

*Recs of writers*

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

Vol. VII. No. 8

August, 1901

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

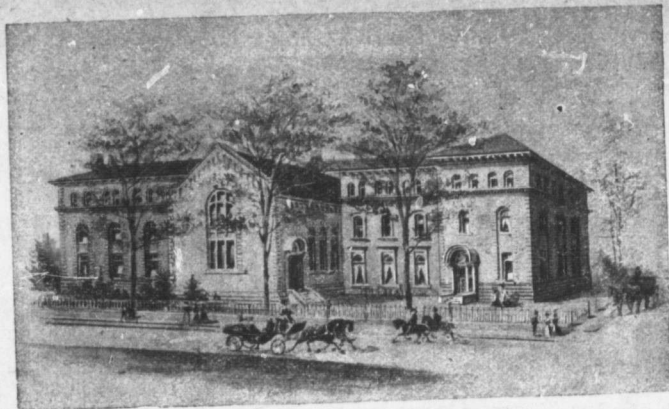
*Copies sent  
also to Postmen  
July 3*

THE  
**TEACHERS MONTHLY**



Sabbath School Publications.  
Presbyterian Church in Canada

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



# Toronto Conservatory of Music

PUPILS MAY ENTER AT ANY TIME

Conservatory School of Elocution—Maude Masson, Principal

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

HON. G. W. ALLAN, President.

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

15TH SEASON OPENS SEPTEMBER 3, 1901

CALENDAR AND SYLLABUS FREE

## THE CANADIAN BANK OF COMMERCE

Established 1867

HEAD OFFICE, TORONTO

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

RESERVE, - - - \$2,000,000

### DIRECTORS:

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

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

### BRANCHES OF THE BANK IN CANADA:

#### ONTARIO

AYR.  
BARRIE.  
BELLEVILLE.  
BERLIN.  
BLENHEIM.  
BRANTFORD.  
CAYUGA.  
CHATHAM.  
COLLINGWOOD.  
DRESDEN.

DUNDAS.  
DUNNVILLE.  
FORT FRANCES.  
GALT.  
GODERICH.  
GUELPH.  
HAMILTON.  
LONDON.  
ORANGEVILLE.  
OTTAWA.

PARIS.  
PARKHILL.  
PETERBORO.  
PORT PERRY.  
ST. CATHARINES.  
SARNIA.  
SAULT STE. MARIE.  
SEAFORTH  
SIMCOE.  
STRATFORD.

STRATHROY.  
TORONTO (8 offices).  
TORONTO JUNCT'N.  
WALKERTON.  
WALKERVILLE.  
WATERLOO.  
WINDSOR.  
WOODSTOCK.

QUEBEC  
MONTREAL.

MANITOBA  
WINNIPEG.

YUKON DISTRICT  
DAWSON. WHITE HORSE.

#### BRITISH COLUMBIA

ATLIN. CRANBROOK.  
NELSON. NEW WESTMINSTER.

FERNIE.  
ROSSLAND.

GREENWOOD.  
SANDON.

KAMLOOPS. NANAIMO.  
VANCOUVER. VICTORIA

#### IN THE UNITED STATES:

NEW YORK

SAN FRANCISCO, CAL.

PORTLAND, ORE.

SEATTLE, WASH.

SKAGWAY, ALASKA.

# The Teachers Monthly

Vol. VII.

AUGUST, 1901

No. 8

The Exercise for the Children's Day service—beautifully illustrated—will be mailed to all S.S. Superintendents so as to reach them early in September.

The General Assembly asks the Schools to contribute on Children's Day (September 29th) to aid in supplying Sabbath Schools in new and needy districts with Lesson Helps and papers; also for the Schemes of the Church. These objects will meet with a hearty response.

The steady increase of circulations and the cash balance of \$6,510 reported to the General Assembly by the Sabbath School Publications Committee are matters of good promise. The Assembly is in hearty accord with the Committee in its policy of devoting profits and surpluses to the bettering of the publications. In pursuance of this policy improvements in several lines have been resolved upon, including an enlarged size for THE TEACHERS MONTHLY, Home Study Quarterly, and Primary Quarterly. The aim of the Committee is to give our schools lesson material and illustrated papers as good as the best, and at prices that will satisfy.

A teacher informs us that she has tried Wilde's Bible pictures in a class of very lively boys, with marvellously good results. They secure attention where otherwise it would be difficult to obtain it. The teacher also profits by them through the more vivid conception they give of Bible scenes and customs. As mentioned last month, we shall be pleased to send free, catalogue on appli-

cation. The pictures measure six by eight inches, are printed on heavy polished paper and sell for a cent each; no orders received for less than ten.

The "Beginners' Course" for children of six years old and under is now promised by the International Lesson Committee to be handed to the publishers and lesson editors by the first of January, 1902. This means that the lessons will likely be ready for introduction into the Sabbath Schools by the first of April, just in time to catch the thousands of wee tots who will commence attendance on Sabbath School "when spring comes."

## The Discipline of Abraham

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

All life is a discipline: especially so are the lives of the patriarchs recorded in Genesis. For they are not there only for their own sakes, but in relation to God's great purpose to redeem the world by choosing a special people. The men whose lives are recorded in this book are not merely the fathers of their people, but also the fathers of the faith for which that people was to stand in the world. And to be that, they had to be specially prepared: for their lives are to usher in

A NEW DAY FOR THE WORLD,

and they must usher it in worthily by bending themselves to the purposes of the God who has chosen and who must mould them.

Thus what we are to look at in the stories of Abraham (Gen. 12: 1 to 25: 10) is not so much a life as

## A DISCIPLINE.

We are to see how all that happens to him does not merely happen. It is sent upon him, partly to test him, partly to shape him into the man that he must be if he is to be a worthy ancestor of the chosen people, and partly to convince him that his life is not his own, but that, as it is yielded to God, so it is watched over by God without ceasing. In all the detail of the narrative we should try to find our way behind into the character of Abraham, and also to see how it all illustrates the divine leading of his life.

With Abraham, a new chapter of the world's history opens. He is, so to say,

## THE FIRST LINK

in the long chain of redemption. The first eleven chapters of Genesis had shown us, in colors black enough, a world sunk in sin. The redemption which it needs begins to be in Abraham. After the noise and confusion of the Babel story have died down, there rings out clear the story of Abraham's call with its note of hope and its assurance that where sin abounds, grace much more abounds. He is

## CALLED OUT OF HIS OWN LAND

to another in which God's great purposes could be more perfectly wrought out. He trusts the divine impulse which stirs within him, though obedience meant parting with all that men count dear—his country and his kindred and his home.

This story then gives us a glimpse (1) into the purpose of God, which was to choose Palestine rather than any other land as the scene of His special revelation of Himself to the world; and (2) into the character of the man whom God loves to choose—a man who can obey Him, whatever it may cost. (Ch. 12:1-9.)

But even great men make

## MISTAKES.

The Bible never pretends that its heroes are perfect. The very next story (12:11-20) sets Abraham in a very unlovely light, as guilty of cowardice and something very like falsehood. But it also shows us how the hand

of God was upon his life, preserving him even from the consequences of his own folly for the work he is yet to do and the discipline he is to undergo.

In

## BEAUTIFUL CONTRAST

with the weaknesses he here displays are the love of peace and the magnanimity which shine through his dealings with Lot in the next chapter (ch. 13). Though Lot's superior in age and everything, he is content to take whatever Lot is graciously pleased to leave him. Another glimpse into Abraham's character, and also into the divine Providence that watches over him! For his gentleness was overruled to his own ultimate good; his tent was not, like Lot's, near the fire-swept Sodom. (Ch. 13.)

There may be said to end the first chapter of Abraham's life—with his definite settlement in the promised land. The faith which had brought him there is still the thing of greatest interest in all his subsequent career, and that is the element in his character which God once and again puts to the test in ways of increasing severity, in order that he may make him strong and in very truth the father of the faithful. Abraham must by hard experience learn the lesson which we have all to learn, and which Israel so powerfully teaches, namely,

## TO TRUST THE UNSEEN.

One of the ways by which God teaches this lesson is by hope deferred. With confidence Abraham looked out upon the future, and waited for the son to be: but no son came.

## PATIENCE AND HOPE

were sorely strained, but with the strain, God sent a divine reassurance. His faith revived, and the Lord counted him for His own: for to trust the unseen God is the noblest thing a man can do. (Ch. 15.)

But again comes

## THE PITIFUL CONTRAST.

Sarah cannot wait. She takes ways of her own of hastening the issue that is dear to her heart; and then we see how unbelief brings cruelty and discord into a home, and



how much better it is to trust in the Lord and wait patiently for Him. (Ch. 16.) For He knows best how to fulfil His promise; and, in ch. 18, Abraham is again reassured by heavenly messengers that the long-hoped-for day is at hand. (18:1-15.)

It is then that it is most plainly seen how God had watched over him, when he left the choice of the land open to Lot. For now the land of Lot's choice is doomed. Not for nothing—there is always reason in God's judgments—but for sin. To such a man as we have seen Abraham to be, it is natural and fitting that God should reveal His purpose. And when He does so, then, for the first time, do we see of

#### THE REAL STATURE OF ABRAHAM.

He prays and pleads for the wicked city repeatedly and earnestly, and with a courage which almost amazes us. The story teaches how merciful this good man is, and how merciful, too, God is, for He would not have destroyed the city for ten's sake. (18:16-33.)

In all that Abraham does he prospers. Not only is he preserved from the storm of fire that obliterated Sodom, but even Abimelech, one of the native kings, is forced by Abraham's prosperity to confess: "God is with thee in all that thou doest," and to be eager to make a treaty with this man so highly favored of God. (21:22-34.)

Abraham is prosperous, but he is not yet perfect. His discipline is not yet done; the sorest strain is yet to come. He hears a voice bidding him sacrifice his darling son, for whom he had waited so long, and in whom he had centred all his hopes. To sacrifice him was to sacrifice everything, and to stand before the world as a man whose life had failed. Has Abraham courage and faith enough for that? By his resolution we may measure his religious stature. Yes, though his heart is breaking, he is resolved to obey, as he had obeyed long ago, the voice that spoke to him in the dear, distant homeland. He obeys: his triumph is complete. By

#### THE MOST TERRIBLE TEST

he has shown himself worthy to be the

ancestor of God's chosen people. And then, as ever, the divine love that guards his life, steps in, and gives him back his son again, as it were, from the grave; for the sacrifice that is dear to God is the sacrifice of the will. (Ch. 22.)

Almost the last that we see of Abraham is his anxious preparation to find for this son, on whom the future depended, a fitting wife; and in the charming story of his servant's journey to Mesopotamia, we see how the daring faith of Abraham was justified. (Ch. 24.)

Now we know in what sense Abraham's life was a discipline. From beginning to end, the mightiest demands were made upon his faith. But he met even the severest of those demands worthily, and thus justified God's choice of him, and was by every new experience more deeply reassured that his life was being led by the God who had chosen him.

Knox College, Toronto

### The Relationship of the Adult Membership to the Sunday School\*

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

#### PART I.

##### 1. *What that relation at present is.*

At present the attitude of the great body of the adult membership of the Church is at best one of good-humored and tolerant approval of the Sunday School as a very good thing. A great many, perhaps the majority, seem to have no feeling in the matter at all. They deprive it of the stimulus of active opposition, and encumber it with the dead weight of indifference. Parents, and others who are really responsible for the religious up-bringing of the young, have come to make themselves believe that the Sunday School relieves them of most of that responsibility, and appear quite content with that state of affairs, some of them not seeming to care whether their children attend at all many of them paying little heed, apparently, to the regularity, punctuality and diligence of the scholars. Apathy is also shown in

\*A paper read before the Synod of Toronto and Kingston, May, 1901.

the matter of financial support. No civilized institution is so much a victim of the "penny wise, pound foolish" policy as the Sunday School. Large as is the number of those engaged collectively in the work, after all, in nearly all, if not quite all, of our congregations, they are comparatively few.

2. *What the relation should be.*

The real function of the Sunday School, as it exists in connection with most of our congregations—not what is known as the Mission Sunday School—is to assist, by stimulation and guidance, fathers, mothers and other guardians of youth, in fulfilling their natural and inevitable duties as religious teachers, as well as to provide, by similar means, for progress, on the part of adult members, in the knowledge of God's will, and in the comforting experiences of God's way.

The Sunday School can only assist in this work. It cannot undertake it all, and it would be folly to attempt it. The Home, the Church and the State each has its duty to perform in the matter of the moral and spiritual welfare of the people; and on each of these should be placed its proper share of responsibility.

Of all human agencies for the formation of character, the home is by far the most important, and if the youth of our congregations are to grow up to be the intelligent and earnest Christians they should be, the home must be made to perform its heaven-ordained work.

If popular ignorance with regard to the great facts of Biblical literature, history and ethics—facts upon which the whole polity of our country is based—is to be dispelled, the state must again assume its share in the work of Biblical instruction; and this it can and will do if there is a strongly-expressed desire for it on the part of professing Christians.

If the home is to be made what it should be; if proper pressure is to be brought to bear on the state; if Bible study is to be put on anything like a satisfactory basis; the Church, as distinct from the Sunday School, must not shirk its proper share of this work. Its sphere is a large and comprehensive one—the religious, denominational, dogmatic

aspects of Bible teaching, not ignoring, at the same time, its historical, literary and ethical aspects.

The Church should do its duty in that sphere. It should so reorganize its own methods as to make serious Bible study in congregations not only possible, but easy. It should so modify and improve Sabbath School work as to make it really efficient. It should provide for adequate supervision of this work—paid supervision. Why should the devil hold us in bondage with the idea that Sunday School work must be purely voluntary? "Business is business," and the Lord's business, of all businesses, should be carried on in a business-like way. We have found out, I think, that business supervision of Home Missions, of Foreign Missions, of the Church's finances, of Century Funds, of Sabbath School publications, pays, and pays well. Ought there not, then, to be men devoting their whole strength and time to work which is more vital to the future welfare of the Church than any of these? Too long have we been trying to do the work relegated to the Sunday School by giving to it the odds and ends of our time, our energy, our money. We would not pay Sabbath School teachers, as a rule, but we would pay men to lead them, to teach them, to organize their work. Let us have paid supervisors, not only in our Synods, but also in our Presbyteries and in many of our large, wealthy congregations. The status of the Sabbath School should be raised; it should be the Bible School of the Church, to which should belong, as officers, teachers or scholars, or in the Home Department, the entire juvenile and adult membership of the Church.

[To be concluded in our next issue.]

Galt, Ont.

Very great interest has been manifested in all parts of the Church in the proposal to appoint field workers in the interests of Sabbath School extension and improvement. It received free discussion in the General Assembly and has been sent down to Presbyteries to be reported upon next year.

## Our Publications

### Lesson Helps

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

THE HOME STUDY QUARTERLY—20c. a year; 5 or more to one address, 10c. each. Full of meat.

Largely used also in the Home Department.

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

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

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

### Illustrated Papers

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

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

Samples of Lesson Helps and Papers free on application.

### Catechisms, etc.

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

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

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

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

### Other Supplies

CARSON'S PRIMARY CATECHISM, new edition, per doz., 35c.; per 100, \$2.50. COLORED LESSON PICTURE ROLLS, 75c. per quarter, \$2.50 for year. PROVIDENCE COLORED ROLL, 75c. per quarter, \$3.00 per year, recommended. COLORED LESSON PICTURE CARDS, 2½c. per quarter, 10c. for year. PROVIDENCE COLORED CARDS, also highly recommended, 2½c. per quarter, 10c. per year. CARDS, sent only in lots of 5, 10, 15, etc.; no fives broken. S. S. CLASS REGISTER (OUR OWN) 5c. each. S. S. SECRETARY'S RECORD (OUR OWN) 30c. each. OXFORD TEACHER'S BIBLE, with Oxford Helps, complete, \$1.25. "Gem" edition, India paper, Morocco, \$1.50. BIBLE AND PRESBYTERIAN BOOK OF PRAISE, Oxford Press, 40c. PRESBYTERIAN BOOK OF PRAISE, S. S. Edition, \$8.00 per hundred; fine binding, 50c. each. THE OXFORD HELPS, pocket size, 40c.

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

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

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

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

3. Payment should accompany orders in every case.

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

## ORDER OF SERVICE: Third Quarter

### Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

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

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

SUPERINTENDENT. Know ye that the Lord He is God.

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

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

III. SINGING.

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

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

VI. Singing.

### The Lesson

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

II. SINGING.

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

### Closing

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

II. SINGING.

III. RESPONSIVE SENTENCES.

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

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

IV. CLOSING HYMN OR DOXOLOGY.

V. BLESSING OR CLOSING PRAYER.

*Rowley Hanna Co.*

**Bible Dictionary for Third Quarter,  
1901**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Luz** A Canaanite town, afterward called Bethel.

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

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

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

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

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

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

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

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

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

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

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

# International Bible Lessons

Studies in the Lives of the Patriarchs

LESSON CALENDAR: THIRD QUARTER

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

Lesson V.

## ABRAM AND LOT

August 4, 1901

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

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

8 And Abram 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 Jordan, that it was well watered everywhere, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zo'ar.

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

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

### GOLDEN TEXT

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

### DAILY READINGS

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

### CATECHISM

Q. 88. What are the outward means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.  
13 But the men of Sodom were wicked and sinners before the LORD exceedingly.

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

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

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

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

18 Then Abram removed his tent, and came and dwelt in the plain of Mam're, which is in Hebron, and built there an altar unto the LORD.

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

### TIME AND PLACE

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

### LESSON PLAN

I. The Herdmen Have Bitter Strife, 1-7.

Over a paltry question of pasturage.

II. Lot Makes Evil Choice, 8-13.

Taking advantage of Abram's generosity and drawn on by his own greed.

III. Abram Enjoys the Better Part, 14-18.

Receiving fresh promises from Jehovah.

### LESSON HYMNS

Book of Praise, 342; 105 (Ps. Sel.); 581; 245; 230; 218.

### EXPOSITION

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

**Connecting Links**—Abram, having been called of God, leaves his own country and journeys to the land of Canaan (ch. 12: 1-9). After a time, because of famine in Canaan, he goes down into Egypt. During his stay

there, his faith seems to have suffered eclipse, for he fell into error and was reproved by the king of Egypt, who sent him out of the land. The lesson finds him and his nephew Lot again in the land of Canaan.

### I. The Herdmen Have Bitter Strife, 1-7.

Vs. 1, 2. *Abram went up out of Egypt.* Egypt was a valley, out of which he went up to Arabia and the hill country of Canaan. He trod the pilgrim way as his descendants did later on. *Lot went with him.* Lot, Abram's nephew, is introduced here because the narrative concerns him. *Into the south;* the south country of Canaan, whence they had come out, ch. 12: 9. *Abram was very rich.* This explains the difficulties that lay before him. He had to encounter the perils of prosperity. He was in reality to become the prince of a numerous household. *In silver and in gold.* This is the first mention of the precious metals in Scripture as personal possessions. At this early date Egypt was acquainted with metal working and refining.

Vs. 3-5. *Went on his journeys;* moved his encampment from place to place for good pasturage. *Bethel.* See note on ch. 12: 8, previous lesson. The name came to be very closely associated with Jacob, Abraham's grandson, ch. 28: 19. *Unto the place of the altar.* Abram's altars were the great landmarks in his life. (Chs. 12: 7; 22: 9.) *There Abram called on the name of the Lord;* worshipped God with his household and proclaimed His name before the people of the land. This fact is recorded because it indicates the renewal of devotion to God after his sin in Egypt, and a renewed sense of acceptance with God. His first recorded public act after leaving Egypt is this institution of household worship. *Lot also . . . had flocks and herds and tents.* He has become a substantial sharer in Abraham's prosperity, and has acquired an independent interest of his own. Lot was a good man, but too ready to yield to evil influences.

Vs. 6, 7. *The land was not able to bear them.* After the famine it could not afford nourishment for their herds and flocks, and room for the movements of all their servants, so great has their increase been. *And there was a strife between the herdmen.* Their serfs, being rival shepherds, disagree about the pasturage. Perhaps they may have had some interest or share in the flocks. At any rate,

they would be interested in the property of their masters from whom they obtained their living. *The Canaanite* ("the lowlander") *and the Perizzite* ("the highlander") *dwelled then in the land.* Hence the narrow bounds for the flocks of Abraham and Lot. It was a shame, too, to quarrel in the presence of the common foe.

### II. Lot Makes Evil Choice, 8-13.

Vs. 8, 9. *Let there be no strife, I pray thee, between me and thee.* The strife of the herdmen would in time have disturbed the friendly terms on which their masters lived, so Abraham wisely determined to talk matters over with Lot. *For we be brethren.* He appeals to their brotherhood in blood and faith as the ground for agreement between them. His religion is equal to the strain put upon it, for it directs him to noble disinterestedness and love of peace. *Is not the whole land before thee? At thy disposal.* By right of seniority, Abram might have made a selection for himself first. But, on the contrary, he generously gave Lot the privilege of first choice and surrendered his own prior claim.

Vs. 10, 11. *Beheld all the plain.* Lot took a careful survey of the whole situation and saw the attractive prospect for flock-keeping in the Sodom valley, *well watered* as it was *like the garden of the Lord*—Eden before man sinned—*like the land of Egypt*, the most fertile country then known. *Zoar* was the southern limit of the fertile Jordan plain. (Gen. 19: 22.) *Then Lot chose him all the plain of Jordan.* He made selfish choice and it proved his ruin. Forgetting the warning of the sojourn in Egypt (ch. 12), he took the venture of Sodom. *And they separated.* They parted on friendly terms, Lot having all the best of the land before him.

V. 12. *Abram dwelled in the land of Canaan;* Canaan strictly so called. Thus he became sole heir of the land of promised blessings. *Lot . . . pitched his tent toward Sodom.* Continually drawn by its commercial advantages and other attractions, he kept moving his encampment in that direction, heedless of all the risks it involved. (14: 12 and ch. 19.)

V. 13. *Wicked and sinners before the Lord*



*exceedingly*; of unrestrained wickedness and indescribable vileness, not ten good men to be found in it (ch. 13). Yet, knowing this, Lot made his choice.

### III. Abram Enjoys the Better Part, 14-18.

V. 14. *The Lord said unto Abram after that Lot was separated from him.* The man chosen of God now stands alone, and God comes to him to renew His promise to the people from which Lot had excluded himself, and to confirm to them the inheritance of the land.

Vs. 15, 16. *For all the land which thou seest.* The part which Abram saw from the hill-top is put for the whole. The land was to be his then, so far as he needed it as a nomad or wandering chief. *And to thy seed;* a promise of children and that to them should belong the land. *As the dust of the earth.* "As the land shall be great for thy people, thy posterity, so thy people shall be

great or innumerable for the land." (Lange.) Another figure is used to show their great number in ch. 15:5.

V. 17. *Walk through the land in the length of it and in the breadth of it;* as one would survey a piece of property purchased or in rental. That he might appropriate the promise in all its fulness and rest upon it with calm assurance, God adds, "*For I will give it thee.*"

V. 18. *And Abram removed his tent and came and dwelt in the plain of Mamre.* In response to the divine invitation, he removed his camp from place to place, till at last he "came in his tenting" to Hebron as a fixed abode. The plain of Mamre has been understood to mean the oaks of the Amorite chieftain who afterwards became his ally, (ch. 14:13-24). *And build there an altar unto the Lord,* the third of the noted consecrated places, Sichem (12:6), Bethel (12:8), Hebron.

#### APPLICATION

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

*And Abram went up out of Egypt,* v. 1. He went up a wiser man, having been taught by God that it was not necessary to depart from truth in order to succeed. His falsehood to Pharaoh had failed. Is it not the case that double-dealing is unprofitable, and that when good people descend to such methods, sometimes the world, like Pharaoh, reads them a lesson in straightforwardness? A person learns a great lesson when he is convinced that he need not be dishonest in order to succeed. It is a coward's device, to lie.

*And he went to Bethel . . . where his tent had been at the beginning,* v. 3. How hard it sometimes is to get back to where we were! Many go out and make their mistakes, and lose the faith, and though they recognize that it was all an error, a sad failure, yet they delay to come back to the old place where they were at the beginning. They will not make the honorable confession and receive the word of pardon. A friend falls out with his friend. Once they went arm in arm; now they will not look at each other as they pass. Ought they not to be back where they were at the beginning? A man goes astray from God

and wanders out, and he too should be back where he was at the beginning. Our friends are far more ready to forgive than we suppose; and God is waiting to receive each one who returns.

*And there was a strife,* v. 7. The difference arose over the increase of wealth; and they who could live together in harmony during the time of smaller revenue are now about to be driven apart because of the great prosperity that comes to them. It is a sad commentary on the influence of prosperity, and yet how many family differences have arisen over the division of wealth.

*And Abram said, Let there be no strife,* v. 8. How unseemly are family quarrels, and how pernicious in their effect on a home! They ruin all the happiness, and taint the springs of character; so that if strife be allowed to reign in any dwelling, we need not look for much profit to come from those who live in such a state of war. "But if ye have bitter envying and strife in your hearts, glory not. For where envying and strife is, there is confusion and every evil work." (Jas. 3:14, 16.)

*If thou wilt take the left hand, then I will go to the right, v. 9.* One of the magnanimous acts of the world. The words display a wonderful self-effacement. Generosity is a rare gift, because it grows out of a self-sacrificing will that is not anxious to exact its own. The grace is shown in the truly polite person; since courtesy is the fruit of generosity. It is the attitude of one who tries to enter into all the feelings of another. Courtesy comes from the

"Gentle soul, that no excuse doth make,  
But for its own another's wish doth take,  
So soon as that by any sign is shown."

*And Lot lifted up his eyes, v. 10.* He should have kept them down, or rather they should have been so filled with tears of gratitude that he could not have seen, if he had tried. What a dreadful thing ingratitude is, and how hideous it seems in those who do not recognize what is done for them! We seem to feel an injury done us when there is no recognition or thanks for benefit received, and we may well believe that God misses our note of gratitude when we refuse to sing praises to Him.

"Blow, blow, thou winter wind,  
Thou art not so unkind,  
As man's ingratitude."

*Then Lot chose the plain of Jordan, v. 11.*

#### POINTS AND PARAGRAPHS

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

We are heading in the right direction when we turn our backs upon temptation. v. 1.

We have not fully entered on the right way until we have called God to our aid. v. 4.

Wealth has its drawbacks and perils, as Lot discovered to his sorrow. v. 5.

"The words of this verse (v. 8) would make a beautiful motto to-day for the kitchen, for the parlor, for the factory, for the church."—Joseph Parker.

Lot is an illustration of the fact that the people who think only of themselves are the most liable to blunder. vs. 10-12.

We may be compelled to be in the company of the wicked and vile, but we should

The meadow lands of Jordan and the prospect of a ready market in Sodom were too much for Lot, and he decided his fate. He acted from a purely worldly standpoint. "He is the type of that very large class of men who have but one rule for determining them at the turning point of life. He was swayed solely by the consideration of worldly advantage. He recognizes no duty to Abram, no gratitude, no modesty; he has no perception of spiritual relations, no sense that God should have something to say in the partition of the land."

*But the men of Sodom were wicked, v. 13.* There is no worldly advantage without its disadvantage. Doubtless Lot intended to confine his dealings with these people to pure business; but he was to learn that, if he could resist the charms of dwelling in the presence of sin, his children could not. It is sure sooner or later to come about that they who choose this world choose the wages of sin.

*The Lord said unto Abram, Lift up thine eyes, v. 14.* If Lot chooses for himself, God chooses for Abram. The rough hills of Canaan seem to be a poor heritage, but as Abram rises higher and higher the vastness of his heritage breaks upon his view, and he finds that they who trust God's choice are sure of the best in the end.

not seek it, lest we fall into sin. v. 13.

Unselfish Abram fared better in the end than greedy Lot. vs. 14-17.

"Abram, after Egypt, was the first father of all those who since his day have every day said, 'He hath not dealt with us after our sins, nor rewarded us according to our iniquities.' Every new acre of pasture land, and every new well of water for his cattle, and every new time of stock-taking, only made Abram confess himself more and more a stranger and a pilgrim with God on the earth. But not so his nephew Lot. Lot was fast becoming the father of all hard-faced, hard-hearted, close-fisted, money-loving men."—Dr. Alexander Whyte.

Peloubet's Notes quotes some Scripture sayings illustrated in Abraham. "Blessed are the peacemakers," Matt. 5: 9. "A soft answer turneth away wrath," Prov. 15: 1. "A new commandment give I unto you, That ye love one another," John 13: 34. "In honor preferring one another," Rom. 12: 10. "Charity suffereth long and is kind," 1 Cor. 13: 4-8. "If it be possible, as much as lieth in you, live peaceably with all men," Rom. 12: 18, 21. "Walk in love," Eph. 5: 2. "Let brotherly love continue," Heb. 13: 1. "Behold how good and how pleasant it is for brethren to dwell together in unity," Ps. 133. "Seek first the kingdom of God and his righteousness," Matt. 6: 31-34.

"We are always in danger when a selfish pleasure creeps into the fulfilment of a duty; when we find the offer of self-indulgence ready for us, as we take our proper place in the world."—Paget.

Lot showed that he had no generosity.

"Freeze, freeze, thou bitter sky,  
Thou dost not bite so nigh

As benefits forgot:

Though thou the waters warp,

Thy sting is not so sharp

As friend remembered not."

The important lesson of the chapter is the choice. What are we going to select as our mission in life? Some make no choice at all, but allow themselves to drift on, and drifting usually ends in destruction.

"The man who makes Lot's choice not only does a great injury to his children, but cuts himself off from all that is best in life. We are safe to say that after leaving Abram's tents, Lot never enjoyed unconstrainedly happy days. The men born and brought up in Sodom were possibly happy after their kind and in their fashion, but Lot was not. His soul was daily vexed."—Professor Marcus Dods.

#### LIGHT FROM THE EAST

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

GARDEN OF THE LORD.—The depression of the Jordan valley below the sea level makes the climate very hot and the parts watered by the streams from the hills were very fertile. At the Christian era the valley was famous throughout the world for its corn, dates, balsam, flax and other products, and down to the twelfth century Arab geographers speak of its fertility. Long ages of treeless aridity on the hills have made the streams fewer in number and smaller in volume and the best parts of the plain are now only a waste of

bushes. But many parts of it could, even yet, by a skilful disposition of the small streams, be made a hot-house for growing valuable fruits. The fertility of Egypt with which it is compared is proverbial. The rich alluvial soil, irrigation from the Nile, and the semi-tropical sun all the year round, produce results which would be thought incredible in the West. Nearly all the arable land produces two crops every year and much of it three. No wonder that this fertile Jordan valley proved attractive to Lot.

#### TEACHING HINTS AND HELPS

This section contains teaching material for the various grades in the school.

##### For Bible Class Teachers

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

This lesson brings these two men before us amid the details of domestic and social life engaged in common transactions, and is therefore rich in practical instruction. They are both servants of God, but the contrast between their character and conduct deserves special attention. Abram is represented,

1. As an exceedingly wealthy man. He entered Egypt poor and came out of it rich, v. 2.  
2. Comparing his wealth with that of Job, ch. 1:3, it has been estimated at between fifty and sixty thousand dollars. It should be noted (a) That his having gained this wealth was a partial fulfilment of God's promise, ch. 12:2, "I will bless thee." His blessing "maketh rich," Prov. 10:22. (b) He was not overcome, as appears later, by the love of money which is "a root of all kinds of evil." (1 Tim. 6:10, Rev. Ver.) It

is no crime to be rich, neither is it necessarily a crime to be poor. The rich have it in their power to do immense good if they use their resources as God enjoins them. (1 Tim. 6:17-19.) Abram is represented,

2. *As a truly devout man.* This is shown by the fact (a) That on his return from among an idolatrous people he went directly to Bethel ("house of God") where he had at first pitched his tent, built an altar and called upon the name of the Lord (vs. 3, 4). His heart was drawn to the spot where God had appeared unto him, ch. 12:7. It was to him "holy ground," where he had received rich covenant promises, the very house of God. (Psalm. 84:1, 2, 10.) (b) There he re-established the public worship of God, made confession of sin, and offered praise and thanksgiving. His affluence and the assurance that he and his descendants were to possess the whole land did not make him forget God. On the contrary he exemplified the spirit of the teaching of Jesus. (Matt. 6:33.) He is represented,

3. *As an exceptionally wise and generous man.* In the quarrel which occurred between the herdmen of Abram and Lot, Abram's wisdom is shown (a) In taking the initiative in proposing a way of ending the strife, v. 8. Then follow (b) The generous terms of settlement. Lot, though the junior of the two, and all along dependent on his uncle Abram, is invited to take first choice. Few bargains are made with such unreserved generosity (vs. 9, 10). For peace sake, and to prevent a public scandal in the eyes of "the Perizzite and the Canaanite," and trusting in his covenant God, Abram makes the offer. It was wise. No one suffers in the end from being a peacemaker, and from the exercise of a spirit of self-sacrifice. (Matt. 5:9.) In impressive contrast with this God-like conduct, Lot is represented,

4. *As a covetous, greedy and unwise man.* (a) From the summit of the mountain east of Bethel where they were negotiating, he saw the fertile valley of Jordan and selfishly hastened to make choice of it, vs. 10, 11. He was ruled by the lust of wealth, covetous-

ness, which seeks to grasp what belongs to others, regardless of their rights. (b) He turned his back upon the altar of God for the sake of gain, and parted from his uncle to whom he owed so much, v. 11. (c) With a recklessness and foolish daring, he rushed into manifest danger and "pitched his tent toward Sodom," v. 12. Subsequent history records the lamentable results of this conduct. Peter calls him "righteous Lot," 2 Pet. 2:8. Good men often show great weakness and surprising folly. They are saved by grace, plucked as brands out of the burning. (Jude, v. 23.)

5. *God repeated his promises to Abram after Lot was separated from him.* (a) He bids him view the land, v. 14. (b) "Walk through the land" with the utmost freedom as its proprietor; for he is once more assured that God will give it unto him, v. 17. (c) Finally, "Abram removed to Hebron, and built there an altar unto the Lord," v. 18.

#### For Teachers of the Boys and Girls

By The Editor

The Golden Text here is the Golden Rule, and a very profitable use of the lesson will be to illustrate and enforce that blessed saying of our Lord, for it is a saying much needed, and sadly forgotten in the conduct of people towards one another, whether in the home, or in the day school, in business, or in public life, and in the way in which nation deals with nation.

But there is a strange fascination for Lot and his ruinous choice; and much need, too, for the lessons which it carries with it. Taking Lot's choice as the subject, we have:

1. *A man who has prospered.* Lot was nobody when he left Ur of the Chaldees (11:31). But he shared Abram's prosperity (12:5); and now like Abram has grown rich (13:3, 5). To grow rich rapidly, as Lot did, is one of the severest tests of character. Few stand the test.

2. *A man whose gains have made him greedy.* Lot's better nature was stifled by his money-bags. His greed grew as his gains increased. Abram's heart was grieved by the quarrels between the herdmen (v. 7), for Abram was unspoiled by wealth—the more wealthy, the

more generous. Lot looked upon the strife as only a quicker way to further gains.

3. *A man whose greed has made him blind.* He could see the fine pastures (v. 10), but he could not see how hateful was his spirit toward Abram, or how perilous to go down and dwell beside those awful Sodomites, v. 13. Our bad passions always blind us.

4. *A man whose blindness brings about his ruin.* A blind man is sure to fall into the ditch. And Lot's ruin was swift and sudden and dreadful. Tell the scholars the story of ch. 14 and of ch. 18.

5. *A man whose ruin is recorded as a perpetual warning.* Our Lord said of Lot's wife, "Remember," (Luke 17: 32); and these chapters of Genesis, yea, the Dead Sea itself, under which Sodom lies buried, exclaim—Beware of greed; beware of false choice; beware of all contact with sin.

#### Prove from Scripture

That brethren should not quarrel.

#### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. How to settle quarrels.
2. The Dead Sea.
3. Abram's choice and its reward.

#### FOR TEACHERS OF THE LITTLE ONES

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

Connection—Tell a story of a child's trust and obedience. Repeat

"Do as you are told to do

By those wiser far than you ;

Do not say,

'What the use of this may be

I am sure I cannot see!—

Just obey!"

We will print the name of the man in the last lesson who obeyed God. Charlie may come to the board and print A, Susie print B. (ABRAM.) Show story book and recall God's great plan for the Hebrew nation and His plan for each of us. Use map to trace journey taken by Abram and Sarai and LOT. (Print.) (A picture of a camel may be pinned on the board to show how they travelled.) They went to Egypt till the famine in Canaan was over.

#### The Catechism Question

Ques. 88. *The means of grace.* To be saved we must believe (Ques. 86) and repent (Ques. 87). We must also use the means by which the benefits of Christ's great and gracious work of redemption are communicated to us. God deals with us as rational beings and according to the laws which He Himself has implanted within us. If we are to grow, we must be fed. Hence "the Word" of God is given, the holy Scriptures, which must be taken as one takes his daily food. If we are to be strong, we must drink deep of the fountain of strength which is in God Himself. Hence "the sacraments" by which God reveals His very heart to us and through which He brings His children into sweetest intimacy with Himself. Hence also "prayer," in which the child on earth speaks to the Father in heaven, and in answer to which all "good things" (Matt. 7: 11) are given, and best of all the "Holy Spirit" Himself (Luke 11: 13), who is the true source and secret of holiness and power. These means of grace the "elect," God's chosen and loved ones, use to their "spiritual nourishment and growth in grace."

ABRAM — LOT  
 CHOOSE } GENEROUS ?  
 GREEDY ?

WHATSOEVER YE WOULD, &c.

*Generosity, Greediness*—"Come, Jack, see what father brought me from town to-day," said Harold, leading the way to the play-room. On the table stood a plate of oranges. "Take an orange, Jack," said Harold. Jack looked at each one and finally selected the largest and best one on the plate. Then Harold showed the ball and top and a beautiful steam engine which his father had bought him. "Choose which you like, Jack, I'll share my toys with you," said generous Harold. Selfish Jack at once chose the steam engine and walked off home with it in a hurry. How do you like Jack?

*Lesson*—We are going to hear about GENEROUS Abram, and GREEDY Lot. Abram and family went back from Egypt to Canaan (map). He was very rich. Lot was rich also. Speak of Abram's faithfulness to God, of his journeys to "Bethel," to the place of the altar to worship God. Draw or pin on the board tents of white paper and sheep to represent Abram's possessions and Lot's. Their herdsmen quarreled among themselves as to which should get the best pasture for their cattle.

"We're all children of one Father,  
The great God who reigns above;  
Shall we quarrel? No! much rather  
Would we dwell like Him in love."

*Generous Abram*—Tell Abram's words to Lot. (verses 8, 9.) He trusted in God's promise, knowing that God would take care of him and his possessions.

*Golden Text*—The Golden Rule, the most precious rule for our lives. Mention ways in which it may be applied to the everyday life of children.

*Selfish Lot*—Tell of Lot's choice. Which boy in our story was he like—Harold or Jack? Was Lot obeying the Golden Rule?

*God with Abram*—(verses 14-18.) God is with those who obey His laws. "Blessed are the meek: for they shall inherit the earth."

*Story Book*—"The First Choice." Write ABRAM—LOT.

CHOOSE GENEROUS Which will you be?  
GREEDY

Paste on the page a rule of gilt paper. On it print the Golden Rule.

#### BLACKBOARD REVIEW

By The Editor

**A Choice** THAT SEEMED FOOLISH AND **Was** <sup>Wise</sup> Foolish  
THAT SEEMED WISE AND

The teaching of this lesson is so very plain that it does not need explanation. It scarcely needs illustration. Every neighborhood has its own illustrations ready to hand; so evident, indeed, that they need not be pointed out. The very children have found, by glad or sad experience in their own short lives, that Abram who loved God and good was wise, even when he seemed to be foolish, and Lot, who cared for nothing so much as his own comfort and gain, was foolish, even when he thought himself, and all the world thought him, uncommonly shrewd. Seek to show that Abram, in his conduct, obeyed all the commandments, as Jesus summed them up, Matt. 22: 37-39; and that in so doing he showed himself to be like that perfect Lord and Master, of whom he was the ancestor and forerunner.



## Lesson VI.

## GOD'S PROMISE TO ABRAM

August 11, 1901

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

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

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

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

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

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

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

11 And 5 when the fowls came down upon the carcasses, 6 Ab'ram drove them away.

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

**Revised Version**—1 Tell; 2 O Lord God; 3 Omit unto; 4 Each half over against the other; 5 The birds of prey; 6 And; 7 But; 8 And; 9 Amorite; 10 Flaming torch; 11 These; 12 That day.

## GOLDEN TEXT

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

## DAILY READINGS

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

## CATECHISM

Q. 89. How is the word made effectual to salvation?  
A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building

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

## TIME AND PLACE

About 1913 B.C., or five years after our last lesson. The place, the plain (or oaks) of Mamre, near Hebron (13: 18), where Abraham now made his home; twenty miles south of Jerusalem.

## LESSON PLAN

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

## LESSON HYMNS

Book of Praise, 311; 23 (Ps. Sel.); 161; 206; 274; 583.

## EXPOSITION

**Connecting Links**—After the separation of Abram and Lot, the narrative directs attention to the fortunes of Lot, ch. 14. The kings of the Jordan valley rebelled against their masters, the Elamites, from the far east and in the vale of Siddim were routed by the Elamitish confederacy under Chedorlaomer, who carried them and their people away, Lot among the number. Abram pursued and defeated them at Hobah near Damascus, and rescued Lot, along with the other captives and the spoils. On his return he was met and blessed by Melchizedek, king of Salem, to whom our Lord is compared in Hebrews 7. The king of Sodom offered Abram all the property, asking only that he give the people their freedom; but Abram returned all to him because of his promise to the Lord so to do, v. 24. After this came a new revelation of the Lord to his faithful servant, which forms the lesson of the day.

## I. God's Promises, 1-5.

V. 1. After these things; the peril, the vic-

tory, the blessing and the self-denial of the previous chapter. *The word of the Lord came to Abram.* The time had arrived for a new revelation. Here is the first occurrence of this expression used so frequently afterward, the Lord manifesting Himself by the spoken word. *In a vision*, in a supersensible way, perhaps in a state of trance such as Acts 10: 10. *Saying, Fear not, Abram.* He had much reason to fear, for powerful peoples had become his enemy (ch. 14). Jehovah now promises to be his shield against all attack from enemies (Compare 2 Kings 6: 17; Matt. 26: 53) and to be Himself his reward, richer and ampler than the spoils of the mightiest foes.

Vs. 2, 3. *What wilt thou give me, seeing I go childless?* Of what value would possessions be to the patriarch seeing that he was childless and a stranger must be his heir? "So long as the one thing all a man most prizes is beyond his reach, all else brings him no contentment." (Dods.) *Eliezer of Damascus;*

an honored servant of his household (Compare 24 : 1). Damascus to the north of Palestine is the oldest city in the world. *Behold to me thou hast given no seed.* The promise of posterity remained as yet unfulfilled. Here the faith of Abraham was sorely tried, but he was unwilling to part with the hope of fulfilment.

Vs. 4, 5. *This shall not be thine heir.* God corrected his wrong supposition. *Tell the stars . . . So shall thy seed be.* In chap. 13 : 16 it is the "dust of the earth"; here the stars of the sky. If God has called all these into being, will He not also make this promise good? Every night-view of the stars would aid Abram's faith. As to the actual number of the stars, the best telescopes reveal at least one hundred million stars as visible.

### II. Abram's Faith, 6.

V. 6. *And he believed in the Lord.* Step by step Abraham has been led up to this triumph of faith, to rest "as a child in his mother's arms," upon God's word alone, when everything would seem to disprove it. *And he counted it to him for righteousness.* "In consequence of his faith Abraham was accounted righteous." (Professor Green.) His perfect willingness to take God's way and God's time is reckoned to him for righteousness and, as shown in Rom. 4 : 3-5, and Gal. 3 : 6-8, it is the instrument of his justification, his being made right with God.

### III. A Sure Covenant, 7-18.

V. 7. *I am the Lord that brought thee out of Ur of the Chaldees to give thee this land.* Having repeated the promise of posterity, God now proceeded to confirm the promise of the land. This self-testimony of Jehovah is the preliminary stage to that of Ex. 20 : 1. In each case God reveals Himself as a Redeemer.

V. 8. *Whereby shall I know?* His faith sought for some external, visible support. When and how shall he inherit it? So Moses, Ex. 4 : 4; Gideon, Judges 6 : 36; Hezekiah, 2 Kings 20 : 8. Because of our human need of tangible tokens, God appointed the seals of the Old Testament cov-

enant, circumcision and the passover, and the seals of the New, baptism and the Lord's Supper.

Vs. 9-11. *Take me; take for me,* on my behalf. Here God condescends to adopt the usages of men, to bind Himself in a formal covenant regarding the land. *An heifer of three years old;* the age of perfect maturity. For the offerings afterwards prescribed in the law of Moses see Ex. 29 : 15; Num. 15 : 27; 19 : 2; Deut. 21 : 3; Lev. 1 : 14; Luke 2 : 24. *And divided them in the midst.* The division of the animals is emblematic of the two parties to the covenant who bind themselves by its terms. *The birds divided he not;* but probably laid them opposite the one to the other. *And when the fowls came down . . . Abram drove them away;* "lest they should destroy his preparations and spoil his covenant. The birds probably represent all that would interfere with the keeping of the covenant, such as temptations, distractions, pleasures, conflicting cares, enemies of all kinds." (Peloubet.)

V. 12. *When the sun was going down.* The whole day had been occupied with the preparations and the watch. *A deep sleep fell upon Abram;* a preternatural sleep, that his inner eye might be unsealed. *An horror of great darkness.* The deepest gloom and sorrow oppressed him, a foreboding of the dark future of his descendants now about to be revealed to him.

Vs. 13, 14. *Thy seed shall be a stranger in a land that is not theirs.* Homeless bondsmen in Egypt they did become. *Four hundred years;* a round number for 430 years, the whole period of the sojourn in the land of bondage. (Gal. 3 : 17.) *Also that nation . . . will I judge;* a prophecy of the plagues of Egypt and the overthrow at the Red Sea, told in the Book of Exodus. *Afterward shall they come out with great substance;* leave, not as fugitives, but as conquerors enriched with the spoils of victory, a recompense for long servitude. For the record of the accurate fulfilment of this promise, see Ex. 12 : 35, 36.

Vs. 15, 16. *Thou shalt go to thy fathers;* to the world of spirits. Here is an intimation of immortality, the spirit existing apart from

the body after death (ch. 49: 29, 33). *In peace.* The trials were to come after Abram's time. *Buried in a good old age.* He lived to be 175 years old. Old age was considered a sign of God's favor. This is the first mention of burial in the Bible. *In the fourth generation;* the length of an ordinary human life in those days being about 100 years. *The iniquity of the Amorites* (inhabitants of the land) *is not yet full.* The land is to belong to Abram's descendants, but no injustice will be done its present occu-

pants, who will be spared until ripe for judgment by reason of their sins.

Vs. 17, 18. *A smoking furnace and a burning lamp;* the symbol of the divine presence, like that by which Abram's posterity were led out of Egypt to Canaan, Ex. 13: 21. *Unto thy seed have I given the land.* The grant was assured; actual possession would follow. *From the river of Egypt . . . Euphrates;* realized in the reign of Solomon, 1 Kings 4: 21; 2 Chron. 9: 26; to be realized in its fulness in the spread of Christ's kingdom.

#### APPLICATION

*The word of the Lord*, v. 1. By words we reveal ourselves, so that thereby others learn to know of the thoughts that inhabit our mind. The phrase shows us the readiness of our heavenly Father to speak to us, and to lead us by His wisdom. A constant friendliness pervades the divine nature. His whole nature goes out towards companionship. He is anxious to have us consult him on the smallest matters, on which He will give us His word.

"Speak to Him now, for He hears,  
And Spirit with spirit may meet."

*Fear not, Abram*, v. 1. There is a right fear, as well as a wrong fear. We should fear God, but we should not fear our circumstances, our human condition, our hostile surroundings. "Fear God and thou shalt have nothing else to fear." But this fear of God fades off into love. "The condition of men is varied: without love and fear; with fear without love; with fear and love; without fear with love."

*I am thy shield and reward*, v. 1. We must lay more claim to the power which God has promised to give us. By trusting His promises, and abiding in His spirit, we are in a place where the darts of the evil one cannot reach us. Thoughts of the love and purity and righteousness of God drive out the lower thoughts of sin. The room that is opened to receive the light becomes cleansed of shadow and of closeness. God will protect us with His shield, and then He will also reward us with victory: and no one

is able to imagine how great it will be—an "exceeding great reward."

*I go childless. . . . one born in my house is mine heir*, vs. 2, 3. Abram thought that he would have to be satisfied with the smaller blessing. He was saying that his hope had been pitched too high. When we do not get the full promise of God, we sometimes say to ourselves that perhaps God did not intend that blessing for us and we begin to persuade ourselves that we must be contented with a smaller thing. "One born in my house is mine heir": an earth-born ideal is put in the place of God's gift. Let us not lose faith in our divine rewards, neither let us dread that God's promises will prove less beautiful than we anticipated. One-half hath not been told us of all that He has in store for the sons of men. His promises will ripen fast. Let us not bring ourselves to fall back into an easy satisfaction with the second best. If we are prisoners of hope, one day we shall be its freemen.

*Look now toward heaven*, v. 5. Who can watch the starry skies without a sense of wonder and reverence? They give us a view of the vastness of His power, who "stretcheth out the heavens as a curtain" (Ps. 104: 2). Our figures become so trivial and imperfect when we come to count up the hosts that people our sky. But He who has left us the promise of aid, is not only able to count them all; He has made each one. He is able to promise, and to fulfil also, who has done such things.

*Lord, God, whereby shall I know?* v. 8. The

craving after a sign. We cannot trust the promise which seems to be vague, and we long to have some appeal made to our senses. We say that "to see is to believe"; and most faith does not get much beyond sight. "The temper that 'seeks for a sign', and expects that some astounding providence should be sent to make us religious, is by no means obsolete. Many seem to expect that before they act on the knowledge they have, they will receive more. They put off giving themselves to the service of God under some kind of impression that some striking event or much more distinct knowledge is required to give them a decided turn to a religious life. In so doing, they invert God's order. It is when we have conscientiously followed such light as we have, and faithfully done all that we know to be right, that God gives us further light. It was immediately on the back of faithful action that Abram received new help to his faith."

*They shall afflict them four hundred years,* v. 13. The first of four scenes of the future thrown upon the dark background is one of difficulty. The people shall have to go down into Egypt. It is not always well to know the future, and God does not always reveal it to us, because He is wise and loving.

*That nation, whom they shall see, will I judge,* v. 14. The second picture is one that tells that God may delay His recognition of evil, but that He does not neglect it forever. Those who act wickedly shall suffer for it when the cup of their iniquity is full.

*Thou shalt go to thy fathers in peace,* v. 15. The natural craving to know our end is ancient as well as modern. This third slide

is a personal one; Abraham will die in quietness. And there is no way by which we may come to that same peaceful end except by cultivating the faith which was in Abram. No severe tempest will then assail, "But such a tide as moving seems asleep, Too full for sound and foam."

*Behold a smoking furnace passed,* v. 17. At last patience is rewarded. The other contracting party passes through with Abram. God cannot be seen in Himself, but He chose light to assure His servant of the near approval of Heaven. "God is light" (1 John 1:5).

*The Lord made a covenant with Abram,* v. 18. The chief statement comes at the last. It is a condescension to have to make a covenant. God's word should have been sufficient, but He is willing to accommodate Himself to our weakness. Many a person demands a pledge from another whose promise he cannot trust. The age of complete trust has not yet arrived when "yea" and "nay" are enough. We have to overcome our tendency to untruthfulness by means of notes and witnesses. Not all men can have it said of them, "Their word is as good as their bond." God gives the outward proof of the truthfulness of His word. He binds Himself with a contract. For us, the most solemn covenant ever made by God is that sealed with the blood of His only begotten Son, Jesus Christ. He came to die on Calvary that He might confirm "the promise made unto the fathers." Let us see to it that we do not miss the privilege that flows from the new and better covenant made by Christ. God is ready, yes, eagerly waiting to fulfil His part.

#### POINTS AND PARAGRAPHS

"After these things." God never tries us more than we are able to bear. v. 1.

"My strength and my Redeemer" is the Psalmist's rendering of the "shield" and the "reward" (Ps. 19:14). v. 2.

A blessed lesson in arithmetic. v. 5.

"Whereby shall I know?" How much in need of crutches our poor faith is apt to be! v. 8.

One of the "divers manners" (Heb. 1:1)

in which God spoke to "the fathers." How infinitely clearer and richer His revelation of Himself to us by His Son! v. 12.

What will God not do to confirm our faith! He took the form of human agreements with Abram. He took our form in Jesus Christ. v. 18.

God's covenant is vast: but He can and will make it good. v. 18.

The man who learns that the Lord is his

sure defence does not have to trouble because of the future. There is a verse in Psalm 121 which tells that there will be safety from all evil for those who look up to the Lord. "The sun shall not smite thee by day nor the moon by night." In the east the sun was a great danger, and its rays often brought disease and loss of strength, but we can scarcely believe that the moon would bring such havoc. The effects of the moon are all imaginary, and the result of superstition. The Lord shall keep His own from imaginary evils as well as real ones, and often the products of fancy are the most terrifying. Abraham was learning this lesson of confidence.

It is a great moment when we awake to know that God will form a personal friendship with each one of us. Kingsley was asked the secret of his happiness, and he replied, "I have a friend." And Jesus says, "Henceforth I call you not servants . . . but I have called you friends." (John 15:15.)

"For indeed this was a most extraordinary and a most encouraging event. The infinite God drew near to Abram and made a covenant with him. God, as it were, said to him, I wish you to count upon Me, to make sure of Me; I therefore pledge Myself by these accustomed forms to be your friend."—Professor Marcus Dods.

Our God is a covenant-making and covenant-keeping God. The Bible is the book of covenants; from the opening chapter, in

which God covenants to give the world and all it possesses to man to subdue and control it, to the closing chapter, in which He promises to give the water of life freely to whosoever will, it is throughout a book of promises. It is in this respect distinguished from all books of religion, which even in their claims are but books of law or books of aspiration and desire.—Abbott.

The Lord's Supper is called "the new testament" (covenant). As often as we eat the bread and drink the cup, we show forth the Lord's death till He comes. The Supper is thus the external sign which God has left to us of His great promise and love.

#### Light from the East

BETWEEN THE PIECES.—In the ancient East an important agreement between two parties was ratified by a sacrifice. The animals slain for this offering were divided and the persons contracting, or their representatives, passed in turn between the pieces to imprecate in a solemn and symbolic manner a curse upon the one who should break the covenant. They asked the Supreme Being to do to them as had been done to the victims offered, if they proved false to their pledge. (Jer. 34 : 18-20.)

Here Jehovah condescended to bind Himself by the forms of an Oriental's oath, and caused the well-known symbols of His presence to pass between the pieces. In effect, He imprecated a curse upon Himself if He failed to perform to Abram and his seed what he had promised.

#### TEACHING HINTS AND HELPS

This section contains material for the various grades in the school.

#### For Bible Class Teachers

##### AN ANALYSIS

We have here a record of what occurred in relation to Abram after his victory over Chedorlaomer, ch. 14.

1. *The Lord's message to Abram.* (a) It came "in a vision" (v. 1) as a revelation, a disclosure of God's purpose, such as was often made to the patriarchs and prophets in vivid dreams, convincing them of the reality of the events referred to. (b) It was

a word of comfort, of good cheer. "Fear not, I am thy shield," etc., v. 1. Abram needs this assurance. He is victor, but his very success is a cause of danger. It has enraged the allied kings and aroused their envy. What if they should strengthen themselves, and attack him! Let them do so—they cannot break through this protecting shield. (Ps. 33 : 20 ; 59 : 11 ; 84 : 9, 11.) "Thy exceeding great reward," v. 1. This, says Calvin, "has the force of inheritance and felicity." (Ps. 16 : 5.) (c) It was a word of promise, guaranteeing numerous

posterity and meeting Abram's deepest anxiety—a promise fulfilled in the natural descendants of the patriarch, but more especially in believers—the spiritual “seed of Abram.” (Gal. 3:29.) They are innumerable as the sand by the sea-shore and the stars of heaven. They shall come “from the east and west,” etc., Matt. 8:11.

2. *Abram's conduct on receiving this word.* (a) He believed, he trusted God, v. 6; Rom. 4:3. This was most reasonable on his part. He had already experience of the Lord's faithfulness, v. 7. Nothing is so irrational as to distrust God, or to be suspicious of His goodness, when we know that His love to us has been expressed by the gift of His Son, John 3:16. But faith—trust in God—always begets action; otherwise it is dead, James 2:26. Hence (b) Abram obeyed God—prepared the animals and birds commanded, v. 10. “Divided them in the midst,” v. 10. This was the usual way of ratifying a covenant. The Hebrew expression “to make a covenant” is, literally, to cut a covenant, 1 Sam. 11:7; Jer. 34:18, 19 (Rev. Ver.). “But the birds divided he not,” v. 10. This was according to the Levitical law given afterwards, Lev. 1:17. What teachers should specially emphasize is Abram's unquestioning obedience and the assurance given him by God, an assurance on which all Christians are privileged to rest, Heb. 6:13-20. (c) In obeying God Abram manifested prompt diligence and profound reverence. During the entire day he sat beside the parted halves of the sacrificial victims and guarded them from desecration. This spirit of reverence for sacred things and for God needs to be inculcated in our day. Heb. 12:9, 28.

3. *The Lord's special revelation touching Abram and his posterity.* This was given (a) At sunset and when Abram was in a trance, “a deep sleep fell upon him,” v. 12. The same term is used of Adam, Gen. 2:21. “An horror of great darkness.” He was awed by the majesty of God, Dan. 10:8; Job 4:13-17. (b) The future oppression of his descendants is disclosed. They are to be exiled and oppressed four hundred years, v. 13.

(c) Judgment threatened against their oppressors, the record of the execution of which is contained in Exodus, chs. 7-11, inclusive, and in Psalms 78, 135 and 136. (d) There appeared “a smoking furnace,” the symbol of God's wrath in executing these judgments, Ps. 21:8, 9; Mal. 4:1; Deut. 23:35. “A burning lamp passed between those pieces,” v. 17. This was the symbol of future deliverance. “The condition of the Church could not be painted more to the life, than when God causes a burning torch to proceed out of the smoke, in order that the darkness of affliction may not overwhelm us, but that we may cherish a good hope of life even in death.” (Calvin.)

#### For Teachers of the Boys and Girls

A lesson with many details, and therefore calling for a well-considered plan; for it is labor lost when the class loses its way in a network of details and misses the goal to which a lesson leads.

It is an instance of the Almighty God showing Himself as a Deliverer and Friend to one of His chosen servants.

God reveals Himself.

1. *When He is needed.* “After these things,” v. 1; the stress and strain of battle and the fear lest the enemies, now enraged, may return in greater force. A “very present help in trouble” is our God, Ps. 46:1. (Compare Jesus coming to the aid of His disciples in the storm, Matt. 14:25.)

2. *In a vision,* v. 1; revealing to his inner eye and ear what the outward eye and ear could not perceive. Modern science, which has brought to light so many strange and hidden things (such as the powers of electricity), makes it easier for us to accept the miracles of the Bible. There are thousands of things in God's world “not dreamed of in our philosophy.”

3. *Through a word of cheer and hope.* “Fear not, Abram,” v. 1. How gentle! Compare the Saviour's “Be not afraid,” Matt. 14:27; 17:7; 28:10; Acts 18:9; also Rev. 1:17. “Thy shield.” There is no better interpretation of this than Hymn 393, verse 4, Book of Praise. “Thy exceeding great reward.”



Hymn 284, Book of Praise, is a fine comment. Abraham saw Christ and Christ's day very dimly, but he saw it, and was glad, John 8 : 56.

4. *By the repetition of the promise* (vs. 2-4)—the great promise of ch. 12, of a child and a nation, in whom all the families of the earth should be blessed. God, like a patient comforter, speaks His words over and over again.

5. *And by a sign in the sky*, v. 5. As He had pointed Noah to the rainbow (ch. 9 : 13), God now points Abram to the stars. It was a sign constantly with him, for his tent and the starry heavens were Abram's daily and nightly shelter.

6. *And in a covenant*, 7-18. The various ceremonies in connection with the covenant are given in detail. (For explanations, see "Exposition" and "Analysis" above.) The points to be emphasized are: (a) God's graciousness in binding Himself after the fashion of men; (b) A covenant by sacrifice, which prefigures the great covenant sealed by the blood of Jesus Christ; (c) Abram's patience, awaiting God's time and way, vs. 11, 12; (d) The vastness and clearness of the promise. All things in heaven and earth are in God's power, and only the width of the earth shall be the boundary of His rule amongst men. Compare Matt. 28 : 18, 19.

#### FOR TEACHERS OF THE LITTLE ONES

*Connection*—Show story book and recall lesson. Have we been trying to guide our lives by the Golden Rule? (Repeat.) Have we been like generous Abram or like selfish

Lot? Selfishness does not bring happiness. Tell of the wars upon Lot's country and of Abram's kindness in rescuing Lot from his captors. (Chap. 14 : 1-16.)

*Introduction*—Draw or pin on the board a shield. Explain its use in ancient warfare. With a shield before him a soldier need have no fear of an enemy.

*Polly's shield*—Whenever Polly was afraid of anything, what do you think she did? She ran behind mother's

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

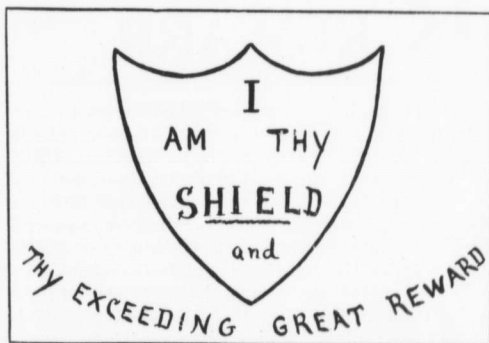
#### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. God as a shield.
2. The stars as a symbol of God's promise to Abram.
3. How the covenant was sealed, vs. 9, 10, 17.

#### The Catechism Question

Ques. 89. *How the word works.* God Himself spoke the word to Abram, as our lesson tells us. His spoken word has been written down that all the world may learn the way of life (2 Tim. 3 : 15, 16); and God calls living men to proclaim that word in men's ears, that through it they may be saved, Rom. 10 : 13-15. These four points are to be noted: (1) The word itself is dead, unless the Spirit of God acts in and through it, 2 Cor. 3 : 6, 17. Then it becomes a living and life-giving word, 1 Pet. 1 : 22, 23. (2) The word read is effectual. So says our Lord, John 5 : 39; and thus the Bereans were commended, Acts 17 : 11. (3) Even more the word preached is effectual, for there goes along with it the mightiest human influence, the influence of spirit upon spirit. (4) The word brings sinners to Christ, and builds them up in Christ unto final salvation.



skirts and peeped out at the side, saying, "You can't touch me now." Mother was her SHIELD (print). Print REWARD. Illustrate by a story of a prize gained by a child, the work or study required, the longing and watching and waiting for the reward as the greatest possible happiness.

*Golden Text*—Abram knew that there were kings who would like to own his country. He was in the midst of danger, and his faith in God's promises was sorely tried. God's voice came to him saying, "I am thy shield and thy exceeding great reward." God meant that He would protect him from danger and would be worth more to him than all other rewards. If he had God, he had need of nothing else. "If God be for us who can be against us?"

*The Promised Heir*—Abram had no little boys or girls and God promised to give him a son, but the little son had not come and Abram thought God had forgotten his promise, and he was sad. God told him not to fear, that a son would be given to him who would own all the land and tents and cattle when Abram died. God told him some of

the things that would happen to the children of this son (verses 13-16), and all these things came true. So God comforted and cheered Abram with His great promises.

*Practical Thoughts*—Nothing is too wonderful for God to do for us. "God is our shield" (Ps. 84 : 9). Speak of ways in which God is our shield. (1) God shields from danger. "I'm not afraid to sleep in the dark, for every night I ask God to watch over me and keep me from harm, and I know He will do it." (2) God shields from sin. Charlie prayed, "Oh God, please get between me and old Satan." King David sang, "Hide me under the shadow of thy wings" (Ps. 18 : 8). "What time I am afraid I will trust in thee" (Ps. 56 : 3). If we follow God and His Son Jesus Christ—hide behind Him—nothing can harm us.

*Story Book*—"The First Comfort." Picture of a shield.

GOD ABRAM'S Shield and Reward  
MY

Trust in God. He is faithful who has promised (Heb. 10 : 23).

#### BLACKBOARD REVIEW

"With us is the Lord our God to fight our battles"

**OUR SHIELD  
REWARD**

Long after Abram's time—1200 years, indeed—fearsome hosts from those same Eastern lands threatened God's people. The wise and holy Hezekiah was then king. Shrewd king and warrior that he was, he took prompt and strong measures for resistance. (Detail his tactics, 2 Chron. 32 : 2-6.) But his final trust is in God. "With him," he cries—with the mighty Sennacherib—"is an arm of flesh ; but with us is the Lord our God, to help us, and to fight our battles." Hezekiah had well learned the lesson God had sought to teach his great ancestor, Abraham. It ought to be our delight to learn it, for we need a "shield" against temptation, against all calamity, against the eternal woe ; and the God of power and grace alone can shield us. And in this poor life of ours we need the bright star of hope ; otherwise we are like to wander and fall away. To inherit God's promises, to dwell in God's presence in glory and to see God's face ; this is "reward" inexpressible.



and Gomorrah; the appeal for judgment which rises to heaven. There is justice in every step of the procedure. This fact is too frequently overlooked in connection with the overthrow of the cities of the plain. *I will now go down and see.* This is a vivid representation of the exactitude with which God considers all the facts of every case before He inflicts judgment. (Ex. 3:7, 8.) *And if not, I will know.* God will make it plain that the strictest justice should characterize all His dealings with men.

V. 22. *The men . . . went toward Sodom;* the two angels who were with the Lord (chs. 18:2; 19:1). *But Abraham stood yet before the Lord;* a position and attitude of spiritual privilege.

## II. Abraham's Intercession, 23-33.

V. 23. *And Abraham drew near.* Reverently and religiously he turned his mind to God (Ex. 30:20; Jer. 30:21), in eager desire to be heard and obtain favorable answer. This is the result of trust. Guilt and distrust keep men at a distance from the holy Judge. *And said;* began the most wondrous of all human intercessions recorded in the word of God. *Will thou also destroy the righteous with the wicked?* He appeals to God's rectitude with great boldness of faith. On this attribute of God he bases his argument.

V. 24. *Peradventure there be fifty righteous within the city.* This is the language of a free-born son addressed to his heavenly Father. *Will thou also destroy and not spare the place? Wilt thou not take away the guilt that demands the punishment, for the fifty righteous that are therein?* This shows how firmly Abraham grasped the idea of the substitutionary value of goodness, a remarkable

fact for that early day.

V. 25. *That be far from thee . . . to slay the righteous with the wicked.* Abraham cannot allow himself to think that God will make no difference between the good and the bad. *Shall not the Judge of all the earth do right?* This was an appeal for mercy based on justice; also an appeal to God to show to men the righteousness of His actions. Man may be unjust, but God never. Yet, unless man sees that God's acts are just, he is apt to misjudge God. Abraham was solicitous that God's dealings with the good and bad together should be such that even in the eyes of suspicious men His justice would remain untarnished. He was anxious, like all good men, "to justify the ways of God to men."

V. 26. *If I find in Sodom fifty righteous.* God graciously condescended to accept the test Abraham proposed. For if there had been found fifty there might have been some hope of the moral improvement of the city. *I will spare all the place for their sakes.* So precious in the sight of God are those who do right. If He sets so high an estimate upon them, how strenuously should they strive for the right!

Vs. 27, 28. *I . . . who am but dust and ashes.*

"He is dust in his origin and ashes in his end." (Delitzsch.) The boldness of Abraham's faith was accompanied by deep humility and self-abasement. He had a right view of his own unworthiness and of the greatness of his privilege. *Peradventure there shall lack five.* "A rare example of holy ingenuity in prayer. Abraham, instead of pleading for the city's safety on account of forty-five, deprecates its destruction on account of five." (White-law.)



Abraham's Oak, Hebron. (Peloubet's Notes.)

Vs. 29-32. *Peradventure there shall be forty.* Abraham repeated his supplication six times, each time mentioning a diminishing number, yet all the while forgetting not his own unworthiness to plead thus before God. He was most earnest and importunate. Each time God graciously met his importunity with patience. Abraham had confidence that God would go as far as justice would allow. Yet it did not seem to occur to him that God might spare by taking the righteous from among the wicked; but so God answered his prayer, sparing Lot from

actual destruction.

V. 33. *And the Lord went his way; perhaps towards Sodom. And Abraham returned unto his place; Mamre, where he awaited the issue (ch. 19: 27, 28), hoping against hope that the Lord's will toward the wicked cities might be mercy rather than judgment. The whole sad tale should be carefully pondered. "Just Lot," Peter calls him in 2 Pet. 2: 7, but sadly out of place in Sodom, and both himself and his household (Luke 17: 32) are a sad warning of the danger of evil surroundings.*

#### APPLICATION

*And the men rose up from thence, v. 16.* How often the duty of hospitality is insisted upon in the Scriptures! Here the two who offered shelter and entertainment to three apparent strangers were doing favor to divine visitors. It is well to consider what use we will make of any special opportunities we may possess to aid the social life of our community. A home is a "talent" which may often be used most advantageously. The power of friendship lies dormant in very many people, while there are many waiting for the offer of some such kindness. No one can measure the influence that may go forth from the loving and wise use of hospitality, — a virtue that is apt to disappear in these days of hurry.

*Shall I hide from Abraham that thing which I do? v. 17.* When one reveals his secrets to another, this is evidence of great comradeship. Yet God has revealed to His people many of his most cherished plans. He has taught us most freely of that divine purpose of redemption which has been in His mind since the world began, and in Christ He has given us His own image and heart. "All these things spake Jesus in parables . . . that it might be fulfilled which was spoken by the prophet, saying, . . . I will utter things which have been kept secret from the foundation of the world." (Matt. 13: 34, 35.)

*Seeing that Abraham shall surely become a great and mighty nation, v. 18.* Abraham's representative character is the first cause why God makes a revelation to him of this coming doom. God respects the claims of

all, and honors every one according to his position. The more we rise in the service of the Kingdom, the more recognition shall we receive from our heavenly Father. Jesus told more to the loving John than to less affectionate members of His circle. "Who-soever hath, to him shall be given" (Matt. 13: 12). "The secret of the Lord is with them that fear Him" (Ps. 25: 14).

*He will command his children . . . after him, v. 19.* The educational value of the act was also not to be lost sight of. Abraham had the making of a great family, and their future depended much on the religion and moral training which they received; and afterwards it often happened that the Jews did recall Sodom and its punishment. Great acts of doom cling to the memory, and are effective where precepts fail. In the education of families and nations, it is necessary that the conviction be deeply instilled that ruin will come in the wake of evil; that the fire of Sodom was the necessary consequence of the sin of Sodom.

It is well to recall present-day instances of nations and individuals that have fallen into disgrace and infirmity, because of disobedience to God's law. The drunkard and the murderer are sad examples.

*I will go down and see, v. 21.* God will not act on hearsay, but will sift all the information that comes to Him. We may well believe God's judgment will be conducted on the principles of strict justice. It were often well in our judgments if we would first "go down and see;" for we often judge with very little

cause. Bengel gives three excellent rules for judging. 1. Judge not without necessity. 2. Judge not without knowledge. 3. Judge not without love.

And Abraham drew near, v. 23. The story gives us instruction in the important duty of praying for others. The Scriptures continually remind us that we are all one family, and that each should be interested in the welfare of all. God hath made of one blood all nations to dwell on all the face of the earth. (Acts 17 : 26.) Paul constantly made supplication for the members of the churches, and he wrote to Timothy, "I exhort, therefore, that first of all, supplications, prayers, intercessions . . . be made for all men" (1 Tim. 2 : 1).

Will thou also destroy the righteous with the wicked? v. 23. Abraham thinks first of his own friends, Lot and his family, whom he generously calls "righteous." It is natural that we should desire to pray for our own friends when they fall into danger. A mother remembers her absent child; and we may rest in the confident hope that though we are separated from them, yet there is One who is able to guard those whom we commit to His care.

Will thou . . . not spare the place? v. 24. Abraham's desire went out beyond the immediate circle of friends, to the great city, in which, with his large heart, he had taken much interest. Its dwellers, though given over to sin, had much to draw forth his

The time is well spent that goes to "welcome the coming and speed the parting guest." v. 16.

What an honor, to be God's confidant! And what a responsibility! v. 17.

Who can reckon the influence of a holy parentage and of pious training?

Can we sufficiently admire the long-suffering and patience of the Holy God, into whose ears the sin of this old and weary world continually arises? v. 20.

When Abraham intercedes, God tarries, even as when Moses prays for the people, the

sympathy. Nor should there be the family limits drawn to our petitions. The Lord teaches us that our intercessions should go out even for those who are opposed to us. "Pray for them that despitefully use you" (Matt. 5 : 44).

Peradventure ten shall be found, v. 32. This gradual dropping of the number is a beautiful instance of the perseverance of prayer; and there are many who fail in their prayers because they do not keep long enough at them. They grow weary and fall asleep. The parable in Luke 18 : 1-8 illustrates this: "Men ought always to pray and not to faint."

I will not destroy it for ten's sake, v. 32. What influence there is in a righteous life, if ten such men will save a great city! It is continually true that the righteous are the salt that saves a community and a nation. If the good men cease from striving, then the people sink like lead. The godly are a nation's most valuable asset.

And the Lord went his way, v. 33. Abraham was the first to stop the conference, and it is a glimpse into the heart of God to find that He was ready to accept any offer of His friend.

"For the love of God is broader  
Than the measure of man's mind."

If there is anything true, it is that God is waiting to forgive and bless. "Turn ye, turn ye, . . . for why will ye die, O house of Israel?" (Ezek. 33 : 11.)

#### POINTS AND PARAGRAPHS

Lord says (Ex. 32 : 10), "Now, therefore, let me alone, that my wrath may wax hot."

A magnificent opportunity for instruction on prayer.

1. *Our duty of intercession.* "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf," says Paul to the Ephesians (ch. 6 : 18, 19, Rev. Ver.). Our earliest memories go back to our simple requests for our relatives and friends, and this habit is one that should never be allowed to decline. It is well to pray for all conditions



and classes of men. As our Saviour is always making intercession for us, we should intercede for one another.

"I hope I may not offend any if I venture to recommend the use of a prayer-book which I have found of service, and which can be had from the shelves of Messrs. Keith, Johnston & Co. I mean a pocket atlas, which should be spread like Hezekiah's letter before the Lord, and be gone over carefully from day to day, so that every kingdom, capital, island and ocean shall be individually remembered." (Somerville.)

2. *The value of intercession.* It fosters unselfishness and enlarges our affection. By means of it we receive a return blessing of being made more generous and more interested in the welfare of others. We enter into the inheritance of the self-forgetful. But it calls down an answer from God. How many a life has been turned towards the service of God because of the earnest prayers of a father or mother. Dr. Geddie, our first missionary to the heathen, went to the New Hebrides partly because his devout mother had dedicated him in prayer to God. Paul was the gift to the Church in answer to the pleading of the martyr Stephen.

"A frequent intercession with God, earnestly beseeching Him to forgive the sins of all mankind, to bless them with His providence, enlighten them with His Spirit, and bring them to everlasting happiness, is the divinest exercise that the heart of man can be engaged in."—Law.

This section contains teaching material for the various grades in the school.

#### For Bible Class Teachers

##### AN ANALYSIS

One of the "three men" mentioned in v. 2 was Jesus Christ, the God-man Mediator. He is spoken of in vs. 1 and 13 as "the Lord," and in v. 25 as "the Judge of all the earth." He appeared frequently in Old Testament times, and manifested divine attributes. He is the image of the invisible God, Col. 1: 15; Heb. 1: 3. We note here:

1. *The Lord's gracious treatment of Abraham.*  
(a) He revealed to him His purpose regard-

3. *The condition of intercession.* We must be willing to make some sacrifices for the sake of those for whom we plead. This kind of prayer involves responsibility, in that we should strive to do all we can for those for whom our petitions rise. Abraham had gained the right to pray for Sodom by his generous actions and devoted life. Lot could not plead for Sodom, since he had never tried to help its people.

#### Light from the East

SODOM AND GOMORRAH.—Scholars are divided as to whether these cities stood at the north or at the south end of the Dead Sea. In favor of the north it is to be noted that Abraham and Lot looked on them from some point near Bethel, the area at the south seems too small for five cities, and the expedition of the four kings going northward attacked Hazezon. Tamar (Engedi) before it met the forces of Sodom in the Vale of Siddim. In favor of the south, there was in Roman and mediæval times a city called Zoara there. Jebel Usdum may represent Sodom. Jewish and Arab tradition are unanimous for this view, and the south end of the sea is a large shallow bay with long marshes, which perhaps hide the ruins of these cities, although it is not the Bible but Josephus who declares that the sea covers their sites. The destruction of these cities was probably caused by volcanic action accompanied by a series of petroleum explosions in which the ignited oil fell back in the form of a fiery rain.

#### TEACHING HINTS AND HELPS

ing Sodom. He had already experience of God's sovereign grace and mercy. He now receives intimation of coming judgment, and he pleads for leniency, until he acquiesces in the justice of God's determination. (b) The Lord recognizes the fidelity with which he will exercise his legitimate authority in his household, v. 19. As the head, prospectively, of "a mighty nation," and the medium of blessing to all nations, his position was unique, and it was essential that he should understand clearly God's abhorrence of sin. The doom of Sodom, now made known to Abraham, is an object les-

son of this truth which he will teach his descendants, Deut. 6; Eph. 6: 4.

2. *The Lord's long-suffering patience and mercy towards the wicked.* (a) He spared the citizens of Sodom we knew not how long, but His goodness failed to lead them to repentance. Like Pharaoh, they hardened their hearts until their sin became "very grievous," v. 20. This is the law of sin. It is not self-curative, but goes on from bad to worse, 2 Tim. 3: 13; Jas. 1: 15. (b) God uses all possible means to reclaim the incorrigibly wicked before visiting them with judgment, vs. 20, 21; Isa. 5: 3-7. Recall His dealings with impenitent Jerusalem over which Jesus wept. (Matt. 23: 37, 38; Luke 19: 41-44.) (c) His infinite compassion for doomed Sodom was shown in His yielding six times to the importunity of His servant Abraham. "He not merely works upon men by means of His grace, but allows them to work upon Him by means of their faith." (Delitzsch.)

3. *The character of Abraham's intercession for Sodom.* (a) It was marked, as all our approaches to God should be, by deep humility—a sense of utter unworthiness. He describes himself as "dust and ashes," v. 27. Twice he entreats the Lord not to be "angry" with him, vs. 30, 32. God's anger means the necessary and eternal opposition of His nature to sin, and Abraham's memory and conscience reminded him of his sins. This salutary consciousness of unworthiness has been experienced by the best saints. It was near the end of his apostolic career that Paul called himself "the chief of sinners," 1 Tim. 1: 15. (b) The patriarch's intercession was most humane. Who could be more unworthy than the debauched Sodomites? But the worse people are, the more they should be pitied and helped. Abraham accordingly pleaded for the guilty city. No doubt his nephew Lot was in his mind while he interceded. Perhaps the hope that at least ten righteous persons might be found in his family circle determined the form of his prayer. (c) His pleading was most importunate. Step by step he advances. Each gracious answer he

receives emboldens him to ask still more. This is the true persevering spirit of prayer, which Jesus inculcated both by precept and example, Luke 18: 1; 6: 12. Illustrate by the story of the Greek woman, (Matt. 15: 21-28) and the widow and the unjust judge, Luke 18: 1-8. (d) Finally, Abraham's pleading was the outcome of strong and submissive faith. While he pressed his desire he expressed his belief, his full confidence, that the Judge of all the earth would do right, v. 25. The highest exercise of faith is that which enables us to say heartily and without wavering, "Thy will be done." "The prayer of faith" is that which proves successful, James 5: 13-18.

#### For Teachers of the Boys and Girls

In the lesson of last Sabbath we had a most instructive instance of how God makes Himself known to men, and how He binds Himself in solemn and gracious covenant to bless them. To-day's instance is that of the intimacy with God to which good men may attain, and the use they may make of such intimacy. There are three points:

1. *The Lord visiting Abraham.* Was it any other save the Lord Jesus Himself (See "Analysis" preceding) who came with other two "men" ("angels" they are called in ch. 19: 1) to visit Abraham as "he sat in the tent-door in the heat of the day"? v. 1. It recalls to us, who know Christ's life on earth, the scene in the room in Jerusalem, Luke 24: 41-43, or that on the lake shore, John 21: 9, 13. Are the angels near by as "ministering spirits"? (Heb. 1: 14.) Their Lord and ours is nearer still and as much more gracious and helpful as He is more mighty than they.

2. *The Lord confiding in Abraham.* "Shall I hide from Abraham that thing which I do?" v. 17. How marvellously like the saying of the blessed Jesus to His disciples, when the agony of His death for man's sin was darkening upon Him! John 15: 15. In v. 19 of our lesson we have a reason given—Abraham is a worthy head of a great household and nation, therefore God will confide in him. In other words, he trusted and obeyed God, and God intrusted him with His confidence.

Turn up two very instructive passages, Ps. 25 : 14 and John 15 : 14.

3. *Abraham pleading with the Lord.* Side by side with the prayer of Moses, Ex. 32, and the prayers of Elijah, Jas. 5 : 17, 18, this prayer stands as a great example of intercession. (a) Abraham was respectful and reverent. He was in no unseemly haste, v. 22. (b) He was frank and fearless: he "drew near," v. 23. It is no mark of either great faith or great love to hold back from God. Holy boldness is the attitude which He invites, Heb. 4 : 16. (c) His prayer is for the undeserving as well as the deserving. Our "intercessions" are to be "for all men," 1 Tim. 2 : 1. (d) He reasons with the Almighty. The Judge of all the earth will do right: and it is right that the righteous should be considered and the wicked spared for their sakes. "Ye are the salt of the earth" said our Lord (Mark 5 : 13), the salt that keeps communities and nations from dissolution and destruction. (e) He perseveres. He has learned the lesson that "men ought always to pray, and not to faint," Luke 18 : 1. (f) He acquiesces in God's will (v. 33), as did His Lord long after in the Garden of suffering, Matt. 26 : 39, 42; for after all, it is only the prayer that is "according to His will," who is all-wise and all-gracious, that is heard, 1 John 5 : 14.

#### FOR TEACHERS OF THE LITTLE ONES

*Connection*—Show story book. Recall Golden Text and lesson. God again gave the

great promises to Abram and changed his name to Abraham, meaning "Father of many nations."

*Prayer*—Did you ever speak to any one whom you could not see? Yes! you have often called upstairs to mother and she heard you, although you could not see her. God who gave us power to speak, surely has power to hear us. When we talk to God, what do we call it? Yes! PRAYER. We are just as sure that God hears us as we are that mother hears.

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

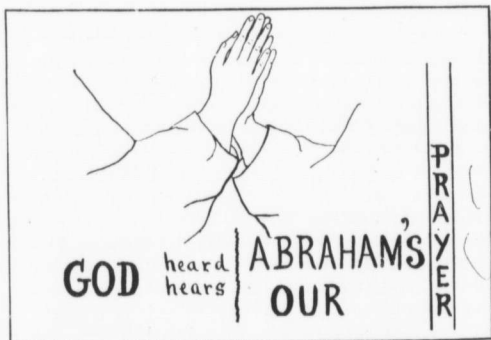
#### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Eastern hospitality.
2. The doom of Sodom, and why it fell.
3. The value of righteous men to the State.

#### The Catechism Question

Ques. 90. *How to hear.* A most important matter; for hearing does not necessarily do one good. It may indeed be a curse rather than a blessing, the way to death, and not the way of life, 2 Cor. 2 : 16. And so our Lord once and again says, "Take heed, how ye hear." The recipe for hearing, which the Catechism gives and which is strictly according to Scripture and common sense, contains four ingredients—these to be mixed in proper proportion: (1) *Attention*, and this to be "diligent," attention which makes use of all opportunities; with "preparation" of heart and mind, deliberately driving out other things that the word may enter in; "and prayer," remembering that only when God-blessed is the word fruitful. (2) *Reception*—the word to be taken in "faith" in the God who has given it and in "love" for even His hardest commandments. (3) *Meditation*—It is to be "laid up" in our hearts. (4) *Practice*—We are to be "doers of the word and not hearers only," Jas. 1 : 22.



(Older children will understand that the air has wonderful power of carrying sound and that God can make use of powers that we know nothing of.)

*Lesson*—Draw outline of a tent, a stroke for Abraham in his tent door. Picture the three men approaching. Describe Abraham's hospitality (chap. 18 : 1-8) to the unknown visitor. (Are we kind to strangers?) Tell who the three men were and the message they brought. Abraham went to start them on their way to Sodom, the place where Lot lived. God told Abraham He was going to see if the people of Sodom were really as wicked as they seemed, and, if so, He would destroy the city and all the people. Contrast the reception given to the angels in Sodom with the reception they had from Abraham.

*Abraham's Prayer*—Abraham was sorry for the wicked people of Sodom. He pleaded with God to forgive and spare the town if only fifty of them were good people. Tell of Abraham's continued pleadings and of God's willingness to spare the city if only ten good people were found in it. (God is so willing to forgive.) The story of the rescue

of Lot may be told. (Chap. 19.)  
*Golden Text*—Explain and teach.

*Practical Thoughts*—There are so many wicked ones to be prayed for. We must work and pray for others as well as for ourselves. Little Katie prayed for her wicked father. God heard and answered her prayer.

"Then let me, when I seek to pray,  
Not only mind the words I say,  
But let me, too, with earnest care  
Have heart and hand go with my prayer."  
*Prayer Prelude*—"We look up because we love God our Father.

"We look down because the beautiful earth is our home.

"We look to the right and left that we may see our brothers and sisters.

"We clasp hands that we may help each other." (Repeat with gestures.)

Close by a simple prayer (repeated after you) for God's pardon and blessing for all people, and especially for each little one.

*Story Book*—"The First Prayer." Picture of clasped hands. Above print GOD, below, ABRAHAM. A square marked SODOM. Picture of a child at prayer. "God hears our prayers."

#### BLACKBOARD REVIEW

## Abram -- Abraham

To take the simple form of review above hinted at may serve a double good purpose. It will attract the attention of the careless scholar, and it will bring out a stage in spiritual development which even quite young children can understand and may have themselves experienced. The change of name was made by God and shortly before Abraham's intercession for Sodom. (Ch. 17 : 1-8.) ABRAM means "father of elevation"—a chief; and a very appropriate name it was for one who, by his faith, and through God's grace, had attained such goodness and such nearness to God. (Compare 1 John 3 : 1.) But now he is to think for and pray for and live for *others*, as well as himself,—Isaac, the child of promise, to be born soon, and the promised nation soon to be established. He is to be led, also, to plead for wicked Sodom. His interest and work are outside himself, are world-wide. And so the new name is given, ABRAHAM—"father of a multitude." It is a great thing to be high in God's love—an Abram. It is a better thing to be high in the service of others for the Lord's sake—an Abraham.

## Lesson VIII.

## ABRAHAM AND ISAAC

August 25, 1901

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

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

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

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

4 Then on the third day A'braham lifted up his eyes, and saw the place afar off.

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

6 And A'braham took the wood of the burnt offering, and laid 8 upon Isaac his son; and he took 9 the fire in his hand, and a knife; and they went both of them together.

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

## GOLDEN TEXT

Heb. 11: 17. By faith Abraham, when he was tried, offered up Isaac.

## DAILY READINGS

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

## CATECHISM

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of

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

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

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

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

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

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

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

## TIME AND PLACE

B.C. 1872, the margin says, a date derived from Josephus, who says that Isaac was a young man of 25. The common notion is of a half-grown lad. The place: Beersheba, on the southern border of Palestine, now Abraham's home.

## LESSON PLAN

I. The Lord's Command, 1, 2.  
To Abraham, to offer up his only son.

II. Abraham's response, 3-10.  
Simple, prompt and full obedience.

III. Deliverance and Blessing, 11-14.  
A sacrifice provided and Abraham commended.

## LESSON HYMNS

Book of Praise, 293; 65 (Ps. Sel.); 284; 575; 287; 576.

## EXPOSITION

V. 2. *Take now thy son, thine only son, Isaac, whom thou lovest.* He was the son of promise, the only son of the beloved Sarah. It will be noticed that each expression pierces deeper and deeper into the father's heart. *Into the land of Moriah.* In this land lay the mountain on which, in after years, the temple sacrifices were offered (2 Chron. 3: 1; 2 Sam. 24: 16, 17), and near which the great sacrifice of Christ was offered upon the cross once for all. *And there offer him for a burnt-offering.* The rights of parents over their children in those days were very wide, and among the neighboring tribes human sacrifices were not uncommon; but the command from the living God to offer up the son of promise whom Abraham loved more than his own life, was appalling. Yet Abraham hesitated not, but by faith undertook to obey, believing that God could raise up Isaac, even from the dead, Heb. 11: 17-19. So God frequently spoke to men.

**Connecting Links**—The two angels led Lot out of Sodom, and Sodom and Gomorrah were destroyed (ch. 19). The child of promise was born, and by and by Ishmael was banished (ch. 20). Then follows the crowning event in the development of Abraham's faith, which forms the lesson for the day.

## I. The Lord's Command, 1, 2.

V. 1. *God did tempt Abraham.* God tested him to afford his faith a credential that could not admit of doubt. God was conducting him through a course of spiritual education, and now showed him the need of full-hearted obedience to the divine will, while at the same time teaching him the true view of sacrifice. *And said unto him, Abraham: and he said, Behold here I am.* In this simple, graphic way God is spoken of as one person holding direct conversation with another. The voice may have been heard "in a dream or vision of the night."

## II. Abraham's Response, 3-10.

Vs. 3, 4. *Rose up early in the morning; obeyed promptly and unostentatiously. And saddled his ass . . . took two of his young men . . . clave the wood.* The "accumulation of brief, sententious clauses in this verse admirably represents the calm deliberation and unflinching heroism with which the patriarch proceeded to execute the divine command." (Whitelaw.) *On the third day.* During this time the awful task laid upon him has entered into his very soul, yet he falters not in obedience.

Vs. 5, 6. *Abraham said unto his young men, Abide ye here.* He would be alone with God in the solemn transaction about to follow. It was too sacred, too painful, to be seen by other eyes. *I and the lad will go yonder and worship and come to you again; a truly wonderful expression of faith in God's power to restore Isaac to him. The wood . . . the knife . . . the fire.* Again, the enumeration of particulars fixes attention upon the details of the trying ordeal. The wood laid upon Isaac turns the mind to the cross laid upon Christ, John 19:17. *And they went both of them together; "loving and confiding in each other, but with what a secret between them!"* (Dods.)

Vs. 7, 8. *And Isaac said; breaking the painful silence. My father . . . where is the lamb for a burnt-offering?* What a pang of anguish would this question cause in the heart of Abraham! How the term "father" and "son" seem to render it more intense! Behold the Old Testament anticipation of Gethsemane and Calvary. *God will provide himself a lamb.* Though his heart is stirred to the depths amid the surge of conflicting emotions, Abraham finds the right answer, an expression of triumphant faith.

Vs. 9, 10. *They came to the place. The supreme crisis is at hand. Abraham built an altar.* With graphic vividness every fact is

reported, because of the great importance of the event in the history of redemption. Though Isaac is a youth strong enough to carry the wood up the hill, he offers no resistance, but obeys with marvellous filial devotion and faith. *Abraham . . . took the knife to slay his son.* His surrender to God's will was absolute. The sacrifice was complete. "By faith . . . he offered up Isaac." (Heb. 11:17.) The death of Isaac could have added nothing. Isaac's submission foreshadows Isaiah 53:7.

## III. Deliverance and Blessing, 11-14.

V. 11. *The angel of the Lord called unto him out of heaven; at the right moment, when all the divine requirements were fully satisfied.* By "the angel of the Lord" here we may understand the Eternal Son of God. *And he said, Here am I.* This is the true attitude of obedience. A true child of God waits upon His word, ready to obey.

V. 12. *Lay not thy hand upon the lad.* This was the divine purpose all through. Now it is made fully known. *Thou hast not withheld thy son, thine only son.* This unwithholding surrender was what God really required from Abraham. He has now proved that he fears God above all things.

V. 13. *Behold behind him a ram caught in a thicket; the sacrifice that God had provided. And Abraham . . . offered him up . . . in the stead of his son.* The sacrifice, as were all the Old Testament sacrifices, was substitutionary, life for life; and so Abraham received back his son from the hands of God, and Isaac was thenceforth dedicated to God for His service.

V. 14. *Jehovah-jireh; Jehovah sees.* "Jehovah sees to it, interposing in extreme necessity" (Delitzsch); sees and provides. *As it is said this day; has become proverbial. In the mountain of the Lord it shall be seen "The Lord always meets true-hearted worshippers with spiritual provision."* (Dods.)

### APPLICATION

*God did tempt Abraham, v. 1.* Not out of mere caprice to see how much he could endure did God tempt Abraham, but he was to be the father of the faithful, and his will must be shown to be completely resigned to

the will of God. God's temptations are very different in their motives from those of Satan. It is not God who suggests to us evil; and in this sense we may read the verse in James, God "tempteth no man:



but each man is tempted when he is drawn away by his own lust, and enticed" (Jas. 1:13, 14, Rev. Ver.). God does place us in positions where it is possible for us to do wrong, but these also are the means by which we may grow spiritually.

*Take now thy son*, v. 2. Sometimes God calls a son to the mission field and the parents have to make the sacrifice of losing his cheerful and loving help, as for example, when Coleridge Patteson went to the New Hebrides, leaving such a blank at home. All things belong to God and He is merely taking back what He gave. "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me." (Matt. 10:37, 38.)

*And Abraham rose up early*, v. 3. What implicit and immediate obedience, without a word of argument or complaint! It is in such obedience that we find our surest path. We are apt to debate over God's orders. When our conscience inclines us to a certain work as our duty, the first thoughts are usually the best to act upon; so that it is not wise to go over them again in conference. "Do not try planning and praying and planning again."

*And they went both together*, v. 6. "Old Testament history presents us with more than one glimpse of a pair of kindred spirits, walking side by side on a journey with vast issues, knowing that they must soon say farewell, and dreading unspeakably the moment of saying it, the one to be taken, and the other left." There are the cases of Moses and Aaron on Mount Hor, and of Elijah and Elisha at the river. What thoughts must have occupied the minds of these two; Abraham the saint, knowing the fate that is

impending and the lad Isaac solemnized by a dark mystery.

*My son, God will provide himself a lamb*, v. 8. We see here what power it was that buoyed up Abraham. One thought inspired him in all these days of suspense—the absolute goodness and power of God. "The Lord will provide," is surely the only hope for those who are cast upon such straits. At the time of Sodom's destruction he had said, "Shall not the Judge of all the earth do right?" (Gen. 18:25) and now he reverently falls back upon the care of the Almighty,—"Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." (Heb. 11:19.)

*And bound Isaac his son and laid him on the altar*, v. 9. Isaac made no opposition to this. Yet it was a terrible sacrifice for him also. He was to give up all the full vigor of life, those joys of youth into which he was only entering. What a picture of trust for Isaac thus to submit without a murmur! His former relation to his father explains his present docile obedience. He was a true son reverencing and honoring his father above all others, save God.

*Lay not thy hand upon the lad*, v. 12. What a sudden revulsion of feeling there must have been in the heart of the father! His reward is earned, the conflict is over. God teaches His people once for all that He is no sanguinary deity delighting in pain, death and bloody sacrifice. The divine command is practically contained in this, that a child is no more to be sacrificed on the altar of any temple.

*A ram caught in a thicket*, v. 13. "We find God's provision only on the mount of sacrifice, not at any stage short of this, but only there."

#### POINTS AND PARAGRAPHS

"No man is matriculated in the art of life until he has been well tempted." v. 1.

The heart may be breaking, but the duty that God has made clear must be done. v. 3.

It is a strong faith that a three days' journey on such an errand has not overthrown. v. 4.

The "father of the faithful" truly he deserves to be called who faltered not even at the altar on which his "only" son was the victim. v. 10.

So great an act of faith as this could only come as the fruit of a strong and faithful life. "Character is power."

Man's extremity is God's opportunity. vs. 11-13.

"Every soul has its own road to travel, which no one else travels, or ever can travel. Occasionally it may seem to be in company with others. In a sense it is, often it is solitary. Yet never quite solitary, for there ever stands at its side one to guide and to strengthen, and his form is like the Son of man."—A. W. Thorold.

There is no blessedness equal to that which comes from a full surrender of self to the will of God. The liberty which such trust brings makes us free from any torture of fear; the accusing conscience no longer has any power over us; and the knowledge that we have pleased God adds its fullness of joy.

"With God the training of His children is ever more than their work,—their being more than their doing. This earth is the sculpture room—the foundry—not the temple; the sacred vessels are *moulded* here, not used, and the richest colors are *burnt in*; the best tempered instruments must pass alternately through fire and water. The services of the eternal temple will reveal the results of these trying processes."

The furnace of affliction puffs away some men in black smoke, and hardens others into useless slags, and melts a few into clear glass. May it refine us into gold, seven times purified, ready to be fashioned into vessels for the Master's use.—G. Wilson.

The command, "Lay not thy hand upon the lad," is a lesson on the *sanctity of life*. There is an increasing desire to save life. War is more humane now than ever before;

and science has as part of its function to make life more healthy and happy. These things are rays from this act long ago accomplished on Mount Moriah.

Abraham regarded Isaac doubtless with more affection because he had first surrendered him to God. Our best gifts are those which come after we have given them to God and received them back again. Miss Havergal tells us that her best poems came as she yielded herself most to God. "I often smile when people call me gifted and think how little they know the real state of the case, which is, that I not only feel that I cannot, but really can't, write a single verse unless I go to Him for it and get it from Him."

#### Light from the East

THE LAND OF MORIAH.—The Greek version renders this "the highland country," the Latin, "the land of vision," and the Syriac, "the land of the Amorites." Moriah was the name of the hill in Jerusalem on which the temple was afterwards built (2 Chron. 3:1), but nowhere else is the name applied to a region. Was it on the site of the temple that Abraham offered Isaac? Against this it has been urged that Moriah cannot be seen afar off, being overshadowed by Olivet and even Sion and that it was too near the city of Salem, the fortress of the Jebusites, for the privacy which Abraham required. Yet it is about the right distance from Beersheba, and it is not necessary to suppose that the very spot where Isaac was to be offered was what Abraham saw afar off. It is evident from verse 14 that the narrator supposed it was Mount Moriah in Jerusalem.

#### TEACHING HINTS AND HELPS

This section contains teaching material for the several grades in the school.

##### For Bible Class Teachers

###### AN ANALYSIS

The lesson records the crowning trial of Abraham's faith. By faith he has passed through a series of trials. He has left his country and kindred, faced famine, suffered a painful separation from his nephew Lot, contended in battle with plundering hordes,

struggled with doubts regarding God's promise of a son and heir, parted with Ishmael, and now comes the hardest trial of all. "After these things God did tempt Abraham." To tempt is to prove, to test, and this is most useful, Jas. 1:2; 1 Pet. 1:7. Such trial does not necessarily issue in sin. Jesus was tempted without sin, Heb. 4:15. Abraham's trial consisted:

1. *In his being called to act alone.* The er-

rand to which God summoned him cannot be revealed to any one—not to Sarah or the "young men" who accompany him, or to Isaac, who shows his complete ignorance of the deep secret in his father's heart by the question, "Where is the lamb for a burnt offering?" v. 7. The isolation, the solitariness of Abraham, is appalling. It is easy to go with the multitude to do good or evil. But keenest conflicts and trials are in solitude. Abraham's trial consisted:

2. *In his being called to act in opposition to the deepest feelings of a father's heart.* Isaac was an "only son," peculiarly dear to his father. If he is to be given up, faith must assert its mastery over feeling. It should always do so. Its functions are higher than those of feeling and the senses. "We walk by faith," etc., 2 Cor. 5:7. What was God's purpose in this command to Abraham? (a) Not to cause the death of Isaac. That did not occur. God interposed to prevent it. The injunction "Lay not thy hand upon the lad, neither do thou anything unto him" (v. 12), must not be separated from the previous command, "Offer him for a burnt offering," because it shows beyond the possibility of doubt that it was not the divine purpose in this transaction to institute or approve human sacrifice, but the very reverse. (b) Neither was it intended to outrage natural affection, because God gave the patriarch grace to trust in His wisdom and goodness when unable to understand His ways, grace to go forward obeying His word until he became "His own interpreter." (c) The purpose was to secure the unqualified submission of all the thoughts and feelings of Abraham to the divine will. What if the means to gain this high and holy end should be mysterious and crucial! God works in His inscrutable providence after this manner for the good of His children, Heb. 12:6-8.

3. *In the fact that the promise and the command of God appeared to be in direct conflict.* (a) The promise was "In thy seed shall all the nations of the earth be blessed," v. 18. Isaac was that seed, Gen. 21:12. From him Christ was to descend according to the flesh, Gal. 3:16. (b) The command was to cut off

this seed and thus make void the promise to all nations. What can Abraham do? Cling to the promise and disregard the command, or obey the command and frustrate the promise? Here is the climax of his trial. How does he solve the difficulty? By lessening or contracting the articles of his faith—his creed? Not so! but by grasping, cordially accepting by faith, the mystery of the resurrection of the dead, Heb. 11:17-19. "Accounting that God is able to raise up, even from the dead; from whence he did also in a parable receive him back." (Rev. Ver.) A parable setting forth, as many hold, the death and resurrection of God's Son, whom "He spared not, but delivered him up for us all," Rom. 8:32.

#### For Teachers of the Boys and Girls

In the building of a great bridge, as, for instance across the Niagara gorge, each separate girder and plate and rivet is tested, and when the whole is completed, a *train of locomotives* is run across it—a weight and pressure far beyond what it shall ordinarily be required to bear. The severe testing affords the guarantee of strength and stability which the public safety demands. Abraham's faith was tried many times, and now by this crowning trial is fully approved before God and man; with this added fact, that unlike the dead materials of the bridge, Abraham's faith grew by the testing. The story is thrilling and the teaching can hardly fail to interest and hold which keeps close in its track. Here are the mile posts along the way:

I. AFTER THESE THINGS; Abraham's manifold trials and triumphs.

II. GOD DID TEMPT ABRAHAM; tried his faith, and by the severest possible test. The world's history has seen no test more exacting—to offer up his own and "only" son, the son of promise.

III. ABRAHAM SET OUT; "early in the morning" (v. 3), losing no time in obeying, and with the preparations for the sacrifice.

IV. SAW THE PLACE AFAR OFF; and yet halted only to complete his arrangements for going on,

V. WENT ON WITH ISAAC ALONE; the son carrying the wood, the father the fire and the knife. If Isaac knew not what the journey meant, so much the harder for Abraham; but he faltered not.

VI. PROCEEDED TO OFFER ISAAC ON THE ALTAR. Isaac knew now, and his faith in yielding equals his father's in proceeding to do as God had told him.

VII. GOD ARRESTED HIS HAND AND PROVIDED AN OFFERING. It is only at the last instant, when the very knife had been raised to slay, that God interferences. Faith has been tried to the utmost and has stood the test. "Now I know," says the Lord, v. 12. Now God provides an offering instead of Isaac—a substitute for him, as Jesus Christ is for us, 1 Cor. 5:7.

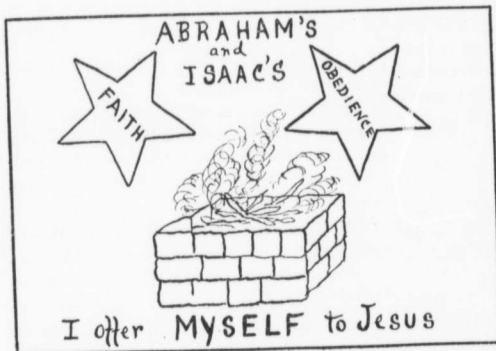
VIII. ABRAHAM MARKS THE PLACE BY A NEW NAME, "Jehovah-jireh"—"The Lord will provide" (margin), betokening his trust in what God will do, even as he had trusted in what God said.

#### A HALF-DOZEN TEST QUESTIONS

Why did God "tempt" or try Abraham?  
 In what ways did Abraham prove his faith?  
 In what points is he an example?  
 In what points was Isaac a type of Christ?  
 What does the passage teach about Jehovah?

#### FOR TEACHERS OF THE LITTLE ONES

Connection—The story book (or outline of clasped hands) will recall Abraham's prayer



#### Prove from Scripture

That the Lord provides for our needs.

#### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. In what sense God "tempts," and why He does so.
2. The scene on Moriah.
3. What Abraham gained by this strange experience.

#### The Catechism Question

Ques. 91. *How the sacraments become effectual means of salvation.* Question 92 defines what a sacrament is. Here we learn how the sacraments become a means of salvation. The framers of this answer had the Romish Church in mind, which teaches that a power resides in the sacraments themselves and that they convey grace to those who partake of them, independently of the state of the partaker's mind. We are here taught that it is not any such hidden virtue in the sacraments or in any priest who may administer them, that works grace, but only Christ working by His Holy Spirit in those who by faith receive them. "Simon was baptized, and yet Peter declared him to have 'neither part nor lot in this matter,' (Acts 8:13, 21). The case of the Corinthians shows us how men may be partakers of the Lord's Supper, and yet only eat and drink judgment to themselves, 1 Cor. 11:29."

for the people of Sodom, and the practical thoughts. Do you remember God's promise to Abraham? Did God keep His promise? Yes! Here is the little son at the tent door with his father. (Draw tent and strokes.) His name is Isaac. His father and mother loved him very dearly, you may be sure.

*Sacrifices*—What do we do in church? Yes! sing, pray, preach. When Isaac was a boy, they did not worship in that way. Draw outline of

an altar of stones with fire on it. Explain the offerings of the first-born of all cattle, the finest and best of all, as a sacrifice upon the altar. (Their form of worship.)

*The First Trial of Faith*—It is only those who are tried who are fit to do God's work. God wanted to see if Abraham's faith and obedience were strong enough for the great plan He had for him. What did God tell him to do? Will he do it? Yes! at once he obeyed.

*Golden Text*—God's voice. (Golden Text.) Tell the story. The lad Isaac was as obedient to his father as Abraham was to God. He did exactly as his father told him. Abraham laid Isaac on the altar (a willing sacrifice) and was about to complete the work, when God's voice again spoke to him. Now come the happy parts of the story (verses 12, 13).

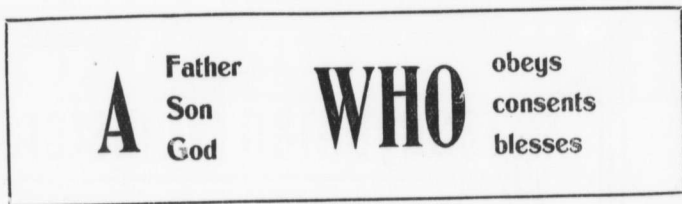
*Our Sacrifices*—God wants us to be willing to give up the things we love most for His sake, if He calls us to do so. He does not always take away our treasures, but we must be willing to give them up for Him, our best things, not poor mean gifts of no value to us. Little girls and boys have to *make sacrifices* sometimes. When we "give

up" some pleasure or treasure for the good of others, that is a sacrifice. Jennie often gave up her play to take care of baby brother. Mary gave up her doll to little sister. Jack, a little street urchin, had saved up his pennies to get a Christmas treat. He met a hungry child crying for bread. He gave her his pennies. Some fathers and mothers are called to give up their sons or daughters to go to mission fields for Jesus' sake. Some have to give up their sons to go to war for their king. We should give up ourselves to God, and do just what He tells us to do. God will never ask us to do anything, however hard, that is not for our good. Repeat (with gestures)—

"Two little eyes to look to God ;  
Two little ears to hear His Word ;  
Two little feet to walk His way ;  
Hands to serve Him every day ;  
One little tongue to speak His truth ;  
One little heart for Him in my youth ;  
Take me, Jesus, let me be  
A willing sacrifice to Thee."

*Story Book*—"The First Trial." (See blackboard.)

#### BLACKBOARD REVIEW



The exercise may begin by writing a large A upon the blackboard. Then follow with the word FATHER. Question the scholars about Abraham's early history, his call, his faith in obeying, the promise of a son, the long waiting, the birth, at last, of Isaac. Now write the word SON. This is the "only son" (v. 2), i.e., the only son of promise. Show how much Abraham might be expected to prize him and how intensely, in fact, he did love him. Now write the word GOD. He who has given Abraham this son will never sunder them! It is this very God who commands Abraham to slay his son as an offering upon the altar. How strange! Wherefore is it? The sketch may now be rapidly completed. Take, in order, Abraham's obedience through faith; Isaac's consent through like faith and through filial love; God's blessing pronounced on faithful Abraham. Close with Hymn 293, Book of Praise.

## TWELFTH YEAR

# Presbyterian Ladies' College Toronto

The Presbyterian Ladies' College, Toronto, will reopen on Sept 12, 1901, when new students will be enrolled.

**The Aim** of this College is to provide the best educational advantages for young women in all branches of a liberal education, under the refining influences of a Christian home.

**The Standard** of the educational work is as high as that of the best collegiate institutes, and at the University and Departmental Examinations for 1899 the full list of eighteen candidates were successful. The students who were not candidates received the same thorough and efficient training enjoyed by those who were fitting themselves for a University course or for the teaching profession.

**The Special Departments** are all under the direction of specialists. Students desiring to devote special attention to Music have at this College the unique advantage of tuition by the CONSERVATORY OF MUSIC, with which this College is affiliated. Dr.

Edward Fisher is Musical Director, and all students may compete for the scholarships and medals offered by the Conservatory. Last session two gold medals were won by students of this College.

**Students of Elocution** will, during the coming session, enjoy the advantage of affiliation with the Conservatory School of Elocution, which has been thoroughly reorganized.

**Students of Art** will continue to enjoy the high opportunity of instruction from Mr. T. Mower Martin, R. C. A.

**The Home Life** of the students is specially cared for by Mrs. MacIntyre. This is a very important factor in a young lady's education and special attention is given to it. The residence is limited to fifty students.

## —ADVISORY COUNCIL—

REV. PRINCIPAL CAVEN, D.D., LL.D., Toronto  
REV. W. G. WALLACE, M.A., B.D., Toronto  
W. BARCLAY McMURRICH, M.A., Q.C., Toronto  
JOHN A. PATERSON, M.A. Toronto  
WILLIAM HOUSTON, M.A., Toronto

REV. D. C. MACINTYRE, PR.D., Beamsville  
REV. R. N. GRANT, D.D., Orillia  
REV. D. CURRIE, M.A., B.D., Perth  
REV. P. WRIGHT, M.A., D.D., Portage la Prairie  
REV. J. CAMPBELL, M.A., Ph.D., Victoria, B.C.

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

MRS. T. M. MACINTYRE,  
Presbyterian Ladies' College, Toronto

REV. J. A. MACDONALD,  
Principal

Ten Regular Teachers.

Fine Equipment.

Thorough Work.

Good Results.

## Presbyterian Ministers

usually know a good thing, and act accordingly.

**THREE OF THEM** residing in Toronto have lately sent their daughters to our College. If you would like to know their opinion of our School and of **Practical Education** in general, before deciding what to do about the education of your boys or girls, please write us, as we have their kind permission to give names and addresses to any inquiring friends.

### CENTRAL BUSINESS COLLEGE

And School of Shorthand, Typewriting and Telegraphy

ENTER ANY TIME. NO VACATIONS.

Address W. H. SHAW, Principal, Yonge and Gerrard Sts., **TORONTO**



### THE BOOK PAGE

*Books for review to be sent to Rev. R. Douglas Fraser, Editor TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.*

**With the Tibetans in Tent and Temple.** By Susie Carson Rijnhart, M.D. ~~Flowing~~ H. Revell Company, Toronto. 400 pages, with map, illustrations and glossary, \$1.50.

A woman of remarkable courage and consecration—one is compelled to say, as he follows Mrs. Rijnhart in her strange and tragic experiences. After some years of mission work on its borders, she with her heroic husband penetrates the forbidden and mysterious country of Tibet. They reach a point not very distant from Lhasa, its capital, and are compelled by the hostility of the natives to turn back. Her husband is murdered by a robber tribe, and the desolated wife is left to find her way—only a dauntless soul and an over-ruling Providence enabled her to do it—to the sea coast. Death, and worse than death, stared her in the face. But she did not quail; and she came through in safety. Her modesty and self-constraint are, however, as great as her courage, and the book has less to say of the hardships than of the possibilities and needs of that benighted land as a mission field. The account from observation at first hand of the little known

Tibetans and their ways is very valuable. Mrs. Rijnhart is a native of Western Ontario.

**Presbyterian Worship: Its Spirit, Method, and History.** By Robert Johnston, D.D. The Publishers' Syndicate, Toronto. 163 pages, \$1.00.

We return to Dr. Johnston's book, already mentioned in our July issue, because the subject is one of pressing interest and because the treatment of it is so instructive. "To Presbyterians," as the author remarks, "the citing of the practice of their forefathers in Reformation times, or even that of the early fathers of the Church, can never be a final argument for the acceptance of any particular method in worship." But "the lamp of experience is one which wise men will never treat with indifference." He therefore, beginning with the age of Knox, conducts his readers carefully through the various formative periods in the history of the Scottish Churches, giving valuable information not elsewhere easily accessible concerning the forms of worship that prevailed and the changes therein from time to time. He finds that, whilst ever adhering to the precept that all things be done "decently and in order" and recognizing the beauty and value of the ancient liturgies, the great Presbyterian bodies "have shown, until recently, a uniform and steadily growing suspicion of a liturgical service even in

## In Aid of Worship THE ESTEY ORGAN

By special arrangement with the manufacturers of the famous Estey Organ we are enabled to offer to Canadian Churches and Sunday Schools an Organ which is a model of tonal superiority at a remarkably attractive price. The case is of solid black walnut, Chapel style, solid, durable, and of pleasing appearance, but not of a florid or ornate style. What has been saved in unnecessary decoration has been expended in the musical portion.

### HERE IS THE SPECIFICATION

#### BASS—

Melodia.....	8 feet.
Dolce.....	8 feet.
Viola.....	4 feet.
Violetta (soft).....	4 feet.
Sub Bass.....	18 feet.
Forté	

#### TREBLE—

Diapason.....	8 feet.
Dulciana.....	8 feet.
Flute.....	4 feet.
Vox Jubiliante.....	8 feet.
Octave Coupler	
Forté	

Vox Humana. Two Knee-swells.

**PRICE \$90.00**

TERMS—\$15.00 cash and half-yearly payments of \$20.00 or more, without interest. Stool supplied free of charge. Ten per cent. discount for cash within 60 days.

**GOURLAY, WINTER & LEEMING**

188 Yonge Street

TORONTO, ONT.

its most modified form," and that with each successive revival of religious life the movement has been toward greater freedom and liberty in the conduct of public worship.

**Stories of the Maple Land.** By Katharine A. Young. The Copp, Clark Company, Toronto. Illustrated; dainty white cloth, ornamental cover, 50c.

These tales of the early days of Canada are written for children. They are as fascinating as any book of fictitious tales could be, yet all true stories, containing instruction for the little ones in a most delightful and entertaining form, and imparting knowledge in the form of recreation.

**Among the Pond People.** By Clara Dillingham Pierson. Illustrated by F. C. Gordon. Beautifully bound, gilt top. Same publishers; price \$1.25.

This is a new book added to the charming series already noticed in The Book Page—"Among the Meadow People," "Among the Forest People," "Among the Farnyard People." Nothing could be more admirable for the children. They will thank parents or teacher a hundred times over for a holiday present of one of these volumes, in which the little inhabitants of pond, or meadow, or forest, or farmyard talk, and talk so charmingly. By the way, the Copp, Clark Co.'s summer catalogue, "Pages of Pleasure," is a gem in its

way, and contains a list of many fresh and readable books besides those above mentioned.

**The Canadian Magazine** (Ontario Publishing Company, Toronto) reached its one hundredth number with the June issue—a notable achievement. And what is better, it has been steadily attaining to a standard of excellence that ranks it with the best on either side of the sea. Every cultured Canadian home should have The Canadian Magazine, not only because it contains good matter and excellent illustrations, but because it breathes the high and hopeful spirit of our new nation, and gives special attention to things Canadian. It is literature of this sort that puts substance into loyalty; for truest loyalty grows from fullest knowledge. The long list of previous "Canadian Magazines," which have bravely dared, but sadly perished, is pathetic, with a touch of the humorous in it. This "Canadian Magazine" has evidently "come to stay."

**The July Delineator** reaches a high level. We do not wonder that an edition of 625,000 copies is demanded. To the solid and useful information such as every woman prizes concerning things to wear and how to make them, there is added, amongst other good pieces, an article brilliantly illustrated in three colors on the Pan-American Exposition. We have seen no more attractive result of the new three-color printing process.

# St. Andrew's College

"CHESTNUT PARK," TORONTO, ONT.

## A Presbyterian Residential and Day School for Boys

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

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

Five masters in residence, in addition to the Principal.

Large Grounds. City conveniences, with country advantages.

**Moral, Mental and Physical development** aimed at.

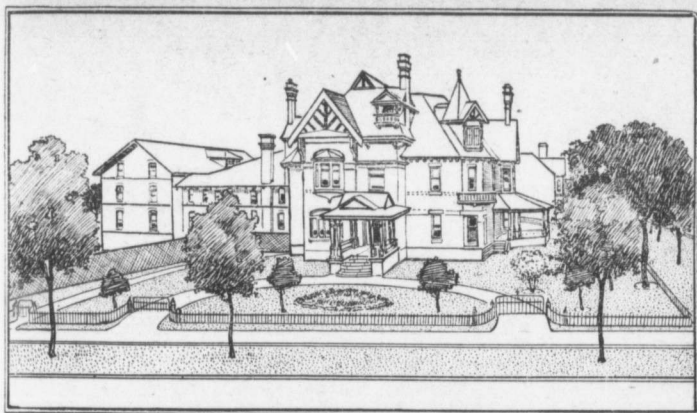
Boys may be entered at any time.

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

QUARTERLY.

Write for information to

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



## St. Margaret's College, Toronto

A collegiate boarding and day school for girls, in the finest residential part of Toronto.

Academic, Musical (Vocal and Instrumental), Elocution and Voice Culture, Art, Domestic Science.

MRS. GEORGE DICKSON,

Lady Principal.

GEORGE DICKSON, M.A.,

(Late Principal Upper Canada College and  
Hamilton Collegiate Institute) Director.

# University of Toronto

## MEDICAL FACULTY

THE regular course of instruction consists of Four Sessions, of eight months each, commencing October 2nd. There is a distinct and separate course for each of the four years.

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

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

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

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

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

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

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

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

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

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

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

# Confederation Life

ASSOCIATION.

Head Office: - Toronto, Ont.

THE Unconditional Accumulative Policy issued by this Association is absolutely free from conditions from date of issue and guarantees Extended Insurance or a Paid-up Policy after three years, or a Cash Value after five years.

Pamphlets and full particulars will be sent on application to the Head Office, Toronto, or to any of the Association's Agents.

PRESIDENT:

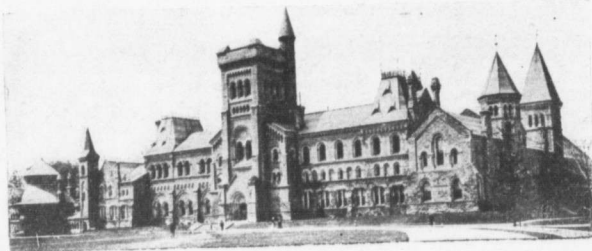
Hon. Sir W. P. Howland, K.C.M.G., C.B.

VICE-PRESIDENTS:

W. H. Beatty, Esq.,      W. D. Matthews, Esq.

W. C. Maedonald, Actuary.

J. K. Maedonald, Managing Director.



UNIVERSITY  
OF  
TORONTO

Music and Veterinary Science.

FULLY equipped Library and Science Laboratories. Gymnasium and Recreation Grounds for Physical Culture. Thorough course of preparation in all branches for professional or business career.

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

INSTRUCTION given in the University Faculties of Arts (degrees of B.A. and Ph.D.), Medicine (M.B. and M.D.), and Applied Science (B.A.Sc. C.E., M.E., E.E.), and in the Affiliated Colleges and Schools of Dentistry, Pharmacy, Agriculture,