith? Who accompanied him?

6, 7 With what difficulties did Abram meet? What alone can overcome the "Canaanites" we meet? What assurance again given to Abraham? How did he accept it?

8, 9 Trace Abram's further journeys? What memorials did he leave? From what does God call us? (1 Pet. 2: 9.) To what does He call us? (Gal. 1: 6; Eph. 3: 16-19.) By whom does He call us? (Rom. 1: 6; 2 Cor. 5: 20; Rev. 22: 17.) What are to be given up? (Matt. 10: 37; 20: 23.)

Prove from Scripture—*That family worship is a privilege.*

Practical Points—1. Terah, Abram's father, had come part of the way. So far, so good. But Abram must not stop there. No matter how far on the upward way our fathers have gone, God calls us to go further.

2. "Out from thy kindred." There is no greater grief on earth than this, that we must separate ourselves from even our nearest and dearest, when they will not follow Christ with us. But we must pay even that price, if we are to be true to Him.

3. "Once to every man and nation Comes the moment to decide In the strife of truth with falsehood, For the good or evil side."

4. Abram set out under "sealed orders," as ships are sometimes sent to sea. Any orders are safe if they are from God.

5. Lot started well. To-day we must follow him. We shall soon find him making a sad blunder. Then we must turn our backs upon him.

## FOR WRITTEN ANSWERS

1. What was God's command to Abram? .....

2. What was the promise? .....

3. How did Abraham show his faith? .....

## Lesson V.

## ABRAM AND LOT

August 4, 1901

Genesis 13: 1-18. Vs. 7 to 18 only printed, as recommended by the International S.S. Lesson Committee. Commit to memory vs. 7-9. Read Genesis chs. 13, 14.

7 And there was a strife between the herdmen of Ab'ram's cattle and the herdmen of Lot's cattle: and the Ca'naanite and the Perizzite dwelled then in the land.

8 And Ab'ram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

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

10 And Lot lifted up his eyes, and beheld all the plain of Jo'r'dan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zo'ar.

11 Then Lot chose him all the plain of Jo'r'dan; and Lot journeyed east: and they separated themselves the one from the other.

**Revised Version**—1 Arc; 2 Take; 3 Like; 4 Guest; 5 So; 6 Moved; 7 As far as; 8 Now; 9 Against; 10 By the oaks; 11 Arc.

## EXPLANATION

**Connection**—Shortly after the events of our last lesson, Abram went down to Egypt with his whole household, leaving the land of promise for a time. This was because of a famine (Gen. 12: 10). Later he returned and took up his residence in Canaan, where he remained till his death.

1-6 Abram, though a man of faith, was by no means perfect. He was led into sad deception in Egypt, and through him Sarai, his wife, also (ch. 12: 11-18). Pharaoh, King of Egypt, sent him away and he returned into the south: the southern part of the land of Canaan. And Abram was very rich in cattle, in silver, and in gold. In these the possessions of flockmasters consisted. Silver and gold were used for ornaments and money. Having reached Canaan, he went on his journeys; journeying from station to station as his herds and flocks needed pasturage, even to Bethel, afterwards a memorable place. (see last lesson, v. 8.) There, at the altar which he had built (ch. 12: 7), he called upon the name of the Lord. This is worthy of special mention here, because of his lapse in Egypt (noted above). Lot, his nephew, had now become rich in his own right (v. 6, and "required miles of grazing ground," so that there was a scarcity of the necessary subsistence for their flocks, because the land was overcrowded (compare ch. 36: 7); for their substance was great. They were experiencing the troubles of prosperity.

7. There was a strife between the herdmen. Quite naturally they felt responsibility each for their own master's property and strove for the best situation, with the use of wells for watering. This was not an uncommon experience at this period. (Ch. 21: 25; 26: 19-22; Ex. 2: 16, 17.) The Canaanite the "lowlander" and the Perizzite the "highlander" dwelled in the land. These tribes are taken to represent all the people of the land. It was shameful and perilous to quarrel in the face of such foes.

8, 9. Let there be no strife, I pray thee. Abram was the stronger of the two and might have taken his own way. He was also the wiser and more generous and so sought for peace. We be brethren;

12 Ab'ram dwelled in the land of Ca'naan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sod'om.

13 But the men of Sod'om were wicked and sinners before the Lord exceedingly.

14 And the Lord said unto Ab'ram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Ab'ram removed his tent, and came and dwelt in the plain of Mam're, which is in He'bron, and built there an altar unto the Lord.

and should therefore love one another. (Ex. 2: 13; Ps. 133: 1; Acts 7: 26.) If thou wilt take the left hand. He offers Lot his choice. He is willing to take what remains for the sake of peace. (Rom. 12: 18; Heb. 12: 14.)

10, 11. Beheld all the plain of Jordan. It was a fertile region, rich in pasturage, with abundant water supply. Before the Lord destroyed Sodom and Gomorrah; then flourishing cities. The garden of the Lord; an expression denoting the highest fertility and beauty. Like the land of Egypt; then and still very fertile. Zoar; the southern limit of this fertile plain of Jordan (Gen. 19: 22). Then Lot chose him all the plain; without reference to the rights of Abram, thinking of self only.

12, 13. Lot . . . pitched his tent toward Sod'om; and this notwithstanding the fact that the men of Sod'om were wicked and sinners before the Lord exceedingly. His choice was, worldly advantage, at any cost. How dreadful that cost was, we shall learn in a subsequent lesson.

14, 15. The Lord said unto Abraham. Note that God waited till Abram was separated from Lot and had proved his faith by his choice. Then he richly rewarded him. Abram had the blessing of both Matt. 5: 9 and 5: 5. For all the land which thou seest. This is taken to represent the whole land of Canaan, the "promised land."

16, 17. I will make thy seed as the dust of the earth. As the land was large, so would Abram's posterity be for its occupation. This promise reached out still further. It referred to his spiritual posterity. (Ch. 22: 17; 26: 4 and 28: 14; Luke 1: 55; Gal. 3: 29.) Walk through the land. He is to survey it all deliberately that his faith in the promise may be strengthened, and that he may the better understand how great a promise it is.

18. By the oaks of Mamre (Rev. Ver.). A well, perhaps dating back to Abram's time, is still there and Hebron is now called El-Kuilil, "The Friend," after Abram, the friend of God; so long lingers the memory of a good name.

**GOLDEN TEXT**  
 Matt. 7: 12. Whatsoever ye would that men should do to you, do ye even so to them.

**DAILY READINGS**  
 M.—Gen. 13: 1-9. } Abram and Lot.  
 T. Gen. 13: 10-18. }  
 W.—Gen. 14: 5-16. } Abram rescues Lot.  
 Th.—Psalm 1. } The two ways.  
 F.—Heb. 11: 23-26. } Moses' choice.  
 S.—Matt. 6: 24-34. } The first consideration.  
 S.—2 Cor. 6: 11-18. } Be ye separate.

**CATECHISM**  
 Q. 88. What are the outward means wherby Christ communicateth to us the benefits of redemption?  
 A. The outward and ordinary means wherby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and

prayer; all which are made effectual to the elect for salvation.

**TIME AND PLACE**  
 Not long after Abram's entrance into Canaan as recorded in last lesson; near Bethel, twelve miles north of Jerusalem, afterwards towards Sodom, and in Hebron.

**LESSON PLAN**  
**I. The Herdmen Have Bitter Strife, 1-7.**  
 Over a paltry question of pasturage.  
**II. Lot Makes Evil Choice, 8-13.**  
 Taking advantage of Abram's generosity and drawn on by his own greed.  
**III. Abram Enjoys the Better Part, 14-18.**  
 Receiving fresh promises from Jehovah.  
**LESSON HYMNS**  
 Book of Praise, 342; 105 (Ps. Sel.); 581; 245; 230; 218.

**FOR FURTHER STUDY**

**Juniors-1-4** Where had Abram been? How had Abraham prospered? How did he travel? Where was Bethel? What happened there? (Gen. 28: 19; Gen. 35: 1; 2 Kings 2: 3.) How did Abram worship God? (Ps. 116: 17.)

**5-7** Who had left Egypt with Abram? Who was Lot? To what did the prosperity of Abram and Lot lead? Whence does strife come? What commands against it? (2 Tim. 2: 14; Rom. 13: 13.)

**8, 9** What did Abram propose? What did his conduct show? (Matt. 6: 22, Rom. 12: 16, 11.) What promise to peacemakers? (Matt. 5: 9.) How does a soft answer work? (Prov. 15: 1.)

**10-13** What did Lot see? What river here mentioned? What was this plain like? What afterwards happened to the cities? What did Lot choose? What company did he lose? What did he fall into? Was he happy? (2 Pet. 2: 6.) What is said of the men of Sodom?

**14-18** Who spoke to Abram? What did he tell him to do? What promises made? Where did Abram dwell? What was his first act there?

**Seniors and the Home Department-1-7**  
 Relate an incident in Abraham's sojourn in Egypt? What relation was Lot to Abram? What danger is there in riches? What trouble arose? About what?

**8, 9** How was strife prevented? How should men live? (Ps. 133; Rom. 12: 9-21, Eph. 5: 2; Heb. 13: 1.)

**10-12** To what might Lot compare what he saw? Why did he make the choice he did? In what spirit? How can boys and girls "pitch their tents towards sodom?" What is the only safe way? With whom should no one keep company? (2 Thess. 3: 6.) Why?

(1 Cor. 15: 33.) What is the Bible's advice? (Psa. 1: 1; Prov. 1: 10-16; Prov. 4: 14.)

**13** For what was Sodom noted? How does God regard sin? What is the result of it?

**14-18** How did God reward Abraham's generous conduct? How great was the promise made? How precious are God's promises? (2 Pet. 1: 4; 2 Cor. 1: 20; 1 Kings 8: 56.)

**Prove from Scripture—That brethren should not quarrel.**

**Practical Points—1.** There is nothing on earth so precious as the love of friends, and there is nothing that more often breaks that tie than quarrels about money and property; and yet how eagerly we seek wealth, often at the cost of the best things of life. It is better to be poor and at peace than rich and in strife.  
 2. It is worth while to sacrifice much to hold a friend. Abram thought so when he yielded to Lot in his choice.

3. "The kindest and the happiest pair  
 Will find occasion to forbear;  
 And something, every day they live,  
 To pity, and perhaps forgive."

4. Lot was greedy, and greed always brings loss, often over-reaching itself, always bringing the sad loss of self-respect.

5. Lot saw only the beautiful plain of Jordan—a bit of fine grass—not the horrible wickedness of Sodom, so strangely does greed twist and mar the vision.

6. He who keeps bad company, or indulges in doubtful pleasures, pitches his tent towards Sodom, and he who pitches his tent toward Sodom will probably find himself soon in the city.—Peloubet.

**FOR WRITTEN ANSWERS**

1. What was Lot's motive?.....

2. What did he gain? What lose?.....

3. What was Abram's reward?.....



## Lesson VI.

## GOD'S PROMISE TO ABRAM

August 11, 1901

Genesis 15: 1-18. Vs. 5 to 18 only printed, as recommended by the International S.S. Lesson Committee. Commit to memory vs. 5-7. Read Genesis, chs. 15, 16.

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

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

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

8 And he said, Lord God, whereby shall I know that I shall inherit it?

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

10 And he took<sup>3</sup> unto him all these, and divided them in the midst, and laid<sup>4</sup> each piece one against another: but the birds divided he not.

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

12 And when the sun was going down, a deep sleep

**Revised Version**—1 Tell; <sup>2</sup> O Lord God; <sup>3</sup> Omitt unto; <sup>4</sup> Each half over against the other; <sup>5</sup> The birds of prey; <sup>6</sup> And; <sup>7</sup> But; <sup>8</sup> And; <sup>9</sup> Amorite; <sup>10</sup> Flaming torch

fell upon Abram; and lo, an horror of great darkness fell upon him.

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

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

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation thy shall come hither again: for the iniquity of the Amorites is not yet full.

17 And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces.

18 In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

## EXPLANATION

**Connection**—Lot, having at last made his home in Sodom, was carried away with its inhabitants by a horde of soldiers from the far East (ch. 14: 10-12). Abram with his servants defeated the invaders and rescued Lot (vs. 13-16), and was blessed by Melchizedek, the King of Salem, as he returned (vs. 18-20).

1-4. **The word of the Lord.** This was a new revelation, following the scenes of trial through which he had passed. In a vision; possibly by way of a trance (Acts 10: 10). **Fear not, Abram.** There was much to cause alarm, for the enemies were strong and might return with greater force; and besides Abram had as yet not one foot of the land which he had been promised. **I am thy shield.** God will Himself stand between Abram and all danger (Compare 2 Kings 6: 17; Matt. 26: 53). He will also be his exceeding great reward. A childless man Abram was, though 84 years of age. How can he found a great nation? Must he make his servant and steward, Eliezer of Damascus, his heir and through him found the nation? God's answer is, **No, this shall not be thine heir.** A son is to be born to thee in thine old age.

5. **Brought him forth abroad;** whether in vision or literally is not clear. **Tell (number or count) the stars.** Who can, save God Himself? (Ps. 147: 4.) **So shall thy seed be;** a great promise, but corresponding to the promise given at the first (ch. 12: 2).

6, 7. **He believed in the Lord.** The word used here is remarkable. It means "he was supported, he was built up, he reposed as a child in his mother's arms, in the strength of God," absolutely trustful. And his faith met with God's approval—he counted it to him for righteousness; accepted him as righteous because he believed God's promise. [The older scholars should study Paul's use of this verse in Rom. 4 and Gal. 3.] **The Lord which brought thee out.** Compare the preface to the Ten Commandments, Ex. 20: 2. In each case God is a Redeemer. To give thee this land. God's purposes never change.

8-11. **Whereby shall I know?** Abram sought a visible token for the strengthening of his faith; and God proceeds to make a solemn covenant with him, after the manner that prevailed. The animals, young and perfect, were cut in two lengthwise and each half laid over against the corresponding half, so as to leave a narrow passage between, through which the contracting parties solemnly walked. **And when the birds of prey (Rev. Ver.) came down;** a touch, showing Abram's faith and patience. He can wait till God is ready.

12-16. **A deep sleep . . . an horror of great darkness.** The very presence of God was there. Wondrous and dark things were to be revealed. Abram was overwhelmed. **Thy seed shall be a stranger . . . shall serve;** a prophecy of the sojourn and bondage of the people of Israel in Egypt. **They shall afflict them.** This took place in the time of the king that "knew not Joseph." (Ex. 1: 8.) **Will I judge.** The ten plagues and the overthrow at the Red Sea were part of the punishment. **Afterwards they shall come out.** The Book of Exodus tells the story. **A good old age.** He lived to be 175 years old. **In the fourth generation.** "The average period of life at that time was about 100 years." **The iniquity of the Amorites (inhabitants of the land) is not yet full.** God is just and will not allow them to be driven out before they have deserved it, and so the "chosen people" must patiently wait until God's purposes ripen.

17, 18. **A smoking furnace;** the circular household firepot—possibly a symbol of the afflictions of Abram's posterity. **A burning lamp.** Fire was a common symbol of God's presence. This "burning lamp" passed between the pieces, to signify that God ratified the covenant or solemn engagement by which He bound Himself to the terms that follow in v. 18. It was a very large covenant, but it has been fulfilled to the letter. (1 Kings 4: 21.) It is still to be even more largely fulfilled in the spread of Christ's kingdom.

**GOLDEN TEXT**

Gen. 15: 1. I am thy shield and thy exceeding great reward.

**DAILY READINGS**

- M. —Gen. 15 : 1-18. God's promise to Abram.
- T. —Gen. 17 : 1-8. The promise renewed.
- W. —Deut. 1 : 1-11. The promise fulfilled.
- Th. —Ps. 105 : 1-15. The covenant remembered.
- F. —Jer. 31 : 31-37. A new covenant.
- S. —Heb. 6 : 9-20. A sure promise.
- S. —Heb. 8 : 1-13. The better covenant.

**CATECHISM**

Q. 89. How is the word made effectual to salvation ?

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building

them up in holiness and comfort, through faith, unto salvation.

**TIME AND PLACE**

About 1613 B. C., or five years after our last lesson. The place, the plain (or oaks) of Mamre, near Hebron (13 : 18), where Abraham now made his home ; twenty miles south of Jerusalem.

**LESSON PLAN**

- I. God's Promises, 1-5.
- (1) A son, and of a seed, or race to come after.
- II. Abram's Faith, 6.
- Simple and effective.
- III. A Sure Covenant, 7-18.
- For the possession of the land.

**LESSON HYMNS**

Book of Praise, 311 ; 23 (Ps. Sel.), 161, 266, 271, 583.

**FOR FURTHER STUDY**

**Juniors—1-4** How had Lot prospered ? Where had he gone to live ? What happened him ? (Gen. 11 : 12.) Who rescued him ? (Gen. 14 : 14.) How does God now encourage Abram ? (v. 1.) What are the words of the promise ? What did Abram say ? Who did he think was to be his heir ? What was God's message ? (v. 4.)

**5, 6** What object of nature used ? In what way ? What wonderful promise given ? How did Abram accept ? On what ground ? (Rom. 4:21, 22 ; Gal. 3:6-9.)

**7-11** Of what does God remind Abram ? How broad was the promise ? (Acts 7 : 5.) What did Abram still desire ? (v. 8.) What did God tell him to do ? What was the meaning of this ?

**12-16** What now happened to Abram ? What sad and glad things did God say to him ? In what country were the Israelites afflicted ? How long ? (Ex. 12 : 40, 41.) By whom were the Egyptians "judged" ? How did the Israelites prosper ? (Psa. 105 : 37.) How old was Abram at his death ? Where was he buried and by whom ? (Ex. 25 : 9, 10.)

**17, 18** What symbols were seen ? What did they signify ? What is a covenant ? What covenant now made between God and Abram ?

**Seniors and the Home Department—1-4** Why was Abram discouraged ? Give similar instances. (1 Kings 19 : 1-4 ; Matt. 11 : 2, 3.) How did God appear to Abram ? With what comforting word ?

**5-7** Where was Abram now taken ? What sign had been given to Noah ? (ch. 9 : 13.) What greater one to Abram ? How was Abram's faith rewarded ? How are we justified ? What is justification ? (Shorter Catechism, Ques. 33.) What had been God's plan for Abram ? (v. 7.)

**8-11** Did Abram's question in v. 8 show doubt ?

How does God meet his wish ? How long was he required to wait ? What shows that he was waiting patiently ?

**12-16** To what nation did the Israelites become slaves ? For how long ? How did God punish the Egyptians ? What was one reason for God's long delay ? (v. 16).

**17, 18** What was a common symbol of God ? (Ex. 3 : 2 ; Ex. 13 : 21 ; Acts 2 : 3.) What covenant made with Abram ? How has God made a stronger and more blessed covenant with us ? (Eph. 1 : 7 ; Heb. 10 : 19 ; John 19 : 34.) How ratified ? (Heb. 9 : 11-14.)

**Prove from Scripture—That faith finds reward.**

**Practical Points—1.** Abram, "the father of the faithful," was just like ourselves after all. He had his times of discouragement and fear. His faith and hope sometimes burned dim.

2. At such times God is sure to be near to encourage and help, like the wise and loving Father that He is.

3. He is secure against all foes to whom God says "I am thy shield," and he need never be in dread of want or misery to whom God declares "I am thy reward."

4. Abram gets some courage and asks (v. 2), "What wilt thou give me?" God's answer is a great promise. "Who comes to God an inch, through doubts dim, In blazing light God will advance a mile to him."

5. It was only a little thing God asked Abram to do—to trust Him. But the response was great. God counted him a righteous man—a man like Himself—because he trusted.

6. Like the birds of prey upon Abram's offering, evil thoughts will enter our minds and temptations cross our path. We cannot help them coming, but we can do as Abram did—drive them away.

**FOR WRITTEN ANSWERS**

1. What does God mean by "I am thy shield" ? .....

2. For what did the Lord count Abram's faith ? .....

3. Tell about the making of the covenant. ....

## Lesson VII.

## ABRAHAM'S INTERCESSION

August 18, 1901

Genesis 18 : 16-33. Vs. 23-32 only printed, as recommended by the International S. S. Lesson Committee. Commit to memory vs. 23-25. Read Gen. 17: 1-8; 18: 1-19: 3; also 19: 12-29.

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

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

25 That be far from thee to do, after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

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

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

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of

five? And he said, If I find there forty and five, I will not destroy it.

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

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

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

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

Revised Version—1 Consume; 2 That so the righteous; 3 Sake; 4 The; 5 Omit unto him.

## EXPLANATION

**Connection**—God had promised Abram a son. In the course of time a son was born to him by Hagar and named Ishmael (ch. 16). Thirteen years afterwards God renewed his covenant with Abram, giving the definite promise that Sarai, his wife, should bear a son to him, and in pledge of fulfillment, God changed the name of Abram to Abraham and of Sarai to Sarah (ch. 17). "Abram" means "father of elevation," a chief; "Abraham," "father of a multitude," a patriarch. "Sarai" means "my princess"; "Sarah," simply "a princess," for she was to be not only a princess in Abraham's family, but of all the families of the earth.

16-22 Close to where to-day's lesson begins three "men"—heavenly messengers, one of them the Lord Himself—visit Abraham and the promise of a child to Sarah is renewed (ch. 18: 1-15). The "men" have a further errand to Sodom and Gomorrah, viz.: to punish those cities for their wickedness. As Abraham "went forth with them to bring them on the way" (v. 16), the Lord resolves to disclose His purpose to him (vs. 17-19); and so (vs. 20, 21) makes the awful announcement that the "sin" of those favored cities of the plain is "very grievous" and the "cry" for vengeance "great." God is, indeed, on His way to destroy them. Two of the men pass on (ch. 19: 1). The Lord remains, and Abraham's heart goes out in compassion for the wicked cities and for Lot, his kinsman (v. 22). A wonderful dialogue ensues.

23, 24. And Abraham drew near and said. Very humble he is, but very bold. Wilt thou also destroy the righteous with the wicked? He bases his intercession on the righteousness of God. Peradventure there be fifty righteous? Such boldness in petition is permitted to an obedient child by a loving father. It is a fervent appeal to God's sparing mercy.

25, 26. That the righteous be as the wicked. It is indeed a dark problem, why the righteous are so often allowed to suffer with the wicked. But the whole human race is bound together in strangely close bonds; and, after all, the sufferings of the righteous and of the wicked are unlike, the one is the chastisement of love, the other the just reward of their misdeeds. (Isa. 3: 10, 11; Heb. 12: 6.) Shall

not the Judge of all the earth do right? There can be but one answer, however hard it may be for us to understand His ways. Fifty righteous within the city. For the sake of fifty righteous, God will spare a whole city, full it may be of many thousands. So the wicked are spared to-day for the sake of the righteous. The godly are the saving "salt" of the earth. (Matt. 5: 13; 24: 32.)

27, 28. Which am but dust and ashes. (Gen. 2: 7; 3: 19.) It was a wonderful privilege that Abraham enjoyed, of pleading with God face to face; yet he bowed low in self-abasement before the Most High. Wilt thou destroy the city for lack of five? The plea is put in its strongest form. Instead of praying for its safety for the sake of forty-five, he pleads that God will not destroy it for the lack of five.

29-32. Peradventure there shall be forty found there. The grace of God in granting his former petitions encourages him to continue lessening the number by five again and then by ten three times. As Peloubet tersely says, he was "climbing the ladder of hope and faith." Oh let not the Lord be angry. This is used twice. It was natural that Abraham should fear lest the Lord should be offended by the boldness and urgency of his petition. But God loves to grant His children's requests. (Ps. 81: 10; Matt. 7: 7, 11.) I will speak yet but this once. Should Abraham have stopped here? Should he have put any limit to God's answer to prayer? Might he not have prevailed, as did Elijah? (Jas. 5: 17, 18.) I will not destroy it for ten's sake. God has met Abraham at every request. He is more willing to hear than we are to ask.

33. And the Lord went his way; perhaps towards Sodom to rejoin the two angels who had gone on before (v. 21). And Abraham returned unto his place; hoping against hope that the ten righteous men might be found and Sodom spared. Alas, there was but Lot. Even Lot's wife failed in the testing time, and so the doom fell. The whole story of the destruction of Sodom and Gomorrah, as related in ch. 19, should be read again, familiar as it is, and with it our Lord's brief, pungent comment, Luke 17: 28-32.

**GOLDEN TEXT**  
James 5: 16. The effectual fervent prayer of a righteous man availeth much.

**TALLY READINGS**  
M.—Gen. 18: 1-8. Visit of the Ang's.  
T.—Gen. 18: 16-22. } Abraham's Intercession.  
W.—Gen. 18: 23-33. }  
Th.—Gen. 19: 12-25. Destruction of Sodom.  
F.—Ex. 32: 7-14. Intercession of Moses.  
S.—Job 42: 1-10. Intercession accepted.  
S.—James 5: 10-20. Effectual prayer.

**CATECHISM**  
Q. 90. How is the word to be read and heard, that it may become effectual to salvation?  
A. That the word may become effectual to salvation,

we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

**TIME AND PLACE**  
Some fifteen years later than the lesson of last Sabbath. Abraham still dwelt in Hebron on the oaks of Mamre, and Lot in Sodom.

**LESSON PLAN**  
I. Sodom's Sin, 16-22.  
S. great and grievous that its doom is about to fall.  
II. Abraham's Intercession, 23-33.  
Earnest aid accepted of God, but Sodom's sin was too great.

**LESSON HYMNS**  
Book of Praise, 398, 100 (Ps. Sel.), 106, 101, 73, 516.

**FOR FURTHER STUDY**

**Juniors**—Where was Abraham living? Where Lot? How old was Abraham now? Tell about his change of name; also that of his wife. What son had he? Who appeared to him? Where was Abraham sitting? At what time? Whom did he see? How did he treat them? Who did they prove to be? What lesson to be learned here? (Heb. 13: 2.) What strange promise made?

16-22 In what direction did the strangers then go? What revealed to Abraham? By whom?

23-26 Who became the intercessor? Who is our intercessor? (Isa. 53: 12.) For whom does Abraham intercede? For whom Christ? What was Abraham's plea? What his request? What God's answer?

27-32 What was next proposed? How met? To what extent was the plea still urged? How was God's mercy shown?

33 Where did the Lord go? Where Abraham? Why was Abraham so interested in Sodom? What are the fruits of sin? (Rom. 2: 5-9; James 1: 15.)

**Seniors and the Home Department**—I What three strangers entertained by Abraham? Describe his hospitality. What does Paul say about hospitality? (Rom. 12: 10; 1 Tim. 3: 2.) What benefit received by the widow of Zarephath? (1 Kings 17: 16-23.) What came from Jesus being at the marriage at Cana? (John 2: 11.) What benefit received by Zachæus? (Luke 19: 9.) By Martha and Mary? (John 11: 41.) Whom did Abraham recognize in the strangers? What were the six "appearances" made to Abraham? (Gen. 12: 1; Gen. 12: 7; Gen. 13: 14; Gen. 15: 18; Gen. 17: 1-8; Gen. 18: 1-15.)

16-22 Where were Sodom and Gomorrah? Why were they destroyed? How?

23 Who remained with Abraham? How does he

intercede for Sodom? Who is our intercessor? (Isa. 53: 12; Heb. 7: 25; Rom. 8: 34.) Give other Scripture examples of intercession. (Ex. 32: 7-11; 1 Sam. 7: 3-10; 2 Chron. 6: 1-12; James 5: 17-20.)

24-26 How was God's mercy exhibited? What is His wish for His people? Why does He allow them to suffer?

27-32 What does Abraham still urge? On what ground? Was his prayer answered?

**Prove from Scripture**—That the Lord's judgments are just.

**Practical Points**—1. "The friend of God." What title or honor can equal this? The offer of God's friendship is made us, and Jesus delights in calling those His friends who love Him and do His will.

2. Abraham had a good record. God said "I know him" as faithful and true. And therefore God trusted him. The best asset any boy or girl, or for that matter, any man or woman, can possess, is a good record, and to have been deserving of it.

3. God is never harsh. He would always sooner spare than punish. But He is just, infinitely just, and His eternal law is that those who sin must suffer.

4. Do we ever feel a kind of satisfaction when misfortune falls upon wrong-doers? Abraham—and our blessed Lord and Master, too, when He wept over Jerusalem—show us how wrong this is. Their hearts bled for sinners.

5. A great statesman said: "I tremble for my country when I remember that God is just."

6. It is easy to mock at righteousness and to make sport of people for being "pious," but what city or country in the world would hold together for a month, were it not for the righteous ones within it? the righteous are the nation's bulwark.

**FOR WRITTEN ANSWERS**

1. Why did God reveal His purpose to Abraham?

2. How did Abraham seek to save the cities?

3. What befell Sodom? And Lot?

## Lesson VIII.

## ABRAHAM AND ISAAC

August 25, 1901

Genesis 22: 1-14. Vs. 1-12 only printed, as recommended by the International S. S. Lesson Committee. Commitment to memory vs. 6-8. Read Genesis 21: 1 to 22: 19.

1 And it came to pass after these things, that God did 1 tempt A'bra'h'm, and said unto him, A'bra'h'm : and he said, 2 Behold, *here I am*.

2 And he said, Take now thy son, thine only 3 son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 And A'bra'h'm rose 4 up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and 5 clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 6 Then on the third day A'bra'h'm lifted up his eyes, and saw the place afar off.

5 And A'bra'h'm said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and 7 worship, and come again to you.

6 And A'bra'h'm took the wood of the burnt offering, and laid it upon Isaac his son; and he took 8 the fire in his hand, and a knife; and they went both of them together.

**Revised Version**—1 Prove; 2 Here am I; 3 son, whom thou lovest, even Isaac; 4 Omit up, 5 He; 6 Omit then; 7 We will; 8 In his hand the fire and the knife; 9 My son " comes after " burnt offering"; 10 The.

## EXPLANATION

**Connection**—The cities of the plain were destroyed, but Lot and his daughters were saved. Isaac, the son of promise to Abraham, was born and after a time Ishmael was banished. When Isaac was grown to be a lad or young man, the crowning trial of Abraham's faith took place.

1, 2. **God did tempt Abraham.** God proved or tested him to try the nature of his faith. The word tempt is often used of prompting to sin. This God never does. (James 1: 13.) **Take now thy son, thine only son Isaac, whom thou lovest.** Each term would touch his heart most tenderly and intensify the pain of obedience. Human sacrifice was common among the neighboring tribes, but such a command from the Lord God, and in reference to the son of promise, might well have staggered Abraham. **Moriah** was where Jerusalem stood later. **Offer him there for a burnt offering.** Abraham is directed to offer Isaac in sacrifice. God does not intend that Isaac shall be slain, but Abraham does not know this.

3, 4. **And Abraham rose up early in the morning;** as ever, prompt to obey God. **And saddled his ass and took two of his young men . . . and Isaac . . . and clave the wood . . . and rose up and went unto the place.** Here the accumulation of brief clauses shows the calm, steady purpose with which he undertook to obey the severe command. **On the third day.** The region of Moriah is about three days' journey, say forty-five miles, from Beersheba. During this time Abraham's heart was heavy with sorrow, ever growing more intense.

5, 6. **Abide ye here.** Abraham would be alone in his agony; and alone with God. **I and the lad will . . . come again to you.** This was the utterance of faith. He accounted that God was able to raise Isaac from the dead. (Heb. 11: 19.) **And Abraham took the wood.** The wood, the victim, the fire, the knife, mentioned as here, bring the situation vividly before the mind. We can see the

7 And Isaac spake unto A'bra'h'm his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

8 And A'bra'h'm said, 9 My son, God will provide himself 10 a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and A'bra'h'm built 10 an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10 And A'bra'h'm stretched forth his hand, and took the knife to slay his son.

11 And the angel of the Lord called unto him out of heaven, and said, A'bra'h'm, A'bra'h'm: and he said, Here am I.

12 And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

**Revised Version**—1 Prove; 2 Here am I; 3 son, whom thou lovest, even Isaac; 4 Omit up, 5 He; 6 Omit then; 7 We will; 8 In his hand the fire and the knife; 9 My son " comes after " burnt offering"; 10 The.

sad and strange procession.

7, 8. **And Isaac spake unto Abraham his father.** Perhaps because Abraham may have been walking in silence by reason of sorrow. **Where is the lamb for a burnt offering?** Everything seemed provided except the victim. About this, Isaac in his innocence made enquiry. At each step the father's faith is tried more severely, if that were possible. **And Abraham said, My son.** The words "father," "son" here spoken show how tenderly they loved each other. **God will provide himself a lamb for a burnt offering.** This was the answer of wonderful faith, and was prophetic without his knowing it at the time.

9, 10. **And they came to the place which God had told him of.** The great hour of Abraham's trial has come. The minuteness of the details makes the transaction very distinct. The fact that Isaac submits to be bound for death, shows his spirit of meek submission to his father. **And Abraham took the knife to slay his son.** God had required it. It simply remained that the stroke should fall.

11, 12. **And the angel of the Lord called unto him out of heaven.** He had already made full surrender of his son. (Heb. 11: 17.) God will take the will for the deed. Abraham has shown perfect willingness to obey God at whatever cost—now I know that thou fearest God.

13, 14. **Behold behind him a ram caught in the thicket by his horns;** a God-provided offering. The Lord would teach Abraham His abhorrence of human sacrifices, and impress the thought that sacrifice implies substitution. Abraham offered the ram in the stead of his son. The offering of the "Lamb of Calvary" was prefigured. **Jehovah-jireh;** meaning Jehovah sees to it, makes provision, will provide. The word is the same as that used in his reply to Isaac (v. 8). It came to be applied as one of the names of the Lord Himself. **In the mount of the Lord, it shall be seen;** or, as in margin, **Rev. Ver., "The Lord will see or provide."**

**GOLDEN TEXT**  
Hob. 11: 17. By faith Abraham, when he was tried, offered up Isaac.

**DAILY READINGS**  
M. Gen. 22: 1-8 } Abraham and Isaac.  
T. —Gen. 22: 9-19 }  
W. —Gen. 26: 1-5. Obedience remembered.  
Th. —James 2: 14-23. Real faith.  
F. —Rom. 4: 1-13. Righteousness by faith.  
S. —Micah 6: 1-8. The best sacrifices.  
S. —Heb. 11: 13-19. An example of faith.

**CATECHISM**  
Q. 91. How do the sacraments become effectual means of salvation?  
A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of

Christ, and the working of his Spirit in them that by faith receive them.

**TIME AND PLACE**  
B.C. 1873, the martyr says a date derived from Josephus, who says that Isaac was a young man of 25. The common notion is of a half-grown lad. The place, Beersheba, on the southern border of Palestine, now Abraham's home.

**LESSON PLAN**  
I. The Lord's Command, 1-9.  
To Abraham, to offer up his only son.  
II. Abraham's response, 9-10.  
Simple, prompt and full obedience.  
III. Deliverance and Blessing, 11-14.  
A sacrifice provided and Abraham commended

**LESSON HYMNS**  
Book of Praise, 203, 66 (Ps. Sel.), 234; 573; 287; 377.

**FOR FURTHER STUDY**

**Juniors—1, 2** What had happened Sodom? Where was Abraham now living? What did God say to him? Why did he say it? What was the answer? How many sons had Abraham? What were their names? What command given about Isaac? Why was he so beloved?

**3-5** How did Abraham obey? Whom did he take with him? What did he also take? Where did they go? How far had they to travel? How long did the journey take? What command given to the "young man"? Why made?

**6-8** What three things were ready? What did Isaac notice? What was the reply given?

**9, 10** How did Isaac show his faith? How his obedience? How was Abraham's action regarded by God? (Heb. 11: 17.)

**11-14** Who interfered? In what way? What had been provided? What did Abraham do? Whom did the offering prefigure? (Eph. 5: 2.) By what name was the place known?

**Seniors and the Home Department—1, 2**  
Why was Abraham tried? What promises to those who trust God? (Rom. 5: 3-5; Jas. 1: 2-4; 1 Pet. 1: 6-9.) What was Abraham's reply to God? Who gave similar response? (Gen. 46: 2; Ex. 3: 4; 1 Sam. 3: 4.) To what great test was Abraham put? Why was it made so severe? Of what are the trials of God's people a proof? (Heb. 12: 6, 7.)

**3-5** How great was Abraham's faith? (Heb. 11: 17-19.) What preparations made by him? How many days occupied by the journey? Why did Abraham wish to be alone? On what very memorable occasion did Christ wish the same? (Matt. 26: 36.)

**6-8** Describe the scene of these verses. Which would you consider the special points?

**9, 10** How did Isaac prove himself a worthy successor of his father?

**11-13** How far did Abraham go? What provision did God make? What two great truths did God wish Abraham to learn in regard to sacrifice? Who was offered for us as a sacrifice? (Isa. 53: 5; 1 Pet. 2: 24.)

**14** What name given to the place? Why so given? **Prove from Scripture—That the Lord provides for our needs.**

**Practical Points** 1. In this incident are two things worth pondering over, how severely God may try men, and how marvellous a thing faith may become.

2. The trial of Abraham's faith came suddenly, as the tempest strikes the oak. But, like the oak, Abraham had spent the long years of peace and quiet in striking deep root, and when the storm came he was not overthrown.

3. God's test is all that Abraham can bear, but not more than he can bear. (Read 1 Cor 10: 13.)

4. It sometimes looks as if God does not intend to keep His promise; but, wait!

5. When you have a hard duty to perform, it makes it easier to do it promptly.

6. All that is best in us develops out of struggles.

7. "In some way or other  
The Lord will provide.  
It may not be my way,  
It may not be thy way,  
And yet in His own way,  
The Lord will provide."

8. If we mark, as Abraham did, even the very spot where God has helped us to overcome, it makes over coming easier the next time.

**FOR WRITTEN ANSWERS**

1. What test of Abraham's faith did God here make? .....

2. How was his faith shown? .....

3. What does Isaac's conduct show? .....

## LESSON IX.

## ISAAC THE PEACEMAKER

September 1, 1901

Genesis 26: 12-27. Vs. 16-25 only printed, as recommended by the International S.S. Lesson Committee. Commit to memory vs. 21, 25. Read Gen. 23: 1 to 21: 47.

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

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

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

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

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

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

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

23 And he went up from thence to Be'ershe'ba.

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

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

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

## EXPLANATION

**Connection**—Perhaps ten years after Isaac's strange experience at Mt. Moriah, his mother Sarah died. His marriage to Rebekah, the birth of his sons and the death of Abraham, his father, follow. (The whole passage should be read.) Isaac lived at Beersheba, a quiet, peace-loving, prosperous man; but was driven to Gerar, twenty-five miles to the west, amongst the Philistines, by famine (26: 1).

12-15. Like his father before him, Isaac was a tent dweller. Farming processes were rude and primitive. The season's crop was soon put in and easily reaped, and so, although amongst strangers, Isaac sowed in that land. The yield was enormous, an hundred fold. It was clear that the Lord was with

in more modern days have the Jews been expelled from European countries because they were growing too rich.

17, 18. And Isaac departed thence. There is no indication of his offering any resistance. He was a man of peace. He moved away to the valley of Gerar, on his way home. And Isaac digged again the wells. The rulers of the land had made a covenant of peace and good-will with Abraham (ch. 21: 23-27) but after his death it had been broken by the filling of the wells. These Isaac reopened and called by their old names. Wells of "springing" or living water were extremely valuable in that parched land. The name of a well was often transferred to the place in which it was situated.

19-22. And Isaac's servants digged in the valley; opened up a new well. The former wells were not now sufficient. The encampment had grown. And the herdmen of Gerar did strive with the herdmen of Isaac. Their jealousy still pursued Isaac. They were evidently lent on his expulsion from all that region. Isaac did not strive, but simply abandoned the well, which he called Esek, "strife, or contention," and digged another well. But they strove for this also and Isaac gave it the name Sitnah, "hatred, spitefulness." From the same root is derived Satan, an "adversary." And he removed . . . digged another; this time far enough away to avoid any further disturbance. Rehoboth, "room." Isaac ever sought peace. He did not strive for room. But the Lord gave him both peace and room.

23. And he went up from thence to Beersheba; his birthplace and home.

24, 25. The Lord appeared to him the same night. His patience is rewarded and promptly. The God of Abraham thy father. This is the same person who appeared to Moses in Horeb, in the burning bush (Ex. 3: 2) and is, therefore, the Messiah. For Abraham's sake. God is faithful to His friends (26: 5), and to His promises. He builded an altar; for worship. He pitched his tent; as his home. Digged a well; that his household might be in comfort. Two wells, probably Abraham's and Isaac's, are still found at this place, even as "Jacob's well" at Sychar is still to be seen.



One of the Wells of Beersheba.

Isaac, as he had been with Abraham. Wealth in those days was considered a sign of God's favor. (ch. 24: 1, 35; Job 42: 12.) His flocks of sheep and goats multiplied, his herds of cattle grew, the number of his servants (bond-slaves) increased, the encampment grew larger and larger, until the Philistines who were a farming and commercial people, envied and grew afraid of this great "cattle rancher." They showed their feeling by stopping Isaac's wells, which Abraham had digged here and there amidst the pasture lands and which were necessary for the flocks. It was more than a hint to go.

16. Go from us. So said Abimelech, the Philistine king. A direct "notice to quit." Thou art much mightier than we. It was the same problem which the Egyptians had a couple of hundred years later with Isaac's descendants (Ex. 1: 7-10). Many a time

**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 an holy ordinance, instituted by Christ; wherein, by sensible signs, Christ, and the

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

**TIME AND PLACE**

About 1801 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, Isaac'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.). 280; 575; 285. 580

**FOR FURTHER STUDY**

**Juniors**—Whose son was Isaac? What strange command from God regarding him? How was his life saved? Whom did he marry? How many sons had he? What were their names?

12-15 Where was Isaac now living? What had driven him there? (26 : 1.) How had he prospered? In what did his wealth consist? Who envied him? Why? What spiteful act done by the Philistines? When were similar acts committed? (2 Kings 3 : 25; 2 Chron. 32 : 3.) What well visited by Jesus? (John 4.)

16 What request was made of Isaac? By whom?

17-22 What did Isaac do? Where did he now go? Between whom did a quarrel arise? About what? How was the strife settled? What part taken by Isaac? Of what is strife a work? (Gal. 5 : 20.) What excites strife? (Prov. 26 : 21; 28 : 25.) What prevents it? (Prov. 15 : 1.) Why avoid it? (Prov. 17 : 14.)

23 Where did Isaac go? Who dwelt long there? (Gen. 21 : 31; 22 : 19.)

24, 25 Who appeared to Isaac? When? With what message? What three preparations for remaining at Beer-sheba did Isaac make?

**Seniors and the Home Department**—Why had Isaac gone to Gerar? Where was this place?

12-15 How was he prospered? By whom was he envied? Why are wells so precious in the East? What treaty did Abraham make regarding a well? (Gen. 21 : 25-31.) How did enemies sometimes use wells? (2 Kings 3 : 25; 2 Chron. 32 : 3.)

16 What did Abimelech request? Why?

17-22 What three wells did Isaac dig? Give the meanings of the names and the reasons why they were so called.

22, 23 Of what is strife an evidence? (1 Cor. 3 : 3.)

What causes it? (Prov. 13 : 10; Prov. 30 : 33) To what does it lead? (Hab. 1 : 3, 4; Gal. 5 : 15.) How did Isaac's conduct compare with that of the herdmen? What promise made to peacemakers? (Matt. 5 : 9.)

23 Whence did Beer-sheba get its name? (21 : 32.)  
 24, 25 Why did God so often repeat this promise? Where are God's promises contained? (Rom. 1 : 2.) In whom confirmed? (Rom. 15 : 8.) In whom fulfilled? (Acts 13 : 23.) To whom given? (Gal. 3 : 22.) How inherited? (Heb. 6 : 12-15.) Why was the altar built? How used? What lesson to be taken from this?

**Prove from Scripture**—*That the Lord remembers His servants.*

**Practical Points**—1. Isaac was a quiet, commonplace man, as compared with Abraham, Jacob, or Joseph. None the less, he lived a worthy and blessed life.

"Full many a gem of purest ray serene,  
 The dark unfathomed caves of ocean bear;  
 Full many a flower is born to blush unseen,  
 And waste its sweetness on the desert air."

2. The price paid for riches is usually the envy of others.

3. Truly great men are always gentle as well as strong. (Prov. 16 : 32.)

4. It is well to follow, as Isaac did, in the footsteps of a good father. A thing is not necessarily better because it is new.

5. It sometimes seems as if the more we forgive and seek peace, the more our enemies stir up hatred against us; but if we forgive "till seventy times seven," we shall at last conquer, as Isaac did.

6. Twice blessed are those who are blessed for their father's sake as well as their own; yet we must be worthy, or the inherited blessing will never be ours.

**FOR WRITTEN ANSWERS**

1. What led Isaac into the country of the Philistines? ...

2. How did they treat him? .....

3. How did he treat them? .....



## Lesson X.

## JACOB AT BETHEL

September 8, 1901

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

10 And Jacob went out from Be'er-she'ba, and went toward Haran.

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

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

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

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

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

## EXPLANATION

**Connection**—Many years separate this lesson from the last. Isaac has grown old and blind. Thinking his death near at hand, he wishes to bestow his blessing on Esau, but through the stratagem of Rebekah is led to bless Jacob (ch. 27). Read this whole chapter, also 25: 27-34, how Jacob tricked Esau out of the birthright. Because of the wrath of Esau, Jacob has now to flee for his life.

10. And Jacob went out . . . toward Haran; his mother's early home. (Her love story is told in ch. 24.) His father sent him out for one purpose, his mother for another. (vs. 2, 3; ch. 27: 43-45.)

11, 12. He lighted upon a certain place, Bethel, as it chanced; and yet it was not by chance, but by the arrangement of God. Lay down . . . to sleep; with "the stones for pillows," in a desolate place, a tired, lonely fugitive. And he dreamed. The dream was sent from God. It was more than an ordinary dream. A ladder. The scene cannot be drawn with brush or pencil. The ladder reaching from earth to heaven and the angels coming and going, showed that there was communication between heaven and earth and that the angels of God were the messengers. (Ps. 103: 20, 21; Heb. 1: 11; See also John 1: 51.)

13-15. Behold, the Lord stood above it; the covenant-keeping God who had done great things for his fathers. Thou shalt spread abroad. This refers not simply to the growth of the nation, but looks forward to the spread of the kingdom of Christ. I am with thee and will keep thee. This was what a lonely fugitive needed most. I will not leave thee. Unworthy as Jacob was, God's purpose to save him and save the world through him remains unchanged. Until. God sometimes works slowly, but He finishes what He begins.

16, 17. Surely God is in this place. He had thought himself alone, but is astonished to find that he is in the presence of God. He was afraid. This is the usual effect of a supernatural appearance. (Ex. 20: 18, 19; Job. 42: 5, 6.) How dreadful is this place! How awe-inspiring! The house of God . . . the gate of heaven. The place where God dwells and the entrance to His glorious abode.

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

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

16 And Jacob awoke out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

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

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

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

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

18, 19. Jacob rose up early in the morning. He had seen great things, and great duties were before him. Took the stone . . . and set it up for a pillar; a natural and ancient mode of marking memorable spots. (ch. 31: 45; 35: 14; Josh. 4: 9, 20.) Poured oil upon the top of it; the oil of consecration. He would have olive oil with him as food. Bethel; signifying "house of God." From the fact that Abraham erected his first altar there (12: 8) and this vision, Bethel became a place of hallowed association in Israel.

20-22. Jacob does not rest satisfied with any mere ceremony. He adds to it by a solemn vow. Such vows were frequent, and held to be most sacred. In return for God's promised guidance, protection and support, Jacob on his part (1) Solemnly acknowledges



Bethel

and dedicates himself to the Lord—"Then shall the Lord be my God." (2) He dedicates the memorial pillar to God's worship, a vow to worship Jehovah, the God of his fathers. (3) He dedicates his possessions to the Lord's service—probably the hardest possible thing for greedy, grasping Jacob to do—"Of all that thou shalt give me, I will surely give the tenth unto thee." This was an acknowledgment of God's ownership. He would only be a steward. Abraham gave tithes (ch. 14: 20). What was at first a voluntary offering, was afterwards made a law in Israel. (Lev. 27: 30.)

**GOLDEN TEXT**

Gen. 28: 16. 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.

**TIME AND PLACE**

The margin of our Bibles says B.C. 1760, when Isaac was 136 years old and Jacob and Esau, about 78; young men for those days. The place: the family home at Beershaba.

**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; 131; 103 (Ps. Sel.); 279; 277; 223.

**FOR FURTHER STUDY**

**Juniors—10** What was the name of Isaac's wife? Of their two sons? How did they differ in appearance? In character? In occupation? (Gen. 25: 27.) Why did Isaac love Esau best? (Gen. 25: 28.) Which did Rebekah love? Tell the story of the "birthright," (chs. 25 and 27.) How did Esau regard Jacob after this? Of what were Rebekah and Jacob afraid? What did they plan? Why did Isaac wish him to go? (25: 2.) Whence did Jacob go? Winther? Where is Haran? What other name? (v. 5.) Who lived there?

**11, 12** Where did Jacob rest? Describe his bed. What vision did he see?

**13-15** What promise renewed to Jacob? To whom had it been made before?

**16-19** What did Jacob say when he awoke? Why was he afraid? How did Jacob mark the spot? Why did he use oil? What name given to the place? Why? Its old name?

**20-22** What three things does Jacob vow to do?

**Seniors and the Home Department—**Tell what you can about the twin brothers Jacob and Esau. Over what had they a dispute? How did it end? What did the birthright include? How did Isaac do wrong in connection with it? (Gen. 25: 23.) Where-in did Rebekah sin? What was Jacob's fault? What caused Jacob's flight from home? How did he go? (Gen. 32: 10.) What were his feelings?

**11, 12** Where was his resting place? What comfort came to him? What to Stephen when being stoned? (Acts 7: 56.) Describe what Jacob saw and heard.

**13-15** What comfort here given Jacob against the loss of friends? Of country? Against his poverty? Against his loneliness?

**16, 17** How did Jacob regard the place? What did he do?

**18-22** To whom did he consecrate his life? In what manner? When does a religious life begin? How does it grow? At what does it aim? Whom does it seek? What lessons as to God's house? As to conversion? As to the privilege and duty of giving?

**Prove from Scripture—**That the Lord is near at all times.

**Practical Points—**1. There can come no good of trickery. It often fails. It is generally found out. It always degrades the person who stoops to it. A "trickster" is a bad name for a man to deserve.

2. Be sure your sin will find you out.

3. What a wonderful way God has. Men would say of Jacob "served him right; let him go." God visits him to seek to lift him up to better things.

4. When it comes to ladder building between earth and heaven, we are helpless. Our good works, and self-denials, and sacrifices are of no use. God alone, by His grace and mercy, can make a way for the angels to visit us.

5. The "gate of heaven" is wherever God finds us and we find God in peace. It may be almost anywhere, in church, or at school, or at work, or at play.

6. Jacob's after story has many dark blemishes. His faults were not got rid of all at once; but the first upward step was taken when he recognized God's claim on him and dedicated himself to God's service.

7. Oberlin, a 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.

**FOR WRITTEN ANSWERS**

1. What did Jacob see in his dream? .....

2. What did he hear? .....

3. What did he then do? .....

## 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, Jacob.

28 And he said, Thy name shall be called no more Ja'cob, but Israel: for thou as 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 ~~said~~ *is that* thou dost ask after my name? And he blessed him there.

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

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

## EXPLANATION

**Connection**—The entire portion embraced in chapters 29-33 should be read. It is not hard reading. It is thrillingly romantic and dramatic. After his vision at Bethel, Jacob hastens to complete his journey of 500 miles to Padan-aram, the home of his uncle Laban. How he served seven years for Rachel and was then tricked by receiving her sister Leah instead, his further service of seven years, and then his rapid increase in wealth, are vividly told. Jacob has now become the head of a large family. Because of harsh treatment by Laban, he sets out for the land of Canaan, his old home. On the way thither the events of this lesson occur. Only a portion of the long passage is printed, as recommended by the International S. S. Committee. A paragraph or two will sum up what comes earlier in the chapter.

1-12. Jacob's chief anxiety was the reception likely to be given him by his brother Esau, whom he had tricked and wronged (chs. 25 and 27), and who was now a chief at the head of a powerful band. The angels of God—whom he had seen at Bethel (25: 12)—meet him again (32: 1, 2), for his encouragement. Messengers sent to his brother Esau return with the news of his approach with an armed company (v. 6). Jacob is terrified, and lays plans to defend himself (vs. 7, 8). Best of all, he betakes himself to prayer, reminding God of His promises. (vs. 9-12.)

13-23. Sending forward his servants with rich presents for Esau, he sends his household over the ford Jabbok, he himself remaining behind to pray to God.

24, 25. **Jacob was left alone.** Like his Master and ours, long after, he sought solitude that he might speak to God. (Matt. 14: 23; Luke 9: 18; John 6: 15; Matt. 26: 33.) There wrestled a man with him; an unrecognized antagonist, who suddenly grapples with him. It is not Esau alone he must reckon with but "the real champion of the land" of promise.

**Until the breaking of the day.** Strong determination, even aggressiveness, was one of Jacob's characteristics. He will seek to hold his own against all comers. **He (the antagonist) touched the hollow of his (Jacob's) thigh.** This was the seat of the wrestler's strength; but at this touch it becomes weakness—strained (Rev. Ver.). It was a touch from the unseen world, a touch of omnipotence, and such Jacob at once recognized it to be.

26. **He said, Let me go, for the day breaketh.** It is time for Jacob to be at his duties again. I will not let thee go, except. "He wept and made supplication," says Hosea (12: 4). Jacob's eyes are opened. He sees that the power, that by a touch had crippled him, might be strong in his aid, and so "from wrestling he passes to praying."

27-29. **Thy name? . . . Jacob; "supplanter." Thy name shall be called Israel,** "a prince of God";—because he had prevailed in prayer. It was an ancient custom to take a new name from any important event or experience in life. (Compare John 15: 15; also Rev. 3: 12.) Jacob's descendants took the name Israelites from this new name of his. **And Jacob asked . . . tell me . . . thy name;** so anxious was he to know precisely who this most powerful One was. No clearer revelation was given, but the heavenly Being, who was none other than the Lord Christ, **blessed him, as He will bless all who persevere in prayer.** (Luke 18: 1-7.)

30. **Peniel** (Penuel, v. 31), "the face of God." The name shows that Jacob at length understood. He rejoiced in this new vision of God. His lameness (v. 31) was as nothing, because he had now the new name and the new strength from above.

The meeting with Esau (ch. 33) is a surprise for the tender and forgiving spirit manifested by that wild man of the desert. Jacob has grown in grace, but he has yet some things to learn from Esau.



An Eastern Caravan

## GOLDEN TEXT

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

## DAILY READINGS

M. —Gen. 32: 1-12.	} Jacob a prince with God.
T. —Gen. 32: 13-23.	
W. —Gen. 32: 24-32.	
Th. —Gen. 33: 1-11.	
F. —2 Kings 19: 14-20.	
S. —Psalm 31: 1-10.	Jacob and Esau.
S. —Matt. 15: 21-28.	Prayer heard.
	Sought and found.
	The prayer of faith.

## CAECHISM

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. Tichter 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, 398; 97 (Ps. Sel.); 581; 167; 263; 579.

## FOR FURTHER STUDY

**Juniors—1-12** After the vision at Bethel where did Jacob go? (Gen. 29: 1.) How long did Jacob serve Laban? (31: 41.) How was he treated? Where was he now going? Whom did he fear to meet? How was he encouraged? (32: 1, 2.) What message sent to Esau? What reply came? How did Jacob feel? What did he do? To whom does Jacob pray?

**13-23** What sort of present did Jacob send to Esau? What message with it? What did he do with his family?

**24, 25** Where did he himself remain? What took place?

**26** In what do we see Jacob's perseverance?

**27-32** Tell about the change of name. Give meaning of the old name and the new. What did he call the place? Why?

**Seniors and the Home Department—1-12** With whom did Jacob reside for a number of years? Whom did he marry? How many sons had he? Describe his life with Laban. (Gen. 30 and 31.) What covenant between Laban and Jacob? (Gen. 31: 49.) While journeying home, who guarded Jacob? Relate the vision. (32: 1.) What are we told about angels? (Heb. 1: 14; Ps. 34: 7; Ps. 91: 11.) Of whom was Jacob afraid? What caused his fear? Whom did he send? With what result? In his prayer (9-12) how does he appeal to God? What reason had he to expect protection? How had Jacob left home? How does he return?

**13-23** What did Jacob do besides praying?

**24-26** What mysterious event took place? With whom did Jacob wrestle? (Hos. 12: 4, 5; and v. 30.) How long did the struggle last? On what occasion did Christ spend the night in prayer? (Luke 6: 12.)

What was Jacob's great desire?

**27-29** What three-fold answer to his cry: First, as to his new nature? Secondly, his power with God? Thirdly, his power with man?

**30-32** What three memorials of the conflict: (1) In change in name? (2) In Jacob's body? (3) In a national custom? What lesson as to prayer may we learn from this incident?

**Prove from Scripture—That persevering prayer prevails.**

**Practical Points—1.** Jacob's sin had steadily pursued him. He had wronged Esau. Now he fears Esau's anger. Sin's harvest is sure to ripen, however slow the season is; and the harvesting is sad.

**2.** Jacob's prayer is a model worth studying. Many prayers are careless and slipshod.

**3.** It is an unchanging God to whom we pray. Hence a ground of hope. His purpose is one of mercy and it changes not.

**4.** Jacob's petition is clear and direct, asking for just what he wanted at the time. That seems simple, yet how few learn to pray for exactly what they need!

**5.** We must plan as well as pray, and sometimes wrestle as well as plan.

**6.** Most of the great battles of life have to be fought alone. Friends may sympathize, but each soul must overcome its own temptations, and every one for himself and herself must get hold and keep hold of God.

**7.** Many a one, like Jacob, goes halting all his life, because of some old sin. We have overcome it: it no longer overwhelms us. But it is apt to dog our footsteps, and we are not as strong as if we had never allowed it the mastery.

## FOR WRITTEN ANSWERS

1. Who were the combatants in the strange night struggle?

2. What did Jacob lose in it?

3. What did he gain?

## Lesson XII.

## TEMPERANCE LESSON

September 22, 1901

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

29 Who hath woe? 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 colour 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 Goeth down smoothly; 5 Strange things; 6 Forward; 7 Hurt.

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.

## EXPLANATION

The "World's Temperance Lesson" is taken from the book of Proverbs, a book of precepts for the



Wine Drinking (From an ancient decoration)

guidance of life, warning against evil and encouraging to right action. In these verses we are warned against the sin of drunkenness, and enjoined to abstain from that which will intoxicate.

29. Who hath woe? who hath sorrow? The margin of the Revised Version—"Who hath Oh? who hath Alas?" which express the pain and remorse of one just recovering from drunkenness. Who hath contentions? Strong drink inflames the passions and lessens moral control; hence the drunkard is quarrelsome. Wounds without cause; wounds that might have been avoided. Redness of eyes. The eyes of the drunkard grow red from the action of the stimulant. This description of the drunkard has been called "the drunkard's looking-glass."

30. They that tarry long at the wine. They who sit drinking till the hour grows late. (Jsa. 5: 11.) This is the tendency of indulgence in strong drink. Men think of little else than carousal; hence the tarrying. That go to seek mixed wine; wine mixed with spices or drugs which increase its intoxicating quality. This was a common device of drunkards and wholly different from the wine mixed with water or milk.

31. Look not thou upon the wine when it is red. Red wines were much esteemed in the East. Let not its attractive appearance beguile you. If one does not even look, he will not be led to drink. When it giveth his color . . . when it moveth itself aright. If it has a sparkling color, or is beaded with bubbles when poured out, showing its

quality and strength, avoid it. The shining side of evil is filled with peril. Safety lies only in complete avoidance.

32. At the last it biteth like a serpent. The subtle poison of the serpent's bite courses through the blood, affects the whole body and produces dire results. In a similar way strong drink will affect the body after a time. To strengthen the representation the second phrase is added: Stingeth like an adder; wounds like that most venomous reptile, which will hide itself or lie unnoticed till it strikes. Did the wine bite and poison at first, who would take it? At first it pleases and attracts; but see the outcome.

33. Thine eyes shall behold strange things (Rev. Ver.), thine heart shall utter perverse things. Drunkenness unbridles the passions and for a time unsettles the brain, so that thought is disturbed, the distinction between right and wrong blotted out, and the drunkard gives utterance to wild ravings or rambling nonsense. Some become violent, seeking to avoid imaginary terrors, and in their wild delirium must be guarded as madmen.

34. As he that lieth down in the midst of the sea. Helpless and unconscious, the drunkard will lie down in the midst of the greatest perils, as one would make his bed on the bosom of the sea. Or he that lieth upon the top of a mast; liable to fall to the deck and be crushed by the fall, or swaying for a time from side to side to be hurled with great force into the sea. Verse 33 described the effect of drunkenness on the mind, this describes its effects on the body.

35. They have stricken me . . . and I was not sick. So the drunkard mutters to himself. So stupid was he that he did not feel when he was injured. The bruises did not pain him then, though, when he awakes, he feels some effects of harsh treatment. When shall I awake? He is only partly awake. The stupor of drunkenness is still upon him to some extent. I will seek it yet again. He yearns for another season of drinking. It might be that after his wounding and humiliation he would turn from his old habit. But it is the peril of drinking strong drink that it creates an unquenchable appetite; so that the drunkard is a helpless slave and craves for indulgence in that which is working his ruin. His condition is most pitiable.

The common expression, "slaves of drink," is only too true a description of those who have slipped their necks under this fearful yoke. Bond-slaves, indeed, they are; and of a cruel master.

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: 25-30. 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?

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. Pointed 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.

FOR FURTHER STUDY

Juniors—29 What six searching questions are here asked? By whom? Whom do they picture?

30 What two plain answers are here given? Where have we a similar picture? (Isa. 5: 11, 22.)

31 In what course is the only safety? Where else in Proverbs are we taught a similar truth? (Prov. 20: 1; Prov. 21: 17.) What are some of the sad cases of intemperance mentioned in the Bible? (Gen. 9: 20, 21; 1 Kings 16: 9, 10; Dan. 5: 1-4.) On what two grounds does the Bible forbid intemperance? (1 Cor. 3: 16, 17; Rom. 14: 21.)

32, 33 How are the results of wine drinking described? Why are "serpents" and "adders" spoken of?

34, 35 How is the wine drinker here pictured? How had he been used? Yet what is his resolve? Give a New Testament example of what drunkenness leads to. (Matt. 14: 1-12.) What is the only safe way? What is the kind and brotherly way towards those who are easily led astray? When is the best time to begin to abstain?

Seniors and the Home Department—29, 30 What questions here asked? How answered? What one word will picture the results? What is the antidote for the six questions?

31 Why should any abstain? Who should abstain? When should we abstain? Where should we abstain? What did the law of Moses say in reference to drunkenness? (Deut. 21: 20, 21.) When did drunkenness become an especial sin of the people? (Amos. 6: 1, 6, 7; Isa. 5: 11-13.) Give some noted examples of abstinence in the Old Testament. (Num. 6: 1-4; Jer. 35: 1-19.) In the New Testament. (Luke 1: 15.) Why is intemperance forbidden? (1 Cor. 3: 16, 17; Rom. 14: 21.)

32 What is the outcome of indulgence? What

reason for this in the nature of strong drink itself? In its ordinary surroundings?

33-35 What about the drunkard in the height of his excitement? In the stupor that follows? In his walking? What solemn duty resting on all in view of this? Where exhorted to temperance? (Eph. 5: 18; Titus 1: 8.)

Prove from Scripture—That intemperance is sinful.

Practical Points—1. Seeing that so many undesirable things are likely to befall the drunkard, is it worth anyone's while taking the risk?

2. The wise man of old said "Look not" upon what may tempt; and the word of wisdom still to the weak and to those who think themselves strong is "Look not." Have you fallen before temptation? Then turn quickly away, look not for an instant behind. Safety lies only in flight. Be brave enough to flee temptation.

3. The true value of anything is what it will amount to in the end. See the end of the first drink, the end of lingering in temptation. It is the serpent's bite, and the adder's sting—death.

4. The insane and idiot are to be pitied for their condition. Their counsel and help are never sought. Yet men are so foolish as to "put an enemy in their mouths to steal away their brains; that we should with joy and revel transform ourselves into beasts."

5. A rhyme that marks out the chief lines of the temperance reform:

Mental suasion for the man who thinks,

Legal suasion for the drunkard-maker,

Prison suasion for the statute breaker.

Moral suasion for the man who drinks,

6. The only certain prescription against taking too much drink is to take none at all.

FOR WRITTEN ANSWERS

- 1. Why should I not touch intoxicating drinks? .....
- 2. When should I begin to abstain? .....
- 3. What is my duty in regard to helping others? .....

## 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, 510; 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. 6: 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.	Whatever 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 21-31.....	Jacob a Prince with God.	Men ought always to pray, and not to faint. Luke 18: 1.	1. The wrestling at the ford. 2. Fighter 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.

**FOR WRITTEN ANSWERS**

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

Lesson I. By whom were all things create l? For what purpose?

Lesson II. How did sin enter into the world? What is the remedy for it?

Lesson III. Why was the deluge sent? Why and how was Noah saved?

Lesson IV. What promise did God make to Abram when called?

Lesson V. What did Lot gain and lose by moving Sodom-ward?

Lesson VI. Explain God's words to Abraham, "I am thy shield."

Lesson VII. Give some Scripture examples of intercessory prayer.

Lesson VIII. What good ends were served by the command to offer up Isaac?

Lesson IX. Tell how Isaac showed himself the peacemaker.

Lesson X. What did Jacob see and hear in his dream at Bethel?

Lesson XI. Give the account of Jacob's change of name.

Lesson XII. Give reasons for total abstinence from strong drink.



**SCHOLAR'S  
SABBATH SCHOOL AND CHURCH RECORD**

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

Name..... Address..... Class.....

DATE	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1901								
July 7.....								
July 14 ..								
July 21....								
July 28....								
Aug. 4.....								
Aug. 11...								
Aug. 18..								
Aug. 25..								
Sept. 1.....								
Sept. 8.....								
Sept. 15....								
Sept. 22...								
Sept. 29....								

Every reader of THE HOME STUDY QUARTERLY should also be a reader of THE KING'S OWN; send for sample.

**Looking on the Things of Others**

Turner, one of the greatest of English landscape painters, was one of the committee whose business it was to arrange about hanging the pictures sent for exhibition to the Royal Academy.

The walls were already crowded when his attention was attracted by a picture which had been painted by an unknown artist from some distant town who had no friend to advance his interest.

"A good picture," exclaimed Turner, as soon as his eye rested on it; "it must be hung."

"Impossible!" replied the other members of the committee, with one voice.

"The arrangement cannot be disturbed. Quite impossible!"

"A good picture," persisted Turner; "it must be hung"; and, so saying, he took down one of his own pictures and put that of the unknown artist in its place.

This was a beautiful example of obedience to the precept, "Look not every man upon his own things, but every man upon the things of others."