

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 21.]

FEBRUARY, 1887.

[No 2.

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The Sunday-School Banner

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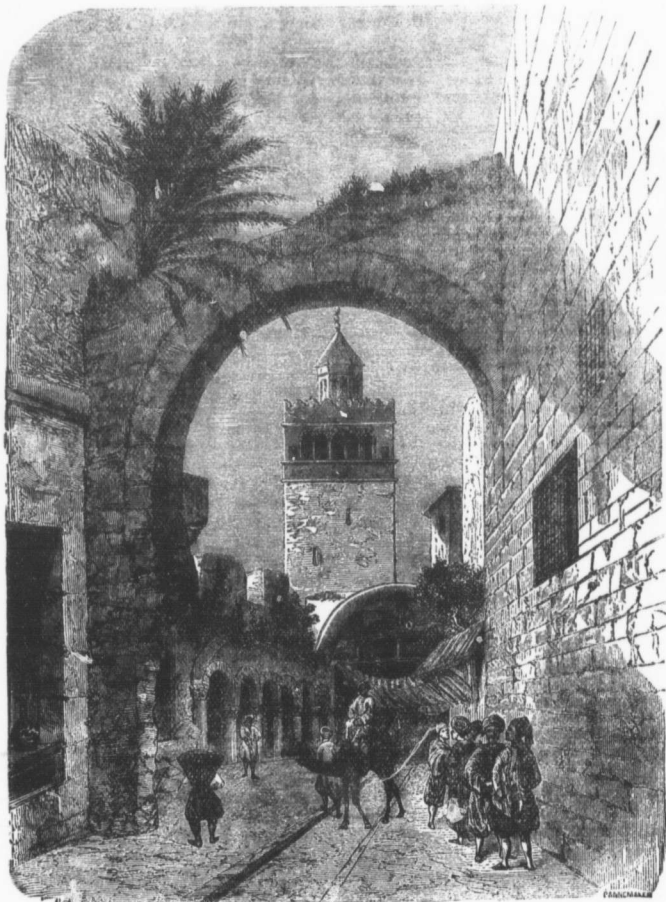
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A STREET IN TUNIS, NORTH AFRICA,
Near the Site of Ancient Carthage.

SUNDAY SCHOOL BANNER

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YOUNG PEOPLE.

VOL. XXI.]

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[No. 2.

Advance!

BATTLE CRY FOR 1887.

STAND aside, the world's advancing,
Past the laggard, lame and slow;
Like a mettled war-horse prancing,
On, the rushing world must go.

Rein her up! You cannot rein her;
Guide her! More you cannot do;
Teach you should, but not restrain her,
Graft the old into the new.

Getting worse! Nay, growing better:
By the light the vile appears—
Truth shall break the latest fetter,
Every blow is drying tears.

Smash and crash, old fossils breaking,
Pleas for wrong are growing weak;
Right is robust; wrong is quaking—
Right demands her right to speak.

Who says nay? The voice will falter;
Points are making, deeds are done;
Midnights into noons will alter;
Truth is blazing like the sun.

Friends of God no longer cower,
Friends of right awake, awake!
And by Heaven's eternal power,
Hell's infernal kingdom shake.

Shake, unthroned, annihilate it,
Every root and trunk destroy;
Teach your children all to hate it—
Every girl and every boy.

Rum is rampant! Well, no matter;
Rum is marching to defeat;
Sturdy blows its brains will batter,
Sword divine the work complete.

Waited long? Well, wait still longer,
Praise and pray, and dare and do;
Fainting hearts are growing stronger,
Ranks of right are gaining too.

Can't do much? Well, who can, single?
As a snow-flake said, one day;
But we can as millions mingle,
Block the locomotive's way.

Up, arise! The world's advancing,
Stop her course? No, never, nay!
Take the lines, though steeds are prancing,
Guide them in the Righteous way.

—Rev. E. H. Stokes, D.D.

A Street in Tunis.

Our frontispiece gives a good example of the general style of Oriental streets—narrow, without sidewalks, with gutter in the middle. On either side are blank walls, pierced occasionally with small, iron-grated openings like prison windows. To the left is seen the small stall of a trader's shop. There are many streets like this in Jerusalem, especially one called the "Via Dolorosa," or Sorrowful Way, because tradition affirms that through it our Lord passed to His crucifixion, bearing His cross. An arch, like the one in the cut is called the "Ecce Homo" because there Pilate exhibited Him to the people, saying, "Behold the Man!"

OUR PUBLICATIONS.

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Sunday School Banner.

W. H. WITHROW, D.D., Editor.

TORONTO, FEBRUARY, 1887.

The Course of Home Reading for Young People.

At the recent General Conference in Toronto the following Resolution was adopted:

Whereas it is desirable to cultivate a love of literature and learning among the young people of our Church; and

Whereas many of those are unable to avail themselves of the advantages of collegiate training and discipline; and

Whereas the success of the great Chautauqua movement, and especially of the C. L. & S. Circle, has demonstrated the general demand for courses of home reading and study, and the practicality of thus reaching and influencing for good great masses of the youth of our country; and

Whereas there is very general demand for and need of a course of reading shorter and less expensive than that of the C. L. S. C., and one better adapted to the needs of the youth of Canada; and

Whereas there is good reason to believe that

thousands of young people in connection with the various churches might be induced to undertake such a course of home study, if laid down under the auspices of their Church, who would not otherwise be benefitted by any similar educational agency; therefore be it resolved:

That it is expedient for the General Conference to prepare a course to be known as "The Course of Home Reading for Young People."

A large and representative committee was appointed to carry out that purpose. That committee, after full deliberation, reports the following organization:

CANADIAN HOME READING CIRCLE,

Organized in accordance with a resolution of the General Conference of 1886.

The following is the committee appointed by the General Conference:

The Rev. B. F. Austin, B.D., chairman; Rev. Hugh Johnston, B.D., Rev. E. A. Stafford, M.A., Rev. Dr. Burns, and L. C. Peake, B. Brown and J. B. Boustead, Esqs., and Rev. W. H. Withrow, secretary. To this committee the Rev. Dr. Potts was added.

The following are advisory members of the said committee: Rev. Prof. Shaw, Rev. S. Card, Rev. Dr. Burwash, Rev. A. M. Phillips, M.A., and Geo. Bishop, Esq.

1. Name of organization: "Canadian Home Reading Circle."
2. Objects: To promote habits of home reading in approved courses of religious and secular literature.
3. Methods: It proposes to encourage individual study in lines and by text-books which shall be indicated, and by local circles for mutual help and encouragement in such studies.
4. The Course of Study shall consist of a series of compendious and inexpensive text-books, to be selected year by year by a committee appointed for that purpose by the General Conference.
5. Course for 1887: The following books are recommended by said committee for home reading during the year 1887:
 - (a) Assembly Bible Outlines, J. H. Vincent, D.D. 12c.
 - (b) Richardson's Temperance Lessons 25c.
 - (c) British and Canadian History, Adams & Robertson 35c.
 - (d) Christian Evidences, J. H. Vincent, D.D. 12c.
 - (e) Herbert Spencer on Education. (Appendon) 50c.

Or, What is Education? By Prof. Phelps 12c.
 And Socrates. By Prof. Phelps 12c.

The complete list, without "Spencer on Education," will be supplied for \$1.00 net.

NOTE.—These books can be procured at the prices marked from Rev. Wm. Briggs, Methodist Publishing House, Toronto; C. W. Coates, 3 Bleury St., Montreal; and, Rev. S. F. Huestis, Methodist Book Room, Halifax.

Supplementary illustrative readings will appear in successive numbers of *Home & School*.

The following is the recommended Order of Study for the year ending Oct. 1st, 1887:

FEBRUARY.

British and Canadian History, and Assembly Bible Outlines.

MARCH AND APRIL.

History continued, and Richardson's Temperance Lessons.

MAY AND JUNE.

Education, by Herbert Spencer or Prof. Phelps, and

Christian Evidences, by Dr. Vincent.

The committee recommend Prof. Phelps' books for younger readers, and Herbert Spencer's for more advanced readers.

LOCAL CIRCLES.

In order to carry out as efficiently as possible the directions of the General Conference, the Committee urgently solicit the hearty co-operation of all our Ministers and Sunday-school Superintendents and Teachers in organizing, in connection with all our congregations and Sunday-schools, of local Home Reading Circles.

The Committee recommend the following form of constitution for local circles:—

1. *Name.*—The — Home Reading Circle.

2. *Membership.*—All young people who will agree to faithfully pursue the course of reading laid down by the Central Committee are eligible for membership.

3. *Officers.*—The officers of the Local Circles shall be:—

(a) A President, who shall preside over the meetings, and shall have the general oversight over the work of the Circle, and shall give such aid and instruction in the course of reading as he may deem necessary.

(b) A Vice-President, who, in the absence of the President, shall perform his duties.

(c) A Secretary, or Secretary-Treasurer, who shall keep a record of membership and business of the Circle.

The officers shall be elected at the first meeting of each "Circle" year.

5. Where practicable, regular meetings may be held as frequently as may be agreed upon, for review and for instruction in the course of reading.

ORDER OF BUSINESS.

1. Opening with devotional exercises.
2. Reading of minutes of previous meeting.
3. Proposals for membership, and admission of new members.
4. Conversation on the specified subjects of reading, and, where necessary and practicable, instruction therein.

5. Questions and answers.

6. Miscellaneous business.

N.B.—The Secretary of each local Circle is requested to report to the General Secretary, the Rev. Dr. Withrow, Toronto, the organization and membership of said Circle, in order that the said General Secretary may be able to communicate with the local Circles on all subjects in which their interests are concerned.

An Interesting Service.

We have secured a copy of the programme of an interesting service in connection with the Bridge Street Methodist Sunday-school, Belleville, one of the oldest, if not the very oldest, schools in the country. It was the occasion of the dedication of the school rooms of the new church on Dec. 12th, 1886. The first part consisted of thanksgiving responsive readings. Then followed an anthem, and beautiful dedicatory responsive readings, addresses, thank-offerings, etc. The programme contains the following interesting historical information:—

First Methodist Preacher visited Belleville	1795
First Methodist Class organized	1815
First Methodist Church built, Pinnacle St.	1818
Pinnacle St. Church rebuilt and enlarged	1831
Corner Stone of Bridge St. Church laid	
24th May	1864
Bridge St. Church dedicated 14th May	1865
Bridge St. Church burnt down, 6th Jan.	1886

OUR SUNDAY SCHOOL.

Organized in	1822
First kept open all the year round after the Hon. B. Flint came to Belleville	1829
School divided, part forming Methodist Episcopal School	1834
School divided, part forming John St. Presbyterian School	1847
School divided, part forming Bleeker St. Methodist School	1858
Membership in 1860	314
Membership in 1870	460
School divided, part forming Holloway St. Methodist School	1875
Membership in 1880	483
Sunday-school rooms remodelled and reopened, 24th Oct	1880
Membership of School now	527

The Superintendents have been, James Bickford, Asa Yeomans, Dr. Kellogg, Hon. B. Flint, M. Sawyer, R. Richardson, James Booth, Wm. Elmer, James Ross, Wm. Johnson.

The sweetest word in our language is love; the greatest word is God; the word expressing the shortest time is now. These three make the greatest and sweetest duty we can perform: "Love God now."

Work of the S. S. Aid and Extension Fund.

EXTRACTS FROM LETTERS.

We are continually in receipt of very encouraging letters on our Sunday-school work, from all parts of the Dominion and Newfoundland. From these we make a few extracts:

A faithful lady superintendent in Nova Scotia writes: "I feel that God has blessed my feeble efforts, and that greater good can be accomplished through Him. We had our anniversary meeting Christmas night, not in large halls as you have in cities, but in my dining-room and kitchen. We had a great number, and the little ones were delighted; we had music and singing and recitations. I gave them candy and apples, books and cards. Yesterday our Sabbath-school was well attended. Mother and father and little ones of one family attended, even a three-year-old baby. My heart overflowed with love to my Heavenly Father. Remember me at the Throne of Grace and pray that God will bless my Sabbath-school and that all may be converted and brought to Jesus."

A minister in Nova Scotia writes: "I am always in favour of our own papers and it goes against the grain to say that I can look on and smile to see Cook's publications where ours should be. I have not yet seen any of my schools leave our own for his. Last May I organized a Sunday-school here, and I am not more encouraged in any of my work than in that. Our society is small, but earnest and united. The Sunday-school is a power for good, a child of affection and prayer."

A brother in Muskoka writes: "This school was started near eight years ago when there was no other religious service in the neighbourhood, and continued summer and winter with very little intermission ever since, migrating from settlers' houses to barn or lumber camp as found most convenient. We have now for the past year met in the public school-house, and hope ere long to again move to a Methodist Church, which it is contemplated to build at the village of South River. For several years, this being the only religious service available, it was mostly attended by adults and young people, and we have reason to believe that it has been the means of great good, not only to those attending but also to the whole neighbourhood, in raising the moral tone and general good behaviour of settlers. Since the building of the railroad, ministers of various denominations have visited us and held services, and now we have constant means of grace, and since the appointment of Rev. P. Jones to Sundridge Mission we have a weekly Methodist service in addition to the Sabbath-school."

A missionary who is labouring among the lumber shanties on the Mattawa writes: "There is a great eagerness for literature, especially for illustrated papers, in the shanties. I am sorry to say that I had not enough French

papers and tracts last winter, and thus not a few were sadly disappointed when there were no tracts or papers for them. Among the pleasant things noticed last winter in the shanties were, 1st. On the whole attentive hearers. 2nd. Thankfulness for tracts and papers. 3rd. Kindness on the whole, though there were occasional signs of the opposite, shown toward the missionary. 4th. Frequently in giving out the papers would hear the remark on one side as the name of the paper would be read out, "Never saw that paper before," and on the other side, "Oh! that is our Sunday-school paper." 5th. The increasing number of the French Canadians who can read, and their yearning for something to read. Here is an open door for distributing the light. 6th. The testimony of a few, one here and another there, "I have spent quite a number of winters in the shanties, but this is my first winter as a Christian, and it has been the best winter I ever spent in the shanty. Some isolated families at 'stopping places' were glad to get some papers," especially the children and young people."

A missionary in Newfoundland writes: "I find the four Sabbath-schools on this circuit to which I have just come entirely destitute of papers of any kind, and most of them without books. I have put down the number of papers wanted—much below the actual demand—hoping that the numbers asked for might be the more readily given. At present raising anything towards paying for them is out of the question. There are one thousand five-hundred Methodists on this circuit, and hundreds of them are on the verge of starvation. Our best families are getting down to the low level of want. Send us the papers, and we'll do the best we can in return during the year."

A missionary at Castalia, Grand Manan Isl'd, writes: "We are greatly encouraged of late in our Sabbath-school. Your valuable papers are very helpful to us, and highly prized by the pupils. We all long for your papers, and do most earnestly hope and pray that you shall have God's help, so that your publications will be the means of making many homes and schools happy in the Lord. We have to fight many battles, but though our cause is weak and small, yet the few loyal and Christian Methodists that are here are strong in the Lord. The people here are poor, but willing to work for the upbuilding of Methodism, which means the upbuilding of God's kingdom. Owing to our financial circumstances we can only remit you the enclosed two dollars, hoping that ere long we shall be able to do better. *We do our best and trust God.* Soliciting our interest in your most earnest prayers for our success in bringing souls to the Master."

A missionary in Manitoba writes: "I feel that our Sunday-school papers are of great use to the young who have no good papers to read. They also cause our young people to become acquainted with our Church, which is to us a matter of great importance."

A missionary in Labrador writes: "The

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people on this mission have had two bad seasons, and in consequence I am not able to send you a subscription. The papers are doing good work—being eagerly read—and the Bible lessons they contain being freely used in many homes on Sun-days. I have taught the people how to use them, and during my visitation this past winter I was pleased to find some of the children able to answer many of the questions appended to the lesson. The Esquimaux are especially fond of them, and as a few of them can read English, they teach the children. Generally great ignorance prevails on this mission with regard to the Bible. It has been a neglected book, but now your papers have awakened an interest, and roused a spirit of enquiry, and the people are, in some instances, like the *Bereans*, searching the Scriptures daily, etc. A priest of the Anglican Church was sent on the coast last year. Tracts and periodicals of a sacerdotal character have been freely circulated. These High Church doctrines have, to some extent, been checked in their pernicious influence by your periodicals. A lot of catechisms are found on this mission, the teaching of which is Romish. I have only met with one Methodist catechism. If you could afford to make a grant of catechisms to this mission* I am sure they would do great good, and effectively assist your missionary in checking the stream of ritualism which is being poured forth. A few books containing the lives of early Methodists would prove a great boon to the people. Methodism is not known. Cheap biographies of Wesley and others would second our efforts, and be the best answer to such works as "John Wesley's Churchmanship," "Methodism the Great Apostacy," etc., seeing this poison is so freely administered. I hope your funds will allow of such assistance as you have given in the past, with the addition of catechisms and books before mentioned as an antidote.

A missionary in Prince Edward Island writes: "Our very excellent Sunday-school superintendent has done his level best to raise the amount he forwards towards books and papers. He is no beggar, or he would write to entreat you to do all you could for his school, and he asks me to do the same thing. I may say that we are very needy and, to blow our trumpet, we are very worthy. The fishing has been a complete failure, or this people never would make a request for help. They are very free-handed when they have money, and if we are favoured with a good summer the school will raise double money for school purposes to that we have before raised. We have had a blessed revival and shall add thirty to our membership at this place, among whom are some of the finest young people as well as united heads of families. We want to start well with our accessions and would ask you to send as quickly as you can. Many a prayer did we offer for you and your family in your afflictions, and we congratulate you and praise God for your restoration to health and vigour. May God grant you to

please Him many years of useful and happy toil in that sphere for which he has called you."

A missionary in Nova Scotia writes: "It can be truly said of the sister who is keeping the school for which aid is herein asked, she is worthy. Hereafter history may bring her extraordinary zeal before the world. Under the shadow of Methodism, she has for years stood almost alone by the old ship. Let us be workers with God in giving her sympathy in every way possible. I prize highly your Sunday-school papers and am anxious to circulate them in this country. If you have old ones or back numbers kindly send them to me and I will be more than pleased to send them to places where they will make impressions."

A missionary in Newfoundland writes: "Our school is very poor and we have to struggle with many difficulties. The failure of the fish on the Labrador coast is the chief cause of the poverty and distress of the people; they seem to have very little money to give to any cause. I often feel discouraged in my work but I will labour on, and I trust the Great Head of the Church will bless my humble efforts among the poor children here. I wish to convey to you our sincere thanks for the papers we have received for the last two years, they have been made a great blessing to our school, and by the people they have been thankfully received and eagerly read. Will you please favour us with another grant of papers until July next, and we will try and raise all the money we can during that time."

Ryerson Memorial Statue.

As appeal made to the teachers and pupils of the public and high schools of Ontario on behalf of the RYERSON MEMORIAL FUND, has been so far successful, that the committee in charge of the fund has now in hand \$4,425.00. The cost of a suitable monument to the Rev. Dr. Ryerson on the grounds of the Education Department, or in the Queen's Park, will be about \$7,700.

We have no authority to make any request of the Sunday-schools of the province, nor do we presume to do so. We merely state the above facts as matters of information. If any schools, scholars or teachers wish to take part in the movement to do honor to a great Canadian and distinguished Methodist preacher, they have an opportunity.

The following reference to Rev. Dr. Ryerson's life-work is by Rev. Dr. Ormiston, who has always been an earnest promoter of this Memorial Fund. He said:—"For a third of a century he was the head and inspiring genius of our school system—establishing, moulding, adapting, controlling it; and this, the main work of his life, will endure, and command in the future, as it has in the past, the admiration of all, both at home and abroad. During all these years he was the teacher's true friend, and the ardent well-wisher for the young. His sympathies—tender and true—as helpful as

* This has been done.—Ed.

they were healthy, went out to every earnest worker, whether in acquiring or imparting knowledge. The enquiring left his presence directed; the downcast, cheered; the doubtful, confirmed."

The Rev. T. Bowman Stephenson, LL.D., delegate from the British to the General Conference of the Methodist Church in Canada, in his recent address to that Conference, said, referring to the late Rev. Dr. Ryerson:—"That gentleman 'visited us in England twice.' Old man as he was, he seemed younger than most of us. I take him to have been one of those rare men who are never young and never old—old in wisdom whilst young in years—young in heart and feeling when already the snow is on the head. Eloquent, logical, far-sighted, generous, independent, courageous, with an unhesitating faith in duty, and a boundless love of freedom and justice, he 'served his generation.' O how well the inspired words describe him—by the will of God, 'he fell on sleep.'" Contributions may be transmitted to Walter S. Lee, Esq., Treasurer of the fund, 70 Church street, Toronto, or to J. George Hodgins, Chairman General Committee, Toronto.

Clothing and Feeding the Boys.

Two hundred and fifty boys were ranged along hastily-constructed dining-tables in the school-room of Berkeley street Methodist Church Toronto, on the last evening but one of the old year. Around the tables flitted dozens of deft-fingered ladies handing the hungry quarter thousand coffee, cakes, pies, milk, etc. Skilful as the waitresses were, they were scarcely able to keep up with the all-devouring appetites of the newsboys. The sandwiches disappeared as if by magic, and the liquids seemed quite inadequate to quench the insatiable thirst of the youths. But even a newsboy's capacity for food has its limitations, and this point was at length reached. A move was then made upstairs to the church, where the boys were addressed by the Rev. Mr. Starr, pastor of the church, Ald. Piper, and Mr. Wm. Gooderham. The addresses were calculated to arrest the attention of the boys. Ald. Piper gave some interesting facts in connection with the crossing sweepers, in whom he takes such an interest. Some of them were there, and to those of them who desired it he gave some savings which they keep in his hands. Others did not require the money, and desired that he might still hold their funds. The proceedings were exceedingly interesting. The band of the Boys' Home was in attendance and played some pieces very creditably. The greatest event of the evening, however, was the distribution of 120 pairs of boots, and 150 pairs of long warm stockings. Some discrimination had to be used, and a committee picked out the boys who were worst shod. Messrs. S. R. Wickett, W. J. Hamby, and F. Radcliffe did the distributing under Rev. Mr. Starr's direction. This annual feast to the newsboys has become one of the pleasantest features of the holiday time.

My Cross.

LORD, give me back my cross!

I laid it down
Because I valued not
The starry crown.
I did not dream, dear Lord,
How sad 'twould be
Without that heavy cross
Thou gavest me!

I would not bear the frown
Of a cold world,
I thought that all its scorn
At me was hurled
Because I bore the cross,
Thy cross of pain,
And so I laid it down,
Earth's smile to gain.

But, oh, the way grew dark,
My sun went down,
And the blue heavens grew black,
Beneath thy frown;
And thorns pierce my feet,
I walk alone
Through life's wild maze, within
My breast a stone.

So now I come to thee,
Oh wilt thou give
Once more thy heavy cross,
And let me live
Beneath thy gracious smile,
Close to thy side,
Thy cross my joy, my hope,
My all of pride.

—Millicent.

He who would teach Christ's truth to others must himself be a pupil in the school of Christ. No lesson helps, no commentaries, however learned, critical, and complete, are sufficient to give one that insight into the doctrines of the great Teacher, and that conviction of their absolute truthfulness, which are essential qualifications of an efficient instructor. To know that those doctrines are divine one must accept them, not only as theories to be assented to by the intellect, but as revelations of divine love made to the heart, as truths for faith to cling to, as spiritual conceptions giving birth to a love responsive to that infinite love which they set forth. Hence the Saviour said, "If any man will do His will, he shall know of the doctrine whether it be of God." And all Christian experience conforms to this saying. As a matter of fact no man fully comprehends Christ's words or feels their regenerating power until he honestly wills to do what they command. But when a man can say, "I love Him because He first loved me," he sees a meaning, a beauty, a grandeur, in Christ's words which qualifies him to teach as he never could do without that experience of faith and love. Let him, therefore, who desires to teach well enter himself as a perpetual pupil in the school of Christ.—*S. S. Journal.*



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JAFFA—THE ANCIENT JOFFA.

The Lord's Land.*

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

I.

THERE was not much sleep on shipboard on the night that we approached the Holy Land—a land endeared by associations, linked with our earliest and most hallowed recollections. We are up early in the morning, and amid the pale ethereal colours of the dawn is seen the dim outline of the shore. It is soon clearly discerned, and in the distance, the rose-purple shoulders of swelling hills. It is Palestine, and we have the strangely-subduing sensation of gazing upon a land the most sacred upon earth. It is the land promised to Abraham, the land of Jacob, the goodly land which Moses in rapt vision saw from the heights of Nebo, the land of Rachel and Ruth, the land of David, the Shepherd-king of Israel and the inspired minstrel of the world, the land of Solomon the Wise, of Elijah and Isaiah, the land of Immanuel, the holy fields—

“O'er whose acres walked those blessed feet,
Which eighteen hundred years ago were nailed
For our advantage on the bitter cross.”

All steamers and sea-going vessels must anchor outside the harbour of Jaffa, the ancient Joppa, the sole seaport of Judea, and all pas-

*Abridged from the Fourth Edition of the Author's "Toward the sunrise." 12mo, pp. 459. Toronto: Wm. Briggs. Price \$1.25.

sengers and merchandise must be carried in small coasting crafts over the reefs of jagged rocks, that most likely formed the pier of Solomon's harbour. We had a delightful morning for landing. Except in the calmest weather the surf breaks with tremendous violence over the long and rugged line of rocks; but for us the sea was quiet and placid as a molten mirror, and amid the usual clamour and bustle and gesticulation of bare-legged, yelling, howling Arabs, ourself and baggage were safely stowed away in boats and rowed to shore.

Jaffa, or Joppa, is a very ancient city. It is said to have been named after Japhet. Pliny declared it to have been standing before the deluge, and it is popularly believed to have been the city where Noah dwelt and built his ark. It looks beautiful from a distance, set as it is upon a hill, with the long bright sweep of the Mediterranean in front, and the dark chain of the Judean mountains behind; but when you enter the city, you find that the streets are dirty and narrow, the houses wretched, and the people abominable. As soon as you set foot upon the sacred soil, everything about you gives the assurance that you are treading upon Eastern ground. While we were waiting for the slow Turkish officials to do their work, we had ample opportunity to watch the attitudes, gestures, and occupations of the ever-changing groups about us—a multitudinous mass of men, women, and children—black, brown, white; beasts of burden, camels, horses, and donkeys. At length we were permitted to enter a carriage, and threading our way through the steep, narrow, and unsavoury alleys of the old town, we reached wider and cleaner spaces, and drove

rapidly through streets and bazaars to the Jerusalem Hotel, which is beautifully located amid gardens and sweet-smelling orange groves. Before us lay the clear dark-blue of the Mediterranean, north and south stretched the long coast-line of white sand—a noble panorama—the eye sweeping from Gaza to—

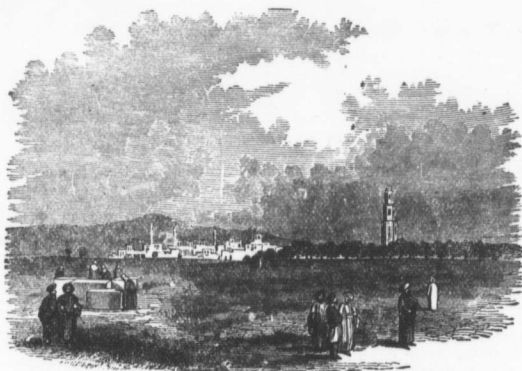
“Where Carmel’s flowery top perfumes the skies.”

The first day in the Holy Land is one of the greatest events and one of the grandest memories in a life-time. It is a realization of the dreams and longings of many years. What tumultuous emotions are awakened as we tread the soil pressed by the feet of God’s ancient worthies—the feet of patriarchs, and prophets, and apostles, yea, by the feet of God’s incarnate Son! We visited the traditional house of Simon, the tanner, with whom Peter tarried

spirited Arab chargers, dashing away; muleteers shouting, excitable Arab servants shrieking, yelling, scuffling and scampering along. We force our way along the crowded thoroughfare, jostling busy citizens, foreign pilgrims, camels, mules, donkeys, sheep, goats; running over women muffled up to the eyes and waddling about “like animated bundles of dirty clothes,” as Lady Brassey has it. Now, our way is through narrow, shady lanes, bordered by the richest and most beautiful gardens of orange, lemon, citron, quince, apricot, plum, and apple trees. These groves, separated from each other by gigantic cactus hedges, cover an area of many miles and load the air with delicious odours, while here and there—

“The stately palm-tree lifts its head on high, ,
And spreads its feathery plume along the sky.”

After an hour’s ride we reach Ramleh, which



RAMLEH—ANCIENT RAMAH AND ARIMETHEA.

many days after the raising of Dorcas. We climbed the rude broken stairs to the flat roof, and as the “Great Sea” stretched in unbroken expanse before us, we thought how appropriate a spot for the marvellous vision that was here vouchsafed to the apostle. In the afternoon we mount and start for the Holy City. What a spectacle our cavalcade would have presented on St. James Street, Montreal, or King Street, Toronto! Solemn-looking camels, with long, slow, steady stride, neck depressed, head elevated, and carrying tents, bedsteads, mattresses, bedding, linens, carpets, rugs, tables, provisions, dishes, saucepans, baggage; the loaded train stepping to the music of several cowbells; donkeys bearing packs, and bestriden by long-legged Arabs whose toes almost touch the ground; horsemen and women, each with hat or bonnet wrapped in a *pagare* of white muslin, which covers the head and floats down over the shoulders; dragomen, on

has been identified with the Ramah of the Old Testament and the Arimathaea of the New, the city of “Joseph, an honourable counsellor, a good man, and just,” who “went in boldly unto Pilate and craved the body of Jesus.” In the middle ages Ramleh was one of the chief cities of Palestine, a flourishing and opulent centre of population, but it is now a wretched and delapidated place. About a quarter of a mile from the town is the Great Tower, an exquisite specimen of Sarcenic art. There it stands, a magnificent square tower like the famous Giralda of Seville, built of hewn stone, one hundred and twenty feet high, and standing in the midst of ruins of great extent. We climbed a flight of narrow and spiral stone steps to the top, and obtained a view of surpassing richness and beauty. All around us stretches the Plain of Sharon, and the eye roams from Cæsarea and Carmel in the north, to Gaza and the Desert of Philistia in the south. Westward,

the water ripple to the east are the Samaria, grandeur. Ramleh or tain of w looking b and when as by magi Next mo beating of packing o into a larg out there w Everything

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the waters of the Mediterranean gleam and ripple to the verge of the horizon; and to the east are the bare blue mountains of Judea and Samaria, standing in silent and impressive grandeur. Our camp was pitched to the east of Ramleh on a green hill-side and close to a fountain of water. The tents are already set up, looking bright and cheerful and home-like; and when we dismounted we found everything, as by magic, in complete order.

Next morning at six, we were roused by the beating of a tattoo, and hastily dressing, and packing our valise, at half-past six we went into a large tent for breakfast. When we came out there was not a vestige of tents or baggage. Everything had been silently taken down and

memorable day when such a complete victory was gained over the five Amorite kings.

After a mid-day rest we are called again to the saddle, and at once enter a steep, narrow, rocky defile, with rugged bold, barren, rocky hills on either side. It is the hill country of Judea, and the stony summits rises in concentric circles one above another, the naked strata of dull-gray limestone dreary and monotonous enough. A death-like stillness and impressive wildness reigns in these elevated regions. On we go, over desolate mountains, through silent, rugged wadies, climbing height after height, often fearfully precipitous and descending into narrow and barren defiles.

Another tedious climb and we gain the sum



ORIENTAL PLOUGHING.

folded up by the attendants, while we had been doing justice to tea and coffee, eggs and omelets, cutlets and hot chicken. We mounted and rode away, passing here and there a village with edges of prickly cacti and pear; the land still retaining its verdure and fertility, but rising in gentle slopes towards the mountains. As we ride along the labourers are busy ploughing. There is not a sign of a fence between the farms, only little heaps of stones that could easily be shifted, but "cursed be he that removeth his neighbour's landmarks." The village of El Kubab is passed, and we reach the summit of a hill which commands a full view of the Valley of Ajalon over which Joshua commanded the sun and moon to stand still on that

mit of ridge where the view is magnificent, sweeping over height after height to the vast plains, far as the gleaming waters of the Mediterranean, and catching holy peaks of the mountains of Judah, Benjamin, and Ephraim. Now, for an hour-and-a-half stretch up, steep, and bleak, and desolate hills. We are climbing the mountains "that are around about Jerusalem." Along this road went David and Solomon in the days of Israel's glory; here pressed the feet of David's son and David's Lord: here poured along company after company of Israelites, on their way to the solemn feasts, through a hundred generations; on it trod Roman legions, with eagles high above them; and mailed Crusaders, from every part of Europe,

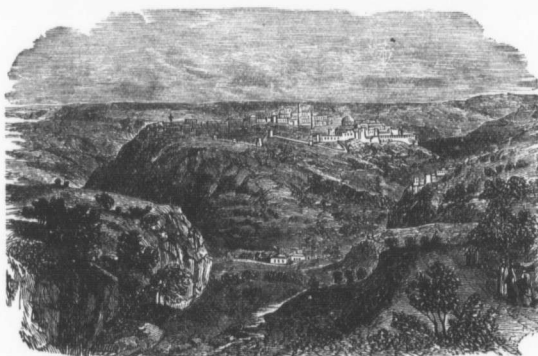
dashed along, eager to catch a glimpse of the sacred city. Now there is no tree or foliage to shield us from the scorching rays of the sun. What barrenness reigns where once was fertility and great productiveness, for "Judah washed his garments in wine and his clothes in the blood of grapes!" Ah! these hills have been stripped of their magnificent olive groves, the terraces have crumbled, and these rough gray stones, so weary to the eye and so painful to the feet, give an aspect as sterile and forbidding as possibly can be conceived! But the outward features of the desolate landscape are forgotten, for we have reached the summit of the last hill, and Olivet is in sight. There is a large monastery and other buildings that obstruct the view. We are impatient to get a glimpse of the Sacred City. A little further on and a line of dim gray battlemented walls appears; then turrets and minarets, and domes break upon the tear-filled eyes. It is Jeru-

salem! For this purpose Mr. Beaudry will deliver lectures and solicit subscriptions at as many places as he may be able. He will speak upon the following subjects:—

Why he became a Protestant—Commendable Point of Romanism—Romanism and Illiteracy—Romanism and Pauperism—Romanism and Criminal Statistics—Romanism and Liberty of Conscience and the Press—Romanism and the Bible—Romanism and Public Schools—Romanism in Quebec and Ontario. Also, French Canadian Evangelization:—its vital importance, its history and gratifying statistics, its difficulties, its extent, its needs and prospects.

It is believed that the frank and dispassionate discussion of these topics will be highly beneficial both to the Church and to the community at large.

We bespeak for Mr. Beaudry wherever he shall go a hearty reception. His interesting



DISTANT VIEW OF JERUSALEM.

salem! The dreams and longings of a life-time are fulfilled. "Our feet shall stand within thy gates O Jerusalem!" Before us is the Jaffa Gate, and we ride past the citadel of David into the city of the Great King.

French Mission in Montreal.

UNDER the energetic administration of the Rev. L. N. Beaudry, himself a converted French Roman Catholic, a great deal of good has been accomplished by this mission. From statements made by Mr. Beaudry it appears that, owing to circumstances which he cannot control, it is not likely his connection with our French work will continue beyond the present Conference year. It was deemed of great importance, therefore, that before an actual severance took place, a special effort should be made to liquidate the remaining debt, about \$5,000,

volume in which he tells the story of his conversion, has had a large circulation in the English, and has been translated into Spanish. Ministers or others, able to help him in the good work may address him to No. 1 St. Elizabeth Street, Montreal.

At the annual New Year gathering of the Methodist Sunday-schools, held in Montreal on New Year's Day, the following despatch was sent to Queen Victoria, Windsor Castle:—"Three thousand Methodist Sabbath-school scholars assembled in Montreal, send greetings this jubilee year." The following reply was received to-night: "Methodist scholars, Montreal. The Queen thanks you for your greetings. (Signed) Ponsoby." The reply was read in James-street Methodist Church to-night, when the large congregation rose and sang "God save the Queen."

The Hal Barr.

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Book Notices.

The Hallam Succession. By Mrs. Amelia E. Barr. Pp. 316.

Few recent writers have attained such popularity as Mrs. A. E. Barr, the author of "Jan Vedder's Wife." This volume is a story of Methodist life on both sides of the sea. It describes village life and village Methodism in Yorkshire, and the conflict between pride of place and humble piety. It describes also plantation life in the Southern States, and pioneer adventure in Texas amid the stirring events which led to the conquest of New Mexico. The book is marked by graphic description, fine character painting, and earnest religious spirit. It will benefit both head and heart of all who read it. It is a volume of 316 pages, handsomely bound. It will be given to every subscriber of the *Guardian*, old or new, post-paid, for the nominal sum of thirty cents; full price, \$1.00.

Simon Holmes, the Carpenter. By Rev. J. Jackson Wray.

No premium books have been more eagerly read than Mr. Wray's former: fascinating stories, "Nestleton Magna" and "Matthew Mellowdew." The volume now offered is a stirring story of Yorkshire Methodism. It shows how the plain village carpenter and Methodist local preacher, with his shrewd wisdom, his quaint humor, his saintly piety, brings the Gospel of salvation to the manor house, and restores the wandering heir, after unheard-of adventures—adventures among London thieves, Spanish brigands, village poachers and the like. The blended pathos and humor of the book will by turns touch the fountain of tears and of smiles. It will be read with avidity by both old and young. It is a volume of 356 pages, illustrated and handsomely bound. It will be given to every subscriber to the *Methodist Magazine*, old or new, post-paid, for the nominal sum of thirty-five cents; full price, \$1.25. For either of these premiums, address Rev. William Briggs, Toronto; C. W. Coates, 3 Bleury Street, Montreal; or Rev. S. F. Huestis, Halifax, N.S.

Living Words; or, Sam P. Jones' Own Book. Sermons and sayings of the noted Evangelist, delivered in Toronto and elsewhere; with a full account of his life, written by himself. 8vo, pp. 595. Sole authorized edition. Toronto: William Briggs. Sold only by agents.

No preacher has ever visited Canada who in so short a time has captured so many hearts as the Rev. Sam P. Jones. Thousands who hung upon his lips at those wonderful services will be glad to have these memorials of the preacher—these *verbatim* reports of his pungent utterances, of his pithy proverbs and aphorisms, which pierce the conscience like barbed arrows that will not be shaken out. This book is enriched by an introduction by the Rev. Dr. Potts, Chairman of the Sam Jones' Meetings in Toronto, and by a striking autobiography of the evangel-

ist. His has been a strangely checkered life. Probably no one since the days of Whitefield has preached the gospel to so many souls. Mechanically the book is very handsomely manufactured. It is printed on fine toned paper, clear type, and handsomely bound. It is illustrated by a steel engraving of Sam P. Jones, and good engravings of Sam W. Small; Metropolitan Church—interior and exterior; Sam P. Jones' Cottage Home and Tabernacle, Cartersville, Georgia; Caledonian Rink, Toronto, and other illustrations.

Three sermons by Sam Small, including the thrilling account of his deliverance from the bondage of drink, and a biographical sketch, add to the value of the volume.

Famous Women Series: Susanna Wesley. By ELIZA CLARKE. Pp. 301. Boston: Roberts' Brothers; and Methodist Book Rooms: Toronto, Montreal, and Halifax. Price \$1.25.

The projectors of this series of character studies of the most famous women of the century did well to include one of Susanna Wesley. In all the elements of real greatness she will not fall behind any of those distinguished women, George Eliot, Harriet Martineau, Elizabeth Fry, Madame Roland, or any others previously included in the series. Hitherto, studies of her character have been regarded chiefly or solely her connection with Methodism. Here she is regarded from an independent, though sympathetic point of view. The writer claims that in her veins runs Wesley blood, and she has had the assistance of a Mr. John Wesley, a later kinsman of his illustrious namesake. She has also had access to original Wesley papers. We get charming glimpses into Epworth Rectory. Little Charles Wesley, we learn, was a plucky boy and remarkably ready with his fists. The letters of Mrs. Wesley to her son, "Dear Jacky," are very interesting. A remarkable account of the Epworth midnight knocking and apparition of Old Jeffery is given.

Four New Fatherland Books. We have had frequent occasion to speak of the superior merit of the Fatherland Series of Sunday-school libraries. We have here the four latest additions to this fine series. Their titles are "Heinerle Von Lindelbronn," 231 pages. \$1.00. "Alli," 176 pages. 75 cents. "Betty's Decision," 145 pages. 60 cents. "Tannenweise," 204 pages. 90 cents. They are issued, handsomely bound by the Lutheran Publication House, No. 42 North Ninth Street, Philadelphia, Pa. They are all by German authors, and treat German subjects with an inimitable German happiness and skill. There is a fascination about a well-told German story that all young readers will feel. There is a quaint simplicity, a directness of narratives, a home-feeling about them that exerts a peculiar charm. Our friends of the Evangelical Association, especially, whom we hope before long to include in our Church, will especially appreciate these delightful stories.

The Bible Commentary of the International Sunday-school Lessons for 1887. By Rev. JOHN VINCENT, D.D., and Rev. J. S. HURLBUT, D.D. 8vo., pp. 298. New York: Phillips & Hunt; and Methodist Book Rooms: Toronto, Montreal, and Halifax. Price \$1.25.

The series of volumes, of which this is the latest issue, has become so well known to thousands of teachers that it is enough to say that this book maintains the high reputation of its predecessors. It abounds in maps, cuts and diagrams. It is a compendious commentary on the whole of the lessons for the year and embodies the results of the studies of the ablest biblical scholars.

The New Standard Eclectic Lesson Commentary. By ISAAC ERRETT, PROF. J. W. MCGARVEY, and J. W. MONSER. Standard Publishing Co., 22 East Ninth Street, Cincinnati, O. Price \$1.00.

This is another book of the same general character as the last noticed. Somewhat cheaper, but not so well manufactured, with the exception of the maps, four in number, which are exceedingly good, of large size, and printed in colours. An important feature is a manual of fourteen pages of Sunday-school management, prepared by P. H. Duncan, late Sunday-school evangelist of Kentucky. This is divided into two parts; relating to work out of session, and work in session. It is the simplest and most concise guide to the management of the school, and thus comes into the hands of every teacher.

Pilgrim Songs for the Sunday School. Edited by JOHN W. TUFTS. 4to, 240 pages. Bound in cloth or boards. Price, boards, 35 cents; cloth, 45 cents. Congregational Sunday School and Publishing Society, Boston and Chicago.

The Editor of this book, Mr. John W. Tufts, is a well known musician, and a composer of classical attainments. He writes from a standpoint fully in sympathy with the tastes of young people, yet with scientific accuracy and with due regard to the range of children's voices. As a director of church music for many years, he has had unusual experience in adaptation of music to words, and excellence in this direction is a special feature of the book. "Pilgrim Songs" contains the best of the old hymns and tunes; a large proportion of new material; special hymns for special occasions. It is distinctively a Sunday-school music book.

The Ivory King. A Popular History of the Elephant and its Allies. By CHARLES FREDERICK HOLDER. Pp. 330. Illustrated. New York: Charles Scribner's Sons. Price \$2.

Few studies are so interesting and instructive as those of natural history. We would like to see books of solid fact like this take the place of much of the vapid fiction of our Sunday-

school libraries. It is not a distinctively religious book, but it gives an admirable account of the most intelligent creature next to man that God has made. This hugest of beasts has from the dawn of historic time, been an object of curious study. The author tells in a popular way about all that is known of him, of his structure, habits, intelligence, and other characteristics. The story of the famous Jumbo is retold. Poor Jumbo, resisted with all his might the effort to tear him from his English home and from his mate, Alice; and hundreds of English children wrote to Mr. Barnum imploring him not to take him away. If he had foreseen the untimely death of Jumbo by a railway accident near St. Thomas, in Canada, and the grief—there is no other word—which his death caused throughout two continents, he would doubtless have left him at home. The book abounds in curious stories of rogue elephants, trick elephants, working elephants, and fighting elephants, all of which are as instructive as they are interesting. The book has about a score of full page engravings.

Little Lord Fauntleroy. By FRANCES HODGSON BURNETT. Sq. 8vo. New York: Charles Scribner's Sons. Illustrated. Price \$2.

This is one of the most charming books for young people we ever read. It tells the story of a little boy, Cedric Errol, born to a lowly fortune, who unexpectedly becomes heir to a great estate. He has been carefully trained in unselfishness and kindness by a wise and loving mother. His change of fortune, instead of spoiling him, brings out the best points of his character, and enlarges his opportunities of unselfish kindness. He wins all hearts, but his chief conquest is that of his stern, hard, selfish old grandfather, the Earl of Dorincourt, whose icy nature melts, and whose crabbled old age fairly blossoms into kindness through the influence of the love and trust of the dear little boy. It is a beautiful illustration of the Scripture, "A little child shall lead them." Unlike most children's books, this one has a fine literary style that will be relished by old as well as young. That accomplished writer, Mrs. Burnett, has put some of her finest touches upon it. Little Lord Fauntleroy is said to be a sketch of her own child. The story of such a sweet and noble character will do all children good. The book is most charmingly gotten up, and the numerous pictures are worthy of the accompanying text, which is saying a great deal.

Vick's Floral Guide is by far the handsomest seed catalogue that is issued in America. It is handsomely bound, and contains illustrations enough of flowers and vegetables to make the amateur gardener crazy. No pains or expense have been spared in the production of this volume, and every effort has been made to render it worthy the reputation of its publisher, James Vick, Seedsman, Rochester, N. Y.

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Opening and Closing Services for First Quarter.

OPENING SERVICE.

I. Silence.

II. The Doxology.

III. Responsive Sentences.

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

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

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

The world, and they that dwell therein.

For he hath founded it upon the seas,

And established it upon the floods.

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

Or who shall stand in his holy place?

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

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

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

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

That seek thy face, O Jacob.

IV. Singing.

V. Prayer.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

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

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

V. The Supplemental Lesson.

VI. Announcements (especially of the church services and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive sentences.

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

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

III. Dismissal.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried: the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty;

from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

The Berean Question Books for Senior, Intermediate and Beginners classes, are as well arranged as ever. No teacher who has ever used them would, we think, be without them. For sale at all our Book Rooms. Price, 20 cents; or 17 cents each by the dozen.

THE object of Mr. Daniel Greenleaf Thompson's article on "Science in Religious Education," in the January number of *The Popular Science Monthly*, is to make a plea for giving to science a more important and essential place in religious education, in order, among other things, that ministers, when they come to deal with scientific questions, as they often have to do, may be more fully prepared for the work.

PROFESSOR W. G. SUMNER, has made a careful study of the question of "What makes the rich richer and the poor poorer?" and communicates the answer to it which he has reached, through the January number of *The Popular Science Monthly*. His paper on this subject will be the first article in that issue.

THE sales of *The Century Magazine* have gone up over 30,000 copies in six weeks, since beginning the Life of Lincoln. A second edition of December number will be issued on the 15th. A veteran New York publisher predicts that the permanent edition of the magazine will go beyond 300,000 before the completion of the Lincoln history.

The Pulpit Treasury for January opens the year with a bright, solid, sparkling array of contributions, each one fitted to instruct, and all admirably adapted to thoroughly furnish the preacher for his work. Every department is filled with sterling matter. A sermon by Rev. Dennis Osborne on the dedication of a memorial church on the Himalaya Mountains, with a brief account of the exercises during the day, is of absorbing interest. Yearly, \$2.50; Clergymen, \$2.00. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

WE have received the initial number of *The Faithful Witness*, a well printed, semi-monthly undenominational paper of sixteen pages, published by S. R. Briggs, of the Willard Tract Depository in this city. The editorial contributors are Rev. S. H. Kellogg, D.D., Rev. J. H. Brookes, D.D., Rev. Nathaniel West, D.D., Pastor Joshua Denovan, and Hon. S. H. Blake, Q. C., besides a distinguished list of occasional contributors. It will devote much attention to missionary matters, and to Christian conventions and varied aspects of truth, including prophetic and dispensational, which will be dealt with by writers taught of God in their expositions of his Word. The price is one dollar a year.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: THREE MONTHS' STUDIES IN THE OLD TESTAMENT.

E. C. 1918.]

LESSON VI. LOT'S CHOICE.

[Feb. 6.



Gen. 13. 1-13. [Commit to memory verses 8-11.]
1 And A'bra'm went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

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

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ha'1:

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

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

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

7 And there was a strife between the herdmen of A'bra'm's cattle and the herdmen of Lot's cattle: and

the Can'naan-ite and the Per'iz-zite dwell then in the land.

8 And A'bra'm 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 Jor'dan, that it was well watered every-where, before the LORD destroyed Sod'om and Go-mor'rah, 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 Jor'dan; and Lot journeyed east: and they separated themselves the one from the other.

12 A'bra'm dwelt in the land of Can'naan, and Lot dwelt 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 exceedinglly.

General Statement.

Abram's Journey to Egypt was not by divine command, but from lack of faith in God. It brought him into contact with the world, the very danger from which God had called him out of Chaldea: it led him to deception and self-shedness, caring more for his own safety than for God's cause, and it threatened the ruin of the divine plans. Better that the servant of God endure hardship on the hills of Canaan than that he be enervated by the repose of Egypt! He is driven out of the dangerous land, and returns with humbled heart to his altar at Beth-el. But new dangers arise with worldly cares and worldly interests. Riches separate the two pilgrims, who have passed through trials together. From the heights of Beth-el, Abram and Lot survey the land of promise. Upon one side loom up the mountains, affording a fair support to flocks, and giving to God's people isolation from contaminating influences. On the other side lies the deep valley, with its warm air, its abundant vegetation, and its cities, the abodes of sin. Adversity with God and prosperity with the world are in the balance. Lot chooses the latter, descends to the plain, and pitches his moving tent nearer and nearer to wicked Sodom. Abram chooses the kingdom of God and the rewards of faith. He dwells alone upon the mountains, and finds an abundant recompense in communion with his God.

Explanatory and Practical Notes.

Verse 1. Abram went up. He was driven out of Egypt as a result of his deception in declaring Sarai his wife to be his sister. He went up, because Egypt being a low-land country, and Canaan a high-land, the journey is a continual ascent. Out of Egypt. This was a flourishing country, and at that time the most civilized on the earth. The pyramids had already been built, and the capital was at Memphis, a little south of the Delta. And his wife. She is mentioned as the cause of his expulsion from the land. Lot with him. Lot was Abram's nephew, the son of his elder brother, Haran, who died before the migration from Chaldea. Into the south. This is the region on the south of Palestine, frequently called "the Negeb," a plain extending from Hebron to the desert.

2. Abram was very rich. Like his descendants, he was a successful trader, and gained large profit, probably, by supplying the Egyptians with cattle, and the skins and fowls of his flocks. The Hebrew means, literally, "very heavy," which suggests that riches are apt to be a burden. In cattle. Under this general



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term may be included camels, oxen, sheep, and goats. **silver.** Some are of opinion that in that age silver was more scarce, and considered more valuable, than gold. **Gold.** In the form of jewelry and of rings, which were used as currency, as coined money was as yet unknown. (1) *Riches often bring trouble to their owners.* (2) *Sometimes God tries his servants by riches, sometimes by poverty, yet Abram and Lazarus are equally beloved.*

3. **He went on his journeys.** That is, in successive encampments, as he found pasturage for his flocks. **Even to Beth-el.** He pursued the northern road, past what was afterward Jerusalem, to the site of Beth-el, twelve miles north. **Hai.** A place near Beth-el, long afterward destroyed by Abram's descendants. Josh. 7.

4. **The place of the altar.** Here Abram had built an altar, and here he now renews it. It is noteworthy that Beth-el, "the house of God," was the seat of a sanctuary down to the end of Israelite history. (3) *Worship should have both its regular time and its regular place.* At the first. See Lesson V, verse 8. It was well for Abram, after his separation from God in worldly Egypt, to get back to the place of the altar. (4) *Beth-el is better for the soul than Egypt, with all its wealth and ease.* Called on the name of the Lord. He renewed his religious services, which may have been interrupted during his sojourn in Egypt; perhaps showed penitence for his unbidden journey, and gratitude for deliverance from threatened danger. (5) *Horridly association is apt to interrupt heavenly communion.*

5. **Lot also which went with Abram.** He was with him, but the history shows that he was not in true fellowship with him. Lot cared more for earth, and Abram cared more for heaven. **Had socks.** (6) *God's blessing on the righteous is extended to those who are united with them.*

6. **The land was not able.** They moved in a vast caravan, spreading over the land for pasturage, consuming the natural growth without planting, and requiring much room, especially as the land was just recovering from a dearth. **Could not dwell together.** Matthew Henry says, "Want and wanderings could not separate between Abram and Lot; but riches did it."

7. **There was a strife.** The land was common, neither party having ownership; each was eager for the best pasturage and springs of water; and a collision was unavoidable. (7) *How much trouble comes from the opposing interests of property and the selfishness of the human heart! Between the herdsmen.* Such feuds between clans are often noticed by travelers in the East. **The Canaanite.** A race of Hamite origin, mainly settled upon the sea-coast plain and in the Jordan valley. **Perizaites.** The word means "villager," and seems to point to a people scattered in small settlements over the country. They were found as late as the time of Ezra, Ezra 9. 1. **Dwelt there in the land.** Their presence is mentioned, both as a cause of the scarcity of food and as a reason why Abram and Lot, for their own honor and safety, should live at peace with each other. (8) *Let us remember that the quarrels of Christians are before the eyes of the world.*

8. **And Abram said.** See in this address the calmness, nobility, generosity, and peaceful spirit of the patriarch. As Murphy says, "He walks in the moral atmosphere of the Sermon on the Mount." **Let there be no strife.** We may almost infer from the tone of this passage that Lot had begun to take sides with his servants. **We be brethren.** The Hebrews used this term of all kinsmen; but Abram and Lot were more

closely related; for it is believed that Sarai, Abram's wife, was Lot's sister. They were united by ties of blood, of marriage, of interest, and of religion.

9. **The whole land.** Abram, as the head of the family and the heir of the covenant, possessed the first right of choice in the land, but he who has the promises of God can afford to be generous. (9) *Teacher, enforce the lesson of magnanimity and self-sacrifice. If thou wilt take. Notice that the one who gave was, after all, the one who gained.*

10. **Lot lifted up his eyes.** This expression is used even when standing upon a height, as here at Beth-el he looked down upon a valley. The plain of Jordan. The old writers supposed that this refers to the bed of the Dead Sea, and that it was then a fertile plain; but most of the scholars now think that the Dead Sea was already in existence, and that the place referred to is the plain at the mouth of the Jordan, well watered. By the winding river, the streams flowing into it, and the springs which abound at the foot of the mountains. This is the first mention of the Jordan in the Bible. **Before the Lord destroyed Sodom and Gomorrah.** Upon the plain, probably scattered through the valley above the Dead Sea, were situated five cities or villages. **Even as the garden of the Lord.** The level plain, green with pasture land, and lit with cities, seemed like a memory of the Garden of Eden. Like the land of Egypt, where the land was watered by the Nile, populous and thoroughly cultivated, and unlike the thinly occupied mountains of Canaan. As thou comest to Zoar. This was the smallest, and either the nearest of the five cities or the most distant. But Geikie suggests that Zoar may be a misreading for Zoon, which is found in the Syriac version. This would make the passage refer still to Egypt, of which Zoar was a frontier town.

11. **Lot chose him all the plain.** He chose, as many choose, that which seemed the most profitable, regardless of its moral associations. (10) *So men choose a place of residence where they can make money, even though the influence may be corrupting. Journeyed east.* He descended from the heights of Beth-el to the tropical and luxurious plain by the river.

12. **Abram dwelt in the land of Canaan.** From this choice the descendants of Abram were ever a mountain-people, living upon the hills of Palestine, and leaving the plains by the sea and the river to the heathen races. Abram chose separation from the world. **Lot chose fellowship with the world.** The cities of the plain. These were Sodom, Gomorrah, Admah, Zeboim, and Zoar. They may have been small villages, but each was ruled by its own sheik or "king." Formerly they were supposed to have occupied what is now the southern lagoon of the Dead Sea; but the most recent explorers think that they were situated on the north of the sea. **Fetched his tent toward Sodom.** He came nearer to the city with each change in his location. When we meet with Lot again he is living not near, but in Sodom. (11) *See how the world and sin have their influence upon those who yield to them.*

13. **Were wicked.** The fertility of the soil made life easy, and the warm, enervating climate, with a crowded population, developed sensual vice. **Sinners before the Lord.** Rev. Ver., "against the Lord." Yet Lot stayed among them, and, in the end, greatly to his loss and even to his ruin. He grew rich, but he lost his riches; his family were all corrupted, and he lost for his descendants all share in the blessings of the covenant.

HOME HEADINGS.

- M. Lot's choice. Gen. 13. 1-13.
 T. V. Israel's choice. Josh. 24. 14-28.
 W. The evil of strife. Prov. 17. 1-4.
 Th. The law of love. Matt. 5. 38-48.
 F. The example of love. Phil. 2. 1-12.
 S. The beauty of peace. Psa. 133. 1-3; Rom. 12. 9-21.
 S. The Prince of peace. Isa. 40. 3-11.

GOLDEN TEXT.

Seek ye first the kingdom of God, and his righteousness. Matt. 6. 33.

LESSON HYMNS.

No. 63, Dominion Hymnal.

My Jesus, I love thee, I know thou art mine;
 For thee all the pleasures of sin I resign.

No. 59, Dominion Hymnal.

Give up all for Jesus,
 Weary child of sin.

No. 45, Dominion Hymnal.

God has said, "Forever blessed
 Those who seek me in their youth."

TIME.—1918 B. C. Doubtless an assumed date, to represent the fact that it was long enough after the settlement in Canaan for the increase of possessions to make the difference described in our lesson.

PLACES.—Egypt. Beth-el. Hai. Plain of Jordan. Sodom. Gomorrah. Zoar.

RULERS.—Same as previous lesson.
DOCTRINAL SUGGESTION.—Brotherly love.

QUESTIONS FOR SENIOR STUDENTS.

1. Abram's Offer.

What was Abram's worldly condition on his return from Egypt?

What does the possession of much gold and silver show as to his life in Egypt?

What common experience does this possession of property bring to Abram?

What trait of human nature is shown by the herdmen?

What trait of character is shown by Abram's offer?

Could this proposition have been influenced by God's promise to him that "this land" should be his?

What things show his utter unselfishness?

2. Lot's Choice.

What was Lot's worldly condition at the return from Egypt?

Is there a hint anywhere that possibly Lot was taking the part of his herdmen?

What would have had shown as to the effect of prosperity upon him?

What things influenced Lot's choice?

What does the fact that he made a choice show about him?

What did Lot's choice necessarily cause?

Name the elements of character that Lot displayed.

What was the great difference between the two men?

Practical Teachings.

To get riches is not so hard as to use them wisely.

Wealth made Lot unkind, ungenerous, unkind, covetous, willing to leave his best friend, willing to go among sinners, wholly selfish.

A time to make a decisive choice comes to every one.

Lot's was a sad choice. Have you made yours?

The Golden Text gives the only safe rule. Will you follow it?

Hints for Home Study.

There are three things you should do in studying any lesson:

1. Read it; read it again; read it once more, slowly.

2. Put away the book, and tell it all over to yourself.

3. Now read once more to see what you have omitted.

If you will study every lesson so, both for day-school and Sunday-school, you will learn more easily and better. Try it on this lesson.

4. Find five characteristics of Abram suggested by this lesson.

5. Repeat alone all the Golden Texts of these six lessons.

6. Is the occupation of mining suggested here?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Abram's Offer.

Why had Abram gone to Egypt?

What journey did he now make?

What shows Abram's prosperity?

To what place of former residence did he go?

What memorial of his former visit did he find?

What possessions had Lot?

What trouble grew out of the wealth of the two men?

What strife arose?

What plea for peace did Abram make?

What was his offer to Lot?

2. Lot's Choice.

What portion of the country did Lot choose?

What advantages did it possess?

To what is it likened?

Where did Abram dwell?

Near what city did Lot settle?

What was the character of his neighbors?

What effect had this evil association upon Lot?

2 Pet. 2. 8.

To what wise choice does the Golden Text counsel us?

Teachings of the Lesson.

What teaching do we here find concerning—

1. The duty of devotion?

2. The wise way to settle quarrels?

3. The danger of great riches?

Hints for Home Study.

Search out all the Bible incidents which are connected with Beth-el.

Learn how many times trouble sent Abram or his descendants to Egypt.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Abram go when he came back from Egypt to Canaan? To Beth-el.

Who was with him? Lot, his nephew.

What had God given them? Great riches.

What formed a part of their riches? Large flocks of sheep and goats.

Who had a quarrel about the land? The servants, who took care of the sheep and goats.

Why did they quarrel? Because each wanted the best land for their flocks.

What did Abram say to Lot? "Let there be no strife between us."

What did he tell him to do? To take all the land he wanted.

What more did he give him? The first choice of the land.

Why was Abram so kind and generous to Lot? He said, "We are brothers."

What did Lot choose for his share? The well-watered plain of Jordan.

Why did he choose it? He saw it was the best part of the land.

What did this show Lot to be? Selfish and worldly.

Who offers to share his inheritance with us? Jesus, the son and heir of God.

What does he call himself? Our Brother.

What does he tell us to choose? (Repeat the Golden Text.)

Words with Little People.

Do you ever choose the best places?

Do you think of others or yourself first?

Which did Jesus, our Brother, do?

"In honor preferring one another."

THE LESSON CATECHISM.

[For the entire school.]

1. To what land was Abram driven by a famine? To the land of Egypt.

2. Where did he return from Egypt? To the land of Canaan.

3. What did Abram give to his nephew Lot? The choice of the land.

4. What did this show? A noble, generous nature.

5. What choice are we bidden in the Golden Text to make? "Seek ye," etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Two Paths.

I. ABRAM'S PATH.

1. **Prayer.** "Called on.... Lord." v. 4.

"Because he hath inclined his ear." Psa. 112. 2.

2. **Peace.** "Be no strife." v. 8.

"Blessed are the peace-makers." Matt. 5. 9.

3. **Generosity.** "Land before thee." v. 9.

"In honor preferring one another." Rom. 12. 10.

4. **Self-denial.** "I will go." v. 9.

"Let him deny himself." Luke 9. 23.

5. **Separation from world.** "Canaan." v. 12.

"Be ye separate.... my sons." 2 Cor. 6. 18.

II. LOT'S PATH.

1. **Worldly desire.** "Behold.... plain." v. 10.

"Love not the world." 1 John 2. 15.

2. **Worldly choice.** "Chose.... plain." v. 11.

"Cannot serve God and mammon." Matt. 6. 24.

3. **Worldly Association.** "Toward Sodom." v. 12.

"Friendship of the world is enmity." Jas. 4. 4.

4. **Worldly danger.** "Wicked and sinners." v. 13.

"Evil communications corrupt." 1 Cor. 15. 33.

THOUGHTS FOR YOUNG PEOPLE.

Tests of Fidelity to God.

1. Abram's faith and loyalty to God were tested by the fascinations and allurements of Egypt. What Egypt was to him the world is to us. v. 1.
2. Abram was tried by the possession of riches, which endangered his communion with God. But we notice that though rich he maintained his altar of worship and his nobility of character. v. 2-4.
3. He was tested, as we are, by the conflict of interests with his brother-man and fellow-worshiper of God. Too often these influences lead to hard feelings and to open quarrels. Abram overcame them by generous acts. v. 5-7.
4. He was tested by the presence of the wicked people around him. The Canaanites were around Abram; the Sodomites were around Lot; but notice that one retained his independence, the other yielded to evil influence. v. 7-12.
5. His faith was tested by the seeming prosperity and advantage of the wicked over the good. "Faithful Abram upon the barren mountain; filthy Sodomites in a fruitful plain." So the psalmist's faith was tried. Psa. 73. Yet Abram trusted God, and found that God was indeed his friend, for the success of the wicked was short, and his own honors were enduring. v. 12, 13.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Give a brief but careful account of Abram's history in Egypt, showing how distrust of God leads to falsehood and to evil. . . . Why was it better for Abram to live in Canaan than in Egypt? . . . Trace his journeys as shown in this lesson, and draw the map to illustrate them, locating Egypt, Beth-el, the Jordan, Dead Sea, etc. . . . Show what the lesson teaches about riches: 1.) They give care; 2.) They breed discord; 3.) They cause selfishness; 4.) They draw into evil association. . . . We may draw two paths diverging from a point; one the path of God's service, the other the path of worldly interest. Abram chose one path, Lot the other. Note in the Analytical and Biblical Outline the traits shown in each choice. The teacher may anticipate the after history, and show the results of the choice to both Abram and Lot. . . . The lesson shows five ways in which Abram's character was tested, and how he stood the trial in each. (See Thoughts for Young People.)

References. FREEMAN'S HAND-BOOK. Vers. 2, 5: Pastoral wealth, 402.

CATECHISM QUESTION.

6. Is then the soul of man created to live forever? It is immortal, and will not die as the body dies.
- Ecclesiastes xii. 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Primary and Intermediate.

LESSON THOUGHT. *Putting God First.* Print in large letters, "Duty," "Pleasure." Talk about duty; show that it is the right way, or God's way, for us. As you talk, outline a path running out from the word duty. With brown crayon put in something to represent stones here and there—some very large, others small. Explain that the right way often has rough places in it, and tell story of a child who told the truth

at the risk of punishment, in contrast with one who evaded the truth, and suffered more in the end. Make path running out from word pleasure, and with bright crayons put in something to represent flowers. Tell that this is the way the path looks to us, but if it is not the path God wants us to walk in the flowers turn to thorns in our hands. Call for Golden Text, explaining that seeking first the kingdom of God means doing the right thing, or walking in the path of duty.

Tell that our lesson to-day shows us two men, one of whom followed duty, the other pleasure.

Print "Abram," and review last lesson. Which way did Abram choose, when God told him to leave his pleasant home and go to a strange land of which he knew nothing? See if children understand that it was his duty to go, because God called him. How may we know what duty is for us? Teach that God speaks to us in his word, and through those who teach us God's word.

Print "Lot." Tell who he was, and why he went into the land of Canaan. Both Abram and Lot had great flocks of sheep and goats, and herds of cattle and camels. When they went to live in a place called Beth-el in the land of Canaan, there was not room for all these great flocks and herds, and Abram told Lot to choose what part of the land he would take for his own. God had given this land to Abram, and he told Lot to take the first choice, and live just where he pleased.



Abram and Lot looked off at the beautiful land. Abram looked out of kind, generous eyes, and Lot out of selfish eyes. There lay the rich plain of Jordan, and Lot chose that, not because he thought he could best serve God there, but because it looked so pleasant. You see

he was looking at the flowers in the path of pleasure. He knew that the wicked city of Sodom was in this plain, but he put his own choice first, not God's choice.

Make a cross, and talk about the choice Jesus made for our sakes. Which path do we choose?

Blackboard.

BY J. B. PHIPPS, ESQ.

WHAT IS ALWAYS IS	SEEK THE BEST	FOR THE SOUL FOR THE BODY.
AVOID LOT'S CHOICE.		
DANGER		
EVIL COMPANY.		

DIRECTIONS FOR COLOR. Draw the words, "Seek the best," with red chalk. When the letters are finished take yellow chalk and shade them. Make the border of light blue. The sentence, "Avoid Lot's Choice," should be the most prominent feature. Draw it with white chalk. Be careful to have the words that are opposite "The Best" directly on a line, so that they

will read thus: "What is the best for the soul is the best for the body." The sign at the bottom of the board shows that there is danger in the companionship of evil men. The spider's web symbolizes the net or web of evil that entangles the one who seeks this place of danger. Draw the sign with brown chalk and red letters.

Lesson Word-Pictures.

Flocks and herds as fit as one can see, all slowly moving up from Egypt into the land of the south-flocks and herds, bleating, lowing, crowding, pushing, a vast unceasing mass of four-footed travelers. There are two distinct flocks under two distinct owners. One has halted around Beth-el, beautiful Beth-el, where Abram once worshipped before, its associations rising up like the blue hill-tops that touch heaven. In the midst of his encampment once more rises the altar, and Abram bows before his God. Once more the purple smoke of sacrifice drifts upward and earth touches heaven. Old memories return to him, how he called upon God here in this very spot, and his soul went out to meet and be encompassed by the great Jehovah. Here Abram and Lot would halt. They are spreading out now over the land, that vast four-footed company, over the bleak hills, down into the rich sheltered valleys. But how the herdmen quarrel! With the noise of the bleating and the lowing, what sounds of scolding and bawling rise up into the ears of Abram! "It must not be!" he says, loving, generous, peace-making man. "Choose, Lot!" we seem to hear

him cry. "Take the first choice of the land. Go right, go left, and I will take what you leave." And Lot—he has gone up with his grasping, greedy spirit to some high point to view the land. What a fascinating sweep of plain and mountain, field and town, vineyard and river! To west and north-west rise the heights of Mount Ephraim, and in the north can one see those twin summits of Ebal and Gerizim? Looking in an easterly direction, Lot must have beheld the steep, rocky slopes of Mount Quarantana (as we know it). In the south, other heights lifted toward the sky their burden of cliff or forest, and could the highlands of Salem here be seen, throwing their rampart of blue along the horizon? But what particularly detains the eyes and engages the affections of Lot? It is that rich plain, like the garden of the Lord, down through which races the quick-footed Jordan. What pasturage for the hungry flocks! "What water for their thirst! "I will take—all that," Lot is saying, and soon his flocks and herds are browsing amid the juicy herbage of that stretching plain. Abram's creatures are grazing where they may, back in Canaan, but Beth-el is there, and God is there. Stand now in the door of Lot's tent, and look off to the south. See the walls and towers of Sodom. Do not enter its gates even in thought. Vile are its habits, polluted its people. Hark! Already one seems to hear beneath the ground the rumblings of approaching judgment, and the skies above Sodom blacken with the wrath of an awful day of God. Lot has chosen all the plain of Jordan, and pitched his tent toward Sodom!

B. C. 1913.]

Gen. 15. 5-19.

THE WITNESS.



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 a 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 unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcasses, A'bram drove them away.

After Abram's generous treatment of Lot, he lived in peace for several years, making his home upon the hills of southern Canaan, near the city of Hebron. At this time the land was invaded by an army from Elam, on the eastern shore of the lower Tigris, a land which then aspired to empire over the east. The Elamites approached from the south, and carried away the inhabitants and booty of the cities in the plain, among them Lot and his family. Abram heard of his relative's misfortune, gathered his slaves and friends, and pursued the invaders. He defeated them in a night attack, rescued the prisoners, and restored the plunder. On his return he met Melchizedek, the priest-king of

LESSON VII. GOD'S COVENANT WITH ABRAM.

[Feb. 13.]

[Commit to memory verses 5-7.]

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?

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

11 And when the fowls came down upon the carcasses, A'bram drove them away.

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

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

14 And also that nation, whom thy 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 they shall come hither again: for the iniquity of the Am'orites 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 that same day the Lord made a covenant with A'bram, saying, Unto thy seed have I given this land, from the river of E'gypt unto the great river, the river Eu-phra'tes.

General Statement.

Salem, and received from him God's blessing. After this God gave to Abram a new and clearer revelation of the future. Showing to the childless patriarch the starry host, God promised that his descendants should equal them in number, and as the token of his promise made a formal covenant with him. By divine direction Abram slew several kinds of animals and birds, divided them asunder and arranged them on opposite sides of a path. At night a fire and a cloud passed between the pieces, and Abram's spirit met God. The promise was repeated and made more specific, even to the prediction of the sojourn and enslavement in Egypt, the Exodus, and the conquest of Palestine.

Explanatory and Practical Notes.

Verse 5. He brought him forth. God called Abram to go out from his tent under the starry sky. Tell the

stars. To Noah the rainbow had been given as a token; to Abram the countless stars were shown as

illustrate
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When did the ceremony which our lesson narrates begin, day or night?
How long did it last?
What vision was shown to Abram?
How was the prophecy of this vision fulfilled?

2. A Covenant.

What was the ancient manner of confirming a covenant?
How many parties must there be to a covenant?
How many parties were there to this covenant?
How was God represented?
In what other instances did he appear represented by fire?

What was Abram's pledge in this covenant?
What did God pledge himself to perform for Abram?
When was the pledge fulfilled?

Practical Teachings.

God made a covenant with Abram in the blood of a heifer, a ram, and two birds. Abram accepted and believed.

God has made a covenant with us in the blood of his Son. Have we accepted it?

Abram's faith was very great.

He owned no foot of land.

He had no child.

He was an old man.

God promised the whole land and a countless offspring of his very own. He believed.

We have more, vastly more, than Abram. Have we believed?

Hints for Home Study.

1. Study carefully all that had happened since the last lesson.
2. Find all you can as to the way covenants or agreements have been made by other nations.
3. Make a word-picture of this whole scene; counting the stars; slaying the sacrifice; arranging the pieces of the victims; beating off the birds of prey; overcome with fatigue, asleep; the furnace and lamp.
4. Write the story of Abram from the beginning to this event of his life.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Vision.

What promise was renewed to Abram about his posterity?
What was the result of Abram's faith?
What was God's purpose in calling him from his own country?

What sacrifice was he directed to offer?

How did he arrange his sacrifice?

What shows his care for his offering to God?

What happened to him near sunset?

Of what sorrow to his descendants was he assured?

What promise of deliverance was given to him?

How long was the captivity to last?

What reason was given for its long continuance?

What was said of Abram's long life?

2. A Covenant.

What is a covenant?

When did the Lord make a covenant with Abram?

What was promised to him?

Who are the true heirs of that covenant? Acts 3. 25.

What did God promise to be to Abram? (See Golden Text.)

What country, better than Canaan, did Abram expect for himself? Heb. 11. 10.

Teachings of the Lesson.

Where are we taught in this lesson—

1. That God demands faith?
2. That God encourages faith?
3. That God rewards faith?

Hints for Home Study.

Learn when God made another covenant with Abram. Through what one of Abram's descendants have all nations been blessed?

QUESTIONS FOR YOUNGER SCHOLARS.

Who spoke to Abram in a vision by night? The Lord.

What did he say to him? (Repeat the Golden Text.)
What did he tell him to do? To look up and count the stars?

Whom did the Lord compare with them? Abram's descendants.

What was his promise to him? "So shall thy seed be."

Did Abram believe God? He did, and God blessed him for his faith.

What did God direct Abram to prepare? The offerings for the covenant.

What is a covenant? A solemn promise or agreement.

How long did Abram watch by the offerings when they were ready? All day.

What happened when the sun was going down? A deep sleep fell upon him.

What else? A great darkness and terror.

Who appeared in the darkness? The Lord.

What did he make with Abram? A promise that his seed should possess Canaan.

What then passed between the pieces of the offering? A smoking furnace and a burning lamp.

Of what were these a sign? Of God's presence.

Of what was God's presence a sign? That he would faithfully keep his covenant with Abram.

Words with Little People.

Christ is the offering slain in God's covenant with you.

For his sake he promises to forgive all your sins.

He promises to accept you as his child.

He promises to give you the heavenly Canaan.

"And he is faithful that promised."

THE LESSON CATECHISM.

[For the entire school.]

1. What did God say to Abram in the Golden Text?

"Fear not," etc.

2. How great did God promise that Abram's seed should be? As many as the stars.

3. What was God's covenant with Abram concerning his seed? To give them the land of Canaan.

3. How did Abram receive God's promise? He believed in the Lord.

3. How may we be the children of Abram? By believing God's word.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Covenant.

I. A PERSONAL COVENANT.

1. He brought him forth abroad, v. 5.

"To Abraham.... were the promises," Gal 3. 16.

2. The Lord.... a covenant.... Abram, v. 18.

"Blessing of Abraham.... on the Gentiles," Gal. 3. 14.

II. A COVENANT OF GRACE.

1. Tell the stars, if thou be able, v. 5.

"So many as the stars," Heb. 11. 12.

2. So shall thy seed be, v. 5.

"As the stars.... for multitude," Deut. 10. 22.

III. A COVENANT OF FAITH.

1. He believed in the Lord, v. 6.

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

2. Counted it... for righteousness, v. 6.

"Called the friend of God," James 2. 23.

IV. A SYMBOLIZED COVENANT.

1. Whereby shall I know?

"Show me a sign," Judg. 6. 17.

2. Take me a heifer, etc. v. 9.

"Bring your offering of the cattle," Jer. 1. 3.

3. Divided them in the midst, v. 10.

"They cut the calf in twain," Jer. 34. 18. 20.

4. Smoking furnace... burning lamp, v. 17.

"Our God is a consuming fire," Heb. 12. 29.

V. A COVENANT OF PROMISE.

1. Thy seed shall be a stronger, v. 13.

"The sojourning... of Israel," Exod. 12. 40.

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2. *That nation... will I judge.* v. 14.
3. "Signs and wonders... upon Egypt." Deut. 6. 22.
3. *Come out with great substance.* v. 14.
- "They spoiled the Egyptians." Exod. 12. 36.
4. *Unto thy seed... this land.* v. 18.
- "This is the land." Deut. 34. 4.

THOUGHTS FOR YOUNG PEOPLE.

The Children of Abraham.

1. The true children of Abraham are all who show Abram's faith in God's promise, and they are more numerous than the stars, for wherever there is a believer Abraham has a child. v. 5, 6.
2. The children of Abraham are reckoned as righteous by God, not because of their natural goodness, but because of their faith. Not by works, but by faith, we are saved. v. 6.
3. The children of Abraham are like their father, under God's especial care, and led by his hand. What a privilege to feel that God watches over us! v. 7.
4. The children of Abraham can enjoy personal communion with God. We need no slain beasts nor sprinkled blood, for the great Sacrifice has been rendered, and through it we can come to God. v. 8-12.
5. The children of Abraham must expect adversity and trial, for they need it. Just as the Israelites required the discipline of the sojourn to fit them for their promised land, so do we. v. 13, 14.
6. The children of Abraham, notwithstanding their trials, are sure of a goodly heritage. They have Canaan in sight, and will yet enjoy it. v. 15-18.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Find in the lesson the subjects for three word-pictures, which may be presented in opening the lesson: 1.) The Starry Host; 2.) The Divided Sacrifice; 3.) The Furnace and the Lamp. ...The covenant: 1.) What it promised on God's part; 2.) What it required on Abram's part... Abram's faith: 1.) Its difficulties, his age, childlessness, etc.; 2.) Its character—strong, direct, prayerful, etc.; 3.) Its results—to Abram, to his descendants.... Call for examples of faith from other parts of the Bible.... Who are now the inheritors of this covenant? (See Thoughts for Young People).... Notice how completely the promise in the covenant was fulfilled.

References. FREEMAN. Ver. 10: Cutting the covenant, 551. Ver. 6: The burning lamp, 6.

CATECHISM QUESTION.

7. What is the other part of man?

His body, which is flesh and blood, and will die.

Matthew x. 28. Be not afraid of them which kill the body, but are not able to kill the soul.

Primary and Intermediate.

LESSON THOUGHT. *The Promise-Keeping God.* Ask how many children have had promises made to them? By whom? Are promises ever broken? Do we ever make promises? Are we always able to keep them? By question and illustration or anecdote, bring out the truth that there is but One who can always be trusted

to keep his promises, and that One is the great loving and powerful God. To be taught: 1.) God leads his children. 2.) God talks with his children. 3.) God makes promises to his children.

1. Abram was one of God's children. God led Abram into the land of Canaan. He had led him to Beth-el, and then to Hebron, and now the Lord came to him in a vision, and he led him out where he could look up at the great sky full of twinkling lights. Notice that God did not lead Abram to a place where he must look down; God leads his children to look up. It was Satan, you remember, who wanted Jesus to look down. Remember that God's leading is always *up*—Satan's *down*.



2. God not only leads his children, but he talks to them. Abram had at this time no child, and yet God had told him that he would make of him a great nation. Abram did not see how this could be, but he knew that God knew all about it, and so he asked him. Then God told him to look up and see if he was able to count the stars, and he said to him, "So shall thy seed be." This meant that in the time to come Abram should have as many descendants as there were stars in the sky. Even now Abram could not see how this could be, but he believed God, and God was pleased to see his faith. God would talk much more with us if we would just believe him as Abram did.

3. In these days, when men make solemn promises to one another they make a written contract and sign their names to it. But in Abram's time they killed a lamb, cut it in two pieces, and walked together between them. This was called a covenant. God told Abram to kill some animals, and make all things ready. Then in the night time God came and Abram saw a smoking furnace and a burning lamp that passed between the pieces, and this was the sign of God's presence. So God made his covenant with Abram to give him the land of Canaan, and Abram believed God. God has made a greater covenant with us, and he has sent Jesus as the sign of his presence. His covenant promises us the heavenly Canaan, if we will simply, as Abram did, believe God. Will we?

Lesson Word Pictures.

It is in the right-time. Labor has ceased around the tents of Abram. The flocks are gathered into sheltered folds, or sleep in the fields watched by their vigilant keepers. Some bleating lamb seeks its mother, or a shepherd warns away a prowling wolf, but otherwise all is still. In the midst of the silence, a voice arouses Abram from sleep. Did some one call him? He could not be mistaken. It is the voice of the Lord speaking, then summoning him forth; the mysterious voice that called him out of Haran. Urged by this heavenly impulse, he steps to the door of his tent, and looks out. How cool the night-air! How still, how solitary! All familiar objects below are blotted out in the blackness of the night. But how the stars flash! A world in shadow below, but above, a golden day seems to have stamped the heavens with its shining foot-prints. Look up, Abram, look up! God is telling him to number the stars. There he stands, his face turned toward the heavens brilliant with clusters and single stars, with "Pleiades" and "Orion," "Mazzaroth" and "Arcturus"—a shining host marching in silence through the sky until the gates of a new morning shall close upon them and hide them. Count them.

Abram, count them! Does he begin? Does he try to grasp with figures the gold-dust sprinkling one little corner of the heavens? He shakes his head. "He cannot number them. "So shall thy seed be," is the word of the Lord, and the man without a child, this stranger in the Promised Land, alone, bows his head and believes that the word of the Lord shall be accomplished. The very land also that Abram walks upon shall be the inheritance of his seed, is God's assurance. Would God give him a sign? Yes. Abram is sent to his flocks and herds. He has brought from thence a heifer, a she goat, a ram. He bears also from the fields a turtle-dove and a young pigeon. He may be wondering what he is to do with these, but there their bodies lie in a heap, and Abram patiently watches, waiting for the will of the Lord. Do birds of prey fly down to tear the bodies with their ravenous beaks? Abram drives them away, watches and waits. Sarai may wonder. His herdsmen may look at him in surprise and question why he watches thus solitiously that gathered heap. Noon and afternoon go by. Still Abram watches. The sun is sinking. Amid that display of gorgeous color, the western sky is like a palace floor inlaid with rare and shining stones. The light fades out of the clouds. The shadows deepen. The night-winds blow cool. The stars peep out of the sky. Abram sleeps. Wearied after his vigils, faithfully watching there by that strangely gathered heap, Abram falls into a profound slumber. A darkness settles about him, grows denser, blacker. In the midst of it a serious voice is heard, that of the omniscient Jehovah proclaiming that Abram's seed shall be servants in a strange land four hundred years. Looking from hilly Canaan down upon the flat Nile-lands, what if childless Abram could have seen his descendants toiling in Egypt's slave-gangs, bending under the lash of the task-master by day, at night crowding in their slave-huts and shrinking before the cruel toil of the morrow!

B. C. 1898.] LESSON VIII. ABRAHAM
Gen. 18, 23-33. [Commit to memory verses 23-25.]



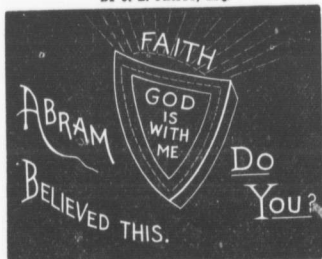
23 And A'bra-ham drew near, and said, Will thou also destroy the righteous with the wicked?
24 Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein?
25 That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as all the earth do right?
26 And the LORD said, If I find in So'om fifty righteous within the city, then I will spare all the place for their sakes.
27 And A'bra-ham 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?

General Statement.

For fifteen years after that night when the fire and the smoke appeared as tokens of the covenant of God, Abram dwelt in his tent under the oaks of Mamre, at peace with his neighbors and in fellowship with his God. Twice during those years God appeared to him. On the first appearance the covenant was renewed, Abram received a new name, *Abraham*, "father of a multitude," and the promise was given him that Sarah, his aged wife, should have a son, who was to bear the

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. Draw very faintly an oblong square, say eighteen inches wide and twenty-four inches long. Half way across the bottom line make a mark. Commence at the upper corner, and draw the sides of the shield, ending each side at the mark just made on the bottom line. The upper part of the shield is made by drawing a curved line under the top of the square. Erase the lines of the square.

FOR COLORS. Draw the shield with white, shaded with blue or purple. The letters on the shield should be of some bright color.

Here is a simple little acoustic exercise that may be written on the board in answer to questions:

FAR NOT,
ABRAM,
I AM
THU
HELPER.

1. The assurance. 2. To whom? 3. By whom? (I AM, The name of Jehovah.) 4. A personal assurance. 5. A help in time of need. Lastly, *Faith*, running through it all.

PLEADING FOR SODOM. [Feb. 20.]

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 this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.
33 And the LORD went his way, as soon as he had left communing with A'bra-ham: and A'bra-ham returned unto his place.

name Isaac. The second manifestation was in a different form, and with a different message. Three men came to his tent-door and were received by the patriarch with becoming hospitality. A feast was spread for them under the shady branches of the oak before his tent, and the chief stool while they partook of the food. Once more the promise of a child by Sarah was renewed, and then two of the three heavenly visitors went on their way down the mountain side

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toward Sodom and the other cities in the plain. The third, who showed the tokens of divinity, and spoke as only God could speak, remained for a few moments, and told the patriarch that his errand was to visit the cities of the plain, and see their deeds. Abraham knew full well that such a visit must be only the precursor of their doom. The friend of God, he was therefore a friend to his fellow-men, and sought to stay the sword of destruction. History has rarely related such a story of intercession as that offered by

Abraham in behalf of the guilty and doomed cities. The justice of the Almighty is invoked not to destroy a city in which fifty righteous men may perhaps be found. When that prayer is answered, the appeal is made for forty-five righteous, and then for forty, until at last God promises to sheathe his sword of vengeance if even ten righteous men can be found within the walls of Sodom. Not even faith can go farther, and Abraham turns back to his tent, while the Divine Man goes on his way toward the devoted city.

Explanatory and Practical Notes.

Verse 23. And Abraham. Hitherto in our lessons the name of the patriarch has been *Abraham*, "high father;" but after the covenant God appeared to him again, and changed his name to *Abraham*, "father of a multitude," expressive of the nations which were destined to descend from him. **Drew near.** Of the three heavenly beings in human form who had appeared to Abraham two had gone on their way toward the plain of Jordan; but the third, who is spoken of as "the Lord" (ver. 17), remained, and to him Abraham now addressed himself. This Being has been regarded by evangelical commentators as the pre-incarnate Son of God. **Wilt thou also destroy.** Here as everywhere Abraham appears far in advance of his time. The ancient monuments and records show everywhere a brutal insensibility to the suffering and sorrow of others, especially of other nations. But Abraham shows a deep and broad sympathy with men as men. (1) *Let us feel for others and have an interest in their troubles. The righteous with the wicked.* When judgment comes as a result of natural law, as by an earthquake or war, all classes are involved in a common destruction, and we must wait for a future life to disclose the compensation to the righteous for their present suffering. But when its purpose is the especial penalty of sin, exemption may justly be claimed for the righteous. (2) *We may be sure that at some time the people of God will obtain an abundant recompense for all their trials.*

24. Peradventure there be fifty righteous. (3) *The only man is generous, and hopes the best for his race. Wilt thou also destroy.* Abraham sees but two alternatives, the destruction of the whole city, or its preservation. He does not consider, perhaps does not choose to consider, that the righteous few may be preserved while the many wicked are destroyed.

25. That be far from thee. In the Hebrew a word expressing detestation as abominable; rendered in the Greek version by the word which in the New Testament is translated "God forbid." **That the righteous should be as the wicked.** There is a sentiment of justice in the human mind which demands that the right-doer receive a different dealing from the evildoer. **Judge of all the earth do right.** From human conceptions of justice we may reason upward to the divine, and believe that if there is a God he is just and will do right. (4) *If God is just, who can live without sin.* (5) *Only the man who trusts to a Redeemer, and not to his own righteousness.*

26. In Sodom. There is great uncertainty concerning the location of Sodom and the other cities of the plain. The old expositors supposed that they were

HOME READINGS.

- M. Abraham pleading for Sodom. Gen. 18, 23-33.
 W. The intercession of Judah. Gen. 44, 14-34.
 W. The intercession of Moses. Exod. 32, 11-35.
 W. The intercession of Samuel. 1 Sam. 7, 1-12.
 S. The intercession of David. 2 Sam. 24, 10-25.
 S. The intercession of Christ. John 17, 1-26.
 S. The intercession of the Spirit. Rom. 8, 15-28.

GOLDEN TEXT.

In wrath remember mercy. Hab. 3, 2.

LESSON HYMNS.

- No. 130, Dominion Hymnal.
 From every stormy wind that blows,
 From every swelling tide of woes.
 No. 132, Dominion Hymnal.
 Come, my soul, thy suit prepare.

on the south of the Dead Sea; but the recent writers incline to a situation on the north. **Fifty righteous.** God knew there were in that doomed city, and how many evil there were in that doomed city. (6) *And so God beholds the city or village in which you live. Spare all the place for their sakes.* The world knows not how great is its debt to the "remnant" of righteous men in it. A few good men in a community will suffice to turn the scale from condemnation to acceptance. (7) *Are you helping to save the world or to destroy it?*

27. Abraham answered. How intimate the fellowship that ventures thus to present plea after plea to the King of heaven! (8) *God loves to have us come boldly to a throne of grace. Which am I but dust and ashes.* The nearer Abraham draws to God the more deeply does he realize his distance from him. "He is dust at first, and ashes at last."—*Morphy.*

28. There shall lack five. Since God has already conceded so much it would seem easy for him to concede even more. As Abraham has received one gracious answer, he is emboldened to seek another. (9) *Every answer to prayer is a new call to prayer. I will not destroy it.* God is more anxious to save men than to destroy them, and will hold back the sword as long as possible.

29, 30. Yet again. The example of Abraham encourages us "always to pray and not to faint." **Forty found there.** Abraham's plea was for the righteous, but his aim was, if possible, to save the wicked. (10) *The most faithful follower of God will be the most ardent lover of men. Let not the Lord be angry.* God is never angry when his saints plead for sinners. **There shall thirty.** From the readiness of Jehovah to meet his petition, and from his own knowledge of the people, Abraham fears that not even forty good men can be found in the accused cities.

31, 32. Twenty found there. We can see the good man's heart sinking as answer after answer comes to his prayer. **Yet but this once.** He felt that there must be some limit even to the divine mercy. **Not destroy it for ten's sake.** Not ten upright men to be found in a city! Not even Abraham would dare to ask that such a sink of iniquity be spared. The generations to come would be better for its destruction.

33. The Lord went his way. This divine Being, who is addressed as God, receives the honor of God, and speaks as God, was no other than he who afterward was born as the Son of Mary. **Communing with Abraham.** We know not whether God's willingness or Abraham's prayer reached its end the sooner. **Returned unto his place.** The tent near Mamre, afterward Hebron, in the south of Palestine.

TIME.—1808 B. C.

PLACE.—Plains of Mamre near Hebron.

DOCTRINAL SUGGESTION.—The power of prayer.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Doom of Sodom.**
 What mention of Sodom has there been in Genesis previous to this lesson?
 Whenever mentioned, what character has always been given it?
 What two different views do commentators hold concerning the site of Sodom and Gomorrah? (Consult any "Dictionary of the Bible," or ask your teacher.)
 What was God's purpose concerning Sodom?
 In what words did God reveal to Abraham the doom of Sodom? ver. 30, 21.
 How many angels had been present during this interview with Abraham? ver. 2.

How many left him to go to Sodom?
Do you think that Abraham's prayer was addressed to this third person, who evidently remained?
Give an answer for your answer.

2. The Prayer of Abraham.

What was the purpose of Abraham's prayer?
What was the ground of his prayer? ver. 23, and first clause ver. 25.

How many times was the prayer repeated?
What were two remarkable characteristics of this prayer?

What attribute of God for the first time is mentioned in this prayer?

Is there any evidence that Abraham thought it would be unjust for God to destroy Sodom?

What is the claim made by those who advocate universal salvation?

What wonderful exhibition of the divine long-suffering and mercy is shown in the answers to this prayer?

What does the awful sequel show in regard to Sodom?

Practical Teachings.

Here was a man whose righteous life made him as free to talk with God as with his friend. Righteousness always brings nearness to God.

Here was a prayer which absolutely forgot to ask any thing for itself.

True prayer is always unselfish.

This prayer was based on Abraham's desire that the God whom he loved might not be in the least shade unjust.

The true prayer always seeks to glorify God. "Hallowed be thy name."

Here was the spirit, though not the words, of "Hallowed be thy name."

The lesson of the certain doom that awaits the unrepentant sinner must not be forgotten. *Let us not forget it.*

Hints for Home Study.

1. Compare this prayer with the prayer of Moses. Compare carefully, and write down the particulars in which they agree and in which they differ.

2. Find why the chronologists place 1808 B. C. as the date for this occurrence.

3. Find how many conversations the Lord had held with Abraham up to this time.

4. Write a list of ten things which the story of Abraham, so far as told, has shown concerning his character.

5. Learn thoroughly the story of his life up to this time so that you can tell it quickly.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Doom of Sodom.

Why had God resolved to destroy Sodom?
To whom did he reveal his purpose?

Why was Abraham informed?
What hope was there that Sodom might be spared?

2. The Prayer of Abraham.

To whom did Abraham offer his prayer?
For whose sake did he plead for the city?

What was his first plea?
What answer did he receive?

For the lack of what number did he next make a plea?

For the sake of how many did he next pray?
To how few did he finally reduce his request?

What was the Lord's answer?
What happened when Abraham stopped praying?

What does James say about a righteous man's prayer?—James 5. 16.

What reward had Abraham's prayer in this case? Gen. 19. 29.

What prayer for a sinner does the Golden Text suggest?

Teachings of the Lesson.

What are we taught in this lesson—

1. Concerning God's justice?

2. Concerning God's mercy?

3. Concerning God's love?

Hints for Home Study.

Learn when Moses and David each prayed that the innocent might not suffer with the guilty.

Why did Abraham stop his plea with the number ten?

QUESTIONS FOR YOUNGER SCHOLARS.

What did God reveal to Abraham? The destruction of Sodom and the cities of the plain.

Why was he going to destroy them? Because of their sins.

Of what did Abraham remind God? Of his promise to save the righteous from the destruction of the wicked. (Repeat the Golden Text.)

What did he ask of him? That he would spare Sodom if there were fifty righteous men in it.

What did God promise if fifty good men were found? To save the whole city for their sake.

What did Abraham ask again? That it be spared if forty-five good men were found.

What was God's answer? "I will not destroy it."

What did Abraham then pray? That God would spare it if only forty could be found.

How did God answer? He was still willing.

How many times did Abraham pray for Sodom? Six times.

What was his last prayer? That it might be spared if there were ten good people in it.

What was God's answer? "I will not destroy it for ten's sake."

What did this show? God's willingness to save.

What do we learn from this lesson? That God hears and answers the prayers of his people.

Who are his people? Those who love and obey him.

Words with Little People.

Do you ever pray as earnestly as Abraham did?

As unselfishly? For yourself?

As humbly? For your friends?

As boldly? For your enemies?

Remember God loves to hear and answer prayer.

"He delighteth in mercy."

THE LESSON CATECHISM.

[For the entire school.]

1. What was the character of Sodom, where Lot, Abraham's nephew, lived? It was a very wicked city.

2. What purpose did God reveal to Abraham? To destroy the city of Sodom.

3. What was Abraham's prayer to God? To spare the city.

4. Upon what condition did God promise to spare Sodom? If ten righteous were in it.

5. What prayer to God is contained in the Golden Text? "In wrath," etc.

6. What does this lesson teach us? To pray earnestly, boldly, and perseveringly.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

An Example in Prayer.

I. A RIGHTEOUS MAN'S PRAYER.

Abraham drew near and said. v. 23.

"I know him." Gen. 18. 19.

"Prayer of a righteous man." James 5. 16.

II. AN INTERCEDING PRAYER.

Will thou also destroy? v. 23-25.

"Prayers... be made for all men." 1 Tim. 2. 1.

"We have an advocate." 1 John 2. 1.

III. A BOLD PRAYER.

Judge of all the earth do right? v. 25

"Come boldly unto the throne." Heb. 4. 16.

"Boldness and access with confidence." Eph. 3. 12.

IV. A HUMBLE PRAYER.

Which am but dust and ashes. v. 27.

"A man of unclean lips." Isa. 6. 5.

"Humble themselves... will hear." 2 Chron. 7. 14.

V. A PERSISTING PRAYER.

Perseverance there shall lack thee. v. 28.

I will speak but this once. v. 32.

"Always to pray, and not to faint." Luke 18. 1.

VI. A SUCCESSFUL PRAYER.

I will not... for ten's sake, v. 32.

"Thou hast heard... the humble." Psa. 10. 17.

"Call and the Lord shall answer." Isa. 58. 9.

THOUGHTS FOR YOUNG PEOPLE.

Intercessory Prayer.

1. Sinners need some one to plead with God for them as Abraham pleaded for wicked Sodom, for even less wickedness than theirs deserves and receives God's wrath.

2. He who is to plead with God for the guilty must himself be righteous. We have an advocate who is even more acceptable with God than was Abraham, even Christ the righteous.

3. Our Advocate is nearer to God than was Abraham. He is God's own Son, who is sure of acceptance with him.

4. Our Advocate loves us more than Abraham loved the people for whom he prayed. He loves us more than father or mother, and he loves us even though we may be sinners. See Eph. 2. 4, 5.

5. Our Advocate offers for us a constant pleading; while Abraham's intercession was limited and brief. "He ever liveth to make intercession for us."

6. Abraham's intercession for Sodom was in vain, because its people would not turn from their sins. So Christ's advocacy only benefits those who will accept his mercy and receive his salvation.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Call attention to the change of name from *Abram* to *Abraham*. This will open the way to the connecting history, the visit of the angels, etc... Draw a map, and show the two views of Sodom's location, but do not waste time in discussion... Show the traits of Abraham's character as presented in this lesson, especially his prayerful spirit and his love for men, even though they were of another race and were wicked... We find in this lesson an example of prayer; notice its characteristics in the Analytical and Biblical Outline... We too need an advocate, for we too are sinners; show how Abraham in this lesson stands as a type of Christ... Why did not Abraham's intercession save Sodom? And under what circumstances will Christ's intercession fail to benefit us? Find in the Bible other instances of intercessory prayer, as of Judah for Benjamin, Moses for Israel, Samuel, Christ on the cross, and Stephen.

CATECHISM QUESTION.

8. In what else is your soul different from your body?

My soul is that within me which thinks and knows, desires and wills, rejoices and is sorry, which my body cannot do.

9. Is not your soul then of great value?

Yes; because it is myself.

Primary and Intermediate.

LESSON THOUGHT. *God a Pitying Father.*

INTRODUCTORY. Tell briefly the story of the wicked cities of the plain. Get all the information concerning them that you can find, even though you may use but little of it. The more one knows about the seemingly unimportant details of a lesson, the better he will teach it. Tell vividly the story of the visit of the angels to

Abraham, explaining why his name had been changed—Tell that Abraham was greatly troubled, because he was afraid that Lot and his family would be destroyed with wicked Sodom, and speak of the danger people are in who choose to make their home with people who deny God.

Print "Help" on the board. Tell story of three little boys who were left to keep house out on the prairie, and how the house got on fire. The two older boys were brave and put out the fire. When they told the story to papa, and he asked, "What did you do, Robbie?" the little fellow said, "Why, papa, I just prayed." Did Robbie help? Yes, and in the same way that Abraham did. Abraham prayed, not for himself, but for his nephew Lot, who had chosen to live among wicked people because life looked easy and pleasant there, and God heard him, as he always hears those who pray earnestly and unselfishly.



First Abraham asked the Lord to spare Sodom if there were found fifty righteous men in the city. And God answered that he would. Then Abraham, afraid that there were not even fifty good men in Sodom, kept asking for a smaller and smaller number, until the Lord

promised him that he would not destroy the city if ten good men were found there. This teaches that God not only hears us when we pray, but that if we will wait and listen he will answer so that we will know it.

Print after the word help, "As God helps us." Show how we depend upon God every day for help, and what would befall us if he were careless or indifferent about helping us. He wants each child of his to be a "helper." Tell of ways in which we can help—by kind words, by good deeds, by a cheerful, contented spirit, by patience in trouble, by a forgiving spirit, etc. Tell how children can help on the cause of missions by saving their pennies and by earning pennies. Give an account of some mission band and their work, if you know one. If not, form one, and be prepared for the next opportunity of this kind!

Teach that the very best way one can help is by loving, believing prayer, which leads straight to work. God hears and will work when we can do nothing, but we must be ready to work as we pray, if there is work for us to do.

Lesson Word-Pictures.

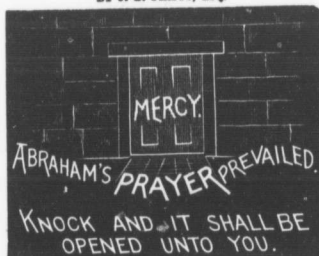
Who are those hurrying along the hot, dusty way to Sodom, wicked city of the plain? Two men? No, a celestial vision, keen, far-reaching, is in their faces; celestial strength and swiftness are in their feet. The High Court of the Almighty is to sit in Sodom. No bribe can blind it, no cunning can cheat it; no power can palsy the decision of the two judges hastening toward Sodom's guilty gates. But look back at that higher land near the road-side. The man watching there is Abraham, who has just been astonished, alarmed, bewildered, by the announcements of the Divine Presence still lingering mysteriously near him. Sodom is to be visited! Sodom is to be tried! Abraham knows what the verdict will be, and how sure and swift will be the penalty! There he stands, looking off. He can see that wicked city of the plain. Wall and tower rise up amid the hazy, purple air. He can imagine the people clustered at the gates or jostling in the narrow streets, and all unconcerned because the merchandise of hell every-where is shamelessly bought and sold. Would they be as careless if they knew the

Judge was at the door, that the Great Court was about to sit, that eyes not to be blindfolded or turned away would look the culprit through and through? Ah, there is Lot, Abram's nephew. Did he dream that Sodom was soon to stand at God's great judgment-seat? And yet there are the judicial angels in the road, hastening toward Sodom. Abraham ceases to look. He turns away. He can only pray. For fifty, O, for the keen-sighted judges will find even in Sodom enough righteousness to save it. Will God yield the righteous with the wicked? Abraham bows his head. He covers his face with his hands. For fifty, O, for the fifty righteous that may be in Sodom, he pleads, beseeching God to spare the city! And the answer is, yes, for fifty. Perhaps Abraham rises, turns toward the city, and sees the angels of judgment still traveling in the highway. The space for Sodom's repentance is narrowing. The Divine Visitation is nearer now to the guilty gates. Abraham again is bowing and praying. Will not God spare for the sake of forty-five? Yes. For forty's sake? Yes. For thirty? Yes. For twenty? Yes. Abraham may have risen once more, and turns his face toward the threatened, guilty city. Still rise in the warm and purple air, Sodom's walls and towers. The sky above it gives no hint of storm; the ground below it sounds no warning of approaching wrath. And yet, there are the angels, with vision keen and feet no power can turn back, drawing nearer and nearer and nearer to the city. The space for salvation is contracting. Abraham bows once more. Let not God be angry. Will he not spare for the sake of ten? Abraham wails. The angels still are hastening on. Guilty Sodom still is there in the plain. The answer thrills the soul of the bowed suppliant: "I will not destroy it for ten's sake!" Abraham rises. Does he look around? The Divine

Presence has withdrawn. The angels—can they be seen along the line of the dusty way? They too may be gone, and can Sodom, corrupt and still corrupting, be saved from its fate? Where are the ten that will ransom it?

Blackboard.

BY J. B. PHIPPS, ESQ.



Here is represented the door of divine mercy. It will open to one who will plead for entrance. Like Abraham one must "draw near," and knock with an assurance of faith. Come to God in the same spirit. Abraham's prayer prevailed because it was persistent, and was of great faith and humility. "Knock and it shall be opened unto you."

ABRAHAM'S INTERCESSION
FOR SODOM FOR SINNERS
THE RIGHTEOUS. FOR THE SAKE OF HIS SACRIFICE,
NOT TO SHIELD, BUT TO SAVE
THE WICKED.

B. C. 1898.]

Gen. 19. 15-26.

[Commit to memory verses 15, 16.]



15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him; and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad; that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my Lord: 19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou

LESSON IX. DESTRUCTION OF SODOM.

[Feb. 27.]

had showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city is near to flee unto, and it is a little one; O, let me escape thither, (is it not a little one?) and my soul shall live.

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither: for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zo'ar.

23 The sun was risen upon the earth when Lot entered into Zo'ar.

24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven:

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 But his wife looked back from behind him, and she became a pillar of salt.

General Statement.

While Abraham was at prayer upon the heights of Hebron, other scenes were enacted in the Jordan valley. The two heavenly beings went on their way toward Sodom, and were there received by Lot, who still retained a measure of his godly character in the midst of wickedness. The two divine messengers were eye-witnesses of the crimes of the inhabitants of the city, and gave to Lot and his family warning of approaching danger. But his married or betrothed children were so fascinated with the place that it was impossible to induce them to leave, and Lot himself was dazed at the message. At last he was dragged out

of the city, as if by force. His deliverers directed him to the mountains, as the only place of safety, but Lot could not resolve to face their unknown dangers. He pleaded that the smallest of the cities might be exempted from the destruction, but his plea was for himself, and not, like Abraham's prayer, for the people. His petition was granted; and as the sun rose upon the vale Lot entered within the walls of the village. Then the fiery hail descended upon the plain, and the four cities—Sodom, Gomorrah, Admah, and Zo-bim—were swept away in their iniquity, an image of the sudden judgment which shall one day fall upon a guilty world.

Lot's wife lingered too long upon the plain, was overtaken by the sulphurous storm, and her body, crusted over with the spray, long stood like a monument. Such was Lot's reward for his choice of earthly gain—

his possessions lost, his family broken up, his own character tainted by the worldly atmosphere around him, and his whole life an utter failure.

Explanatory and Practical Notes.

Verse 15. When the morning. The early dawn of the morning is here referred to, since the destruction of the city took place at sunrise. Ver. 23. The angels. Two of the three angelic beings in human form who had visited Abraham on the day before. Their treatment by the Sodomites is related in the earlier verses of the chapter. Lot. He was the son of Haran, Abraham's older brother, who died before the migration from Chaldean. His character lacked the strong faith and nobility of Abraham, but he is spoken of by St. Peter as a righteous man. He became the ancestor of the Moabites and Ammonites. He became the ancestor of the Dead Sea. Thy two daughters. On the east of the verses we learn that Lot had other daughters married to men of Sodom who perished in the destruction of the city. (1) Here is a hint to parents concerning the danger of worldly associations for their children. Let them be consumed. (2) This world is a Sodom, doomed to destruction, and he that is wise will escape from it.

16. While he lingered. Still clinging to his home, his property, and his associations in the city. (3) How often do the ties of earth hold men back from heaven! The men laid hold. They saw, as he could not see, that the danger was real; they beheld the sulphurous cloud overhanging the city. (4) Could we but see how real heaven is to us, we would be more earnest in persuading men to be saved. The Lord being merciful. He showed his mercy by severity and sternness toward Lot, compelling him to leave the city. (5) God is often most merciful when he strips men of their earthly possessions. See him without the city. It was not more than a village, since the locality will not admit of five large cities. (6) Fortunate is that man who escapes from Sodom, though it be with loss of all things!

17. He said. We notice here a change of the person: not as before "they," but "he." It would appear that the Divine Being who had previously spoken with Abraham and answered his prayer just now made his appearance upon the scene, and assumed the direction. Escape for thy life. Though out of the city, Lot and his family were not out of danger while remaining in the plain. He that would be saved must keep entirely out of temptation and of sin. (7) Note the application of this principle to the reformed drinker and the penitent sinner. Neither stay thou in all the plain. The very plain which Lot had chosen years before on account of its beauty and fertility. Escape to the mountains. The high range east of the Dead Sea, known as the mountains of Moab, Mount Abarim, and Nebo. (8) Let us be grateful that we can fly to a mountain of grace where no storms of wrath can reach us.

18. Lot said unto them. To the two angels, or perhaps to the three heavenly beings, among whom he saw that One was the principal. Oh, not so. Notice the contrast between the prayers of Abraham and of Lot; one for others, the other for himself. My Lord. Here not a recognition of divinity, but of superiority.

19. Thy servant hath found grace. (9) The great-est grace of God is shown in his saving men from wrath and adopting them as his children. Magnified thy mercy. (10) Great mercies may become the ground of asking for still greater. I cannot escape to the mountain. From the terror of his mind, the difficulty of the ascent, and the dangers of robbers and wild beasts. Lot needed more of Abraham's mighty faith in God. (11) He who sends us to the mountain will take care of us there.

HOME READINGS.

- M. The deliverance of Lot. Gen. 19. 15-29.
 ZU. The deliverance of Moses. Exod. 2. 1-10.
 W. The deliverance of Israel. Exod. 14. 19-31.
 ZH. The deliverance of Rahab. Josh. 6. 11-27.
 F. The deliverance of Eli-sha. 2 Kings 6. 8-23.
 S. The deliverance of the disciples. Acts 5. 1-26.
 S. The deliverance of Paul and Silas. Acts 16. 22-40.

GOLDEN TEXT.

Escape for thy life. Gen. 19. 17.

20. This city is near. He referred to Bela, afterward called Zoar, "little," which some think stood on the tongue of land projecting into the Dead Sea. There is no certainty, however, as to its location. It is a little one. A small village, as compared with Sodom and Gomorrah, and hence having less guilt to answer for. (12) It is a specious plea, to put forth the smallness of one's sin. Let me escape thither. Lot, like his nobler kinsman, intercedes for a city; but one is the prayer of generosity, the other of love.

21. I have accepted thee. God does not rebuke him for presumption, but mercifully grants his request, to show both the power of a righteous man's prayer and his influence to save others, and also to teach him by experience that God's plan of safety was wiser than his own. (13) How gently the Lord deals with the imperfections of his people! I will not overthrow this city. One righteous man thus was the means of preserving many lives. So the Lord said to Paul, "God hath given thee all them that sail with thee." Acts 27. 24.

22. I cannot do any thing. "He could not, because I would not." Since God saved Lot, his judgments must wait upon his mercies. (14) God's will is to save men, and he destroys only when he must. Was called Zoar. That is, "little." The cause of its escape from the destruction gave it a new name, which it retained until the time of Moes. Deut. 34. 3.

23. The sun was risen. He was led out of Sodom at daybreak by sunrise had reached his place of refuge, and then the fiery hail began. The destruction of the doomed cities was wrought, not at night, but in the light of day, as if for a warning to the world. Entered into Zoar. When Lot saw the sea of fire all around his retreat he began to distrust God's promise, and, fearing the dangers of the plain more than those of the mountain, climbed to a loftier hiding-place.

24. The Lord rained . . . from the Lord. An impressive manner of saying that the storm was not an ordinary occurrence, but by a divine power. Sodom and . . . Gomorrah. The most recent scholarship inclines, but without certainty, to the opinion that these cities stood upon the plain on the north, and not under the lagoon in the south, of the Dead Sea. Brimstone and fire. Words expressive of the outward appearance of the calamity, rather than its scientific cause. It may have been lightning setting on fire the bituminous deposits in the valley, or a volcanic eruption, or an event unaccountable by natural law. (15) God has more than one weapon for the punishment of sinners.

25. Overthrew those cities, and all the plain. Besides Sodom and Gomorrah, Admah and Zeboim were also destroyed. Deut. 29. 23. That which grew. To this day the whole region is waste, barren, and disfigured, as if smitten by the wrath of God.

26. His wife. She may have belonged to Sodom, as she is not mentioned until his residence therein. Looked back. Not merely with the glance of curiosity, but with the heart of longing, and, no doubt, averting and delaying in her flight. Became a pillar of salt. Being caught too late in the sulphurous hail was suffocated, burned, and covered over with the descending torrent, which rose like a monument around her form, and was covered with a saline crust, as are many objects near the Dead Sea.

LESSON HYMNS.

- No. 46, Dominion Hymnal.
 Happy the child whose youngest years
 Receive instruction well.
 No. 46, Dominion Hymnal.
 Child of sin and sorrow!
 Filled with dismay.
 No. 58, Dominion Hymnal.
 Come, every soul by sin oppressed,
 There's mercy with the Lord.

66, Dominion Hymnal.
In the shadow of the Rock
Let me rest.

TIME.—1898 B. C. Immediately following the last lesson.

PLACE—Sodom. Gomorrah. Zoar.
DOCTRINAL SUGGESTION.—The mercy of God.

QUESTIONS FOR SENIOR STUDENTS.

1. Righteous Lot.
Recall Lot's previous history. Who was he? Whence came he? How chanced he to be in Sodom?
In what great danger was he when our lesson opens? What had brought Lot into this danger?
To what only did he owe his escape?

What evidence is furnished that he was a better man than his neighbors?
How did his name go down to remotest Scripture history? 2 Pet. 2, 7.

What had been the effect upon his character of his life in Sodom?

2. Wicked Sodom.
Where do we first learn of the wickedness of Sodom? What had been the effect of Lot's life upon Sodom? What does the picture of these inhabitants of Sodom show as to their characters?

What comment did these sinners make on Lot's presence among them? 1 ver. 9.
How did this terrible wickedness seem to Jesus as he compared it with the wickedness of his own times?

What evidences are there that Sodom and Gomorrah were destroyed as described?
What witness of this scene has left his record that it is true?

Practical Teachings.

Lot brought all his troubles on himself; he could not call them God's righteous discipline.
They became inevitable from the day when he began pitching his tent toward Sodom.

Poor Lot! timid, cowardly, defective in faith, shortsighted, he has many followers even in the Church.
How merciful God was to Lot, and all on Abraham's account!

Will he be not be much more merciful on account of his Son?
Abraham prayed once. Jesus ever liveth to make intercession.

One looked back. What a costly look that was!

Hints for Home Study.

- How shall I study this lesson?
- Recall all the directions given for study heretofore.
- Find the evidences of Lot's belief in the word of the angels.
- Find the evidences of his unwillingness to go.
- In one column write five adjectives which will describe him as he was the day he left Abraham.
- In another write five adjectives which will describe him as he was the day he left Sodom.
- Give the cause of all this.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Righteous Lot.
What warning did Lot receive?
How was his reluctance to leaving Sodom overcome?
Why was he thus cared for?
When outside the city what was he urged to do?
What did he fear that he could not do?
What privilege did he ask?
What blessing came to Zoar because of Lot?
Why was he urged to haste?
What is the meaning of Zoar?
At what hour did Lot enter Zoar?

2. Wicked Sodom.
What doth came on Sodom?
What other city shared its fate?
What portion of the country suffered at the same time?
What became of the people?
What city will fare worse in the judgment than Sodom? Matt. 10, 15.

Teachings of the Lesson.

Where in this lesson are we taught—
1. God's care for the righteous?
2. God's tenderness with the wayward?
3. God's anger with the wicked?

Hints for Home Study.

Find out what Peter says about Lot.
Find out what the Saviour says about Lot's family.

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to tell Lot of the destruction of Sodom?
Two angels.
What did they command Lot and his family? To leave the city.
What did they say? (Repeat the Golden Text.)
How did the angels hasten them? They led them out by the hand.

Where did they direct Lot to go? To the mountain.
Why did he object? For fear he would not reach it in safety.
What did this show? His lack of faith.
Where did he ask to stop? In a little village on the plain.
What was its name? **Bela**, afterward called Zoar.
What did Lot ask for Zoar? That it might be saved.
What was God's answer? "I will not overthrow this city."

What befell Sodom and Gomorrah? Sudden destruction by fire.
Of what was this a proof? That God sees and punishes sin.

How did Lot's wife disobey God? She looked back toward Sodom.
What punishment came upon her? She was turned into a pillar of salt.

Words with Little People.

Do fine clothes and worldly things ever lead you to disobey God?
Would you like to have people see all the sin in your heart?
Who does see it all?
Who is able to save you from sin and the punishment that always comes with sin?

THE LESSON CATECHISM.

[For the entire school.]

- Who came to Sodom to warn Lot and his family? **Two angels of God.**
- How did they show God's mercy to his family? **By dragging them out of the city.**
- What did they say to Lot in the Golden Text? "**Escape,**" etc.
- What took place after Lot went out of Sodom? **God rained fire upon it.**
- What came upon Lot's wife when she stopped and looked back? **She became a pillar of salt.**
- What are we taught in this lesson? **To escape from wicked companions.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

God's Mercy and Wrath.

- I. GOD'S MERCY.**
 - Warning.** "Hastened Lot." v. 15.
 - "Come out of her." Rev. 18, 4.
 - Urging.** "Laid hold." v. 16.
 - "Now is the day of salvation." 2 Cor. 6, 2.
 - Guiding.** "Escape to the mountain." v. 17.
 - "Flee into the mountains." Matt. 24, 16.
 - Delaying.** "Cannot do any thing." v. 22.
 - "How... give thee up?" Hos. 11, 3.
 - Saving.** "The sun was risen." v. 23.
 - "Redeemeth the soul... servants." Psa. 34, 22.
- II. GOD'S WRATH.**
 - Its cause.** "Iniquity of the city." v. 15.
 - "Sin... bringeth forth death. James 1, 15.
 - Its source.** "The Lord rained." v. 24.
 - "God overthrew Sodom and Gomorrah." Amos 4, 11.

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3. **Its manifestation.** "Fire and brimstone." v. 24.
 "Upon the wicked...fire and brimstone." Psa. 11. 6.
 4. **Its result.** "Overthrew those cities." v. 25.
 "No man shall abide there." Jer. 49. 18.
 5. **Its victim.** "His wife looked back." v. 26.
 "Remember Lot's wife." Luke 17. 31.

THOUGHTS FOR YOUNG PEOPLE.

"Remember."

- Remember that a worldly choice is not always profitable, even in a worldly sense. Lot chose Sodom and its riches, but he lost all his riches with Sodom. A man may peril his soul for money and yet die in poverty.
- Remember that one cannot voluntarily associate with sinners without having his character lowered. He may not become wicked, but he will become of an inferior type of character. Compare Abraham and Lot.
- Remember that evil companionships affect the children far more than they affect their parents. Some of Lot's daughters may have perished in Sodom, because they loved its associations; his two daughters who escaped grew up to immorality, and transmitted their wickedness to their descendants. Abraham's children became the people of God; Lot's were the Ammonites and Moabites.
- Remember that certain destruction and ruin befall those who reject God's law and do iniquity. Sodom is a picture of the world in sin; and Sodom's fate shall yet come upon the world.
- Remember that those who delay are in danger, no less than those who reject. Lot's wife is a memorial of God's wrath upon those who put off salvation.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Review rapidly the last lesson, and call attention to the "three men," one of whom stayed with Abraham, while the other two went down to Sodom. Tell the story of the lesson, or draw it out by questions from the class. Show in Sodom the condition of sinners and their fate. Notice three privileges which Sodom enjoyed: 1) God's grace in prosperity; 2) God's discipline in its capture by the Elamites; 3) God's mercy in its restoration; 4) The presence of a righteous man—Lot; 5.) The visit of the angels of God. Notice, too, how Sodom misused its privileges. See the mixed character of Lot, and its opposite traits. Note the traits of the divine character as shown in this lesson—God's knowledge, mercy, justice, power, etc. Avoid debate on the difficulties of the lesson. What are the warnings of this event?

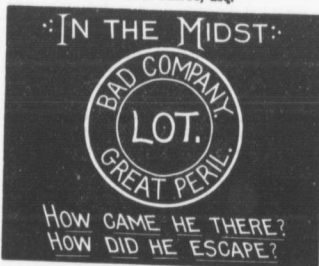
References. FREEMAN. Ver. 26: Looking behind, 17.

CATECHISM QUESTION.

10. Did God create you?
 Yes; He made me, both body and soul.
 Psalm c. 8. Know ye that the Lord He is God: He that hath made us.
 [Job x. 11; Numbers xvi. 22; Hebrews xii. 9.]

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. This simple design is made by attaching a string to a piece of chalk, and with them make the circle. The idea is to represent Lot as completely surrounded by evil and peril. How came he in? What was his motive? Make an open place on the left hand side for the entrance, and in answer to questions write the reasons opposite. On the other side of the circle make a way of escape by erasing a place in the line, and describe Lot's rescue. Write answers that may be given, such as prayer, intercession, faith, etc.

BLACKBOARD BIBLE READING.
 ESCAPE FOR THY LIFE!
 FROM SIN.

GOD IS READY TO SAVE.

Neh. 9. 17; John 3. 16; Mark 1. 15; Heb. 3. 8; Isa. 1. 18; 55. 7; Heb. 8. 12; 2 Cor. 6. 2; Luke 19. 10.

Lesson Word Pictures.

The Judge has come. Sodom has been tried, found guilty, and is to be burned up this very day. Does Sodom know it? No, it knows nothing of any coming to judgment. Last night, when the sun went down, it saw two strangers in its streets, and Lot sheltered them. Sodom heard the insane clamor of the rabble about the doors of Lot in the night, but then Sodom is used to such a bedlam, and went to sleep in the midst of it. Still asleep, and it is morning now. Still asleep, and the Judge has been here, the court has sat, and soon the doomed city will be in flames. All asleep? No, there is a stirring within the house of Lot. The men with strange faces who came last night, are crying, "Arise!" They have laid hold upon Lot, his wife, his two daughters, and would hurry them away. Sodom to be burned! Who can believe it? What sign of this can be seen? The sun is not up yet, and there are little silver stars looking down, yet shrinking, paling, as if they would veil their faces before the awful doom soon to crash upon the accursed city. There is no one traveling the streets, still shadowy, save that group—of Lot's family in the hands of the strangers eagerly burying them away. They go as in a dream. They cannot realize it. Their friends—how many they have left behind! The property of Lot—that must be left behind! Accursed day when he chose "all the plain" for his home! Accursed day when the tent pitched toward Sodom became a house inside its walls! And now the hour of burning has come—alas, alas! Still the city sleeps over its shame and its sin. Some one is coming though. Who is that coming to the door of yonder house? It is one of Lot's

sons-in-law, perhaps. He may be asking, "Who are these people hurrying off? That you, Lot?" "Up, get you out of this place!" Lot excitedly cries, "For the Lord will destroy this city." "Still at it, Lot? That is what you said last night, and we are all right. You are mocking." "Hurry, hurry!" cry Lot's guests, swiftly urging him on. The streets are soon echoing to the tread of a few early risers. They see the flying group and wonder. If they knew why this haste they would have no sneer for it. The sun is not up yet, but there is an orange flush to the eastern sky. The fugitives are now outside the gates. Over the open plain the morning air breathes cooler, purer. But hurry, Lot! The awful fire is coming! Hurry! "Look not behind thee, neither stay thou in all the plain. Escape to the mountain, lest thou be consumed!" To the mountain! O, if he could only find refuge in little Zoar, whose gates are close at hand, Lot is saying. The mountain is wild and lonely and hard to climb. May he not find refuge in little Zoar, right at hand? You can see his earnest, pleading face, his outstretched hands, and then he points at the little city. Yes, the fugitives may go there. The sun is up now, and its light streams over Sodom—for the last time. Did it come up bloody, its angry light full of portent? Did any one catch warning sounds above or beneath them? Did any prophet at that hour see red signs of alarm? "Lot was crazy last night," Lot's sons-in-law may say. "There is no danger." But hark! Somebody heard it, every body heard it, felt it—that awful jar to the ground, that violent rupture, coming in a moment, tearing up, shattering, bringing down, and then out burst the fearful fires of judgment! The heavens are blackened with the smoke. All the air is full of that retributive rain, a storm of fire, smoke, and ashes beating down and bursting up. But who is that lingering in the plain? Who has separated herself from Lot's little band and now looks back on the fated city? Why does she hesitate and disobey? Still stands that lonely figure on the plain, across which the storm is now hurrying. It overtakes her, envelopes her, smothers her, covers her with its folds, and there upon the plain rises a pillar in human form, symbol of her sinful revolt and a memorial of the fire-storm that has destroyed the ungodly cities of the plain.

Primary and Intermediate.

LESSON THOUGHT. *Sin Must Die.*

REVIEW. For whom did Abraham pray? What unwise choice had Lot made? Who said that Sodom must be destroyed? What did Abraham ask of God? For whose sake did he ask it.

This lesson may be presented in three pictures. Make three spaces on the board, and call them picture frames. Number them 1, 2, and 3. Print above No. 1, "The Angels' Visit." Describe Lot sitting in the gate of Sodom. Print his name in the picture frame. Tell that the two angels came in the form of noble, gracious men. Perhaps Lot did not know that they were angels, but he felt that they were men of high rank. Print "Angels" in the space, and tell how kindly Lot treated them, and how rude the wicked men of Sodom were toward them. Explain that God had sent them there to warn Lot to flee, because God knew that there were not ten righteous men in the city, and he wanted to save Lot, for Abraham's sake. Tell how the wicked Sodomites saw the angels, and wanted to harm them, and teach that sin is always afraid of being found out. Tell how the angels sent blindness upon the men of Sodom who were about to break down Lot's door and

do him harm as well as the angels. Print within the frame, "Wicked men suddenly become blind."



Print over No. 2, "Flying for Life." Give a brief but lively description of people flying before flood or fire. Tell that Lot saw no sign of destruction, but he believed the word of the Lord, and warned his wicked sons-in-law of the danger, but they would not believe him. Print

"Warning Words," in picture frame. Tell how slow Lot was to leave his home, and how the good angels had to lead him and his wife and daughters out of the city. Draw from this a lesson of God's great mercy to us when we are foolish and unbelieving. Print, "Helping Angels," and remind children that angels are near us, to watch and warn and help. Call for Golden Text, and read from Bible the remainder of verse 17.

Print over No. 3, "The City Fallen," and tell how fire fell from heaven, and a great earthquake came and destroyed the city of Sodom and all who were in it. Print "Fire from Heaven," "Shaking of the Earth," in space No. 3. Tell the fate of Lot's wife, and print "Disobedience punished." Let children tell the story briefly, by the aid of words printed in frames, and close with

Lesson for us. Sin must be destroyed. God sends his Son Jesus, his holy word, his holy angels, to warn us. Our only safety is in flying to Jesus. He is our city of refuge. If we stay in the company of sinners we shall be destroyed with them. Shall we escape?

LESSONS FOR MARCH, 1887.

MARCH 6. Abraham Offering Isaac. Gen. 22. 1-14.

MARCH 13. Jacob at Beth-el. Gen. 28. 10-22.

MARCH 20. Jacob's New Name. Gen. 32. 9-12, and 24-30.

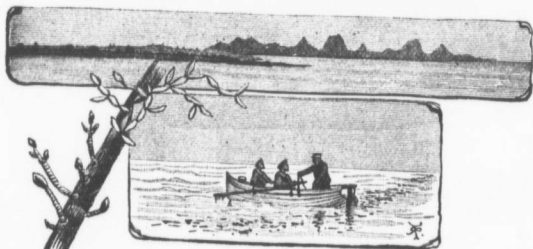
MARCH 27. Review; Temperance Lesson, Gen. 9. 18-27; Missionary Lesson, Gen. 18. 17-26.

Book Notices.

A Greek-English Lexicon of the New Testament: Being Grimm's Wilke's *Clavis Novi Testamenti* translated, revised, and enlarged. By Joseph Henry Thayer, D.D., Bussey Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University, New York: Harper & Brothers. The original work of which this is a translation appeared in its completed form in Germany in 1879, a previous edition having been issued in 1868. The most competent critics and scholars gave it a place in the front rank of similar publications. Professor Thayer, in presenting this edition to English readers, has done more than merely translate. He has made numerous and valuable original additions; he refers to the English "Revised" New Testament, as well as to the "Authorized," and also to the best English and American commentaries and Bible dictionaries. The work is moreover virtually a concordance, since, in nearly every word defined, every passage is given in which it occurs in the New Testament. A very valuable appendix is given, containing words borrowed from other languages; words especially biblical; words peculiar to individual New Testament writers; and forms of verbs. The book fulfills every requirement of a lexicon, and ought to be in the possession of every student of the Greek Testament.

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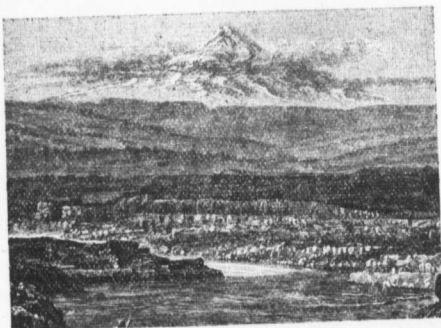
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In addition to the other papers announced we expect also the following:—

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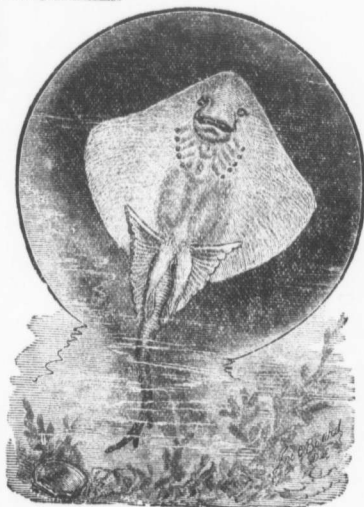
BOOK REVIEWS.

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NATURAL SCIENCE PAPERS, ETC.

The Sketches of Life among the Lowly, by an "East End Missionary," and by the author of "Episodes of an Obscure Life," which have been read with such interest, will be continued through the coming Volume.

This is but a partial announcement of the contents of the METHODIST MAGAZINE during the year 1887. Many other Papers of special interest and importance will be given.



Specimen of Natural History Cuts.

OUR SERIAL STORIES.

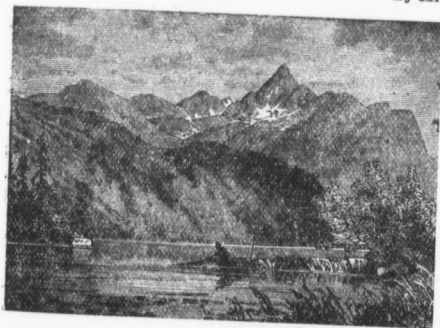
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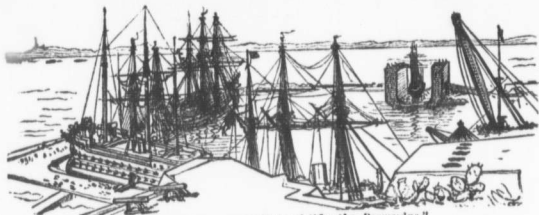
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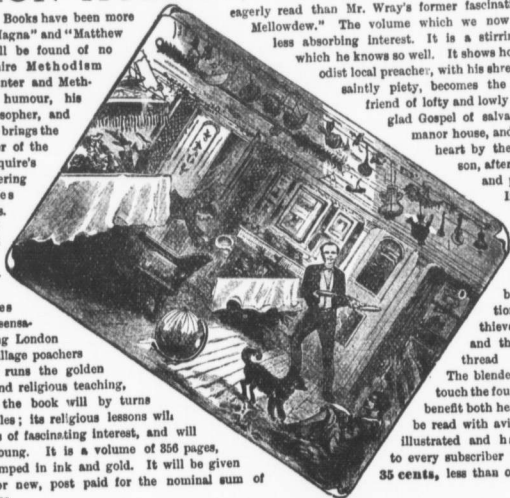
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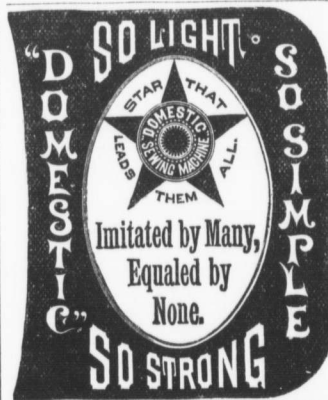
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