

# SUNDAY SCHOOL BARBER for TEACHERS AND YOUNG PEOPLE.

VOLUME VI.]

MARCH, 1873.

[No. 3.

## Leave me not Now.

LEAVE me not now, while still the shade is  
creeping  
O'er the sad heart that longs to rest in Thee ;  
Hear my complaint, and while my soul is weeping  
Breathe Thou the holy dew of sympathy.

Leave me not now, Thou Saviour of compassion,  
While yet the busy tempter lurketh near ;  
Lord, by Thine anguish and Thy wondrous  
passion,  
Do I intreat Thee now to linger here.

Jesus ! Thou soul of love, Thou heart of feeling,  
Let me repose the weary night away  
Safe on Thy bosom, all my woes revealing,  
Secure from danger, till the dawn of day.

Then leave me not, O Comforter and Father,  
Parent of love ! I live but in Thy sight ;  
Good Shepherd ! to Thy fold the wand'r'er gather,  
There to adore Thee, morning, noon, and night.

## The Man whom the Crank turns.

BY REV. H. CLAY TRUMBULL.

IN my dining-room, over the furnace register, there is a pasteboard figure of a man grinding at a hand-mill. He seems an earnest worker. With coat off, both hands grasping the crank, his form swaying to and fro, as the crank, with a fan-wheel above it, goes round and round, his every

motion is that of an intelligent and industrious toiler. His are no humdrum ways. At times he grinds patiently as if for continuous hours of effort. Again he springs to his task as if for his life, every nerve seeming strained, and his whole soul in the endeavor. Then he appears overworked, almost ready to drop. He starts the crank, but it comes back on him. He tries once more, but vainly. Pushing slowly forward, he carries it by the centre almost round the circle, but he cannot complete the circuit. As he rests there all in a quiver, unable to perform his task, one is tempted to pity him for the burden he bears ; and it would seem cruel to intimate that he is making no effort, having no thought.

Yet it is true that, even mechanically, that man in no sense moves the crank. On the contrary, the crank moves the man. The current of ascending hot air starts the fan-wheel above. The fan-wheel turns the crank below. The crank moves the man, in whose hands it is securely fastened. The varying motions, the fitfulness, the halting, or the plodding, are all those of the mill, not of the grinder. Indeed, the power of man is hardly essential, to the idea of such varied activity at the crank ; for when a monkey's figure is put in the place of the man, he seems quite as competent and as active as the other.

There are not a few Sabbath-school workers who are fitly represented by "the perpetual grinder."

They in no sense run the mills to which they are attached; they are run by them. A Sabbath-school mill, for instance, is in operation, when a new superintendent is chosen to its charge. At once his hands are fastened to the crank, and round and round he goes. The school starts off with fresh life in the spring, and the superintendent spins with it. Along through the summer it plods on moderately, and the superintendent moves at the same jog. In the winter, perhaps, the school has been accustomed to stop entirely, or to hold up for stormy days. The superintendent stops or slackens accordingly. He has no thought of running the school according to the intelligent convictions of his own conscience. He has no well-defined plan of Sabbath-school duty. His only idea of faithfulness is that of standing to his post, and holding on to the crank. Even if a monkey would not fill such a place as well as a man, a very small man would answer for it as well as a greater one. One of the most important questions to be asked in seeking a new superintendent is whether he is going to turn the crank, or the crank is going to turn him; and every superintendent now in position should ask himself how it is with him as to this. Of course the superintendent is not to plan and direct arbitrarily, without reference to the views of his teachers, the sentiments of his church, and the customs of its locality; but, taking all these into intelligent and prayerful consideration, he is to "be fully persuaded in his own mind" as to what he should commend, and how he should act, not conforming to a local habit merely because it is a habit, not rejecting a better mode because all say of it: "We never tried that in this school," or, "We tried that here once, and it didn't succeed." "Lord, what wilt Thou have me to do?" should be his inquiry; and when he has received wisdom of Him who "giveth to all men liberally, and upbraideth not," he should do his duty "heartily as to the Lord," knowing that "to his own Master he standeth or falleth."

If the teachers are poor ones, he should not be content with them as they are; he should train them to a higher standard, or secure others. If there have been no teacher's meetings, commence them at once.

If each class has studied its own chosen lesson without reference to the others, he should bring the whole school to a uniform lesson. If the opening exercises of the sessions have been too informal or otherwise unsatisfactory, they should be so no longer. If the school has been accustomed to vacations, he should refuse his consent to another, until souls are of less worth, and religious instruction less important. If there has been a lack of accommodation for the school in rooms or time, he should vigorously set himself to supply the want. As to the singing, the library, the use of the blackboards, the conduct of children's meetings, the extent and nature of benevolent contributions from the children, and all other points demanding attention in Sabbath-school order or management, he should "apply his heart to know, and to search, and to seek out wisdom and the reason of things;" and when instructed and convinced, he should counsel and lead according to his sense of duty and expediency, uncontrolled by the mere traditions and customs of the school. If he adheres—as he often may—to old landmarks and to former ways, it should be from his belief that they are proper and best, not for his supposed inability to make a change. At every whirl of the Sabbath-school crank, the man at the wheel should ask himself earnestly,—“Am I turning that, or is that turning me? Am I a worker for the Divine Master, or am I only carried forwards and backwards, and round and round, by the motions of the religious machine to which I am attached?” In Ezekiel's vision, “the spirit of the living creature was in the wheels,” and when the living creatures went the wheels went by them. In not a few Sabbath-schools the spirit of the wheels seems to be in living creatures, and when the wheels go, the living creatures go by them. How is it at your mill?—*The Hive*.

---

### A Friendly Advice.

A Sabbath well spent brings a week of content,  
 And health for the toils of to-morrow;  
 But a Sabbath profan'd, whate'er may be gain'd,  
 Is a certain forerunner of sorrow.

## Who Should Teach Younger Scholars?

Few mistakes are more common—few are greater, than to suppose that a poorly furnished teacher, one unfitted to take charge of an older class, will do well enough with younger scholars. "Give me a class of *little* children. I can get along with them," is often said by one offering herself as a new teacher; and too frequently the superintendent foolishly makes an assignment accordingly. The youngest scholars really require the best teachers. The less knowledge they have, the more help they are entitled to in acquiring it. Foundation work always needs most looking to. The first courses of religious knowledge in a child's mind should be even more carefully laid than any that are above them. It is true that defects in this early work are not immediately apparent; but the whole superstructure is defective in consequence, and fails to stand firm when subjected to trial. Little children ought to have the most attractive teachers, the most intelligent teachers, the most devoted, and the best trained teachers. When they are fairly won to the school, and firmly grounded in the truth, then they can be trusted with comparative safety, to poorer teachers. A teacher in doubt of her own qualifications ought to shrink from tampering with the sensitive and delicate minds of the younger scholars. A superintendent ought never to assign a teacher to little children until he feels sure of that teacher as one of the best in his school. The suggestion of the modest beginner should be, "Give me a class of grown up scholars to commence with. I shall be in less danger of injuring them if I fail. *They* will know if I am a poor teacher; and I shall find it out from them. I might harm little ones without knowing it. If I gain and grow I may come to fitness to teach a younger class." Or the superintendent should say, to a candidate teacher, "I must test you on one of the older classes. If you do well there, I may promote you to the charge of a younger class." Never, never let the mistake be made of supposing that a poor teacher will do well enough for younger scholars.—*S. S. World.*

## Punctuality in Teachers.

A SUNDAY-SCHOOL teacher is a minister in spiritual things to a class-parish. What-ever would justify a pastor leaving his pulpit unsupplied, could be properly pleaded by a teacher in excuse of absence from his class. Nothing more than this can be conceded, unless the teacher would claim a right to shirk from lack of salary. And surely an obligation voluntarily assumed is as binding *morally*, if not legally, as if assumed for a moneyed consideration. The teacher is a messenger of God to sinning souls. He who sent him, says to him, as to the pastor: "When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." The teacher is an under-shepherd, to whose care, for the time being, a portion of the flock of God is committed. "As I live, saith the Lord God," to faithless shepherds, "surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd . . . behold, I am against the shepherds; and I will require my flock at their hands." Sunday-school teachers should watch for the souls of their charge, "as they that must give account, that they may do it with joy and not with grief.—*S. S. World.*

## Getting Acquainted.

BY REV. G. A. PELTZ, PENNSYLVANIA.

ALL who work together in a school need to be well acquainted with each other. Every boy need not know every other boy, nor need every man know every other man, for they may not work together at all, and hence may not need a thorough appreciation of each other.

The officers and teachers, first of all, should know each other, for they are fellow-helpers in a common cause, and mutual understanding and co-operation is essential to a wise employment of power. Especially is it necessary for Superintendents to be well acquainted with each officer, and each teacher under them. Only so can they

achieve their highest possibilities. A thorough appreciation of each other, a clear understanding, and a warm mutual regard and confidence, are elements of power which cannot exist where there is no acquaintance. We regard these as among the first things for each Superintendent to seek.

There are teachers, too, who have need of special acquaintance with each other. The children of one family are under the care of different instructors. Granting all we please for personal peculiarity among these scholars, yet there is very much they have in common. If they belong to a highly religious family, there is a mighty Christian power upon them continually. The boisterous boy, and his retiring sister, both feel that steady influence. That is common to them. On the other hand, a thoroughly worldly home influences for worldliness each of its members, and there is a common un-Christian influence upon them. If now the two or the three or more teachers, specially charged with the care of the members of either of these families, can confer together, and, counsel together, and above all, pray together, for the pupils exposed to one well known and common influence, would not these teachers be reciprocally helpful to each other? Teachers related in such a way, need to get acquainted.

But all the teachers of any school have much in common. The peculiar difficulties of their field, of their pupils, of their room, of their furniture, in short, of all that is peculiar to themselves, or common to others, may profitably be the subject of social converse and of united prayer. Hence we urge a good, Christian-like acquaintanceship.

But how can this be secured? By a wise, kind and really religious effort to promote good-will and good-fellowship among the workers. The teachers' meeting affords splendid opportunity for such effort. Each superintendent's, or officer's, or teacher's house affords a suitable place for it, and all concerned in the school should consider themselves specially appointed to promote this end. Acquaintance need not degenerate into foolish familiarity, nor need a friendly band of workers become "a mutual admiration society."

It is especially important that teachers be well acquainted with their classes. Each scholar should be known by name. John does not like to be called James, nor Mary to be called Sarah. The home surroundings of each scholar should be known. A world of sympathy would often be created for pupils who excite our disgust, could we but see the depths out of which they come to us for instruction. Visitation is essential here. Go with some fellow worker if you are afraid to go alone, but by all means go and see whence and from what your scholars come. Lay aside dignity and a patronizing air during these visits, and as a straightforward, unassuming, earnest friend, desiring to help a parent to help a child, go to the home of every member of your class. Let the length and the character of the visits always be determined by the evident demands of the occasion. Never "bore" people, even though you have a religious or Sunday-school gimlet.

The chief opportunity for acquainting yourself with the real character of scholars, is in your own home,—invite them there often. Plan to make them happy, to elicit their confidence, and to do them good. Love is ingenious and prayer is hopeful. If you love your scholars and pray for them, you will learn how to win your way into their hearts, and once there, you soon get well acquainted. Letter-writing to pupils may be a means of great good. Of course every one of these directions must be followed in a spirit of true courtesy and propriety. There is much good to be gained by acquaintance one with another. But the Bible school is not solely, nor even chiefly for social purposes. Bible study, spiritual profit, are ever supreme. Sociability may help both. As a help it is to be sought. It may become a hindrance. Against this we must be studiously watchful.—*Baptist Teacher.*

---

It has been well said, "There will be no Monday in heaven, and we shall not have to begin the old round of toil afresh, as soon as the Sabbath's peace is past. There will be an everlasting Sabbath."

### Power to Wait.

BESIDES the directly religious teachings of the "Pilgrim's Progress," we may find in it many valuable moral lessons and suggestions which serve to show how complete was the knowledge of human nature which its author possessed. "While visiting at the Interpreter's house, Christian was taken into a room where sat two little children, each one in his chair. The name of the elder was Passion, and of the other Patience. Passion seemed to be much discontented, but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The Governor of them would have him stay for his best things till the beginning of next year, but he will have them all now, while Patience is willing to wait." There is a special lesson to be learnt from this little scene in relation to the Christian life, but it also serves to illustrate the subject before us; it shows that "power to wait" is one of the things lying at the basis of true and noble character; we feel how perfectly true to nature is the sequel of the story; we might find similar cases on every hand; Passion gains quickly and squanders freely. Patience learns the value and use of things by quietly waiting for them.

In our day "power to wait" is peculiarly needed. Men are hurrying to gain riches and pleasures, learning and fame, and those who have "power to wait" can *apparently* scarcely gain a standing in the race.

Yet it is still as true as it ever was, all good things take long to grow. Gourds spring up in a night; but they are such poor things a worm may wither them in an hour. Oak-trees reach perfection only by waiting and growing on through a hundred summers; but then are full of usefulness and wealth. The sparrows gain maturity in a few weeks, and two of them may be sold for a farthing; man toils patiently on through years of training, and after waiting becomes of more value than many sparrows.

Most things gained quickly are of little value. Royal roads to learning are vain, unsatisfying roads; pleasures easily gained are like the crackling of thorns under a pot; all the deep heart-resting pleasures

of our lives have to be waited for and won. The success in life which comes to us with a sudden leap, finds us unprepared to use it; the success which follows years of patient and careful labor becomes doubly precious. Above all, the character forced to fancied maturity is like the hot-house plant—weak, even if it is beautiful; quite unfitted for the buffetings of a tempting world.

We ought to cultivate in the children the "power to wait." By so doing we shall give right impressions of the value of things; we shall set them seeking after the best—even the eternal—things; we shall make them dissatisfied with that which will not last, and renew their strength to overcome hindrances and difficulties; we shall help them to "Learn to labour and to wait."—*Hive.*

### Good Illustration.

In an admirable address on Sunday-school teaching, at Indianapolis, Dr. Eggleston gave this forcible illustration of the value of personal sympathy with children in every effort to gain a hold on and lead them: A half-witted fellow—or a "natural," as the Scotch would call him—found a missing horse, when all other search for him had failed, and a liberal reward had been offered for his recovery. On his bringing back the horse to his owner, the question was asked of the simple-minded fellow: "Why, Sam, how came you to find the horse, when no one else could?" "Wal, I just 'quired where the horse was seen last, and then I went thar, and sat on a rock; and I just axed myself, if I was a horse, whar would I go, and what would I do? And then I went and found him." Sam's putting himself in the horse's place in the simplicity of his feeble mind, enabled him to go to the horse and lead him back to his right place again. It would be well if every Sunday-school teacher, before sitting down to a class of children, would ask himself after Sam's sort: "If I were a boy, how would I feel, and what would I want?" He would thus be far more likely to get hold on those boys and bring them along with him wherever he pleased to go.

## The Ecclesiastical System of Moses.

It would require a treatise to discuss with any propriety so large a subject as this. In this paper only some of the more general principles can be stated and illustrated.

The first thing that arrests attention is the exceedingly elaborate and symbolical character of this religious system. Accustomed to our very simple ritual under Christianity, perhaps this elaborateness oppresses us somewhat unduly. One or two considerations may help to relieve us of this feeling. 1. A symbolic form of service was absolutely necessary in those days, when education was so limited, and the very mind of man required the immediate aid of sight and sound in the apprehension of religious truths,—when men even wrote, for the most part, in hieroglyphics. For much the same reason that Christ spoke to the people in parables, putting spiritual truth into incident and picture for the aiding of mind and memory, God, in those older days, put His truth into symbols and ceremonies. The unseen God was behind a cloud. Divine truth was apprehended through tabernacle and sacrifice. 2. Elaborate as the ecclesiastical system of Moses may seem to us, it was really a movement towards simplicity. In comparison with the ritual of Egypt, or the surrounding heathen nations, it contrasts most favorably in its simplicity. Heathen religions, having many gods, have many ceremonies whose minuteness makes them irksome in the extreme. 3. We must not credit the system of Moses with the after-additions of Rabbis; and we must not forget his religious system was most intimately blended with social and political arrangements, and it is difficult to separate, even in thought, those bearing directly on religion.

There appear to have been three great theological facts and truths which the ecclesiastical system of Moses was intended to teach, and to preserve in full view of the people. 1. The unity and spirituality of God. 2. The sanctification of all life to His service; and, 3. The great fact of sin, and mode of redemption. The first

only of these can be considered and illustrated in this paper.

1. *The Unity and Spirituality of God.* This most essential truth was their great national truth: as the depository of it, they had been chosen out from other nations; they had a right to a national existence only as they faithfully preserved and upheld it. In the midst of polytheistic nations they were called to believe in one God, who made heaven and earth. In the midst of idolatrous nations, they were called to make no image of their God, copying no likeness of things in heaven or earth. Their idea of Him must be—*the Spirit, the "I am."*

How did their ecclesiastical system conserve the idea of the Divine Unity? They had one place and one worship. No diversities were permitted among the different tribes; all took their places around one centre, that centre the tabernacle of God. They all united in the same worship. This was seen much more clearly in after years, when they were settled in their own land. They had one city—Jerusalem; to it the eye of every Israelite turned; and three times a year, from the most distant parts, the nation assembled in Jerusalem, to unite in one worship of the one God, and therein revive their national belief in the one living and true God. Then in their whole system there was an extraordinary unity and harmony, the unity that comes out of every part manifestly tending toward the same result. In Tabernacle and Temple no rival deities asked for different kinds of worship. The old Temple service spoke to true hearts as do the nobler Gothic cathedrals and churches of our land: all parts blend in one general lifting up of our hearts; pinnacles and lesser spires seem to meet in the great spire that points away to God—the one God.

Then how did Moses' ecclesiastical system conserve the truth of the Divine spirituality? Partly by its symbol—a cloud, which was a fold drawn over Him who was too glorious, too spiritual, to be seen by mortal eyes. Partly by the idea of mystery which gathered about that Holy of Holies where the symbol of God rested over the mercy-seat. Its veil only the high-priest might take aside, and even

he might not enter without the sacrificial blood. His day of entrance into that holiest place—empty as it was of all emblematic figures of God, yet full of God Himself—was, for the assembled, anxious multitude, the re-assertion of that great truth, so expressively uttered by Christ to the woman of Samaria: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

—*Hive.*

### The Teacher and his Lesson.

"IN the study of his lesson the teacher begins early—six weeks in advance, if you please. He keeps a six weeks' outline in his mind, that he may have all the benefits which may accrue from the great law of 'unconscious cerebration.' When each Monday he takes up the specific preparation for the ensuing Sabbath, he finds that the five week's quiet, involuntary work performed upon it by his brain has made the subject comparatively old and familiar to him. The teacher will provide himself with the requisite apparatus—a Bible, a Concordance, a good Cyclopaedia of Biblical knowledge, and a blank book for recording his own thoughts and inferences on each lesson. He will thoroughly master the circumstance of the lesson, grasping it as a whole, as a reporter who visits the scene of an accident, or an attorney who undertakes the conduct of a civil or criminal suit. Then the teacher will *think* close, patiently, independently on his lesson. Thinking for one's self is the hardest of all the rules laid down, and yet the most important. He will *talk* about the subject to old and young through the week. A minister who converses with the uncultivated people of his charge about the subjects which occupy his attention in the study will find his views modified, and his pulpit efficiency enhanced to a great extent. Using one's preparation in free conversation is an admirable plan for putting it into available shape for the class. The teacher will seek to realize in his own experience the truth to be taught, and will study his scholars' experience that he may adapt it to them."—*Dr. Vincent.*

### Jottings on Texts.

PSALM cxix. 15.—*Uses of Meditation*:—It is in this way one of the greatest of English engineers, a man uncouth and unaccustomed to regular discipline of mind, is said to have accomplished his most marvellous triumphs. He threw bridges over almost impracticable torrents, and pierced the eternal mountains for his viaduct. Sometimes a difficulty brought all the work to a pause; then he would shut himself up in his room, eat nothing, speak to no one, abandon himself intensely to the contemplation of that on which his heart was set, and at the end of two or three days would come forth serene and calm, walk to the spot, and quietly give orders which seemed the result of superhuman intuition. This was meditation.

PSALM cxix. 48.—*Meditation on the Word of God*: "I have led but a lonely life," said David Saunders ("the Shepherd of Salisbury Plain"), "and often have had but little to eat; but my Bible has been meat, drink, and company to me; and when want and trouble have come upon me, I don't know what I should have done indeed, if I had not had the promises of this book for my stay and support."

JOSHUA iii. 17.—*Jordan and the Ark*: The Rev. W. Cowper, sometime minister at Stirling, and afterwards Bishop of Galloway, thus spoke of his dissolution to his weeping friends: "Death is somewhat dreary, and the streams of that Jordan which is between us and our Canaan run furiously; but they stand still when the Ark comes."

LUKE xvi. 22-24.—*A Contrast*.—*Death of the Rich*: Philip, king of Macedon, as he was wrestling at the Olympic games, fell down in the sand; and when he rose again, observing the print of his body in the sand, cried out, "Oh, how little a parcel of earth will hold us when we are dead, who are ambitiously seeking after the whole world whilst we are living!" *Death of the Poor*: A minister of the Gospel was one day visiting a pious old woman who was in the poorhouse. While in conversation with her on the comforts, prospects, and rewards of religion, the minister saw an unusual lustre beaming from her countenance, and the calmness

of Christian triumph glistening in her eye. Addressing her by name, he said, "Will you tell me what thought it was that passed through your mind which was the cause of your appearing so joyful?" The reply of that "old disciple" was, "Oh, sir, I was just thinking what a change it will be from the poorhouse to heaven!"

**JOSHUA v. 1.**—*The tide retarded*: "In the number of Providential interpositions in answer to prayer," says Le Clerc, "may be placed what happened on the coast of Holland, in the year 1672. The Dutch expected an attack from their enemies by sea, and public prayers were ordered for their deliverance. It came to pass, that when their enemies waited for the tide, in order to land, the tide was retarded, contrary to its usual course, for twelve hours; so that their enemies were obliged to defer the attempt to another opportunity, which they never found, because a storm arose afterwards, and drove them from the coast."

**JOSHUA vii. 5, 11, 12, 24-26.**—*Sin a trouble*: Sin is always a trouble, though in many different ways. A robber bribed an unscrupulous lawyer to plead his cause, promising him a thousand crowns. The suit having been gained, the law-breaker brought the money. Supper followed, and the night being stormy, the guest was invited to lodge there. In the middle of the night, he found his way to the advocate's room, bound and gagged him, re-pocketed his thousand crowns, broke open a chest, and bidding the helpless host good night, marched off with goodly spoil.

**LUKE xviii. 8.**—*Fidelity*: When Pompeii was destroyed there were very many buried in the ruins of it, who were afterwards found in very different situations. There were some found who were in the streets, as if they had been attempting to make their escape. There were some found in deep vaults, as if they had gone thither for security. There were some found in lofty chambers;—but where did they find the Roman sentinel? They found him standing at the city gate, with his hand still grasping the war-weapon, where he had been placed by his captain; and there, while the heavens threatened him; there, while the earth shook beneath him; there, while the lava stream rolled, he had

stood at his post; and there, after a thousand years had passed away, was he found. So let Christians stand to their duty, in the post at which their Captain has placed them.

**JOSHUA xxiv. 15.**—*A noble decision*: The late king of Prussia, Frederic William, ascended the throne June 7th, 1840. When the chief officers of state and heads of the army came to pay their homage, the king solemnly uttered these words: "As for me and my house, we will serve the Lord." Great moral courage was necessary to make such a declaration, for infidels held the highest position in the country, and were numerous. He remained faithful to his promise; he served the Lord in spite of mental infirmities, which were often exaggerated by the malice of the enemies of religion. Well in a monarch, well in the head of a household!

**MARK x. 17-19.**—*Knowledge of God's Word should be experimental*: A gentleman once asked an aged negress if she knew Washington. She answered by asking, "Do you know God?" "I hope I know something of Him, ma'am." "How, then, may one know God, sir?" "We may learn something about his goodness and handiwork from what we see in yonder garden, and in these beautiful trees." "You are right, massa; but is there no other way of knowing him?" "Yes, ma'am, we may also learn something of Him from His dealings with the sons of men, the history of nations, and the lives of individuals." "Can we? But in no other way?" "From the Bible we gain more knowledge of God than from all the other sources put together." "Yes, indeed! and is there no other way?" "By experience." Laying her hand upon her heart, and lifting her beared eyes to heaven, she exclaimed, "Ah, now you have it, massa."—*The Hive*.

As when a child travels in his father's company all is paid for, but the father himself carries the purse; so the expenses of a Christian's warfare and journey to heaven are paid for and discharged for him by the Lord in every stage and condition.—*Gurnall*.



## Does your Scholar Understand It?

TEACHERS are too apt to take it for granted that their scholars understand the meaning of all words in the lesson which are of common use. If they would test the scholar's knowledge by frequent questions as to the meaning of words employed, they would be surprised to find how many words need explanation. A good mother was telling the story of Joseph sold by his brethren, to her bright little daughter. The child seemed greatly interested, and the mother supposed she understood it all. But when asked if she knew what a "pit" was, such a pit as Joseph was cast into, the child answered quickly, "Yes, it was what you find inside a peach-stone." She had heard the kernel of a peach-stone called a "pit." She had never heard an opening in the ground so called. Probably she counted the story of Joseph something of the fairy tale order, wherein the hero was encased in a peach-stone, much as the fairy of Cinderella was unwrapped in the pumpkin. That child was by no means exceptional in her ignorance or her fancies. A gentleman said some time ago that for years he supposed he was to be turned into a *sheep*, "if he was a good boy," and into a *goat*, "if he was a bad one." The parable of the final judgment was familiar to him, but he had never heard it explained. Your scholars, teacher, have probably more or less of such erroneous ideas and fancies. Find out their needs, by wise questioning, and help them accordingly.—*S. S. World.*

HER Majesty Queen Victoria took part some years ago in the grandest Sunday-school sight that could be seen on earth. 95,000 persons were assembled together near Manchester, of whom 10,000 were teachers and the rest Sunday-school scholars. As the Queen's carriages arrived, and were driven into the centre of the park, the children commenced singing the national anthem; the effect was quite overwhelming, and the Queen sank into her seat, her face covered with tears.

## The First Quarterly Review.

THE "Quarterly Review" should usually comprise—1. A repetition of the *Topics* and *Golden Texts* of the Quarter; 2. A pleasant drill on the history and geography of the lessons; 3. A careful questioning of the school on the leading truths taught; 4. A concert service of responsive readings, including two or more of the lesson hymns, for opening or closing the session; 5. An address by the pastor or other person enforcing the leading truths taught in the twelve lessons. 6. We recommend that on some evening during the last week of the Quarter a special meeting be held for drill on the *Topics*, *Golden Texts*, and on the historical and geographical facts of the lessons. 7. Let each teacher secure thoroughness in his class during the regular weekly recitations, and the general review at the end of the Quarter will be a pleasure to superintendent, teachers, and scholars. 8. The lessons for the Quarter relate chiefly to the CREATOR, Adam, Eve, Satan, the REDEEMER, Cain, Abel, Noah, Abram, Lot, Isaac, Esau, Jacob. Let brief outlines about each be recited by some scholar. Trace the journeys of the leading characters whose lives have been studied during the Quarter.

### GEOGRAPHICAL.

On a blackboard map, drawn for the occasion, or on the muslin "Map of the Scripture World," call attention to the following places, and drill the class in their location, and in the facts of the lesson connected with them:


Euphrates,	Sodom,	Gerar,
Tigris	Black S. a.	Nineveh,
Sichem,	Ararat,	Ur,
Dead Sea,	AI.	Jordan,
Mt. Moriah,	Damascus,	Beersheba,
Armenia,	Babel,	Haran,
Assyria,	Babylon	Canaan,
Bethel,	Egypt,	Hebron,
	Philistia.	

DR. MARSH, of England, once wrote to a friend: "Last night I found out the essence of Christianity in three short sentences: 'My Master,' 'My Lord and my God,' 'Thou knowest that I love thee.'"

## The Sunday School Banner.

TORONTO, MARCH, 1873.

### NOTICE!

 The JANUARY EDITION of THE BANNER is exhausted. Will our friends, in sending new subscriptions, kindly make a proportionate reduction from their remittances, and oblige?

### MISSIONARY OFFERINGS BY CHILDREN.

IN the very interesting article which appeared in the last issue, from our correspondent in Montreal, reference is made to the subject of children's missionary offerings, and the different methods of collecting, viz., by boxes and cards, are contrasted. As this is the season of the year when this matter receives the most attention from our Sabbath-school friends, perhaps a few general remarks on the topic thus presented may not be out of order.

We are not among those who look upon children's missionary cards as an unmixed evil. All, we suppose, are agreed as to the value of early work for the Master. "The boy is father of the man," is a trite saying; yet its truth—as a general rule—cannot be doubted. Hence the importance of early training in the right direction follows as a foregone conclusion. It must likewise appear that it is important to get a child to work for Christ just so soon as the nature of Christ's requirements can be understood: and work in the direction specified in this article is sufficiently important, surely, to demand the sympathies of both old and young.

We approve heartily of children being early trained to give and labor for this cause; and though, for reasons hereafter mentioned, we prefer the box system to that of the cards, we think either is legitimate when a few general principles are carefully observed.

And, first, we most earnestly urge that all done in this way should be done *intelligently*. We agree with the sentiment contained in an article lately copied from an exchange, that intelligent liberality should be more fully exemplified and set forth. The children ought to have some notion of the needs of those for whom they are expected to give. If it be for Home Missions that contributions are required, let the children know it, and don't give them the wrong impression that they are saving and laboring for the blacks of South Africa. Children have common sense, and it is due to them that they should be made acquainted with the nature of the work in which they are engaged. Great importance should also be laid on the *spirit* which animates the laborers in this department. The work only that is done unto the Lord, and for Christ's sake, will receive the reward. We measure men by outward show: God looks to the heart. Hence the widow's mite was far costlier in His sight than the rich man's gift. The motive is the great thing with Him.

Though all this is undeniable, yet we have heard of instances—where better things might have been expected—where the children were not stimulated to efforts because it was pleasing to Jesus, but because the one who got the most would get a handsome reward. And we have sometimes thought that perhaps the whole system of rewards, in this one particular, is erroneous. For it may happen that the child whose offering is the smallest,

may be entitled to more smiles from her Father in heaven than any of the others, and perhaps the chiefest reward may be given to the most undeserving. Though of course, in this world of mistake and error, perhaps it is not fair to expect too much in this direction just now.

But some say, "If you insist upon a correct motive being the principal thing, many may be deterred from effort, and, besides, young children cannot be supposed to understand these things." Well, to reply to the last point first,—We don't think children should be set to this work until the motive can be understood; and we fancy the very tender babes will comprehend it sooner than most of us imagine. And as to the other objection, perhaps it will not be thought hard to express the opinion that it were better to leave the work undone than to do it for the sake of pride or man's applause. And, may we just here say, that we think one advantage of the box system, as explained last month, is that, from its nature, the principle we have mentioned may be more fully enforced.

Just one other thought. Avoid, if possible, the practice of promiscuous begging from every body and any body. This is the greatest objection to Christmas cards. It is no part of the system proper, but a corruption, and a corruption for which we have ourselves to blame, because of the ill-judged pressure brought to bear upon the children to obtain large offerings. And as we believe, from a somewhat careful observation that the box system has a tendency to do away with this objectionable feature of card collecting, we incline more favourably to the adoption of the box plan wherever possible. And if the financial experience in Montreal be any criterion, it would seem that in this respect the boxes are the best—the contri-

butions being doubled by the scheme there.

But whatever scheme is tried, let us see to it that the offerings are made intelligently, and as unto the Lord, and not unto men.

### LITERARY NOTICES.

*The Methodist Temperance Magazine* (Eliot Stock, London, England), for January, comes to us enlarged and improved, and made still more worthy of general support.

The February Number of *The Sunday-School Teacher* (Adams, Blackmer, and Lyon, Chicago), is filled with excellent matter for teachers, and, from its character, its large circulation is no mystery.

*Notes, Critical and Explanatory, on the Book of Genesis.* Two volumes in one. By Melancthon W. Jacobus. For sale at the Wesleyan Book Room.—Teachers and Bible students will find this an invaluable aid to the study of Genesis. For clearness and forcefulness of expression, it can scarcely be surpassed.

*The Eclectic Sunday-School Library: The Lesson Compend for 1873.* By the Rev. G. H. Whitney, M.A. For sale at the Wesleyan Book Room. "*Multum in parvo*" is the motto of this exceedingly useful little work. No teacher should be without it. We heartily commend it to our readers.

*The Illustrated Annual of Phrenology and Physiognomy, for 1873.* By S. R. Wells, 389 Broadway, New York. This is a wonderful twenty-five cents' worth of entertaining and useful reading. Get it.

## Scripture Lessons.

### THE INTERNATIONAL LESSONS.

[BEREAN SERIES.]

By Prof. G. H. WHITNEY, A.M.

FIRST QUARTER—STUDIES IN GENESIS.

SUNDAY, MARCH 2, 1873.

LESSON IX.—*Escape from Sodom.*

Gen. xix. 15-26.

#### I. GENERAL STATEMENT.

Angels command Lot and his family to quit Sodom. Directed to the "mountain," Lot requests permission to flee to a "little" city near by. The request is granted. Brimstone and fire fall from heaven upon Sodom and Gomorrah. Lot's wife looking back, becomes a pillar of salt.

#### II. NOTES AND ILLUSTRATIONS.

*Topic:* The just judgment of God.

1. A WICKED CITY, v. 15. ANGELS. Two. Compare Gen. xviii. 1, 16, 22; xix, 1. Celestial beings in the human form. What other form they may have or assume we know not. WHICH ARE HERE. The two daughters were betrothed. The two sons-in-law elect seemed to have perished with the multitude of Sodomites. There may have been other daughters and sons. THE CITY. Sodom in the "Plain of Jordan." Gen. x. 19; xiii. 10.

The etymology of Sodom is obscure. The most probable signification is *burning*, or *vineyard*.

The Bible does not definitely locate Sodom. The generally received opinion has always placed it at the southern end of the Dead Sea. Recently some able critics would locate it at the northern end; but, we think, without reason. Although careful surveys have been made of the shores of the sea, no traces of the doomed cities are yet found. Future discovery may yet settle this question of locality.

For the great wickedness of Sodom see Gen. xviii. 16-38; Duets. xxix. 23; Jer. xiii. 14; Lam. iv. 6; 2 Pet. ii. 6; Rev. xi. 8.

2. THE SALVATION OF THE FEW, vers. 16-23. LINGERED. Perhaps from sorrow at losing all his property, or from sympathy for the doomed Sodomites. Lingered would have been his ruin if the angels had not LAID HOLD

UPON HIS HAND, and if the Lord had not been MERCIFUL to him. ESCAPE FOR THY LIFE. Even good men will perish with the godless if they do not come out from among them. Phil. iii. 13, 14. MOUNTAIN—of Moab, east of Dead Sea. NOT SO. He fears the perils of the way as well as dreads the mountain life. Weak in faith! THIS CITY. Bela. Gen. xiv. 2, 8. NEAR. In Moab. Isa. xv. 5; Jer. xlvi. 34. Ruins found southeast of the Dead Sea doubtless mark the site Bela, that is, Zoar. LITTLE, and, therefore, to Lot's mind, less wicked and less likely to be destroyed. ACCEPTED. Prayer does prevail with the Almighty. James v. 16. NOT OVERTHROW THIS CITY. God would even have saved great Sodom if "ten" good men could have been found in it. Gen. xviii. 32. CANNOT DO ANYTHING. The corrupt Sodomites shall live a little longer till the righteous Lot is in a safe place. Rev. vii. 3 ZOAR. In Hebrew signifying *smallness*.

The Lord loveth the righteous. Psa. cxlvi. 8. Evil shall slay the wicked: and they that hate the righteous shall be desolate. Psa. xxxiv. 21.

Lord, are they few that be saved? And he said unto them, Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able. Luke xiii. 23, 24.

Payson said, as he lay upon his dying-bed, "If men only knew the honor that awaited them, the glory that was in reserve for them, in Christ, they would go about the streets crying out, 'I am a Christian! I am a Christian!' that men might rejoice with them in the honor of which they were so soon to partake."

A company of Covenanters had been pursued by their persecutors until their strength was exhausted. Reaching a little hill which separated them from their pursuers, their leader said, "Let us pray here; for if the Lord hear not our prayer, and save us, we are all dead men." He then prayed, "Twine them about the hill, O Lord, and cast the lap of thy cloak over pur old Sanders and these pur things." Before he had done speaking a mist rose up about the hill, and wrapped the devoted little band about like the very cloak of the Lord he had prayed for. In vain their enemies sought to find them.—*S. S. Times*.

3. THE DESTRUCTION OF THE MANY, vers. 24, 25. GOMORRAH. Signifying *abundance of water*, probably *immersion*. One of the five "cities of the plain." Next to the city of Sodom in importance as well as in wickedness. BRIMSTONE AND FIRE. OUT OF HEAVEN. "A

strange punishment to the workers of iniquity." Job xxxi. 3. **VERTHREW.** In total ruin. ALL THE PLAIN—of Jordan; or, probably, the "Vale of Siddim." This vale was "full of slime pits," (Hebrew, "wells, wells of bitumen.") Gen. xiv. 10. It is generally considered identical with the present southern end of the Dead Sea. ALL THE INHABITANTS. There were four cities full of people deluged with fire. Gen. xiv. 2.

The term brimstone (Hebrew *gophrith*, cognate with *gopher*—gopher-wood) originally signified resin or pitch, but it is also applied to other inflammable substances, especially sulphur and bitumen. The word frequently occurs in Scripture to denote punishment and destruction. Deut. xxix. 23; Job xviii. 15; Isa. xxx. 33; xxxiv. 9; Ezek. xxxviii. 22.

Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup. Psa. xi. 6.

"We find it easy to tread on and crush a worm that we see crawling on the earth; so it is easy for us to cut or singe a slender thread that any thing hangs by; thus easy is it for God, when he pleases, to cast his enemies down to hell. What are we, that we should think to stand before him at whose rebuke the earth trembles?"—*Jonathan Edwards*.

"In hell there is no hope.... On every chain in hell there is written 'forever.' In the fires there blazes out the word 'forever.'.... Their eyes are galled and their hearts are pained with the thought that it is 'forever.' O, if I could tell you to-night that hell would one day be burned out, and that those who were lost might be saved, there would be a jubilee in hell at the very thought of it. But it cannot be: it is 'forever' they are 'cast into utter darkness.'"—*Spurgeon*.

4. THE FATE OF THE DISOBEDIENT. ver. 26. LOOKED BACK. Disobeying the command "look not behind thee," (ver. 17.) Possessed with sinful curiosity, or loth to give up Sodom with its worldly pleasures, Lot's wife is the type of many a half-hearted halting Christian. PILLAR OF SALT. Probably suffocated with the fumes of brimstone and the rain of sulphur; or possibly struck by lightning, and then incrustated with salt. We need not trouble ourselves about how she became so: it is enough that God tells us of the fearful fate of one who had every chance to escape.

Jesus says, "Remember Lot's wife." Luke xvii. 32.

How great the sin of disobedience! This sin banished Adam and Eve from Eden. It

has filled earth with woe, and hell with millions of the lost.

A young man was chained to a fellow-convict, and was about to leave his native country and heart-broken mother, probably forever. When a child he was allowed to have his own way. When his mother ought to have firmly, but kindly, enforced obedience, she foolishly yielded to his whims. The effect of this unwise home-training became yearly more apparent. When sent to school he was idle and would not learn. He soon began to play truant. His mother scolded the master for punishing her head-strong boy. With bad companions he was soon found robbing orchards and cruelly treating dumb animals. His career was from bad to worse. At last, for a highway robbery, he was convicted and sentenced to fourteen years' penal servitude.

Of backsliding Bunyan says: "They fall deepest into hell who fall *backward* into it. None so near heaven as those that are convinced of sin; none so near hell as those who have quenched conviction."

Only in Christ can we overcome the world. John xv. 5; xvi. 33.

"As the mother-pearl-fish lives in the sea without receiving a drop of salt water; and as toward the Chelidonia Islands springs of fresh water may be found in the midst of the sea; and as the fire-fly passes through the flames without burning its wing; so a vigorous and resolute soul may live in the world without being infected with any of its humors, may discover sweet springs of piety amid its salt waters, and fly among the flames of earthly concupiscence without burning the wings of the holy desires of a devout life."—*Francis de Sales*.

III. HINTS FOR INFANT CLASS TEACHERS.

Let the incidents of the story be brought out, so that a tolerably correct picture can be made on the mind. 1. The two cities. 2. The wicked people who lived in them; so many that not even ten good people could be found. 3. Lot and his family. 4. The visit of the angels to them. 5. The departure from Sodom. 6. The fiery rain from heaven. 7. Disobedient woman changed into a pillar of salt.

All this can be easily represented on the black-board even by persons unskilled in the art of drawing, as most of us are who use the black-board. It is a mistake to suppose that children need a finished drawing to fasten the ideas of a lesson on the mind. There is no objection to a

**Whisper-Song.**

Suddenly,  
Certainly,  
Will the day of judgment come;  
Speedily,  
Eagerly,  
Fly to Christ, the sinner's home.

finished drawing if the teacher can make one, provided the time of the lesson be not wasted; but the only object of the blackboard is to help fix the picture which the narrative makes in the child's mind. If you speak of a city he instantly thinks of one; true, not of an Oriental city, but any city will answer for the purpose of this lesson. You need not draw a finished city on the board—a rude circle or a square will be sufficient to remind the child of the city which is already pictured in his mind. So it is not necessary to make actual figures of men and women—a . or an x will be enough to suggest the men and women and angels the child has in mind. These can be erased and changed from place to place as the story goes on. When the final catastrophe is referred to a few simple dotted or broken slanting lines over the circle or square which represents the city will readily suggest the storm of fire and blimestone.

In this way infant class teachers can make rude diagrams as efficient helps as finished pictures. Such diagrams will sometimes be found even more so, because the finished picture might take to itself the attention which belongs to the truth designed to be illustrated.

After the incidents of the story are thus brought out, develop the great lesson that *God surely punishes all wrong-doing*. This is the law, but the lesson has also the Gospel in it; for those who left the wrong-doers and went with God's messengers were saved. Thus all who give up sin and go with Jesus may be saved. Those who will not do this cannot be saved. Here comes in the solemn question of the Golden Text.

#### IV. MISCELLANEOUS.

*Prayer-Meeting Topic:* "The wages of sin is death." . . . *Texts:* Rom. vi. 23; viii. 6, 13; Gal. v. 19-21. . . . *Foster:* 733, 1468, 1471, 1576, 5362, 5365. . . . *Blackboard:*

SODOM.  
IN.  
SATAN.

MOUNTAIN.  
MERCY.  
MEDIATOR.

*Blackboard Song:*

Escape to the mountain! The voice that from  
Sodom

Commanded the household of Lot to depart,  
In tones of compassion the call is repeating,

O, sinner, 'tis Jesus that speaks to thy heart.

SUNDAY, MARCH 9. 1873.

LESSON X.—*Trial of Abraham's Faith.* Gen.  
xxii. 7-14.

#### I. GENERAL STATEMENT.

Abraham being commanded of God to offer his son for a burnt offering, goes to the mountain, prepares the wood and the fire, and lays Isaac upon the altar. Stretching forth his hand to slay his son, he is commanded by the "angel of the Lord" to spare the lad. A ram is provided for the sacrifice. Abraham commemorates the event by naming the place Jehovah-jireh.

#### II. NOTES AND ILLUSTRATIONS.

*Topic:* Obedience better than sacrifice.

##### 1. THE PERPLEXING QUESTION, ver. 7. ISAAC.

Signifies *laughter, sport*, from the Hebrew of *to laugh*. Gen. xvii. 17, 19; xviii. 12. Born when his father was one hundred years old. ABRAHAM. *Father of a multitude*; changed from Abram, (*father of elevation*), when God established his covenant to make him "a father of many nations." Gen. xvii. 1-5. WOOD. Brought from Abraham's home at Beersheba, Gen. xxi. 33; xxii. 3, 6,) distant about forty-five miles from Jerusalem. The "mountains" of "Moriah" in verse 2 are those, doubtless, on which the Holy City was afterward built. 2 Chron. iii. 1. WHERE IS THE LAMB? Did ever before any question so deeply enter the soul of the patriarch?

For more than two days father and son had been journeying toward the place of sacrifice. Every step was a trial of Abraham's faith. Now ascending Mount Moriah alone with his son, with the "fire in his hand and a knife," the trial becomes every moment more severe. The secret burns in the father's soul, while the son, all unconscious yet of the Lord's command, asks the thrilling question, "Where is the lamb?" How shall Abraham's aching heart find an answer!

In the first verse of this chapter we read, "God did tempt Abraham." Here tempt means to *try, prove*. Paul says (Heb. xi. 17) of this event, "Abraham, when he was tried." In an evil sense God never tempts; "for God cannot be tempted with evil, (margin, *evils*), neither tempteth he any man." James i. 13.

"Trial brings man face to face with God—God and he touch; and the flimsy veil of bright cloud that hung between him and the sky is blown away; he feels that he is standing outside the earth, with nothing between him and the Eternal Infinite."—*F. W. Robertson.*

2. THE WORD OF FAITH, ver. 8. GOD WILL PROVIDE. .A LAMB. An answer of evasion; or of prophecy concerning the "Lamb of God." From verse 5 we may infer that Abraham believed that God would in some miraculous way restore Isaac if sacrificed. THEY WENT. Abraham full of faith; Isaac full of filial trust.

Every new phase of the history makes the patriarch's faith shine more resplendent.

Love for his father makes Isaac's burden light enough to be borne up the most difficult ascents; love for God lifts Abraham to the very summit of the Mount of Sacrifice.

Faith finds a ready answer in the darkest hour. Faith's words are oft like bugle notes, inciting legions to conflict and to victory. Lord, increase our faith!

But never hope to stir the hearts of men,  
And mould the souls of many into one,  
By words which come not native from the heart.

—Goethe.

3. THE DEED OF FAITH, vers. 9, 10. THE PLACE. Moriah, (vers. 3, 7.) Some authorities claim that this "place" is the very spot on which long afterward the LAMB OF GOD was slain. (See *Hand-Book of Bible Geography*.) ALTAR. What blessed memories cluster around God's altars! Gen. viii. 20; Judg. xiii. 20; Psa. xliii. 4; Isa. lvi. 7. BOUND ISAAC. ON THE ALTAR. The son now learns the nature of his father's trial. How wondrously heroic Isaac's submission! ABRAHAM. .TOOK THE KNIFE. The last act in the fearful trial is reached. Tried, proved, accepted of God, Abraham is henceforth the "father of the faithful."

Isaac was now probably about thirty-three years of age. His submissiveness is thus the more remarkable. Christ was of the same age when he became our sacrifice. Type and antetype. Both willingly led "as a lamb to the slaughter." Isa. liii. 7. The only begotten of Abraham; the Only Begotten of God. Isaac submits in silence; Christ is dumb as a sheep before her shearers. John x. 18; Acts viii. 32.

The magnificent proportions of Abraham's faith cannot be measured. In profoundest admiration for his godly obedience we give glory to God, who alone can make such heroic faith possible to man. The trial of his faith is to us "much more precious than of gold." 1 Pet. i. 7.

Abraham obeyed God. A story is told of a great captain, who, after a battle, was talking over the events of the day with his officers. He asked them who had done the best that day. Some spoke of one man who had fought very bravely, and some of another. "No," he said, "you are all mistaken. The best man in the field to-day was a soldier who

was just lifting up his arm to strike an enemy, but, when he heard the trumpet sound a retreat, checked himself, and dropped his arm without striking the blow. That perfect and ready obedience to the will of his general is the noblest thing that has been done to-day."—*Ozendon*.

4. THE REWARD OF FAITH, vers. 11-13. ANGEL OF THE LORD. Jesus Christ. The term "angel of the Lord" being used in one verse is frequently explained in another. In this instance it is declared, by ver. 16, to mean Jehovah. And we know that Christ is the only Manifestor or Revealer of God. Compare John i, 18; Gen. xv. 1. 7. CALLED. By an audible voice, startling Abraham and staying his hand. NOTWITHHELD THY SON. God's omniscience sees the whole act of faith and obedience as complete as though Isaac lay bloody and dead upon the altar. To Abraham the deliverance is as if his only son had been raised from the dead. RAM. God provided the victim—an animal IN THE STEAD of a human sacrifice. On Calvary, Jesus, the Lamb of God, is provided by the Almighty Father to save a world of sinners.

To obey is better than sacrifice, and to hearken than the fat of rams. 1 Sam. xv. 22.

If the deep of his affliction calleth loud, yet the deeper faith in his God calleth louder still. Now see him! See the holy man as he gathers up the loose stones which lie upon Mount Moriah! See him take them, and with the assistance of his son, place them one upon another, till the altar has been built. Do you see him next lay the wood upon the altar in order? No signs of flurry or trepidation. See him bind his son with cords! O, what cords were those binding his poor, poor heart! ... Now he unsheathes the knife, and the deed is about to be done; but God is content. ... Notice the obedience of this friend of God—it was no playing at giving up his son; it was really doing it. It was no talking about what he could do, and would do, perhaps; but his faith was practical and heroic. I call upon all believers to note this.—*Spurgeon*.

5. THE MEMORIAL OF FAITH, ver. 14. JEHOVAH-JIREH. Hebrew. *The Lord will see, or provide*. Moriah signifies *manifestation of Jehovah or chosen of God*. Probably Abraham had reference to this signification. IN THE MOUNT ... IT SHALL BE SEEN. Isaac was the type of the LAMB OF GOD that should be "seen" or "provided" when the fulness of time should come. And it was doubtless on *this very mount* that Christ was crucified.

Abraham's memorial name, Jehovah-jireh, has thrilled millions of hearts. On many a mount of sacrifice, in many a gloom of darkness, the same voice "speaking out of

heaven" has been recognized in all the ages as the voice of God in Christ, the DELIVERER of his people, the Angel of the Covenant of Grace.

A child of five years, overwhelmed with the loss of a gold locket which contained a lock of her dead mother's hair, cried out, "If God will not help me no one else can." She feared her father's anger, and hoped to avert it by finding the locket. She knew that she might pray for this, but thought that to be heard she must pray in church. The Sunday came at length, and in her pew she prayed for the return of the locket, ending with "If You do not help me, no one else can." She returned home, and found that the lost treasure had been replaced by the thief. Faith in extremity! This is the initial incident in the life of the English authoress, Anna Shipton.

Halleluia! I BELIEVE!

Sorrow's bitterness is o'er,  
And affliction's heavy burden  
Weighs my spirit down no more.

On the cross the mystic writing  
Now revealed before me lies,  
And I read the words of comfort,  
"As a father I chastise."—*H. Moses.*

### III. HINTS FOR INFANT CLASS TEACHERS.

#### Whisper-Song.

In this faith  
Abide;  
Whatever  
Betide:  
The Lord will  
Provide.

If the children have been taught the lesson at home, let them give to the teacher its principal incidents. If not, or, as will probably be the case, if the lesson is only partially or imperfectly given by them, read it to them in the words of the text. It is well to familiarize them with Scripture language, even though there are some words they do not understand. After thus reading it, and before a word of explanation is given, ask them to describe the scene here recorded. This, if they have been attentive, will show how much of the Scripture narrative they understand. You can then explain whatever there may be that needs explanation. Speak of the ancient custom of approaching God by sacrifice. Show that this was the way in which God commanded his people to worship him before Jesus came. Proceed step by step with the incidents of the lesson, and when the story is complete, show how the lesson illustrates the following points: 1. Obedience to parents. 2. Obedience to God. 3. A trust in God. ["The Lord will provide." This is the meaning of Jehovah-jireh.] 4. The fact that God takes care of those that trust in him. ["JEHOVAH-JIREH" "the Lord will provide."] Though it is

usually better in teaching little children to bring out some one great feature of the lesson, yet the four points here noted are so closely related that there will be no probability of confusing the mind if the treatment be judiciously managed by the teacher.

### IV. MISCELLANEOUS.

*Prayer-Meeting Topic:* Without faith it is impossible to please God.....*Texts:* Heb. xi. 6; Hab. ii. 4; Eph. ii. 8; James i. 3; 1 Pet. i. 7  
....*Foster:* 2079, 2087, 2092, 2107, 4162, 4164, 5762-5773.....*Blackboard Song:*

As Abraham on the altar laid,  
And would have slain his only son,  
So may our faith in Christ abide;  
And though in wisdom sorely tried,  
A faith that whatsoe'er betide  
Can say, "Thy will be done."

### SUNDAY, MARCH 23. 1873.

LESSON XI.—*Jacob and Esau.* Gen. xxvii. 30-40.

#### I. GENERAL STATEMENT.

Jacob having personated his brother Esau and obtained his father's blessing, Esau is filled with anguish. Isaac is deeply affected, and accuses Jacob of deceit. Esau weeps, and earnestly implores a blessing. Isaac blesses Esau, and prophesies that his posterity shall, in process of time, cease to be tributary to Jacob.

#### II. NOTES AND ILLUSTRATIONS.

*Topic:* Forfeited blessings cannot always be regained.

1. A SON'S DISCOVERY, vers. 30-32. BLESSING, verses 28, 29. JACOB.....ESAU. Twin brothers; sons of Isaac and Rebekah. *Jacob* means *heel-catcher, supplanter.* *Esau, hairy.* FROM HUNTING, Esau had been sent by his father for "savory meat;" he was a bold and successful hunter.

Jacob was his mother's favorite; Esau his father's.

Concerning Jacob's fraud, Robinson says: "We freely censure the son, but we conceive the mother to be more blamable. She proposed the cheat, and encouraged Jacob to adopt it. The case is most awful; and yet, we fear, it frequently occurs. Is not this, indeed, the grand design of polite education, to initiate young persons in the arts of dissimulation, in order, as it is said, that they may make their way in the world?"



2. A FATHER'S DISMAY, ver. 23. ISAAC TREMBLED. Shocked at the iniquitous deception just practiced upon him, he "trembled with a great trembling greatly," (as the margin reads.)

"Isaac loved Esau because he did eat of his venison." Gen. xxv. 28. Pity is it that some better reason might not be given for Isaac's preference. This carnal partiality seems to have laid the foundation for continual strife and hatred between the two brothers. Perhaps the father's dismay was heightened by a conviction of his own unwise preference for Esau.

3. A BROTHER'S DISHONOR, ver. 33. WHERE IS HE? So that I may avenge him for fraud, though I cannot take away his blessing. HE SHALL BE BLESSED, because it was God's design to give the blessing to Jacob.

God intended the blessing for Jacob, but Jacob's conduct was thoroughly unbrotherly. He should have waited God's time and mode. The end did not in any sense sanctify the means. Doubtless Esau was in many ways unworthy of the sacred blessing, but evil must not be done that good may come of it.

4. THE SUIT OF THE DISAPPOINTED, vers. 34-38. BITTER.....CRY. From the depths of anguish. (Heb. xii. 17.) "Esau despised his birthright," (Gen. xxv. 34,) and lost it. Now he wails over the added loss of a divine benediction. SUBTILTY. Cunning deception. THY BLESSING, that is, 1. Dominion; 2. Being progenitor of the Messiah'.—*Clarke*. SUPPLANTED ME. ....TWO TIMES. Gen. xxv. 31-34; xxvii. 18-29. THY LORD. Ver. 29. BUT ONE BLESSING. His grief is so deep that he is willing to be satisfied with "one" blessing, even though his brother may have many. His carnal soul cares not for the quality of the blessing. WEPT tears that are too late to bring back birthright or dominion.

There is a tear that through the soul  
Causes compassion's tide to roll  
In fall but placid flow;  
That shows the holy maxim true,  
How man is born his guilt to rue—  
It is the tear of woe.—*Caunter*.

You cannot repent too soon, because you know not how soon it may be too late.—*Fuller*.

"True repentance is never too late; but late repentance is seldom true." Repent now. Rabbi Eliezer said to his disciples, "Turn to God one day before your death." "But how can a man," replied they, "know the day of his death?" "True," said Eliezer, "therefore you should turn to God to-day; perhaps you may die to-morrow." Thus every day will be employed in returning.

5. HOPE FOR THE DISCONSOLATE, vers. 39, 40. FATNESS OF THE EARTH. Much temporal prosperity. OF THE DEW. He and his seed shall have a roving life; shall gain subsistence by hunting, and sometimes by warlike excursions with the SWORD. SERVE THY BROTHER. In fulfillment of Gen. xxv. 23, "the elder shall serve the younger." THOU SHALT BREAK HIS YOKE. "The history of Edom was a perpetual struggle against the supremacy of Israel. Conquered by Saul, subdued by David, repressed by Solomon, restrained after a revolt by Amaziah, they recovered their independence in the time of Ahab. They were incorporated into the Jewish State, and furnished it with the dynasty of princes beginning with Antipater."—*Murphy*.

"God's providence is sometimes incomprehensible. A hermit having seen an innocent shepherd punished with death, began to distrust Providence. Leaving his cave, and going forth into the world, an angel met and journeyed with him. The first night they were entertained by a knight, whose infant child the angel strangled. From their next kind host the angel stole a priceless golden cup, which he gave to their next host, a cholish man, who would only allow them to sleep in a shed. Passing a poor man on a bridge, the angel pushed him into the stream, and he was drowned. The hermit now thought his companion a devil instead of an angel. The angel explained, that if the shepherd had not been slain he would have committed great crimes; that the man whose child he strangled would have wasted his life in heaping up treasures for the child; that the golden cup would have led its possessor to a drunkard's grave; that the man whom he drowned would himself have committed murder had he gone a half mile further; that he gave the cup to the inhospitable rich man, who received his reward in this life."—*Purnell*.

"It is recorded of Alexander that, when distributing the spoil of one of his victories, he gave all away, keeping no portion as his share. One of his soldiers asked him what he reserved for himself. The monarch answered, 'HOPE.'"—*Bowes*.

III. HINTS FOR INFANT CLASS TEACHERS.

**Whisper-Song.**

Our Father!  
May we ne'er despise  
The birthright  
Thou hast given:  
May no one take  
Our blessing here,  
Or wear our crown  
In heaven.

Connect this lesson with the last by reminding the scholars that Isaac, who in the last lesson was a young man, is in this lesson an old

man. He had two sons, Jacob and Esau. Describe the desire of the feeble, dim-sighted old man for a certain kind of food, and the trick by which Jacob deceived his father and cheated his brother Esau. Get the opinion of the class on Jacob's conduct. If it was wrong, why was it wrong? What two wrong things did he do? Did he sin against any one besides his father and his brother? Develop the idea that all sin is against God. Did he deceive and cheat any one besides father and brother? *He deceived and cheated himself.* Show that no man can do wrong without injury to himself sooner or later. The ideas of right and wrong may become deeply rooted in the mind very early in life, and it should be a part of the faithful teacher's duty to aid in this work. Show how in every-day life there may be found children who are doing acts just as mean and wicked as those of Jacob. Illustrate by incidents from child-life. Then speak of the sorrow of Esau at the discovery of his brother's baseness. Show, also, how God has a blessing for every disappointed heart.

#### IV. MISCELLANEOUS.

*Prayer-Meeting Topic:* Christ the only ground of hope... *Texts:* Psa. cxlvi. 5; Rom. v. 5; 1 Cor. xv. 19; 1 Tim. i. 1; 1 Pet. i. 3... *Foster:* 3064, 3067, 3213, 4783, 5341... *Blackboard Verse:*

Our Father, may we ne'er despise  
The birthright thou hast given:  
May no one take our blessing here,  
Or wear our crown in heaven.

### SUNDAY, MARCH 30, 1873.

LESSON XVII. *Jacob at Bethel.* Gen. xxviii. 10-22.

#### I. GENERAL STATEMENT.

Jacob with his head pillowed upon stones has a heavenly vision. God reveals himself. Jacob awakes from his sleep, sets up a stone of memorial, and makes a pious vow.

#### II. NOTES AND ILLUSTRATIONS.

*Topic:* God's presence our paradise.

1. THE HARD PILLOW, vers. 10, 11. BEER-SHEBA. On the south frontier of Palestine. HARAN. Mesopotamia, Gen. xxiv. 10; or, more definitely in Padan-Aram, xxv. 20. Distance from Beersheba about four hundred and fifty miles. A CERTAIN PLACE. An open field, about forty-eight miles north-east from Beersheba. TARRIED THERE. Either because no shelter was near, or because he preferred not to enter the dwelling of strangers. STONES... FOR PILLOW. "The nature of the soil is an existing

comment on the record of the stony territory where Jacob lay."—*Clarke's Travels.* TO SLEEP. Exceedingly weary from so severe a day's journey.

Alone, friendless, destitute, an angry brother left behind, a long, dreary journey before him, the cold ground his bed, a stone his pillow—Jacob's condition is indeed pitiful.

"Trouble is a marvellous mortifier of pride and an effectual restrainer of self-will.... When suffering has broken up the soil, and made the furrows soft, there can be implanted the hardy virtues which outbrave the storm. In short, trial is God's glorious alchemy, by which the dross is left in the crucible, the baser metals are transmuted, and the character is rich with gold."—*Punshon.*

2. THE HEAVENLY VISION, ver. 12. DREAMED. One of God's modes of communicating with man was by dreams. See Num. xii. 6; Job xxxiii. 15, 16. A LADDER. The term may mean ladder, stair, or mountain terrace. TOP... TO HEAVEN. Earth and heaven are united, and heaven is nearer than Jacob thought before. ANGELS. God's messengers. Heb. i. 14. ASCENDING AND DESCENDING on errands of mercy and love.

The ladder was a type of Christ, John i. 51; xiv. 6. Christ is the connecting bond between earth and heaven. The pillow may be hard, but the vision may be glorious.

"In the *Chow-king* of the Chinese it is in dreams that the Sovereign of heaven makes his will known to the sovereign of earth. In Homer dreams come from Jove. The Greeks and Romans believed that, in the solitude of caves and groves and temples, the gods appeared in dreams and deigned to answer their votaries in dreams. Among the Hindus dreams give a coloring to the whole business of life. All dreams are of importance among the North American Indians. The Moslems hold good dreams from God, and bad from the devil."—*Kitto.*

3. THE DIVINE PROMISE, vers. 13-15. I... THE LORD GOD. One more glorious than the angels. THE LAND. Canaan. GIVE. A renewal of the covenant promise made to Abram. Gen. xv. 1-7. SPREAD... WEST... EAST... NORTH... SOUTH. Signifying very wide and powerful dominions. ALL... THE EARTH... BLESSED. Jesus, who was of the seed of Jacob, is fulfilling the prophecy, and blessing all the earth. I AM WITH THEE. The lonely spot has become filled with angels, and the Almighty God has come among them. WILL KEEP THEE... AND... WILL NOT LEAVE THEE. How gracious is God, notwithstanding Jacob's deceitfulness! It is a probable supposition that Jacob's character was radically changed on this memorable night.

"God builds for every sinner, if he will but come back, a highway of golden promises from the depths of degradation and sin clear up to the Father's house."—*Beecher*.

When a pious old slave on a Virginia plantation was asked why he was always so sunny-hearted and cheerful under his hard lot, he replied, "Ah, massa, I always lays flat down on de promises, and den I pray straight up to my heavenly Father."

4. THE JOYOUS WAKING, vers. 16, 17. AWAKED—in joyous solemnity. I KNEW IT NOT. "The eyes of the Lord are in every place," (Prov. xv. 3.) Jacob here learns with glorious emphasis the old lesson of God's omnipresence. AFRAID. Doubtless both by reason of his past sins and by the wondrous nature of the vision. DREADFUL. Awe-inspiring. THE HOUSE OF GOD. . . . THE GATE OF HEAVEN. God's presence makes a rock a church, and a desert a heaven.

"And prisons would palaces prove,  
If Jesus would dwell with me there."

"Where is Jesus Christ?" was once asked of a child. "He lives in our alley now," was the reply; for the boy had learned that Christ is where he has friends to serve him.

5. THE MEMORIAL STONE, vers. 18, 19. STONE. . . . PILLAR. He will not remember the hard pillow without henceforth giving glory to God for the heavenly vision. OIL was used among the ancients as a sign or means of consecration. BETH-EL. *House of God*. This place had probably been so called before. See Gen. xii. 8; xiii. 3. Jacob also renewed the name on his return from Padan-Aram. Gen. xxxv. 15; Hos. xii. 4, 5. LUZ. Bethel was a "place" near the "city" of Luz.

"Grace makes a good heart memory even where there is a bad head memory."

Jacob receives God's grace, and finds it easy to remember God's goodness.

6. THE PIOUS VOW, vers. 20-22. VOW. The first recorded in Scripture. A solemn promise to God, made with prayer for God's help. IF. Used in the sense of "since." THIS STONE. . . . GOD'S HOUSE. The place where God's glorious presence shall bless Jacob or any other true worshipper. OF ALL. No matter how vast his possessions might be! THE TENTH. He gives *heart, worship, treasure*. He who truly loves God gives him *money* as readily as promises.

President Lincoln, in reply to a question by Secretary Chase, remarked: "I made a solemn vow before God, that, if General Lee was driven back from Pennsylvania, I would crown the result by the declaration of freedom to the slaves." He paid his vow, and four million slaves were made free!

"Andrea", a Hungarian king, having vowed to go to the holy wars, went to Jerusalem with all his forces, and when there bathed himself, as if to wash off his promise, and returned home again without striking a blow. Such is the case of many at present."  
*Spencer*.

### III. HINTS FOR INFANT CLASS TEACHERS.

**Whisper-Song.** A ladder drawn upon the blackboard will aid very much in this lesson. Notice, 1. The sleeping traveller. 2. The wonderful dream. 3. The promise of God. 4. The feelings of Jacob on awaking. 5. His early morning worship. 6. His solemn vow.

From heaven above,  
To the earth below,  
The angels of love  
Both come and go.

On ladder of light,—  
O beautiful sight!  
They sped their flight,  
These angels of might.

This ladder of light  
From the world of night  
To the heavenly height,  
To the world of bliss,  
Our dear Jesus is!

Of course no teacher would think of making to an infant class formal numerical announcement of these divisions. They are given merely as helps to the teacher who desires to prepare a plan of the lesson beforehand.

Christ is in this lesson by his own assertion in the Golden Text. As the ladder was the way by which the angels went up and down, so Jesus is the way by which men may get from earth to heaven. There are some ladders the rounds of which are so far apart that children never could climb by their means. Then there are others in which the rounds are close together, so that even a little child can climb. By means of Jesus, not only grown men and women, but even little children, can rise to heaven. [Two ladders might here be represented on the board; one with the rounds far apart, the other having the rounds closer together. Be sure that the children get the impression clearly on their minds that *Christ* is the only way to heaven; for, absurd as it may seem, it is possible for a child to imagine a material ladder literally reaching from earth to heaven.]

### IV. MISCELLANEOUS.

*Prayer-Meeting Topic:* God's presence always promised to his people. . . . *Texts:* Exod. xxxiii. 14; Matt. xviii. 20; xxviii. 20; Rom. viii. 11, 16. . . . *Foster:* 1632, 4743, 4751, 5799, 5955. . . . *Blackboard. . . . Blackboard Song:*

Though Jacob in a dream beheld  
The shining ones descend to earth,  
Yet brighter far the heavenly train  
The shepherds saw on Bethlehem's plain,  
And, wondering, heard the joyful strain  
That told a Saviour's birth.

# Berean Lesson Leaf.

## INTERNATIONAL BIBLE LESSONS.

FIRST YEAR—1878—MARCH.

FIRST QUARTER: TWELVE LESSONS FROM GENESIS.

SABBATH, *March 2.*—**LESSON IX.—Escape from Sodom.**—(Gen. xix. 15-26).

*Leader.* **15.** And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. Rev. xviii. 4.

*School.* **16.** And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and they brought him forth, and set him without the city. Luke xviii. 13.

*L.* **17.** And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. Phil. iii. 13, 14.

*S.* **18.** And Lot said unto them, Oh, not so, my Lord: (Acts x. 14):

*L.* **19.** Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

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

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

*S.* **22.** Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.

*L.* **23.** The sun was risen upon the earth when Lot entered into Zoar.

*S.* **24.** Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven:

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

*S.* **26.** But his wife looked back from behind him, and she became a pillar of salt. Luke xvii. 32.

**TOPIC**—The just Judgment of God.

**Golden Text**—How shall we escape, if we neglect so great salvation?—Heb. ii. 3.

### LESSON SCHEME.

#### BIBLE SEARCHINGS:

Psa. lxxiii. 8.	Rev. xxi. 8.	1 Pet. iv. 18.
Matt. xxiv. 16-18.	Matt. x. 14, 15.	Deut. xxix. 23.
Luke. xvii. 28.	Rev. vii. 3.	2 Thess. i. 8.
Isa. i. 9.	Heb. x. 38.	Luke ix. 62.
	2 Timothy ii. 19.	

#### Outline:

- I. A WICKED CITY, v. 15.
- II. THE SALVATION OF THE FEW, v. 16-23.
- III. THE DESTRUCTION OF THE MANY, v. 24-25.
- IV. THE FATE OF THE DISOBEYIENT, v. 26.

Recite *Title, Topic, Golden Text, Selected Verses, and Outline.*

**1.** What is said of Sodom in Gen. xiii. 13? Who dwelt in this city? How came Lot to dwell in Sodom? [Read Gen. xiii. 1-12.]

Where was Abram and Lot dwelling together before their separation? [Gen. xiii. 3.]

Had God determined upon the destruction of Sodom? [See Gen. xviii. 20.]

Who had pleaded for its safety? chap. xviii. 23-30.

What would have saved the city from God's wrath?

**2.** What did the angel say to Lot? v. 15. For whose sake did God deliver Lot from Sodom? v. 29.

Did all the family of Lot escape? v. 14-16. Why did Lot "linger"?

*His heart was set upon the things he left behind him.*

Why were there so few saved?

Would Lot have been saved if God had not interfered on his behalf?

**3.** How did God destroy the cities of the plain? v. 24.

Were any of the wicked inhabitants left?

When before, in the history of the world, had God destroyed the wicked and saved the righteous?

**4.** What command had the angel of the Lord given Lot and his family? v. 17.

Who disobeyed the command? v. 26.

What awful calamity befel her? v. 26.

How do we learn from this lesson—

**1.** The wonderful mercy of God for even imperfect Christians?

**2.** The duty of receiving the warning God gives us?

**3.** The fate of those who do not heed God's warnings?

**4.** The fate of those who disobey God's commands?

**5.** That God will surely punish sin?

**6.** That God's intervention is necessary for salvation?

### Home Readings.

M. Gen. xix. 15-26.

Th. Gen. xviii. 20-33.

F. Psa. xi.

Th. Matt. xi. 12-30.

F. Psa. cxi.

S. Rev. xvi. 1-13.

S. Jude 5-25.

SABBATH, March 9.—**LESSON X.—Trial of Abraham's Faith.**—(Gen. xxii. 7-14.)

*Leader* 7. And Isaac spake unto Abraham 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?

*School* 8. And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together.

*L.* 9. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. Heb. xi. 17.

*S.* 10. And Abraham stretched forth his hand, and took the knife to slay his son.

*L.* 11. And the angel of the Lord called unto him

out of heaven, and said, Abraham, Abraham: and he said, Here am I.

*S.* 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. 1 Sam. xv. 22; James ii. 22.

*L.* 13. And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

*S.* 14. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. Ps. cv. 9.

**TOPIC**—Obedience better than Sacrifice.

**Golden Text**—And Abraham said, My son, God will provide Himself a lamb for a burnt-offering: so they went both of them together. Gen. xxii. 8.

**LESSON SCHEME.****BIBLE SEARCHINGS:**

{Carefully read Gen. xxii. 1-7, introductory to the lesson.}  
Heb. xi. 17-19. 2 Sam. xviii. 5-33. Matt. x. 37, 38.  
Rom. viii. 32. Jas. ii. 21, 22. Ps. ciii. 13. 2 Chron. iii. 1

**Outline:**

- I. THE PERPLEXING QUESTION, v. 7;
- II. THE WORD OF FAITH, v. 8;
- III. THE DEED OF FAITH, v. 9, 10;
- IV. THE REWARD OF FAITH, v. 11-13;
- V. THE MEMORIAL OF FAITH, v. 14.

Recite *Title, Topic, Golden Text, Selected Verses, and Outline.*

1. Where was Abraham dwelling? ch. xxi. 33. Where was he commanded to go? ch. xxii. 2. Where was Moriah? 2 Chron. iii. 1. What was Abraham commanded to do? v. 2. Who went up the mountain? v. 5, 6. What did they take with them? v. 7. What question did Isaac ask of his father? v. 7. What was necessary for a burnt-offering?

2. What was Abraham's answer? [Repeat "Golden Text."]

3. What preparation did Abraham make for the sacrifice? v. 9.

What did he do to Isaac? v. 9.

Who offered his "only begotten Son" for the world?

In what does Isaac remind us of Jesus? [1. An only Son; 2. Son of Promise; 3. Son of Blessing; 4. Offered by his Father; 5. Willing to be Offered.]

How did Abraham shew his complete obedience to God's command? v. 10.

Would his obedience have been more complete if he had slain his son?

4. Why was Isaac not slain? v. 12.

How had Abraham shown his love for God? v. 12.

**Home Readings.**

*M.* Gen. xxii. 7-14.

*Tu.* John xiv. 15-26.

*W.* Ps. cxlix. 97-112.

*Th.* Acts xx. 17-32.

*F.* Matt. xxvi. 33-45.

*S.* 1 Sam. xii. 13-25.

*S.* Rev. iii. 1-13.

How did the Lord "provide" a sacrifice for Abraham? v. 13.

5. What name did Abraham give to the mountain? v. 14.

What is the meaning of "Jehovah-jireh"? [The Lord will provide.]

Where do we learn in this lesson—

1. That God often tests His children to try their faith in Him?
2. That it is our duty to obey God without asking questions?
3. The duty of doing all we can, leaving the results to God?
4. The blessing of complete trust in God?
5. That "obedience is better than sacrifice"?

**Song of the Third Month.**

BY FANNY CROSBY.

Make haste, the command of the angel to Lot,  
God raineth o'er Sodom destruction to-day;  
The morn hath arisen, then tarry thou not;  
Escape for thy life, to the mountain away.

**CHORUS:**

There's a mountain of blessing where shineth the light  
Of faith, in its glory transcendently bright;  
It praiseth the storm-cloud, though darkly it roll,  
And points to the Refuge and Rock of the soul.

Both Abraham waver or question the will  
That claims for an offering the son of his love?  
The hand that is lifted its work to fulfill,  
Is stayed from the Lord by an angel above,  
CHORUS: "There's a mountain of blessing," &c.

Lord, grant us that faith! may we watch unto prayer,  
And lose not the birthright bequeathed us by thee,  
Lest haply, like Esau, we cry in despair,  
O hast thou, my father, no blessing for me?  
CHORUS: "There's a mountain of blessing," &c.

SABBATH, March 16. — LESSON XI. — Jacob and Esau. — Gen. xxvii. 30-40.

Leader. 30. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

School. 31. And he also had made savory meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may be blessed me.

L. 32. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau.

S. 33. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. Rom. xi. 20.

L. 34. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. Heb. xii. 17.

S. 35. And he said, Thy brother came with subtily, and hath taken away thy blessing.

L. 36. And he said, Is not he rightly named Jacob?

for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? Gen. xxv. 31-34.

S. 37. And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants: and with corn and wine have I sustained him: and what shall I do now unto thee, my son? 2 Sam. viii. 14.

L. 38. And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

S. 39. And Isaac his father answered and said, Who him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

L. 40. And by thy sword shalt thou live, and shalt serve thy brother:

S. 41. And it shall come to pass that when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. Obad. 18-20.

TOPIC—Forfeited Blessings cannot always be Regained.

Golden Text—And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.—Gen. xvii. 38.

LESSON SCHEME.

BIBLE SEARCHINGS:

- [Read carefully, in connection with the lesson, Gen. xxv. 27-34; xxvii. 1-29, 41-46;]
Heb. xi. 20. Eph. iv. 25. Obad. 6-21.
Prov. i. 28-31. Heb. xii. 16. Prov. xix. 5.
Psa. lxxiii. 11. Gen. xxviii. 3-5. Rev. iii. 9.

Outline:

- I. A SON'S DISCOVERY, v. 30-33;
II. A FATHER'S DISMAY, v. 33;
III. A BROTHER'S DISHONOR, v. 33;
IV. THE SUIE OF THE DISAPPOINTED, v. 34-38.
V. HOPE FOR THE DISCONSOLATE, v. 39, 40.
Recite Title, Topic, Golden Text, Selected Verses, and Outline.
1. What blessing had Isaac given Jacob?
The blessing of the first-born.
Whose was it by right of birth?
How had Esau given up his right to it? [See chap. xxv. 27-34.]
How had Jacob obtained this blessing?

- 2. How did Isaac discover that he had not blessed the son he intended? v. 33.
Was the blessing intended by the Lord for Jacob or Esau? Mal. i. 2, 3.
How did Isaac show his feelings on discovering how he had been deceived? v. 33.
3. What had Esau lost?
Could both brothers have this blessing? [No.]
What then would Esau become?
The servant of his brother.
4. How was Esau affected by this discovery? v. 34.
What did he ask of his father? v. 34.
What was his father's answer? v. 35.
What was meant by Esau's ability? [Cunning.]
Was Esau penitent? v. 35.
5. How did Isaac formally answer the plea of Esau?
He could not give him the blessing, but he gave him a blessing.
What did he promise that Esau should enjoy? v. 39, 40.
Where in Gen. was directed Isaac in these blessings?
1. That he should be a blessing to many.
2. That he should be a blessing to many.
3. That he should be a blessing to many.

Home Readings.
M. Gen. xxvii. 30-40.
Tu. Eph. v. 6-21.
W. Isa. iv.
Th. Heb. xii. 14-24.
F. Prov. i. 20-33.
S. Num. xxiv. 1-19.

SABBATH, March 23. — LESSON XII. — Jacob at Bethel. — Gen. xxviii. 10-22.

Leader. 10. And Jacob went out from Beer-sheba, and went toward Haran. Acts vii. 2.

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

S. 12. And he dreamed, and behold a ladder was set up on the earth, and the top of it reached to heaven: and the angels of God ascending and descending on it. Job xxxiii. 15; John i. 51.

L. 13. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father: Isaac is the land whereon thou liest, and thou shalt be there; and I will give it, and to thy seed;

S. 14. And thy seed shall be as the dust of the earth;

and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. Deut. xli. 20.

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

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

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

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

L. 1. but t Judge S. 2 with n give m
Matt. 1 King 2 Chro Matt.
I. II. III. IV. V. VI. Recd. Outlin I. V. Of w 2. W. Wha How GOLDEN 3. W. Wha What xxviii.
SABBATH GO. "For writen comfort
LESSON CHURCH: Word w things LESSON PARADISE honor, Heb. ii. LESSON "As by so by th Rom. v. LESSON come 1. and to than the LESSON being w fear, pro xi. 7. LESSON "I do se of a cov LESSON hath ec hearts."

L. 21. And he called the name of the place Bethel : but the name of that city was called Luz at the first. Judges i. 23, 26.  
S. 20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

L. 21. So that I come again to my father's house in peace ; then shall the Lord be my God :  
S. 22. And this stone, which I have set for a pillar, shall be God's house : and of all that thou shalt give me I will surely give the tenth unto thee. Lev. xxvii. 30.

**TOPIC**—God's presence our paradise.

**Golden Text**—And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.—John i. 51.

**LESSON SCHEME.**

**BIBLE SEARCHINGS :**

Matt. viii. 20.	Luke ix. 34.	Gal. iii. 8.
1 Kings xiv. 4, 5.	Gen. xv. 12.	John xiv. 18.
2 Chron. i. 9.	Heb. i. 14.	Psa. xci. 1.
Matt. xxviii. 20.	John i. 51.	Exod. xxiv. 4.

**Outline :**

- I. THE HARD PILLOW, v. 11 ;
- II. THE HEAVELY VISION, v. 12 ;
- III. THE DIVINE PROMISE, v. 14, 15 ;
- IV. THE JOYOUS WAKING, v. 16 ;
- V. THE MEAGER STONE, v. 18 ;
- VI. THE PIOUS VOW, v. 20-22.

Recite *Title, Topic, Gold n Text, Selected Verses, and Outline.*

1. Where is Beer-sheba? Haran? Luz? Of what did Jacob make a pillow? What vision did Jacob see? v. 12, 13. What did the ladder typify? How does Jesus connect heaven and earth? [Repeat GOLDEN TEXT.]
3. What promise did the Lord make to Jacob? v. 13, 14. What words of comfort for Jacob in his loneliness? v. 15. What promise has Christ given to his Church? Matt. xxviii. 20.

**Home Readings.**

M. Gen. xviii. 10-22.  
Tu. Rev. i.  
W. Psa. lxxxix.  
Th. Matt. xvii. 1-21.  
F. Gen. xv.  
S. 2 Cor. v. 1-15.  
Sa. Dan. x. 1-19.

4. What did Jacob say when he awoke? v. 17. How ought the knowledge of God's presence to influence our lives?
5. How did Jacob show his sense of God's favor? v. 16. *His pillow becomes his pillar. Our trials may become, by God's favor and presence, the blessings we may remember with gratitude.*  
Name other occasions where Bible mention is made of memorials erected. [Gen. xxxv. 9-15; Josh. iv. 6-8; 1 Sam. vii. 12.]  
What did he call the place? v. 19. What is the meaning of "Beth-el"? [House of God.]
6. What vow did Jacob make? v. 20. Did God make any conditions in his promise to Jacob? v. 13-15. Is it right for us to make conditions with God when we vow service to him?  
Where do we learn in this lesson—  
1. That the sinner often finds himself with no helper but God?  
2. That heaven is nearer than we think?  
3. That God remembers his children in their extremity?  
4. That heaven and earth are connected?  
5. That remarkable events in our religious experience should be remembered with gratitude?

**SABBATH, March 30.] FIRST QUARTERLY REVIEW.**

**GOLDEN TEXT FOR THE FIRST QUARTER.**

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. xv. 4.

*Topics and Golden Texts.*

- Lesson 1. GOD THE CREATOR OF ALL THINGS BY JESUS CHRIST.** . . . "In the beginning was the Word, and the Word was with God, and the word was God. . . . All things were made by him." John i. 1, 3.
- Lesson 2. MAN'S GLORY AND HONOR IN THE EARTHLY PARADISE.** . . . "Thou crownest him with glory and honor, and didst set him over the works of thy hands." Heb. ii. 7.
- Lesson 3. RUINED BY SIN, REDEMED BY CHRIST.** . . . "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. v. 19.
- Lesson 4. TRUE AND FALSE WORSHIP.** . . . "Ye are come . . . to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. xii. 22, 24.
- Lesson 5. SALVATION THROUGH FAITH.** "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." Heb. xi. 7.
- Lesson 6. THE COVENANT OF A FAITHFUL GOD.** . . . "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Gen. ix. 13.
- Lesson 7. SINFUL AMBITION REPRISAL.** . . . "He hath scattered the proud in the imagination of their hearts." Luke i. 51.

- Lesson 8. FAITH IS THE COVENANT PROMISES OF GOD.** . . . "He staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God." Rom. iv. 20.
- Lesson 9. THE JUST JUDGMENT OF GOD.** . . . "How shall we escape, if we neglect so great salvation?" Heb. ii. 3.
- Lesson 10. OBEDIENCE BETTER THAN SACRIFICE.** . . . "And Abraham said, My son, God will provide himself a lamb for a burnt offering : so they went both of them together." Gen. xxii. 8.
- Lesson 11. FORFEITED BLESSINGS CANNOT ALWAYS BE RECOVERED.** . . . "And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept." Gen. xxvii. 28.
- Lesson 12. GOD'S PRESENCE OUR PARADISE.** . . . "And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." John i. 51.

**Song-of the Third Month.**

God's promise renewed, in a message of grace,  
To Jacob in slumber at Bethel was given ;  
Awaking, he murmured, How dreadful this place !  
The house of the Lord, and the gateway of heaven.

**CHORUS.**

There's a mountain of blessing where shineth the light,  
Of faith in its glory transcendently bright ;  
It praiseth the storm-cloud, though darkly it roll,  
And points to the Refuge and Rock of the soul.

## WELCOME TO GLORY!

Words by MRS. P. PALMER.

Music by MRS. J. F. KNAPP.

Oh! when shall I sweep thro' the gates, The scenes of mortal - i - ty o'er, What

then for my spir - it a - waits? Will they sing on the glo - ri - fied shore, Welcome

home! Welcome home! A wel - come in glo - ry for  
Welcome home! Welcome home!

me; Welcome home! Welcome home! A wel - come for me.  
Welcome home! Welcome home! Welcome home!

When from Calvary's mount I arise,  
And pass through the portals above,  
Will shouts: Welcome home to the skies,  
Resound through the regions of love?  
Welcome home! Welcome home!

Yes! loved ones who knew me below,  
Who learned the new song with me here,  
In chorus will hail me I know,  
And welcome me home with good cheer!  
Welcome home! Welcome home!

The beautiful gates will unfold  
The home of the blood-washed I'll see,  
The city of saints I'll behold!  
For oh! there's a welcome for me!  
Welcome home! Welcome home!

A sinner made whiter than snow,  
I'll join in the mighty acclaim,  
And shout through the gates as I go  
Salvation to God and the Lamb!  
Welcome home! Welcome home!