

The Home Study Quarterly

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No. 1

Without Fear

I have no fear of God who ever found
My earthly father full of tenderness.
How oft, in childhood's hour, by anguish
bound
For some past fault, I'd faltering confess
My shame and sorrow, whispering in his ear.
He'd say in answer, "Were you naughty,
dear?
I had forgotten." Then I'd go to bed,
By his kind words and kisses comforted.

'Twas thus I learnt a father's tenderness.
Through long, long years I cherish, love and
bless
The strength that shielded all my childhood's
days,
The gentleness that blessed my childhood's
ways,
And know the Father in God's highest
heaven
Will whisper, at the last, of sins forgiven.
—May Austin Low

"Don't Know What You're Missing"

By Rev. F. A. Robinson, B.A.

At the back of a warehouse in an Ontario city over ten years ago, a number of messenger boys were enjoying themselves during the noon hour. They had been pouncing on each other's caps and seeking to throw them on a near-by roof, and were greatly disappointed that the distance was too great to accomplish their purpose.

A hundred feet away stood a lad of fifteen watching the fun. He was a pale-faced youth and was evidently a stranger to the place. Three days before he had secured his first Canadian job, and his tongue re-

vealed at once that he was from the Old Land.

The dinner hour was drawing to a close and one of the boys in the group began to make plans for their leisure time that night. After some whisperings they moved towards the "new kid," as they called him. When their proposition for the night had been laid before him he quietly thanked them but said he did not care to go with them. One of the boys asked, "Say, don't you hit the growler?" "No, I don't drink and don't intend to." A number of other similar questions were asked covering a wide sphere of dangerous habits, to all of which the same negative answer was given. At the close of the conversation one boy expressed the opinion of the crowd when he said, "Say kid, you don't know what you're missing."

Certainly the pale-faced lad did not know what he was missing, but the intervening years have brought its lessons. In a city cemetery one of those very boys was borne to a drunkard's grave. Another has disgraced all his friends and has spent some time within penitentiary walls, while the lad who said "No," and who started his life in the new land with a purpose to be true to the God to whom he had ever been taught to look in the old home, has many a time been thankful for what he missed.

Toronto

The Rare Round Peg

"You're the rare round peg in a round hole, all right, Nanette," came in an exasperated gasp from the girl perched on the edge of her open trunk. "Here we've been living in our trunks for three weeks, putting up with all sorts of inconveniences, and doing

without a single, solitary luxury in the way of necessary comforts—and I've never heard an objection from you. You've been as blissfully happy as if there were no such horrors in the world as late trains, boarding-house beds, or wretched meals."

"That's just where you miss your guess," laughed the pretty girl, as she tucked the end of her Dutch collar in and fastened the big cameo brooch. "I've felt like a very square peg sometimes, though I tried to keep the fact to myself. But when I left home I made up my mind that the joys and surprises of our trip would more than make up for a whole lot of home luxuries that we were leaving behind, and I've laughed at each annoyance as it came—even at the old Chinaman who refused to hand over the two prettiest blouses I owned—and at the way we walked to the art gallery in a deluge of rain, and you wished we hadn't come. False deserter! I often think of the old nursery rhyme about the owl and how all they took with them was their 'honey, and plenty of money, wrapped up in a five-pound note.' Just think of the things they must have left behind—between beautiful forest haunts—dark as night, and the warm corners of convenient haylofts—and then of the gorgeously good trip they had as they sailed away in their 'beautiful pea-green boat'—of course it was worth it!

"Forget all these troublesome luxuries, Babs, we can have every day of the year at home, and make the best of even the worst that comes. Just think of all we've seen and done! Why, enough to make our poor-deep-colored stay-at-home days, rainbow-tinted for months to come;" and the pretty girl turned on the perplexed one with a conquering smile that would have bridged every traveling trouble that ever existed.

"You've found out a secret that I haven't learned yet, Nan," said the girl on the edge of the trunk. "The next time I go traveling I'll take a course of instruction from you before I start. I know I've been horribly disagreeable and bad tempered at times."

"I'll forgive you," assured the pretty girl, gaily, "if you mend your ways. Just change your attitude to things and people in general and try being delightfully agreeable and good

tempered, and you'll see. You'll be sought after to join all the traveling parties within miles—and ready to fit into any hole that comes along—round or square."—H. Margaret Fairlie

Stirring Up the Nest

By Rev. J. W. A. Nicholson, M.A.

Have you watched a young half-grown robin flopping clumsily about from one tree to another? What is the explanation of these awkward movements that hardly deserve the name of "flying?"

The empty nest in the crotch of that nearby apple-tree partly tells the story. Cooped up and crowded in such narrow quarters, and feeling new powers stirring within him, *Master Robin has taken to his wings*. He has ventured into a larger world, and these short flights, however awkwardly done, are the practice and preparation for far journeys and exciting adventures. Some day he will rise above the trees, trust himself to the yielding air and sail swiftly away, master of the art of flight. This is the glory of a bird.

Boys and girls, as well as birds, outgrow the home nest. Some day they wake up to find their quarters under the family roof cramping and confining them. They feel new powers welling up within them. A great longing comes over them—to go out into the world and be and do something worth while. In that big, busy world outside they hear voices calling them, and they hardly know what is the meaning of it all. Half-fearfully, half-hopefully they venture out,—alone

Courage, young man! Courage, young woman! This same thing has been happening since the world was young. That world is God's, and for His tasks He needs workmen. The voice you only half understood was your heavenly Father's calling you into His service. There are bodies to be cared for, minds to be trained, wills to be directed and He has need of you.

What are those strange forces you feel moving within you and calling aloud for action? The great Parent Spirit is filling your life with His own divine power, striving to stir you out of the snug, comfortable

home nest into the larger world,—His own mighty workshop.

There are glorious tasks there waiting to be done. In attempting them you will reach manhood and womanhood, and know that you have found the work God has appointed for you to do. This is the glory of a man.

"Came the Whisper, came the Vision, came the Power with the need,
Till the Soul that is not man's soul was lent us to lead."

Dartmouth, N.S.

"If I Were You"

If I were you—

I'd think about as you think,

I expect.

If I were you—

I'd talk about as you talk,

I expect.

If I were you—

I'd do about as you do,

I expect.

And so, if I were you,

I'd think, and talk, and do,

Just about as you do,

I expect.

And that is why I'm glad

I am not you,

And do as you do,

But am myself

And do as I do.

For, if I were some of you,

I'd think the Sunday School

Could get along without me.

I'd say: "'Tis not for me,

But others all about me."

I'd do some things, I fear,

To make some people doubt me.

Now don't you see how bad 't would be,

If I were you instead of me?

And don't you see how nice 't would do

If you were me instead of you?

Because if you were me,

Then you would think about as I think,

I expect.

And talk about as I talk,

I expect.

And do about as I do,

I expect.

And then, of course,

The Sunday School you'd not neglect,

As you do,

But you'd come every Sunday,

I expect,

As I do.

Africa's Awful Forests

By Rev. P. M. MacDonald, M.A.

We often sing Reginald Heber's missionary hymn, in which we have the words,

"Where Africa's sunny fountains

Roll down their golden sands,"

and we get a mental picture of Africa as a land of wide, shining spaces and unclouded sky.

Africa has places that the hymn well describes, or suggests; but it has also vast and absolutely unbroken forests, in which you may travel month after month, and never see a patch of sky through the dense and deep foliage of the tall trees.

In extent Africa is three times greater than Europe, and it has mountains and rivers, lakes and plains, forests and valleys, that rival any that have been found in other lands.

In Central Africa there is a forest 621 miles in length, and 517 miles in breadth. It makes a compact square of 321,057 square miles, and represents an area much larger than the Province of Quebec and the three Maritime Provinces taken together.

Imagine all of Canada from Brockville, Ont., east to the Atlantic coast, closely packed with trees ranging from 20 to 200 feet high, whose crowns of leaves interlace and prevent any glimpse of sky or sun, and whose trunks are from a few inches to four feet in diameter. Then imagine all these trees to be bound together by vines and creepers and climbers of giant growth, and cover tree-trunk and branch, and creeper and vine, with a thick moss like a green fir; and let the ground be heaped up with decayed limbs and trunks of fallen trees, through which the tropical plants force their way, until the whole is impenetrable vegetation, and you get an idea of the denseness and size of this awful African forest.

It is awful, because of the dangers that infest it. Insect life, insatiate, ravaging, fighting and devouring, swarms through all its parts. If you leave your hand against a tree, or sit a moment on a fallen branch, you are at once aware of the venom and fury of this insect life. Open your notebook, and instantly the white page attracts butterflies, bees, wasps and hornets that strike at your eyes and hands. Stand still, and the hungry ants are crawling up your clothing to suck your blood.

There are poisonous plants that punish you if you but touch them; snakes that have deadly fangs and huge bodies; screaming birds that fight like wild-cats; elephants and wild-pigs, buffalo, monkeys of all kinds, roam over the trails that have been made through long years of ceaseless fleeing and pursuing in the struggle for existence; crocodiles and hippopotami lie in the swamps and rivers that flow lazily and full of malaria through this region of gloom and death.

But terrifying as all these things of an African forest are, the greatest menace of the traveler's life there, is from the tribes of the human beings that live in these shades. "The forest people of Africa are the most vicious and degraded of the human race on the face of the earth." They have the most violent hatred for each other, and are never free from tribal wars. The narrow, winding paths that thread the forest do not allow persons, who are going in opposite directions, see each other until they are face to face. The result is a sudden encounter. The spear with its poisoned point, or the arrow, or gun is quickly used to clear the way of the warrior.

If one of these men allows his enemy to kill him, the dead man is called a fool by his tribe, but his friends have to avenge his death, and they will hunt the murderer and slay him and eat him. Strangers, traveling in the forest, are often surprised to find deserted villages as they go on their way, but the native guides whisper that the villagers are hiding in the thick bush near-by, and that any moment a shower of arrows might come from the place of ambush.

It was among these forest dangers that Livingstone spent many years of his life as a missionary and explorer. He, and others, did much to open up this dark land, but it is still the saddest spot in the world.

Toronto

The Palestine Well

Every household in Jerusalem has its own private cistern, into which water is carried from the roof and the courtyard. You may remember the "early rain and the latter rain" of the Bible. These fall in the late autumn and again in the early spring. But during the long summer months, when the heat is intense, there is not a drop of water, and the people are compelled to depend upon the water they have thus collected during the rainy season. If the rainfall is scant, there is grave danger of water famine. Think of drinking water as though it were worth its weight in pennies.

Every town in Palestine that has a natural watering place considers itself lucky. This watering place becomes the centre of all activities. Each morning the women betake themselves to the spring with their great jars or water skins, which are filled for the daily use. This is sometimes repeated in the evening and at various times during the day; flocks and herds are led there for their daily drink. Thither come also the quaint water carriers, who vend their water through the city, and whose cries form one of the most interesting features of the town noises. These men stagger through the city with the skin of a goat filled with water, which is disposed of for a very few cents. Some of them sell it by the cup, but, then, generally speaking, it is mixed with some sweet flavors. The well is a busy place, therefore, and almost takes the place of a club, especially for the women, who love to linger there for gossip. A native woman, with her long, loose-flowing gown of indigo blue, often embroidered beautifully, with her white veil fluttering in the wind, with her great pottery jar well balanced on her head or on her shoulder, is a most picturesque feature of the native life.—Young Israel

*AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. SINGING.

O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright !
On thee the high and lowly,
Before the eternal throne,
Sing Holy, Holy, Holy,
To the great Three in One.

—Hymn 383, Book of Praise

II. PRAYER. All remain standing.

III. RESPONSIVE SENTENCES. Psalm 23.

Superintendent. The Lord is my Shepherd ; I shall not want.

School. He maketh me to lie down in green pastures : He leadeth me beside the still waters.

Superintendent. He restoreth my soul : He leadeth me in the paths of righteousness for His name's sake.

School. Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff they comfort me.

Superintendent. Thou preparest a table before me in the presence of mine enemies : Thou anointest my head with oil ; my cup runneth over.

All. Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

IV. SINGING. Selected.

V. PRAYER. Lord's Prayer repeated in concert.

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING. Hymn 7, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)

VIII. READING OF LESSON PASSAGE.

IX. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each Lesson.

X. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY.")

Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.]

I. ROLL CALL, by teacher, or, in the older classes, the Class Secretary.

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I SINGING.

Who is on the Lord's side ?

Who will serve the King ?

Who will be His helpers

Other lives to bring ?

Who will leave the world's side ?

Who will face the foe ?

Who is on the Lord's side ?

Who for Him will go ?

By Thy call of mercy,

By Thy grace divine,

We are on the Lord's side,

Saviour, we are Thine !

—Hymn 252, Book of Praise

II. PRAYER.

III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

IV. RECITATION IN CONCERT. (All remain standing.)

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

V. DOXOLOGY. Hymn 615, Book of Praise.

VI. BENEDICTION.

Lesson I.

THE CREATION

January 5, 1913

A FOREWORD—In this Quarter we study the genesis or beginning of things. We see the universe beginning by God's power. We see man beginning as a living soul. We see the beginning of sin which, in turn, means the beginning of sorrow and death. We see the beginning of God's purpose to redeem mankind from sin and sorrow. We see the beginning of that nation through which His grace is to be fulfilled.

GOLDEN TEXT—In the beginning God created the heaven and the earth.—Genesis 1: 1.

*Memorize v. 27. **THE LESSON PASSAGE**—Genesis 1: 1-5, 7, 9, 10, 12, 16, 21, 25, 27, 31. Study Genesis 1: 1 to 2: 3. Read Genesis, chs. 1, 2.

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

2 And the earth was ¹without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And ²the evening and the morning were the first day.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth: and the gathering together of the waters called he Seas: and God saw that it was good.

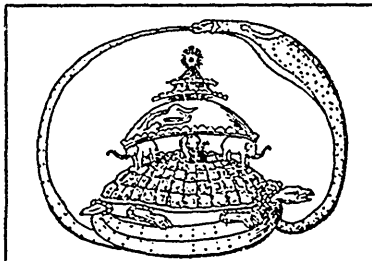
Revised Version—¹waste; ²there was evening and there was morning, one day; ³Omit and; ⁴its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; ⁵the; ⁶the great sea-monsters; ⁷kinds; ⁸its; ⁹the; ¹⁰ground; ¹¹and God; ¹²there was evening and there was morning.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—The creation, Gen. 1: 1-15. T.—The creation, Gen. 1: 16-31. W.—A song of praise, Ps. 33: 1-9. Th.—Searching questions, Job 38: 1-15. F.—The Creator, Jer. 10: 10-16. S.—The Creator governs His works, Isa. 40: 9-28. S.—A call to praise, Ps. 148.

THE LESSON EXPLAINED

I. THE CREATION AND LIGHT.—1-5. In the beginning; at the beginning of the order of things as we know them. God created the heaven and the earth. The verse gives a summary of the whole creative act; it is a general statement of the fact that the universe begins with God. The word for "create" signifies the production of something not yet existent. Nowhere is it used of human production (see Heb. 11: 3).—"What is seen hath not been made out of things which do appear" (Rev. Ver.). The earth was without form, and void; shapeless and empty. Our word chaos expresses the idea. Darkness was upon the

face of the deep. Darkness is the third condition. The deep is not the ocean, but is rather the "huge watery mass" enveloping the earth. The Spirit of God moved upon the face of the waters. In the Old Testament the spirit is the principle of life, hence it means here the divine energy. "Moved upon" is better translated by "was brooding upon"



INDIAN REPRESENTATION OF THE UNIVERSE

This picture represents the ancient Hindu's grotesque view of the world. The heavens rest on the earth, the earth on elephants, the elephants on a tortoise, while the whole is surrounded by a serpent swallowing its tail, the symbol of eternity.

(Rev. Ver. Margin). The same word is used in Deut. 32: 11 of an eagle fluttering over its young; the Spirit covers the deep as it were with wings. And God said. These words are used at the beginning of each work of creation; hence there is the Jewish saying, "By ten sayings the world was created." The words imply that God produced the world by a conscious and deliberate act of will. God speaks, and it is. Let there be light. This is the first day and the first work. Light is the first work because it is the necessary condition of progress and action. And God saw . . . that it was good. The divine approval is expressed seven

times in the chapter—after each work except the second. And God divided the light from the darkness. Darkness and light are each to have its own place and time of appearance.

II. THE FIRMAMENT AND THE DRY LAND.—7, 9, 10, 12. And God made the firmament. This is the second day and the second work. The firmament

*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

means "expanse," something beaten out, as if the firmament were something solid. Divided the waters. The firmament is spoken of as sustaining the upper waters. Let the waters under the heaven be gathered. This is the third day; it has two works. First, there is the gathering of the waters together into seas and the consequent appearance of the dry land called the earth. The earth brought forth grass; tender grass. The second work of the second day is the creation of vegetation.

III. THE HEAVENLY LUMINARIES.—16. And God made two great lights; fourth day and fifth work. These are for weather signs and for indicating fixed festivals and to control night and day.

IV. THE LIVING CREATURES.—21, 25, 27, 31. Created great whales; fifth day and sixth work—sea monsters. Living creature that moveth; that glideth, that is, through the waters. Winged fowl; "flying thing with wings." Beast of the earth; the sixth day with seventh and eighth works. There is first the animals created,—the wild beasts, domestic cattle, and creeping reptiles. So God created man. There is secondly the creation of man, which is detailed in next Lesson. Being created on the same day as the animals indicates the link with the animal. But man is not brought forth by the earth, as is said of the animals. His creation is a separate act. This indicates his difference from the animal. He is also given dominion over the animals.

FAR OUT AT SEA

Looking from the deck of a steamer in mid ocean, we can realize, in part at least, what the earth was like in the beginning. We can realize the total absence of land, and the monotony of wind and rolling wave. Then, to complete the scene, you must blot out the sun in the day sky, and the moon and stars in the night sky, and spread over the waters a vast unbroken, abiding mist. There is eternal silence broken only by the wash of waves.

LESSON QUESTIONS

1-5 Who is the Creator of the heaven and the earth? What does the word create mean? What words are used to describe the condition of the earth at the beginning? What covered the face of the deep? What moved upon the face of the waters? How many days of creation were there altogether? What was created on the first day? What did God call the light? What did He call the darkness?

7-12 What was created on the second? What does the word "firmament" mean? What name did God give to the firmament? What things did the firmament separate? What things were created on the third day? What was the dry land called? What were the waters called?

16 What things were created on the fourth day? What were these lights for?

21-31 What things were created on the fifth and sixth days? What was the greatest work of creation? How is this shown? How did God describe His work?

FOR DISCUSSION

1. Did the world come into being of itself? Or was it the product of chance? Or was it created by God? Which theory is the easier to explain?
2. How close is man to the lower animals; and how far apart, (a) in bodily structure, (b) in mental powers, (c) in his spiritual part?

A LESSON FOR LIFE

Mungo Park, the great explorer in Africa, once lost his way in the desert. He was about to give up in despair, when, looking down at his feet, he saw a bit of exquisitely fashioned moss. Its beauty told him God was in the desert. He took fresh courage, pressed on and gained camp. All nature taken together cannot tell everything about God, but the smallest bit of nature tells much of His wisdom and power.

Prove from Scripture—*That God made all things.*

Shorter Catechism—*Ques. 39. What is the duty which God requireth of man? A. The duty which God requireth of man, is obedience to his revealed will. Ques. 40. What did God at first reveal to man for the rule of his obedience? A. The rule which God at first revealed to man for his obedience, was the moral law.*

The Question on Missions—(First Quarter, DAVID LIVINGSTONE, AND AFRICA.)—1. Who was David Livingstone? He was a great Christian missionary, physician and explorer, who spent thirty-three toilsome years in Africa, and did more to open it up and help its people than any other man.

Lesson Hymns—Book of Praise: 7 (Supplemental Lesson), 13, 21, 15 (Ps. Sel.), 509 (from PRIMARY QUARTERLY), 438. (These hymns may be practised at home during the week.)

FOR WRITTEN ANSWERS

1. Write out from memory the first verse of the Bible.....
2. Describe what was done on the first creation day.....
3. Wherein was man differently constituted from the rest of the animal creation?.....

LESSON II.

MAN THE CROWN OF CREATION

January 12, 1913

BETWEEN THE LESSONS—The Lesson follows on, and is, in a way, an expansion of the closing portion of Lesson I. It emphasizes the peculiar dignity of man,—his likeness to God, and his supremacy over the brute creation. It tells of God's special care for him. We see God's love providing for man, a home, a definite work, and a companion for life.

GOLDEN TEXT—God created man in his own image.—Genesis 1 : 27.

Memorize vs. 16, 17. **THE LESSON PASSAGE**—Genesis 1 : 26, 27 ; 2 : 7-9, 15-24. Study Genesis 1 : 26, 27 ; 2 : 4-25 ; Psalm 8.

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

27 ¹ So God created man in his own image, in the image of God created he him ; male and female created he them.

Ch. 2 : 7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.

8 And the Lord God planted a garden eastward in Eden ; and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food ; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

15 And the Lord God took the man, and put him into the garden of Eden to dress it and keep it.

16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat :

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die.

Revised Version—¹ And God ; ² the ; ³ the man ; ⁴ man.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Man, the crown of creation, Gen. 2 : 4-17. T.—Man, the crown of creation, Gen. 2 : 18-24. W.—Man's adoration, Ps. 8. Th.—He knoweth our frame, Ps. 103 : 13-22. F.—We are His offspring, Acts 17 : 22-31. S.—Created for His glory, Isa. 43 : 1-7. S.—Man immortal, 1 Thess. 4 : 13-18.

THE LESSON EXPLAINED



EDEN AS IT IS TO-DAY

I. THE FIRST MAN.—26, 27. Let us make man. The words used in the other works of creation are, "Let there be," a bare command. Here the words are "Let Us make" implying something of a different order of importance. This enhances the dignity of the last work, the creation of man. The word "Us" does not prove the trinity of God, but it suggests it. "Man," Hebrew, *Adam*, red. In our image, after our likeness. These expressions do not express

18 And the Lord God said, It is not good that the man should be alone ; I will make him an help meet for him.

19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air : and brought them unto ² Ad'am to see what he would call them : and whatsoever ² Ad'am called every living creature, that was the name thereof.

20 And ² Ad'am gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for ⁴ Ad'am there was not found an help meet for him.

21 And the Lord God caused a deep sleep to fall upon ² Ad'am, and he slept : and he took one of his ribs, and closed up the flesh instead thereof ;

22 And the rib, which the Lord God had taken from ² man, made he a woman, and brought her unto the man.

23 And ² Ad'am said, This is now bone of my bones, and flesh of my flesh : she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife : and they shall be one flesh.

separate ideas, but give variety and emphasis to the same idea. They at once differentiate man from the rest of creation. "Image" does not imply equality to God, but a common quality, such, for example, as is found in sun and candle. This common quality is to be found in the spiritual nature of man. Let them have dominion. The relation of man to the creatures is that of sovereignty (see Ps. 8)

Ch. 2 : 7. God formed man ; word for "formed" not the same as word used for "created." It implies shaping, as a potter shapes the clay. Breathed into his nostrils the breath of life . . . living soul. Breath is the most obvious sign of life. The divine breath quickens the dust into life. Man is not only the image of God ; he lives by the breath of God. "His life is a fragment of the divine life." This divine inbreathing is not mentioned in the creation of any other living thing.

II. HIS HOME AND WORK.—8, 9, 15-17. God planted a garden ; a park, rather than a garden. Eastward. The original home of man is in the distant East, in a region near Babylonia. Eden. The root meaning is "delightful." Every tree ; every kind of tree. Tree of life ; according to ch. 3 : 22, the tree whose fruit makes the eaters of it immortal. The tree of knowledge of good and evil ; the tree whose fruit enables those who eat of it to distinguish between good and evil. Vs. 10-14 tell of the river that waters the garden, dividing into four branches after leaving the garden. Put him into the

garden . . to dress it ; to tend it. Of every tree . . thou mayest freely eat. Liberty is the principle of the garden. Of the tree of the knowledge . . thou shalt not eat. There is only one restriction. Thou shalt surely die ; a sure penalty for disobedience. Man is not only given a work ; he is given a test. He has religious and moral capacities that can only be developed by testing.

III. HIS COMPANION.—18-24. It is not good that the man should be alone. Man is a social being and only lives his true life in fellowship. I will make him an help meet for him ; a help corresponding to him, that is, his equal or companion. God formed every beast of the field ; no word of God breathing into these the breath of life. For Adam there was not found an help meet ; there is no companion for Adam among the animals. Caused a deep sleep ; to hide God's action from Adam. The rib . . made her a woman ; Hebrew, "builted he into a woman." This is . . bone of my bone. The story sets forth clearly the close physical, moral and social relation that ideally exist between man and woman. Therefore shall a man leave . . cleave. Nothing is to intervene between this close relation. They are one life.

THE GEOGRAPHY LESSON



The Garden of Eden would seem to have been situated in a valley in southwestern Asia, sloping in a southeasterly direction to the Persian Gulf. This district is usually styled Mesopotamia on the map. Of the four streams mentioned, the Euphrates and the Tigris (Hiddekel) are well known streams. The other two are probably tributaries. The whole district is now neglected, but even now,

in comparison with the desert country lying round, it is to the Arab a place of beauty.

LESSON QUESTIONS

26, 27 ; ch. 2 : 7 In whose image did God create man ? What was to be his relation to the creatures ? Which Psalm is it that speaks of man's dominion over

the creatures ? From what was man formed by God ? What did God breathe into his nostrils ? What did he become ?

8-17 Where did God place man ? What was this garden called ? What work was Adam given to do ? What two trees are specially mentioned as being in the garden ? Of what trees was Adam allowed to eat ? What one restriction did God place upon him ? What was to be the penalty of disobedience ?

18-24 What did God see was not good in Adam's condition ? What did God decide to do ? Where and how did God find a companion for Adam ? What did Adam call her, and why was she so called ? What does a man owe to his wife ?

FOR DISCUSSION

1. Can the ideal life be lived in solitude ?
2. Does this Lesson teach any inferiority of woman to man ?

A LESSON FOR LIFE

There is an old saying, that "every hedge is not a foe." The meaning is, that while some hedges bar one from something pleasant, others bar one out from things that are unpleasant or dangerous. This was what Adam and Eve found out. God planted a hedge round one tree, and said, "Thou shalt not." Eve looked over the barrier and saw only what was pleasant, as the next Lesson tells us. But death and sin were there. That was why God said, "Thou shalt not."

Prove from Scripture—*That we are God's children.*
Shorter Catechism—Ques. 41. *Where is the moral law summarily comprehended ?* A. The moral law is summarily comprehended in the ten commandments.
 Ques. 42. *What is the sum of the ten commandments ?* A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind ; and our neighbour as ourselves.

The Question on Missions—2. Where and when was David Livingstone born ? He was born at the quiet little village of Blantyre, in the county of Lanarkshire, Scotland, on March 19, 1813, that is, almost one hundred years ago. The house in which he was born is still standing.

Lesson Hymns—Book of Praise : 7 (Supplemental Lesson), 22, 509, 5 (Ps. Sel.), 525 (from PRIMARY QUARTERLY), 24.

FOR WRITTEN ANSWERS

1. Over what was the newly created man given dominion ?
2. Describe briefly the garden of Eden.....
3. Tell about the creation of woman.....

Lesson III.

MAN'S FIRST SIN

January 19, 1913

BETWEEN THE LESSONS—In the last Lesson we saw man created from the dust of the earth, and also made a living soul. We saw him given home, work, companionship. This Lesson gives the dark shadow of sin.

GOLDEN TEXT—Every one that committeth sin is the bondservant of sin.—John 8 : 34 (Rev. Ver.).

Memorize vs. 22, 23. THE LESSON PASSAGE—Genesis 3: 1-12, 22-24. Study Genesis, ch. 3.

1 Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

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

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

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

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

8 And they heard the voice of the Lord God walking

Revised Version—1 any; 2 Omit We may eat; 3 we may eat; 4 God; 5 a delight; 6 that the tree was; 7 she; 8 the man; 9 the Cherubim, and the flame of a sword.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Man's first sin, Gen. 3: 1-12. T.—Man's first sin, Gen. 3: 17-24. W.—The enticement to sin, Jas. 1: 12-20. Th.—"Thou God seest me," Ps. 139: 1-12. F.—Sin is transgression, 1 John 3: 4-10. S.—Reconciled by grace, Rom. 5: 12-21. S.—Eden restored, Rev. 22: 1-14.

THE LESSON EXPLAINED

I. THE TEMPTATION AND FALL.—1-6. Now the serpent. The word for serpent means "to hiss," a sound suggestive of mischief. Rev. 12: 9; 20: 2 refer to Satan as a serpent. Subtil; cunning. Unto the woman; seemingly when Adam was not present. Loneliness tends to the success of temptation. Yea, hath God said? "Did God really say?" He cunningly feigns reluctance to believe that God could give such a command. Ye shall not eat of every tree; Rev. Ver., "any tree." The serpent turns the woman's mind from her liberty in countless things to her one restriction. The fruit of the tree which

is in the midst of the garden. See ch. 2: 17: the tree of the knowledge of good and evil. Ye shall not eat of it, neither shall ye touch it. There is no prohibition of touching in the original words, but it was in keeping with their spirit. Lest ye die. The woman is clearly aware of the prohibition and of the results of disobedience. Ye shall not surely die; rather, "Ye shall certainly not die." God doth know. The serpent attributes the prohibition to God's jealousy. Your eyes shall be opened; to see things hidden as yet—an appeal to



THE TEMPTING SERPENT AND THE TREE OF LIFE (Babylonian)

curiosity. As gods; better, "as God;" an appeal to ambition. The woman saw that the tree was good for food . . . pleasant . . . desired; the fatal step. She looks longingly in the thought of what the serpent said, it promised liberty, knowledge, godlikeness. She took . . . and did eat . . . gave also unto her husband. Longing look is followed by action, and the act involves Adam as well as herself.

7-12. The eyes of them both were opened. The serpent's words were true, but they did not see increase of knowledge as gods, but only knowledge of guilt and loss of innocence. Aprons; rather, girdles or loin cloths. They heard the voice of the Lord God . . . in the garden . . . cool of the day. The garden was the meeting place of God and man. Hid themselves from the presence of the Lord. Everything is changed now by sin. Hitherto they had met God without fear, now they cannot endure His presence. I was afraid, because I was naked; and I hid myself. Adam makes a partial confession but does not begin at the right place. Who told thee? This partial confession betrays the whole guilty secret. The woman whom thou gavest. Adam not only

blames the woman for giving the fruit, but blames God for giving him the woman who has led him into sin. The woman, in turn, lays the blame on the serpent.

II. THE BANISHMENT FROM EDEN.—22-24. Sent him forth from the garden. God pronounces a curse upon the serpent, and establishes an enmity between it and humanity, which is to end in the triumph of the woman's seed. He also pronounces punishment on the woman. She shall have pain of travail and be subject to her husband. Adam is to be punished by a weed-bearing soil and by much labor for little returns, and by death. Finally there is banishment from the garden of Eden, lest man might lay hold of the tree of life and live forever. Placed at the east of the garden of Eden Cherubims. The cherubim generally appear as guardians of God's throne. Thus the two cherubim guard the mercy seat, which is God's earthly throne, Ex. 25 : 18-20. And a flaming sword ; Rev. Ver., "the flame of a sword." Sin has shut the door on the good, instead of opening the door to the better. Says Longfellow :

" We ourselves
When we commit a sin lose paradise
As much as he did. Let us think of this,
And how we may regain it."

MESOPOTAMIAN WATER SUPPLY



Methods of tilling the soil are used to-day in Mesopotamia which were very probably used by primitive man. Things do not change in the East as they do here. To-day we may see men drawing up water in buckets of leather by the help of oxen and then pouring the water into little irrigation channels which convey it to a field nearby, where it is needed. It is the principle of this plan that we find used in

the great irrigation works in Alberta.

LESSON QUESTIONS

1-6 In the form of what creature did the tempter come? How is this creature described? What was

the first question the serpent put to the woman? How does the woman answer it? What did the serpent say would certainly not happen from eating of the tree? What did the serpent say would be the benefit of eating of the tree? Did the woman flee from the temptation or linger with it? Did she alone eat of the fruit of the forbidden tree?

7-12 What was the immediate result? How did they conceal their nakedness? What did Adam and his wife do when they heard the voice of God? What was God's first question? What was Adam's answer? What was God's second question? What two parties did Adam blame for his fall? Whom did the woman blame?

22-24 Why was Adam banished from the garden?

FOR DISCUSSION

1. Can we lay the blame of our sins on any one but ourselves?
2. Is it wisdom or cowardice to flee from temptation?

A LESSON FOR LIFE

A learned man has said that the hardest words to pronounce in any language are the words, "I have made a mistake." When Goldsmith read that Frederick the Great had sent a message to the Senate, "I have lost a battle and it is my own mistake," he declared that the confession showed more greatness than all that great monarch's victories. Adam and Eve gained nothing by excusing themselves. It is the burden of sin which we carry that Christ carries for us.

Prove from Scripture—That sin will be punished.

Shorter Catechism—Ques. 43. What is the preface to the ten commandments? A. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

The Question on Missions—3. Was Livingstone's early life an easy one? No, his parents were poor, and when he was ten years old, he was put to work in a factory. But he went to night school and studied at home, and became a good Latin scholar at sixteen.

Lesson Hymns.—Book of Praise : 7 (Supplemental Lesson), 530, 533, 29 (Pa. Sel.), 164 (from PARLANT QUARTERLY), 122.

FOR WRITTEN ANSWERS

1. What doubt did the serpent raise? What lie did he tell?.....
2. What did Adam lose by his disobedience?.....
3. How was the entrance to the garden barred?.....

Lesson IV.

CAIN AND ABEL

January 26, 1913

BETWEEN THE LESSONS—A very considerable length of time lies between the story of the banishment of Adam and Eve from Eden and the Lesson of this week. In last Lesson we learned of the beginning of evil. In this we learn of its continuance. We learn that it not only sets man against God, but sets man against man.

GOLDEN TEXT—Whosoever hateth his brother is a murderer.—1 John 3 : 15.

Memorize vs. 9, 10. **THE LESSON PASSAGE**—Genesis 4 : 1-15. Read Genesis, chs. 4, 5.

1 And ¹Ad' am knew Eve his wife ; and she conceived, and bare Cain, and said, I have gotten a man ²from the Lord.

2 And she again bare his brother A'bel. And A'bel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

4 And A'bel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto A'bel and to his offering :

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin ⁸lieth at the door. And unto thee *shall be his desire*, and thou shalt rule over him.

8 And Cain ⁹talked with A'bel his brother : and it came to pass, when they were in the field, that Cain

Revised Version—¹the man knew; ²with the help of; ³coucheth at the door; and; ⁴told Abel; ⁵cursed art thou; ⁶ground; ⁷wanderer; ⁸whosoever findeth; ⁹appointed a sign for Cain; ¹⁰amito.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Cain and Abel, Gen. 4 : 3-15. T.—Abel's faith yet speaketh, Heb. 11 : 1-6. W.—Be reconciled, Matt. 5 : 17-24. Th.—Without envying and strife, Jas. 3 : 13-18. F.—Confession, Ps. 51 : 1-12. S.—Put away anger, Eph. 4 : 25-32. S.—Love one another, 1 John 3 : 11-18.

THE LESSON EXPLAINED

I. THE TWO FIRSTBORN.—1, 2. Cain. The name means lance or spear and suggests a man of violence or blood. Abel; name means vapor or mist, "a suitable name for one who appears in history only to die."

II. THE TWO SACRIFICES.—3-5. And in process of time; "at the end of days," the end of a long indefinite period. It may also mean the Sabbath, the end of week days. The fruit of the ground; fruit, vegetable, grain. An offering unto the Lord. This is the first mention of sacrifice. "Offering" means thankoffering or present. Gratitude is an essential element of all true sacrifice. Firstlings of his flock; the choicest and the best. Ex. 13:12 shows that God afterwards demanded the firstborn. And . . . the fat thereof; "and the fatness of them"—"the best that he had and the best of that best." Had respect unto; accepted him and his offering. Some visible sign such as the kindling of the sacrifice by fire from heaven (1 Kgs. 18 : 38) is implied. Had not respect. The cause of the rejection may have lain in part in the inferiority of the offering (the choice nature of Abel's is clearly stated), or in its insufficiency, as it was without blood; but the chief cause was that Cain lacked the faith that Abel had: "By faith Abel offered unto God a more excellent sacrifice than Cain," Heb. 11 : 4. Cain was very wroth; literally, "it burned exceedingly with Cain." Anger is a consuming fire. Countenance fell. The anger of his heart showed itself in the downcast look.

6, 7. Why art thou wroth? God warns Cain against his anger, although it only as yet betrays

rose up against A'bel his brother, and slew him.

9 And the Lord said unto Cain, Where is A'bel thy brother? And he said, I know not: Am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now ¹²art thou cursed from the ¹³earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a ¹⁴vagabond shalt thou be in the earth.

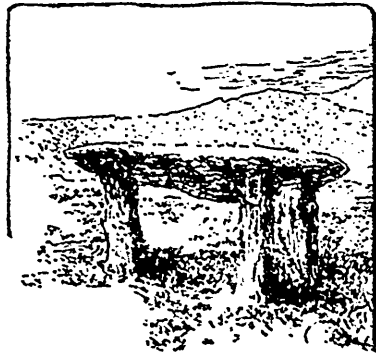
13 And Cain said unto the Lord, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the ¹⁵earth; and from thy face shall I be hid; and I shall be a fugitive and a ¹⁶vagabond in the earth; and it shall come to pass, that ¹⁷every one that findeth me shall slay me.

15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord ¹⁸set a mark upon Cain, lest any finding him should ¹⁹kill him.

Revised Version—¹²with the help of; ¹³coucheth at the door; and; ¹⁴told Abel; ¹⁵cursed art thou; ¹⁶ground; ¹⁷wanderer; ¹⁸whosoever findeth; ¹⁹appointed a sign for Cain; ²⁰amito.

itself by a look. If thou doest well; hast a right and sincere purpose. Shalt thou not be accepted? Literally, "Is there not lifting up?" meaning, either, that Cain's countenance shall be lifted up through his



AN ANCIENT ALTAR

doing right, or that his sacrifice shall be lifted up, that is, accepted. Sin lieth; Rev. Ver., "coucheth." Sinful action is not far from this state of heart; it lurks at the door. The figure is that of a beast of prey lying in wait ready to spring. Unto thee shall be his desire. It greatly desires to make Cain's heart its prey. And thou shalt rule over him; "But thou shouldst rule over it." Sin may desire

to rule the spirit, but the spirit should rule it.

III. THE CRIME AND THE JUDGMENT.—8-15. Cain talked with Abel; "And Cain said unto Abel." It is not recorded what he said. The Hebrew text is uncertain. A little alteration would give—"Cain picked a quarrel." In the field; open country, away from sanctuary or family home. Rose up; set upon. Where is . . . thy brother? The word "brother" occurs seven times in the story. I know not. Adam and Eve met God's question with an excuse. Cain meets it with a lie. My brother's keeper? Cain adds defiance to deceit, implying that God has no right to hold him responsible for his brother. Thy brother's blood crieth. "Abel is dead, but his cause is not dead." Cursed art thou from the ground (Rev. Ver). Cain's punishment is to be found in the thing that received his brother's blood. Shall not henceforth yield. Adam's punishment is much labor and poor returns; Cain's is complete barrenness. A fugitive; homeless as well as harvestless. From thy face. Cain sees separation from God to be part of his doom. Shall slay me; still another element of doom—the enmity of man. Vengeance . . . sevenfold. God in a measure lessens Cain's doom by protecting him from the vengeance of men. Set a mark upon Cain. This mark was not one that branded Cain as a murderer, but one that showed him to be under God's protection. It is a "sign for Cain" (Rev. Ver.).

EASTERN FARMERS

Cain probably did his ploughing by stirring the earth with a stout and sharp stick. To-day you may see men ploughing in the East. One holds firmly in his hand a long handle, with a thin blade of iron at the end. The other man pulls the blade over the ground by means of thongs fastened to the blade end of the handle. They earn a few cents a day, and the amount of work done corresponds with the wage. The representative of Abel, the shepherd, is still to be seen. The methods of the shepherd are even less changed than those of the tiller of the soil.

LESSON QUESTIONS

1, 2 What do the names of the two sons of Adam mentioned in this Lesson mean? And why were

they appropriate? What were the occupations of these brothers?

3-7 What sacrifice did Cain offer? What was Abel's sacrifice? How were these offerings received by God? What was wrong with Cain's offering? What effect did the rejection of his offering have on Cain? What did God say to Cain?

8-15 Did Cain control his anger? To what did his anger lead in the end? What question did God put to Cain? What was his answer? What doom did God pronounce on Cain? What did Cain say about his punishment? What did Cain see in his punishment, besides barrenness of soil and a wandering life? What vengeance was to be taken on the slayer of Cain? What was the object of the mark set upon Cain?

FOR DISCUSSION

1. What makes gifts acceptable to God?
2. Wherein lies the sin of anger—in the thought, or in the act?

A LESSON FOR LIFE

Tennyson and a friend were once looking at the marble busts of Dante and Goethe, which happened to be placed side by side. "What do you find in the face of Dante that is missing in the face of Goethe?" said the friend. "The divine," answered Tennyson. When we read that Cain was angry and that his countenance fell, it means that the divine passed away from the face of Cain. Anger always blots out the divine in the face and heart.

Prove from Scripture—That hatred makes worship impossible.

Shorter Catechism—Review Questions 30-43.

The Question on Missions—4. When did Livingstone begin to serve God? When he was a boy of twelve he began to seek God and joined a Missionary Union. At twenty he gave largely to missions. At twenty-three he decided to be a missionary; and after spending four years in training he went to Africa.

Lesson Hymns—Book of Praise, 7 (Supplemental Lesson), 488, 230, 108 (Ps. Sel.), 428 (from PRIMARY QUARTERLY), 240.

FOR WRITTEN ANSWERS

1. What was Cain's offering? What, Abel's?
-
2. Why was Abel's offering acceptable to God, and Cain's not?
-
3. Tell briefly the beginning and the end of Cain's anger.....
-
4. What was the meaning of the mark set upon Cain?.....
-

Lesson V.

THE FLOOD

February 2, 1913

BETWEEN THE LESSONS—Between this Lesson and the last, comes the fifth chapter, containing the generations of Adam, with such names as Enoch, who "walked with God and was not, for God took him," and Lamech, the father of Noah. These generations mark the lapse of many centuries, during which the world has fallen into gross sin.

GOLDEN TEXT—The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.—Romans 6 : 23 (Rev. Ver.).

Memorize ch. 7 : 12-14. **THE LESSON PASSAGE**—Genesis 6 : 9-12; 7 : 11-24. Study Genesis 6 : 9-22; 7 : 11-24. Read Genesis, chs. 6, 7.

9 These are the generations of No'ah: No'ah was a just man and perfect in his generations, and No'ah walked with God.

10 And No'ah begat three sons, Shem, Ham, and Ja'pheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Ch. 7 : 11 In the six hundredth year of No'ah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered No'ah, and Shem, and Ham, and Ja'pheth, the sons of No'ah, and No'ah's wife, and the three wives of his sons with them, into the ark;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto No'ah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female

Revised Version—1 righteous; 2 Omit and; 3 And; 4 Omit also; 5 saw the; 6 on; 7 its; 8 Omit had; 9 Omit were; 10 mountains; 11 Omit of; 12 the spirit of life; 13 thing; 14 Omit the; 15 was left, and.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—The flood, Gen. 6 : 9-22. T.—The flood, Gen. 7 : 11-24. W.—God beholdeth all, Ps. 33 : 13-22. Th.—A warning to all, 2 Pet. 2 : 1-9. F.—Be ye ready, Matt. 24 : 32-44. S.—God our only refuge, Ps. 46. S.—"According to His promise," 2 Pet. 3 : 1-13.

THE LESSON EXPLAINED



NOAH BUILDING THE ARK

I. RIGHTEOUS NOAH.—9, 10. These are the generations of Noah. The words mark the beginning of a new section which extends to the end of the ninth chapter. Noah. The word means "comfort" or "rest" (see ch. 5 : 29). Was a just man; upright, honest, virtuous in character. Perfect; word

of all flesh, as God had commanded him: and the Lord shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and No'ah only remained alive, and they that were with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

means soundness, and implies blamelessness in a human sense. In his generations; that is, among the people of his day. And Noah walked with God. This is said also of Enoch, and implies that Noah was not simply the servant of God, but the friend of God. And Noah begat three sons, Shem, Ham, Japheth. Shem means "fame" or "renown." Ham signifies heat. Japheth means "enlargement."

II. THE WICKED WORLD.—11, 12. The earth also was corrupt; the inhabited world—in marked contrast to the spotless character of Noah. Before God; in the sight and judgment of God. And the earth was filled with violence. Cruelty abounded everywhere. The cause of this wickedness is given in the opening verses of the chapter. All flesh had corrupted his way. The whole course of life was wrong.

III. THE DESTRUCTIVE FLOOD.—Ch. 7 : 11-17. The intervening verses tell: (1) of God's announcement to Noah of His intention to destroy all flesh; (2) of His instructions to Noah to construct an ark of gopher wood in a certain ordered fashion, and according to certain stated dimensions; (3) of steps taken for the preservation of the different species by taking into the ark clean animals by sevens, male and female, and unclean animals by twos, male and female. The

building of the ark is a test of faith on Noah's part, Heb. 11: 7. The six hundredth year of Noah's life . . . second month . . . seventeenth day. The writer is careful to give exact dates. Were . . . the fountains of the great deep broken up. The flood is not caused by a season of continuous rain of the ordinary kind, "but the work of the second day of creation, by which the waters of the deep are separated from those of the heavens, is undone. Outside of the ark primeval chaos is restored." The windows of heaven were opened. The waters which are above the firmament are poured out. And . . . rain was upon the earth forty days. The word used means a burst or deluge of heavy rain. In the selfsame day entered Noah. There is some difficulty here when we compare v. 10, but it would seem to be the first day after the seventh had elapsed. Every bird of every sort; Hebrew, "all birds of every wing." And the Lord shut him in; a vivid touch showing God's personal care for Noah.

17-24. The waters increased; through the continuous deluge. The gradual rise of the waters is graphically brought before our minds by the writer. Fifteen cubits upward did the waters prevail; that is, fifteen cubits above the mountain tops. This necessarily involved the destruction of all life outside the ark. Of every creeping thing that creepeth upon the earth; Rev. Ver. Margin, "swarming thing that swarmeth." Every living substance was destroyed; Rev. Ver. Margin, "He destroyed every living thing." "Destroyed;" Hebrew word means "blotted out." The separate mention of the destruction of man, cattle, creeping thing, fowl, makes the description more impressive.

A MESOPOTAMIAN BOAT



When you watch the ship builder to-day on the Euphrates, you will see that all the planks and beams are sawed and hewn by hand. When the boat, with its great high prow, is finished, the joints are not close. These are filled with pitch, which is a kind of coal tar and is found along the banks of the river. The presence of this pitch must have given the early boat builder a great advantage in

the work of constructing a water-tight boat out of timber cut in the manner described.

LESSON QUESTIONS

9, 10 What does the name Noah mean? Who was the father of Noah? What was the character of Noah? Of what other man is it said that he walked with God? How many sons had Noah? What were their names? Give the meaning of each name.

11, 12 What is said as to the condition of the world when Noah lived? How did God determine to punish the wicked world? To whom did He reveal His intention? How did God plan to save Noah and his family? Was anything else to be saved?

Ch. 7: 11-24 How old was Noah when the fountains of the deep were opened? How long did the waters break forth? How high above the mountains did the waters reach? What was the fate of all living things? How long did the waters prevail on the earth?

FOR DISCUSSION

1. Can the soul live truly among wicked surroundings?
2. What place had "works" in Noah's life of faith?

A LESSON FOR LIFE

"Where will you be then?" said the blustering Papal legate to Luther, as he tries to subdue the dauntless champion of the Reformation by the terrors of Papal anger. "Where I am now, in the hands of the living God," was the answer of Luther inspired by faith. Faith enables a man to face danger and depend on God. Noah prepared the ark and trusted in God. When the floods rose, the hand of the living God shut him in.

Prove from Scripture—That death is the fruit of sin.

Shorter Catechism—Ques. 44. What doth the preface to the ten commandments teach us? A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

The Question on Missions—5. What men beside Livingstone explored Africa? Captain Speke spent ten years (1854-1864) in Africa, doing a great work. Sir Samuel Baker discovered Lake Albert Nyanza in 1864. Henry M. Stanley searched for Livingstone and found him in 1871.

Lesson Hymns.—Book of Praise: 7 (Supplemental Lesson), 8, 493, 52 (Ps. Sel.), 359 (from PRIMARY QUARTERLY), 499.

FOR WRITTEN ANSWERS

1. What three things are said about Noah's character?.....
2. Tell something about the ark.....
3. What did Noah show by building the ark?.....

BETWEEN THE LESSONS—In Chap. VIII., we read of the waters decreasing until the ark rests on Mount Ararat. Noah sends out a raven, which finding carrion on which to rest and feed, did not return. He sends a dove, which returned, finding no resting place. He sends it a second time, when it returns with an olive leaf which told of abated waters. Soon Noah leaves the ark, and as his first act builds an altar.

GOLDEN TEXT—I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—Genesis 9 : 13.

Memorize vs. 15, 16. **THE LESSON PASSAGE**—Genesis 9 : 8-17. Study Genesis 8 : 1 to 9 : 17. Read Genesis, chs. 8, 9.

8 And God spake unto No'ah, and to his sons with him, saying:

9 And I, behold, I establish my covenant with you, and with your seed after you :

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you ; of all that go out of the ark, of every beast of the earth.

11 And I will establish my covenant with you ; neither shall all flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the earth.

12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations :

Revised Version—¹Omit of ; ²of ; ³even every ; ⁴the.

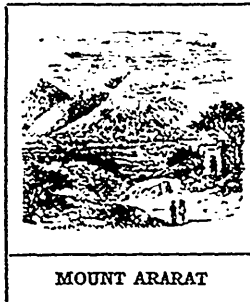
Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—God saved Noah, Gen. 8 : 6-16. T.—God blesses Noah, Gen. : 20 to 9 : 7. W.—God's covenant with Noah, Gen. 9 : 8-17. Th.—Wait patiently, Ps. 40 : 1-8. F.—God remembereth His covenant, Lev. 26 : 40-45. S.—A new covenant, Jer. 31 : 31-34. S.—God's kindness everlasting, Isa. 54 : 4-10.

THE LESSON EXPLAINED

I. THE COVENANT.—8-11. And God spake unto Noah, and to his sons with him. God includes the sons as well as Noah in the covenant. It is to be not merely private and personal, but to include the whole human race. Behold, I establish my covenant with you. The covenant is first mentioned in ch. 6 : 18 ; so that it begins with the saving of Noah from the flood. With the covenant in this Lesson is also to be remembered the promise (ch. 8 : 22) that while the earth remained, seed time and harvest, and cold and heat, and summer and winter, and day and night, should not cease.

The Lesson gives the formal establishment of the covenant, with its formal pledge and formal token. Every covenant implies two contracting parties, a pledge of faith, and the establishing of new relations not existing before. With every living creature that is with you. It will be noted that the brute creation is included in the scope of the covenant. The Bible enjoins kindness to beast and bird (see Deut. 22 : 6 ; 25 : 4). Neither shall there any more be a flood. This is the sum and substance of the covenant ; there is never again to be a world-destroying flood.

II. THE TOKEN.—12, 13. This is the token of the covenant. Every divine covenant has its own peculiar token. Thus in ch. 15, when God makes His covenant with Abraham, He makes the countlessness of the stars the token of the countlessness of Abraham's seed. Between me and you. These words emphasize the personal relations of God with man. He is not a far off Being who speaks indirectly to men. He enters into covenant with



MOUNT ARARAT

man, saying, "Me and you." This personal element enters into all true religion. For perpetual generations. Three points about this covenant must be observed. First, it is personal, as we have noted. Second, it is universal, including all men and creatures. Third, it is everlasting. I do set my bow in the cloud ; Rev. Ver. Margin reads, "I have set my bow." The rainbow is caused by the refraction of the light. It requires for its production in the sky, the light and the storm cloud combined. It offers a beautiful symbol : God writing His promise on the darkness of the cloud with the pen

for His light.

14-17. When I bring a cloud over the earth ; rather, "when I bring clouds." The Hebrew is "cloud (with) cloud," suggestive of the whole heavens dark with storm. The Hebrew writers always associate nature very closely with God. They think and speak of God directing the winds and spreading the clouds and speaking through the thunder. (See Ps. 77 : 18.) That the bow shall be seen in the cloud. The clouds that would fill Noah's heart with fear of another flood will be bright with the token of God's covenant. I will remember my covenant. It is not the bow that saves, but the God who has appointed the bow for a sign. It is not the Bible that saves, but the God who gave the Book. Jesus is for us the Mediator of a better covenant, with better promises. The token of the new covenant is the cross of Jesus. The everlasting covenant between God and every living creature. The idea of the unending nature and universal scope of the

covenant is emphasized by repetition. This is the token. "Very beautiful," says Dr. Joseph Parker, "is this idea of God giving us something to look at, in order to keep our faith steady. He knows that we need pictures, and rests, and voices, and signs, and these he has well supplied. We might have forgotten the word, but we cannot fail to see the bow."

A MESOPOTAMIAN FLOOD



The Tigris river still reminds the inhabitants along its banks of the great flood that happened long ago. Away in the Armenian highlands the rain falls and the snow melts at certain seasons of the year, and the flood comes rushing down. Wherever the banks happen to be low, the water spills over the level land and turns the valleys into temporary lakes. Here and there you may see great gashes and scars on the

high banks that tell how high the stream has risen above the customary water mark.

LESSON QUESTIONS

On what mountain did the ark rest? What did Noah send out to discover if the waters were assuaged? What were the results of his so sending? What did Noah do when he came out of the ark? What promise did God then make to him? (Ch. 8 : 4-22.)

8-11 Who were the principal parties in the covenant made in this Lesson? What other persons were included besides Noah? Did the covenant go beyond the family of Noah? What words show this to be the case? Where is the first mention made of a covenant between God and Noah? What was the first step towards this covenant?

12-17 Did the covenant take in anything beyond human beings? What words show this to be so? How long was the covenant to endure? What was

the particular promise made by God in this covenant? What was the sign or token given by God? Who is the Mediator of the better covenant, and what is its token? (Heb. 8 : 6.)

FOR DISCUSSION

1. Is kindness to animals a necessary part of religion?
2. Do God's covenants impose conditions on Him alone?

A LESSON FOR LIFE

We are told that the rainbow is simply the ordinary light separated into the different colors that compose it. There is, therefore, the possibility of the colors of the rainbow, not simply in the storm, but everywhere. The quiet, ordinary day has the concealed glories of numberless rainbows. The workroom is full of rainbow colors. And so it is with the love of God for all His children. It manifests itself very strikingly on occasions of special danger and distress. We see its rainbow colors then. But the very same love, with the very same glories, fills the everyday life of God's children. It is only our blindness that prevents us from seeing how every common day is rainbowed with promise and hope.

Prove from Scripture—That God is good to all.

Shorter Catechism—Ques. 45. Which is the first commandment? A. The first commandment is, Thou shalt have no other gods before me. Ques. 46. What is required in the first commandment? A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

The Question on Missions—6. What kind of people did these explorers find in Africa? Very cruel and ignorant people, who believed many false and foolish things. They were very unclean in their habits, and sold their children and young people into slavery. Before Livingstone went to Africa, 70,000 slaves were bought and sold every year.

Lesson Hymns—Book of Praise : 7 (Supplemental Lesson), 276, 289, 62 (Ps. Sel.), 482 (from PRIMARY QUARTERLY), 313.

FOR WRITTEN ANSWERS

1. Tell what led to the making of the covenant between God and Noah.....
2. Give three features of this covenant.....
3. Tell something about the "better covenant".....
4. What is the token of this covenant?.....

Lesson VII.

*THE CALL OF ABRAM

February 16, 1913

BETWEEN THE LESSONS—With Ch. XII. begins the history of the patriarchs. Since Noah, it was through the line of Shem that the knowledge of the true God was continued. Now, in Abraham, the revelation of God reaches a higher stage. God chooses a man, and in him a nation, to be His witness in the world.

GOLDEN TEXT—I will bless thee, and make thy name great; and be thou a blessing.—Genesis 12 : 2 (Rev. Ver.).

Memorize vs. 1-3. THE LESSON PASSAGE—Genesis 12 : 1-9. Read Genesis, chs. 10 to 12.

1 Now the Lord had said unto A'bram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee :

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

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

4 So A'bram departed, as the Lord had spoken unto him ; and Lot went with him : and A'bram was seventy and five years old when he departed out of Har'an.

5 And A'bram took Sar'ai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Har'an ;

Revised Version—1 Omit had ; 2 the ; 3 be thou a ; 4 him that curseth thee will I curse ; 5 went ; 6 Shechem oak ; 7 Ai ; 8 South (capital S).

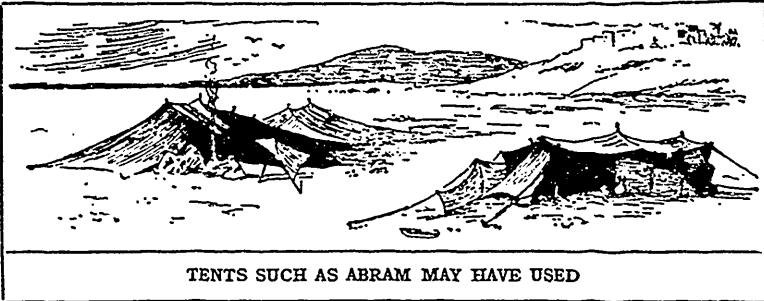
Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—The Call of Abram, Gen. 12 : 1-9. T.—Abram's faith, Heb. 11 : 6-10. W.—The story retold, Acts 7 : 1-7. Th.—The children of faith, Gal. 3 : 6-14. F.—The first disciples called, John 1 : 35-47. S.—Matthew called, Luke 5 : 27-32. S.—Called and blessed, Isa. 51 : 1-6.

THE LESSON EXPLAINED

I. THE CALL

—1-3. The Lord said ; in Ur of the Chaldees, near the mouth of the Euphrates. (See Stephen's speech, Acts 7 : 2.) Out of thy country ; call to separation from country, friends, home. Unto a land ;

called to something, as well as from something. The land is the first promise. The land is not definitely named, which is another test of faith. Abram surrenders something definite for something indefinite. "By faith Abraham . . . went out, not knowing whither he went," Heb. 11 : 8. A great nation ; another test of faith, for this second promise is given to an old man with no children. I will bless thee . . . name great ; third promise, divine favor and human honor. Thou shalt be a blessing (Rev. Ver., "Be thou a blessing"); the fourth promise. As God is a blessing to Abram, Abram is to be a blessing to others. Lot shares in the prosperity of Abram, Gen. 13 : 5. Bless them . . . curse him. The fifth promise is a divine partnership. Abram's cause is God's cause ; they have the same friends and foes. All the families (Rev. Ver.) ; nations. Be blessed ; the sixth promise. The blessings of Abram's obedience is not to be confined to himself or his own generation. They are to be world-wide and world-long.



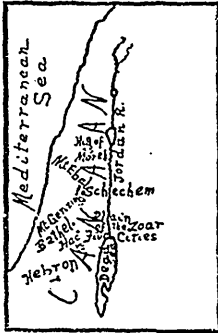
TENTS SUCH AS ABRAM MAY HAVE USED

II. THE JOURNEY.—4-6. So Abram departed ; in obedience to the call. Lot went with him ; nephew of Abram, son of Haran, Abram's elder brother. Out of Haran ; sometimes written Charan. Abram started at God's call, but tarried at Haran in Mesopotamia for five years till the death of his father, Terah, Gen. 11 : 31, 32. Then he went on to Canaan. Sarai ; name means, "contentious ;" afterwards changed to Sarah, meaning, "princess," Gen. 17 : 15. Substance ; property. Souls ; persons. Land of Canaan ; about 300 miles from Haran. Abram would travel southwards. Unto the place of Sichem (Rev. Ver., "Shechem") ; to the place where Shechem afterwards stood. The word means "shoulder." It is a ridge joining Mt. Ebal and Mt. Gerizim, which stand two miles apart ; the modern name is Nablus. Unto the plain of Moreh ; Rev. Ver. reads "oak," in place of "plain." Refers to a sacred tree supposed by the Canaanites to give revelations of the will of the gods. Moreh, which means teacher or director, may be the name for the priest

who waited on the sacred tree—"the oak of the soothsayer." Canaanite was in the land. This explains the presence of tree and priest. The promised land is not an unpossessed land.

III. THE ALTAR.—7-9. The Lord appeared. Abram needs no sacred tree or soothsayer; God speaks to him. Will I give this land. Abram is now told plainly what land was to be his. There bullded . . an altar. The .outrayings of Abram are marked by the altar. Removed . . unto a mountain; "mountainwards"—into a hilly country. East of Beth-el; name means, "house of God," called Luz at this time and Beth-el after Jacob's vision, Gen. 28 : 19. Hai; probably Haiyan, about 2 miles east of Beth-el and separated from it by a ravine. Called upon the name of the Lord. Sacrifice at the altar was accompanied by prayer to God. Journeyed; word means "to pluck up" (the pegs of the tent), to move camp. South; Negeb, the dry region, south of Palestine.

THE GEOGRAPHY LESSON



Shechem (SHECHEM) is the spot where Abraham made his first recorded halting place in his journey four thousand years ago. It is to-day one of the chief towns of central Palestine. It lies about forty miles north of Jerusalem in a sheltered valley between Mt. Ebal and Mt. Gerizim. It has a population of 25,000. Round it lie fields and gardens. It must have been a good camping

ground for Abraham with his herds and flocks in need of water and pasture.

LESSON QUESTIONS

- 1-3 What did God command Abram to leave behind? What was Abram's native country? Where was it situated? Where did God say Abram was to go? What did God promise to make of Abram? Who were to be blessed through Abram? Who were to be cursed?
- 4-6 Did Abram obey the call of God? How old was he when he started from Ur of the Chaldees? How old was he when he left Haran? Who had died

before Abram left Haran? Who went with Abram? What relation was he to Abram? What was the wife of Abram called? What does her name mean? Into what land did Abram come from Haran? To what place did he come? Who was then in the land?

7-9 Who appeared unto Abram? What promise did God make then to Abram? What does the name Beth-el mean? How often do we read in this Lesson of Abram building an altar? Where did Abram journey from Beth-el and Hai?

FOR DISCUSSION

- 1. Can there be true faith without action?
- 2. Everywhere he went Abraham built an altar. Of what use is prayer to life?

A LESSON FOR LIFE

The mass of gold has only lustre until the file and the hammer and the corroding acid have taken away portions of the mass. Then the gold has more than lustre. It has shape and meaning and beauty. It is the part that is taken away that gives meaning to what is left. And so it was with Abram. He seemed only an ordinary man among ordinary men, without distinction, until something was taken away. When he exchanged a settled life for pilgrimage, he stood out in new significance. He became the great type of faith. Sacrifice is never a loss, but always a gain. The thing surrendered shapes the soul more than the thing we hold. It enhances and beautifies what is left.

Prove from Scripture—That we are called to help others.

Shorter Catechism—Ques. 47. What is forbidden in the first commandment? A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.

The Question on Missions—7. What were the results of the work done by these explorers in Africa? The sympathy of Christian lands was roused, slavery was checked, ships sailed up the rivers and lakes to do business and the gospel was preached in many places by earnest and good men.

Lesson Hymns—Book of Praise : 7 (Supplemental Lesson), 474, 287, 14 (Ps. Sel.), 583 (from PRIMARY QUARTERLY), 294.

FOR WRITTEN ANSWERS

- 1. Tell what sacrifices Abram was called on to make at his call.
- 2. What promises did he receive?
- 3. What journeyings did he make?

Lesson VIII.

ABRAM AND LOT

February 23, 1913

BETWEEN THE LESSONS—Abram did not stay long in Canaan. Famine compelled him to move down to Egypt, a grain producing country. Fearing that the Egyptians might covet Sarah for her beauty and kill him to get possession of her, he resorted to deceit. Pharaoh discovered this deceit through the plagues sent by God, and sent Abram away.

GOLDEN TEXT—The blessing of the Lord, it maketh rich, and he added no sorrow therewith.—Proverbs 10 : 22 (Rev. Ver.).

Memorize v. 8. **THE LESSON PASSAGE**—Genesis 13 : 1-12. Study Genesis 13 : 1-18. Read Genesis, chs. 13, 14.

¶ 1 And A'bram went up out of E'gypt, he, and his wife, and all that he had, and Lot with him, into the ¹ south.

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

3 And he went on his journeys from the ¹ south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and ² Ha'i ;

4 Unto the place of the altar, which he had made there at the first : and there A'bram called on the name of the Lord.

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

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

7 And there was a strife between the herdmen of A'bram's cattle and the herdmen of Lot's cattle : and the Ca'naanite and the Periz'ite dwelled then in the

Revised Version.—¹ South (capital S) ; ² Ai ; ³ ar ; ⁴ take the ; ⁵ Plain (capital P) ; ⁶ like the ; ⁷ goest ; ⁸ So Lot ; ⁹ moved his ; ¹⁰ as far as Sodom.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England).—M.—Abram and Lot, Gen. 13: 1-9. T.—Abram and Lot, Gen. 13 : 10-13. W.—True source of wealth, Matt. 6 : 28-33. Th.—Love not the world, 1 John 2 : 13-17. F.—God's providence, Ps. 107 : 33-43. S.—Mindful of God, Deut. 8 : 11-20. S.—Confidence in God, Ps. 115.

THE LESSON EXPLAINED

I. UNCLE AND NEPHEW.—1-6. Out of Egypt . . into the south ; moving in a northeasterly direction into the southern portion of Palestine, called the South. All that he had. Pharaoh does not punish Abram for his deceit. The plagues show that he is divinely guarded. Abram was very rich ; riches mentioned here for the first time in the Bible. The Lesson shows that riches have always had their dangers. Went on his journeys ; from encampment to encampment, probably by the same way and stopping places of his journey down to Egypt. At the beginning ; of his journey to Egypt. Beth-el and Hai. See last Lesson. Called on the name of the Lord ; altar and worship never neglected in Abram's journeyings. Lot also . . had flocks. God's blessing on Abram extends to those who sojourn with him ; silver and gold not mentioned, as in Abram's case. Not able to bear them ; to furnish sufficient water and pasture.

II. SHARP STRIFE.—7. There was a strife ; very probably about water—"wells are still a common cause of contention amongst Arab tribes." They have an importance in the East, unknown to us. Read about the strife of Isaac's herdmen with the men of Gerar, Gen. 26 : 15. (See also Ex. 2 : 17.) The Canaanite. See last Lesson. Perizite ; name of tribe living near Beth-el, or perhaps the inhabitants of the open villages and country as distinguished from the Canaanites who occupied walled towns. The presence of these people would account for the difficulty of providing for the cattle. Abram and Lot had not the land to themselves.

land.

8 And A'bram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen ; for we ² be brethren.

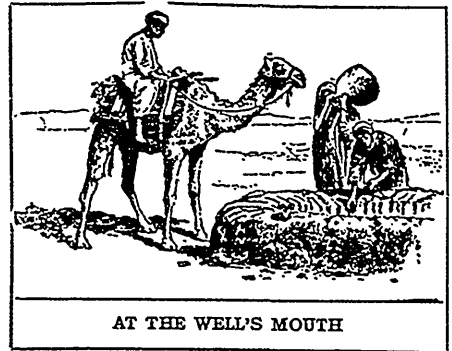
9 Is not the whole land before thee ? separate thyself, I pray thee, from me : if thou wilt take the left hand, then I will go to the right ; or if thou ⁴ depart to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the ⁵ plain of Jor'dan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, ⁶ even as the garden of the Lord, like the land of E'gypt, as thou ⁷ comest unto Zo'ar.

11 ⁸ Then Lot chose him all the ⁵ plain of Jor'dan ; and Lot journeyed east : and they separated themselves the one from the other.

12 A'bram dwelled in the land of Ca'naan, and Lot dwelled in the cities of the plain, and ⁹ pitched his tent ¹⁰ toward Sodom.

III. A GENEROUS OFFER.—8, 9. Let there be no strife. Strife was unseemly to Abram. Between me and thee ; not alone between the herdmen : the quarrel was in danger of widening, as is always the case. We be brethren ; kinsfolk. This is the deepest argument against all strife. The whole land



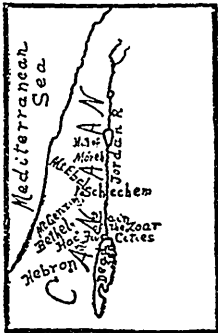
AT THE WELL'S MOUTH

before thee ; to make a choice. Separate thyself ; the only remedy. Strife is worse than separation. If thou wilt take the left hand. Abram not only makes a suggestion, but a sacrifice for peace ; the leader, possessor of the promises, senior in years, greater in wealth and family dignity, waives his rights.

IV. A GREEDY CHOICE.—10-12. Lot lifted up his eyes. Abram and Lot stood on "one of the great

viewpoints of Palestine." All the plain of Jordan ; Rev. Ver. Margin, "circle of the Jordan." This is the plain rich with vine, olive and fig, into which the Jordan valley widens at the north end of the Dead Sea—one of the most remarkable depressions in the world. Jordan mentioned here for the first time; name means, "Descender." In its rapid course of 200 miles it falls 3,000 feet. Well watered every where ; a splendid advantage, ensuring abundance and continuance of pasture and wells. Sodom and Gomorrah ; these cities probably located at the southeast end of the Dead Sea. Garden of the Lord ; Eden, the first home of the race. Egypt ; always famous for its fertility. Unto Zoar ; not Zoar near the Dead Sea, but Zoar in Egypt, a garden land through which Abram would pass going to and from Egypt. Lot chose . . all the plain. Lot chose first, chose the best and all the best. In his greed he forgot the niceties of Oriental etiquette, which required some show of reluctance. Abram dwelled in the land ; in the open country. Lot . . pitched his tent toward Sodom ; Rev. Ver., "moved his tent as far as Sodom." Lot's choice was far wider than he thought. He chose the best pasture land ; he also chose wicked Sodom. He lost the most noble company of Abram. Abram, on the other hand, lost nothing by his sacrifice for peace. God chose this moment to renew His covenant. The friendship of God and all the land were his.

THE GEOGRAPHY LESSON



Earthquakes and destructive volcanic outbreaks have made the PLAIN OF JORDAN, once a fertile plain, into a barren wilderness. Looking southwest from a little hill above the site of Jericho, you get an excellent view of the land which Lot chose for himself. You see the plain stretching east for about five miles. It is ended to the east by a long wall of highlands, along which the Jordan flows. This plain was Lot's choice.

LESSON QUESTIONS

- 1-6 In what direction did Abram travel from Egypt? Tell about the riches of Abram and Lot; What did Abram do when he came to the altar? What difficulty did the many herds create?
- 7 What was the strife of the herdmen about?
- 8, 9 Why did Abram dislike strife? What did he propose, to avoid it? Who got the first choice? Why had Abram the right to make his choice first?
- 10-12 What choice did Lot make? Why did he make this choice? To what two places was the land he chose likened? Where was Zoar? What river is mentioned here for the first time? What cities were near the land Lot chose? Where were the cities of Sodom and Gomorrah probably situated? What good company did Lot lose? What evil company did he gain? What was Abram's reward for his generous offer?

FOR DISCUSSION

- 1. The compensations of self-denial.
- 2. Are riches a blessing or a curse?

A LESSON FOR LIFE

The choice that seems wisest is not always so. Rome chose brazen tablets on which to record her triumphs and conquests, Babylon chose clay for her tablets ; and it seemed that men would read forever about Rome and forget forever about Babylon. But the barbarians who conquered Rome carried off the tablets for the sake of the metal, while the clay tablets of Babylon abounded to this day. So with Abram and Lot. Lot chose "bronze." But he chose more than he thought, for he involved his fortunes with those of Sodom. He lost the company of the noble. Abram had only "clay" left. But his choice endured, while Lot's vanished. The land was to be his forever.

Prove from Scripture—That we should live peacefully.

Shorter Catechism—Review Questions 44-47.

The Question on Missions.—8. What was the difference between Livingstone's work and the work of these explorers? Livingstone would not consent to go simply as an explorer, but as a missionary. Exploration took only a second place with him ; it was the chief work with the others. He wanted to make Africa Christian.

Lesson Hymns—Book of Praise : 7 (Supplemental Lesson), 205, 296, 93 (Ps. Sel.), 193 (from PRIMARY Quarterly), 80.

FOR WRITTEN ANSWERS

- 1. Why did Abram avoid strife, and what sacrifice did he make for peace?
- 2. What was Lot's choice?
- 3. Wherein was Lot's choice a blunder?

Lesson IX.

GOD'S COVENANT WITH ABRAHAM

March 2, 1913

BETWEEN THE LESSONS—After Lot's choice, God promised to Abram that all the land that lay before him would be his forever and that his seed should be countless as dust. Then comes Abram's defeat of Chedor-laomer and the other kings, and the rescue of Lot, and his noble refusal to take any of the spoil (ch. 14). In this Lesson, an heir, seed as the stars, inheritance of the land, are promised and confirmed to Abram by covenant.

GOLDEN TEXT—He is faithful that promised.—Hebrews 10 : 23.

Memorize vs. 5, 6. **THE LESSON PASSAGE**—Genesis 15 : 5-18. Study Genesis, chs. 15 to 17.

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

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

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

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

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

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

11 And when the fowls came down upon the carcases, Abram drove them away.

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

Revised Version—¹ tell ; ² Omit unto ; ³ half over against the other ; ⁴ the birds of prey came ; ⁵ and ; ⁶ But, ⁷ And ; ⁸ Amorite ; ⁹ flaming torch ; ¹⁰ these ; ¹¹ that day.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—God's covenant with Abraham, Gen. 15 : 5-18. T.—The covenant renewed, Gen. 17 : 1-8. W.—The covenant remembered, Ex. 6 : 2-8. Th.—A greater inheritance, 1 Pet. 1 : 1-9. F.—A call for praise, Ps. 105 : 1-15. S.—In remembrance of His mercy, Neh. 9 : 6-11. S.—He faileth not, 1 Kgs. 8 : 54-61.

THE LESSON EXPLAINED



"Tell the Stars . . . So Shall Thy Seed Be"

I. THE STARS AND THE PROMISE.—5-7. Brought him forth abroad. Just as God appointed the rainbow as the token of His covenant with Noah, He now appoints a sign for His promise that Abram should have an heir. Look . . . toward heaven, and tell the stars ; count the stars. The vision was at night. The starry sky is a striking sign of God's

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

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

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

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

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

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

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

power, and a good example of what is countless. See references to the stars, Ps. 8 : 3 ; Isa. 40 : 26. He believed in the Lord. Abram's faith had to be exercised against natural appearances. Childlessness seemed the great probability of his life. Faith has always to believe in the unseen against the seen. Counted it to him for righteousness ; counted his faith for righteousness. Paul makes use of this passage to show that the works of the law are not the first necessity to salvation, for men were justified by faith alone when there was no law, Rom. 4 : 3. Brought thee out of Ur of the Chaldees ; Abram's first home.

II. THE SACRIFICES AND THE NIGHT VISION.—8-11. Whereby shall I know that I shall inherit it ? The stars are to be the sign of his numberless seed. Abram now asks for a sign that he shall inherit the land. Take . . . an heifer . . . three years old ; three perhaps a significant number, like seven. Divided them in the midst. The custom was to arrange the halves so that the contracting parties could pass between. See Jer. 34 : 18,—"They cut the calf in twain, and passed between the parts thereof." When the fowls came down. The unclean birds of prey would have polluted the sacrifice, hence Abram drove them away.

12-16. And when the sun was going down ; "was about to go down,"—almost a whole day has passed. A deep sleep fell upon Abram. The word used for deep sleep is the one that describes the sleep of Adam when Eve was fashioned from his rib ; it resembled a trance. An horror of great darkness

fell upon him; "a horror, a great darkness." God's voice speaks in the darkness. **Thy seed shall be a stranger in a land that is not theirs.** "Sojourner," implying a temporary resident, is better than "stranger." **Shall serve them; be slaves.** This is fulfilled in the captivity of the children of Israel in Egypt. **They shall afflict them four hundred years; a round number.** That nation, whom they shall serve, will I judge. The story of the punishment of the oppressor is told in the Book of Exodus. **Shall they come out with great substance; wealth (see Ex. 12:35).** Thou shalt go to thy fathers in peace; not buried with his fathers, for they were buried at Haran and Ur, but united with them after death. **Thou shalt be buried in a good old age.** Abraham died at the age of one hundred and seventy-five years, Gen. 25:7. **In the fourth generation.** Evidently one hundred years are reckoned for a generation. For the iniquity of the Amorite is not yet full (Rev. Ver.). "Amorite" is a general name for the inhabitants of Canaan. The time for their punishment is not ripe.

17, 18. **Behold a smoking furnace, and a burning lamp that passed between.** These were the symbols of Jehovah, and their passing between the divided animals signified Jehovah's ratification of the covenant. **Made a covenant; literally, "cut a covenant,"** referring to the custom of dividing the animals, as we have seen. **From the river of Egypt; the Nile.**

Ch. 17:1-19 tells of another promise of God, which shows that Abraham's heir is not Ishmael the son of Hagar, but will be a son of Abraham by Sarah.

ABRAHAM'S OAK

There still remains a tree near Hebron that is associated with Abraham's story. A great many places in Palestine that were thickly wooded long ago are entirely bare of trees now. The tree is desirable because it provides a shade from the fierce heat of the Syrian sun. But, more than this, the forest laid up and provided an equable supply of water all the season, so that the various streams did not become dry channels in the rainless season of the year.

LESSON QUESTIONS

5-7 What was the first promise made to Abram in this Lesson? What did God point to as the token

of His promise? Did Abram believe in God's words? For what did God take this belief? What promise did God make about the land?

8-18 What question does Abram ask of God? What animals were taken for the making of the covenant? Why were they divided? What came down upon the sacrifice? What happened to Abram at sunset? What did God tell Abram regarding his descendants? Where and how long were they to serve? What was to befall the nation that oppressed Israel? In what book of the Bible do we read the fulfilment of this? At what age did Abram die? What people were not yet ripe for judgment? What did the passing of the furnace and the lamp between the sacrifices signify?

FOR DISCUSSION

1. Are God's promises always promises of benefits?
2. Is the asking for signs always justifiable? Is it ever?

A LESSON FOR LIFE

Confucius, the great teacher of the Chinese, said, "Have respect for the gods, but keep them at a distance." How different this is from the spirit of the teaching of the Bible regarding the relation between God and man. Enoch and Noah walked with God. They were the friends of God. So here God enters into a covenant with Abraham. The Bible teaches us, not how far we must keep from God, but how near God and man may draw together.

Prove from Scripture—That we should be patient with God.

Shorter Catechism—Ques. 48. What are we specially taught by these words [before me] in the first commandment? A. These words [before me] in the first commandment teach us, That God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

The Question on Missions—9. What is the present population of Africa? About 127,000,000, mostly Mohammedans and heathen. There are 2,729 missionaries, and 15,016 native preachers and teachers at work, and there are 378,561 Protestant church members.

Lesson Hymns—Book of Praise : 7 (Supplemental Lesson), 295, 301, 37 (Ps. Sel.), 546 (from PRIMARY QUARTERLY), 221.

FOR WRITTEN ANSWERS

1. What are the two promises of this Lesson?
2. What are the two tokens of the promises?
3. What prophecy is made?

THE DESTRUCTION OF SODOM— TEMPERANCE LESSON

March 9, 1913

BETWEEN THE LESSONS—In the eighteenth chapter, we read of Abraham's pleading with the Lord of Jehovah, that Sodom might be spared, if it should contain but ten righteous men. Lot, who is now a leading citizen in Sodom, extends hospitality to the two angels who visit him in the form of men. Lot's guests see something of the awful state of Sodom. This Lesson reveals the full meaning of Lot's selfish choice in Lesson VIII.

GOLDEN TEXT—Come ye out from among them, and ye be separate, saith the Lord, and touch no unclean thing. —2 Corinthians 6 : 17 (Rev. Ver.).

Memorize vs. 15, 16. **THE LESSON PASSAGE**—Genesis 19 : 12-17, 23-29. Study Genesis 19 : 1-3, 12-29. Read Genesis, chs. 18 to 21.

12 And the men said unto Lot, Hast thou here any besides ? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place :

13 For we will destroy this place, because the cry of them is waxen great before the face of the Lord and the Lord hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place ; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law.

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

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

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life ; look

Revised Version—¹whomsoever ; ²the ; ³Omit the face of ; ⁴But he lingered ; and the men ; ⁵Plain (capita P) ; ⁶came unto ; ⁷had ; ⁸land.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—The destruction of Sodom, Gen. 19 : 1-3, 12-16. T.—The destruction of Sodom, Gen. 19 : 17-29. W.—The doom pronounced, Gen. 18 : 16-22. Th.—The patriarch's prayer, Gen. 18 : 23-33. F.—Fate of the ungodly, Ps. 1. S.—Our Lord's warning, Luke 17 : 22-32. S.—Be ye separate, 2 Cor. 6 : 11-18.

THE LESSON EXPLAINED

I. LOT WARNED.—12-14. And the men ; two of the angels who appeared to Abraham under the oaks of Mamre, ch. 18. Hast thou here any besides ? Lot's selfish choice had involved others in peril. Bring them out of this place. Lot cannot be saved in Sodom ; he must leave the thing he chose. The Lord hath sent us to destroy it. The angels clearly distinguish themselves from Jehovah. Lot . . . spake unto his sons in law, which married his daughters ; Rev. Ver. Margin, "sons . . . which were to marry his daughters." The story shows plainly that Lot's daughters were still living at home. But he seemed as one that mocked. God was nothing to them, perhaps because Lot, while a good man, had not shown that God was much to him in these latter days in Sodom.

II. LOT HASTENED.—15-17. The angels hastened Lot. Little wonder that Lot's words did not convince. He is only half persuaded himself. Lot can endure the iniquity of Sodom more easily than he can believe the words of the angels. Lest thou be consumed in the iniquity. Rev. Ver. Margin reads "punishment," in place of "iniquity." While he lingered, the men laid hold upon his hand. The angels are patient with Lot. Instead of leaving him to his doom, they add mild force to warning. The Lord being merciful unto him ; literally, "in the mercy or gentleness of Jehovah unto him." Brought him forth, and set him without. What

not behind thee, neither stay thou in all the plain ; escape to the mountain, lest thou be consumed.

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

24 Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven ;

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

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

27 And Abraham gat up early in the morning to the place where he stood before the Lord :

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.



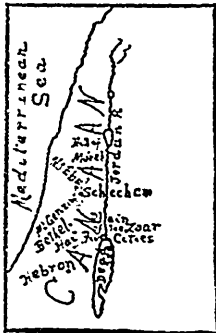
ABRAHAM OAK NEAR HEBRON

Lot could not decide to do for himself, the angels do for him. Abroad ; Hebrew, "outside," that is, the city walls. He said, Up to this point, it has been "the men" or "they," Now it is "he." Probably the angel of Jehovah who remained behind to talk with

Abraham (ch. 18 : 22) has rejoined the other angels. Escape . . . look not behind . . . neither stay thou in all the plain. . . There is to be lingering neither in Sodom nor on the neighboring plain which he had claimed for his own. There is not even to be a glance behind. Escape to the mountain; the mountains of Moab, which rise abruptly from the Dead Sea.

III. THE CITIES DESTROYED.—23-29. When Lot entered . . . Zoar. Lot was feeble and cumbered with three women, and feared he might not reach the mountain in time, or might suffer some other peril. He prays for some nearer refuge and asks that one of the doomed cities might be spared for his sake. He calls it Zoar, that is, "little." God grants this concession. The Lord rained . . . brimstone and fire. God may have used natural volcanic agency, which could well be described in these words. But his wife looked back; in direct disobedience of a plain command. Pillar of salt. Lot's wife is the type of those, "who in whatever age, look back with regret and longing upon possessions and enjoyments that are inconsistent with the salvation offered to them." God remembered Abraham, and sent Lot out of the midst. Abraham's pleading was not wholly vain; Lot, at least, is saved.

THE GEOGRAPHY LESSON



The exact locations of SODOM and GOMORRAH are not known. Biblical scholars who have explored the land, say that there is abundant evidence in the district east and south of the Dead Sea of some such great upheaval as is described in this Lesson. Somewhere here the cities of Sodom and Gomorrah probably stood. The present condition of this part is extremely unlike the other parts of Palestine, and suggests some dreadful visitation of God.

LESSON QUESTIONS

- 12-14 How had Lot received the angels? What message did they deliver to Lot? Was Lot to be saved alone? How did his sons-in-law receive his warning?
- 15-17 Was Lot himself ready to go at the warning? What steps did the visitors take to tear him away?

What orders did Lot receive outside the city? To what mountain were they to make their escape? Where was this mountain? Why did Lot fear to escape to the mountain? What place did he ask to be spared for a refuge for him? What is the meaning of the name Zoar?

23-29 How were Sodom and Gomorrah destroyed? What command did Lot's wife disobey? What penalty overtook her? Who viewed the destroyed cities from afar? What was the appearance of the plain? How did God show His remembrance of Abraham?

FOR DISCUSSION

- 1. Was the penalty paid by Lot's wife unduly severe?
- 2. Can we get accustomed to evil company without suffering morally?

A LESSON FOR LIFE

The first step in building a bridge over a certain river with steep banks and a swift current was to shoot an arrow with a fine thread attached. Then followed a thin string, a rope, a cable, and so on, till a great bridge joined the banks. This was the story of Lot's attachment to Sodom. First it was only a glance, then a choice of land near Sodom, then a pitching of his tent toward Sodom, then a dwelling in Sodom. The approach to sin is often by degrees.

Prove from Scripture—That good men seek the welfare of others.

Shorter Catechism—Ques. 49. Which is the second commandment? A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

The Question on Missions—10. What is Africa's greatest need? The direct teaching of Jesus Christ, and the example of sincere Christian living. Ignorance and cruelty and idolatry are very common. Missionaries tell of seeing African children cut all over their bodies to "let out the pain" they suffered.

Lesson Hymns—Book of Praise : 7 (Supplemental Lesson), 135, 258, 2 (Ps. Sel.), 412 (from PRIMARY QUARTERLY), 259.

FOR WRITTEN ANSWERS

- 1. Why was Sodom destroyed?.....
- 2. Why was Zoar spared?.....
- 3. Make an inventory of Lot's losses through his greedy choice.....

Lesson XI.

THE TEST OF ABRAHAM'S FAITH

March 16, 1913

BETWEEN THE LESSONS—After the destruction of Sodom, Abraham moved south to Gerar. Here he deceived Abimelech as he had deceived Pharaoh regarding Sarah, and with the same results. After this we read of the birth of Isaac and the banishment of Hagar and Ishmael. Then Abraham covenants with Abimelech and abides at Beersheba.

GOLDEN TEXT—I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings.
—Hosea 6 : 6 (Rev. Ver.).

Memorize vs. 12, 13. **THE LESSON PASSAGE**—Genesis 22 : 1-13. Study Genesis 22 : 1-19. Read Genesis, chs. 22, 23.

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

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

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

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

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

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

7 And Isaac spake unto Abraham his father, and said, My father : and he said, Here am I, my son. And

Revised Version—1 prove; 2 Here am I; 3 son, whom thou lovest, even Isaac; 4 Omit up; 5 he; 6 Omit then; 7 we will; 8 in his hand the fire; 9 the; 10 Omit My son; 11 my son.

Daily Readings—(By courtesy of I. R. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—The test of Abraham's faith, Gen. 22 : 1-5. T.—The test of Abraham's faith, Gen. 22 : 9-19. W.—Israel's test, Deut. 8 : 1-10. Th.—The faith of the patriarch, Heb. 11 : 17-22. F.—The acceptable sacrifice, Micah 6 : 6-9. S.—The perfect sacrifice, John 10 : 11-18. S.—Faith and works, Jas. 2 : 20-26.

THE LESSON EXPLAINED

I. GOD'S STERN COMMAND.

—1, 2. After these things; some considerable time after. God did tempt Abraham; tried, tested. God does not tempt men to evil (James 1 : 13), but He does test their attitude towards evil. Said unto him; in dream or vision of the night. Abraham would naturally require strong evidence that such a command was from God. Thy son, thine only son Isaac, whom thou lovest. The repetition seems to bring out the sternness of the demand. After the sending away of Hagar and Ishmael (ch. 21 : 14), all Abraham's love, and hope of the fulfilment of the promises, centre in Isaac. Into the land of Moriah; literally, "the land of the Moriah." Moriah is mentioned only once again (2 Chron. 3 : 1), in connection with the building of the temple. The word means, "the vision of Jehovah." Offer him . . . for a burnt offering. The practice of offering human sacrifice prevailed among the Chaldeans and Canaanites and even in later Israel, Judg. 11 : 31, 39; 2 Kgs. 3 : 27; 16 : 3.



"ABRAHAM BUILT AN ALTAR THERE"

II. ABRAHAM'S PERFECT OBEDIENCE.—3-10. And Abraham rose up early;

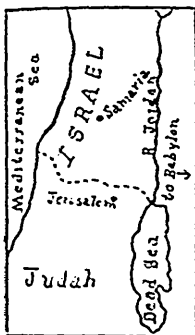
to start, as is the Eastern custom, before the hot sun comes. Saddled his ass; girded for carrying articles of travel, not persons. No hint is given of the anguish that Abraham must have felt. Saw the place afar off. Abraham recognized the place by some divine indication. I and the lad . . . will . . . come again; no deceit in saying that he and Isaac would return. Abraham still cherishes some faint hope. Wood of the burnt offering. Isaac carries wood for his own sacrifice. Took . . . fire. For the purpose of kindling fires glowing coals of fire were carried suspended by a chain. And . . . went both of them together; a strange picture, the father with anguish in his heart,

the son light-hearted and curious. Where is the lamb? Isaac perceives that the all-important thing has been omitted. God will provide himself a lamb for a burnt offering; literally, "see for himself." Again not deceit, but desperate hope. Built an altar. He would gather a few loose stones for the

purpose. And bound Isaac . . . and laid him on the altar. The Jewish tradition is that Isaac submitted without question.

III. THE MERCIFUL DELIVERANCE.—11-13. The angel of the Lord called God, in His test of Abraham, let him go to the very edge of the sacrifice, even to the uplifting of the knife. Lay not thine hand. The Lesson shows Abraham's willingness to obey, but it also shows God's rejection of human sacrifice. It is a protest against human sacrifice—a not uncommon thing in that age. I know that thou fearest God. God's test was Abraham's willingness to surrender the thing dearest to his life. Sacrifice is always the surrender of the precious thing. Behold behind him a ram. The whole incident is a splendid type of the gospel sacrifice. God finds His own sacrifice—the Lamb of God. It was little wonder that Abraham should call this place Jehorah-Jireh, "Jehovah will see, or provide." Little wonder that God should renew His blessing of Abraham. "In the mount of the Lord it will be seen,"—these words became a proverb, meaning that God's opportunity is found in man's extremity.

THE GEOGRAPHY LESSON



The southeast height of Jerusalem is identified by ancient Hebrew tradition with "one of the mountains in the land of MORIAH." This ridge is seen from the slope of the Mount of Olives. Looking north you have the gorge of Kedron at your feet and Mt. Moriah opposite and rising abruptly. To-day the crest of the ridge is crowned by the city wall of Jerusalem. In the time of Abraham, of course, this hill was unoccupied.

LESSON QUESTIONS

1, 2 What is the real meaning of the word "tempt?" Does God ever tempt men to do evil? What strange command does God give to Abraham to test him? How does God describe Isaac? Why was

this a very hard command for Abraham? Where was the sacrifice of Isaac to be made? Where is this name mentioned again?

3-10 Do we read of Abraham's making any protest? Why did he not? How long did he journey? What did Abraham say to the young men? What important thing did Isaac perceive to be lacking? What question did he put? What answer did Abraham make?

11-13 Who stopped Abraham? When? What did the angel say? What did Abraham see behind him? What name did Abraham give to the place where he sacrificed? What does this name mean?

16, 17 What blessing did God pronounce on Abraham?

FOR DISCUSSION

1. The suggestions of the gospel in this story.
2. The uses of temptation.

A LESSON FOR LIFE

Extraordinary precautions are being taken in the construction of the new Quebec bridge. At every stage of the construction, continuous tests are being made of all material that enters into the great structure. It is a great structure, and it demands great tests. Abraham's life was great, and it had great tests and continuous tests. It was not enough that he be asked to surrender friends, home and fatherland. He is asked to surrender his only son. Temptation is a continuous test.

Prove from Scripture—That love is the source of obedience.

Shorter Catechism—Ques. 50. What is required in the second commandment? A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

The Question on Missions—11. Is Africa owned by those who are native to it? No, the European nations have divided it up among themselves in such a way that only small portions of it are in the hands of its native people. Great Britain owns more than other nations do.

Lesson Hymns—Book of Praise: 7 (Supplemental Lesson), 43, 45, 68 (Ps. Sel.), 542 (from PRIMARY QUARTERLY), 50.

FOR WRITTEN ANSWERS

1. What reasons would lead Abraham to disobey God's command?
2. What, to obey?
3. What had Abraham proved to God by his obedience?

Lesson XII.

ISAAC AND REBEKAH

March 23, 1913

BETWEEN THE LESSONS—Ch. XXIII. tells of the death of Sarah and her burial in the cave of the field of Machpelah. Abraham is now old. He desires that Isaac shall not take a wife from among the Canaanites. He calls his servant and makes him solemnly promise that he will go and get Isaac a wife from Abraham's own people.

GOLDEN TEXT—In all thy ways acknowledge him, and he shall direct thy paths.—Proverbs 3 : 6.

Memorize vs. 64, 65. **THE LESSON PASSAGE**—Genesis 24 : 58-67. Study Genesis, ch. 24.

58 And they called Rebek'ah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebek'ah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebek'ah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

61 And Rebek'ah arose, and her damsels, and they rode upon the camels, and followed the man : and the servant took Rebek'ah, and went his way.

62 And Isaac came from the way of the well La'hai-roi : for he dwelt in the south country.

63 And Isaac went out to meditate in the field at

Revised Version—Omit Thou art ; ten thousands ; Beer-lahai-roi ; land of the South ; there were camels coming ; And ; Omit had ; and she took her veil ; the.

Daily Readings—(By courtesy of I. B. R. Association. Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Isaac and Rebekah, Gen. 24 : 58-67. T.—The oath, Gen. 24 : 1-9. W.—Seeking divine guidance, Gen. 24 : 19-14. Th.—God's guidance recognized, Gen. 24 : 17-28. F.—Chosen by God, Gen. 24 : 48-57. S.—Blessed by God, Ps. 128. S.—Trust in the Lord, Prov. 3 : 1-17.

THE LESSON EXPLAINED



PALESTINE GIRL WITH WATER JAR

I. REBEKAH ACCEPTS ISAAC'S PROPOSAL.—58-60. And they called Rebekah.

Note the following previous steps in the story : (1) The servant of Abraham (probably Elisher of Damascus, Gen. 15 : 2) goes "to Mesopotamia, unto the city of Nahor," v. 10. (2) Standing at the well outside the city, he asks God for divine direction in his mission and seeks a sign, v. 12. (3) The sign is that the woman designed by God for Isaac's wife will come to the well and when asked by Abraham's servant for a sip of water, will not only give him abundance of

water, but will insist on watering his camels also. The sign is that of hospitality that goes beyond the little asked for. (4) Rebekah, daughter of Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, comes to the well and fulfils the sign, v. 15. (5) The servant gives presents to her, and finds out who the damsel is, v. 22. (6) Rebekah tells her brother Laban ; and Abraham's servant being invited to abide with them, tells his mission, v. 34. (7) Laban and Bethuel decide that Rebekah shall be given to Isaac. Rebekah is called, not to consent to the proposal, but to say whether she is ready to start off with the servant of Abraham, who is anxious that there shall be no delay.

the eventide : and he lifted up his eyes, and saw, and behold, the camels were coming.

64 And Rebek'ah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master : therefore she took a veil, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sar'ah's tent, and took Rebek'ah, and she became his wife ; and he loved her : and Isaac was comforted after his mother's death.

Rebekah and Isaac, according to Eastern custom, do not choose one another, but are chosen for one another, by others. She said, I will go. There is neither doubt nor hesitation on Rebekah's part. They sent away . . . their sister, Bethuel, the father, takes no part in the incident, but Laban, the brother, is evidently the leading spirit ; hence it is Rebekah's relationship to him that is mentioned. Her nurse. We learn in Gen. 35 : 8 that her name was Deborah. They blessed Rebekah ; a farewell benediction. Be thou the mother of thousands of millions ; literally, "become thou thousands," etc. Possess the gate of those which hate them ; conquer and take possession of the cities of their enemies. See God's blessing of Abraham, Gen. 22 : 17.

II REBEKAH BECOMES ISAAC'S WIFE—61-67. Her damsels ; her attendants. Although Rebekah played the part of a servant at the well, she is a woman of rank. And Isaac came ; better, "Isaac had come," that is, before the servant arrived. From the way of the well La'hai-roi. The meaning of the name is, "the well of the living One who seeth me ;" this name was given to the well where the angel of the Lord met Hagar, Gen. 16 : 14. In the south country ; the land of the South, the Negeb. To meditate. Abraham and Jacob were men of power. One was the mighty pilgrim, the other was the mighty wrestler. Isaac, who stood between, is a man of quiet, meditative spirit. Field ; open country. At the eventide ; the cool of the day. She lighted off the camel. Rebekah did not know who Isaac was, but his dress would show him to be a person of importance. She may have had some idea that he was Isaac. At any rate, according to custom she alights to veil herself and show respect. Took a veil, and covered herself. Eastern ideas of propriety called for this before a stranger. "The bridegroom can

scarcely ever secure a glance at the features of the bride until he finds her in his absolute possession, unless she belongs to the lower classes of society." To his mother Sarah's tent. According to Eastern custom a sheikh's wife may have a tent for herself and her women and children. Thus Gen. 31:33 shows that Rachel and Leah had each her tent. Though Sarah was dead some time, the tent might still be called hers (Bennett). He loved her. The choice made for Isaac had been a fortunate one. Was comforted after his mother's death. Sarah had now been dead three or four years.

THE GEOGRAPHY LESSON
(On Easter Lesson)

The location of CALVARY AND THE TOMB OF JESUS are asserted by tradition to be inside the city, covered by mediæval and modern buildings. But scholars are generally agreed that both were outside the city. The place where it is most likely our Lord's body was laid is a cave room partly natural, partly hewn in the side of a cliff near the north gate of the city. It was evidently new, as it is unfinished, while there are signs showing to be within the means of a rich man only. This tomb probably was the scene of the world's greatest triumph.

LESSON QUESTIONS

58-60 Why did Abraham wish that Isaac should not marry from among the Canaanites? Who was

sent to get a wife for Isaac? Where was he told to go? How did he seek for guidance? For what sign did he ask? Who fulfilled this sign? What did this show in her character? Who was her father? Who was her brother? How was her family connected with Abraham? Who arranged the marriage of Isaac and Rebekah? Who went with Rebekah when she set out? What was her nurse's name?

61-67 What circumstance shows that Rebekah was a person of standing and rank? Where did Isaac meet with the company? Why was this place so called? Where was Isaac when the company came in sight? What was he doing there? What was the time of day? What was the character of Isaac? What did Rebekah do when she saw Isaac? Into whose tent did they go?

Prove from Scripture—That Jesus' resurrection brought joy.

Shorter Catechism—Review Questions 48-50.

The Question on Missions—12. What responsibility rests upon us for the evangelization of Africa? Our share of the foreign mission work of the world lies not in Africa but in other lands, but we can help and ought to help God's work everywhere by earnestly praying for its success and going or giving as we have opportunity.

Lesson Hymns—Book of Praise: 7 (Supplemental Lesson), 52, 53, 60, 320 (from PRIMARY QUARTERLY), 61.

FOR WRITTEN ANSWERS

1. How did Abraham's servant show wisdom in his mission?
-
2. Tell briefly what Rebekah did at the well.....
-
3. Tell about the meeting of Isaac and Rebekah.....
-

Memorize vs. 6, 7. EASTER LESSON—Mark 16: 1-11.

AN ALTERNATIVE LESSON

GOLDEN TEXT—Now hath Christ been raised from the dead, the firstfruits of them that are asleep.—1 Corinthians, 15: 20 (Rev. Ver.).

I. THE OPEN GRAVE.—1-4. When the Sabbath was past; the Jewish Sabbath, our Saturday. Jesus had been in the grave Friday night, Saturday and Saturday night,—three days, each part of a day being counted as the whole. Bought spices (Rev. Ver.); perhaps on the Saturday evening: the Sabbath ended at sunset. Anoint; not "embalm;" embalming was not practised by the Jews. The sepulchre; "hewn out of a rock," ch. 15: 46. The stone; which closed the mouth of the sepulchre. Very great; too heavy to be moved by woman's strength.

II. THE ANGEL'S MESSAGE.—5-8. A young man. Matthew (Matt. 28: 2) says an "angel," while Luke (Luke 24: 4) speaks of "two men . . . in shining garments." Long white garment; such as angels wear. It is thus implied, though not stated, that the "young man" was an angel. Amazed; utterly, out and out amazed or affrighted, the Greek means,

at the sight of one in the appearance of a man and wearing heavenly apparel. Be not amazed. The friends of Jesus have no cause to fear like the soldiers, Matt. 28: 4. He is risen; he is not here. No one saw Jesus rise. Angel messengers declared the fact; the empty grave witnessed it; and the appearances of Jesus confirmed it.

III. THE RISEN SAVIOUR.—9-11. The first day of the week; our Sabbath. The change in the holy day was due to the resurrection of Jesus, and is a striking witness to that fact. Mary Magdalene. "Those saw Jesus first who loved Him most." Seven devils. See Luke 8: 2. Mourned and wept; lamenting the death of Jesus and looking least of all things for His rising again. Disbelieved. The more difficult it was to convince the disciples that Jesus had risen, the more worthy of confidence is their subsequent testimony to that fact.

Lesson XIII. REVIEW—THE GOD OF OUR FATHERS March 30, 1913

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 39-50), and the Question on Missions for the Quarter.

GOLDEN TEXT—Our fathers trusted in thee : they trusted, and thou didst deliver them.—Psalm 22 : 4.

Read Hebrews 11 : 1-19.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 26 Old Bailey, London, England.)—M.—Man the crown of creation, Gen. 2 : 4-17. T.—Man's first sin, Gen. 3 : 1-12. W.—God's covenant with Noah, Gen. 9 : 8-17. Th.—The call of Abram, Gen. 12 : 1-9. F.—Abram and Lot, Gen. 13 : 1-18. S.—God's covenant with Abraham, Gen. 15 : 5-18. S.—The test of Abraham's faith, Gen. 22 : 1-19.

Prove from Scripture—That God changes not.

Lesson Hymns—Book of Praise : 7 (Supplemental Lesson), 271, 293, 35 (Ps. Sel.), 154 (from PRIMARY QUARTERLY), 476.

REVIEW CHART—FIRST QUARTER

CREATION TO THE SETTLEMENT IN CANAAN	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Gen. 1 : 1-5, 7, 9, 10, 12, 16, 21, 25, 27, 31.	The Creation.	In the beginning God created the heaven.—Gen. 1 : 1.	1. The creation and light. 2. The firmament and the dry land. 3. The heavenly luminaries. 4. The living creatures.
II.—Gen. 1 : 26, 27 : 2 : 7-9, 15-24.	Man the Crown of Creation.	God created man.—Gen. 1 : 27.	1. The first man. 2. His home and work. 3. His companion.
III.—Gen. 3 : 1-12 ; 22 : 24.	Man's First Sin.	Every one that committeth sin.—John 8 : 34.	1. The temptation and fall. 2. The banishment from Eden.
IV.—Gen. 4 : 1-15.	Cain and Abel.	Whosoever hateth his brother.—1 John 3 : 15.	1. The two firstborn. 2. The two sacrifices. 3. The crime and the judgment.
V.—Gen. 6 : 9-12 ; 7 : 11-24.	The Flood.	The wages of sin is death.—Rom. 6 : 23.	1. Righteous Noah. 2. The wicked world. 3. The destructive flood.
VI.—Gen. 9 : 8-17.	God's Covenant with Noah.	I do set my bow.—Gen. 9 : 13.	1. The covenant. 2. The token.
VII.—Gen. 12 : 1-9.	The Call of Abram.	I will bless thee.—Gen. 12 : 2.	1. The call. 2. The journey. 3. The altar.
VIII.—Gen. 13 : 1-12.	Abram and Lot.	The blessing of the Lord.—Prov. 10 : 22.	1. Uncle and nephew. 2. Sharp strife. 3. A generous offer. 4. A greedy choice.
IX.—Gen. 15 : 5-18.	God's Covenant with Abraham.	He is faithful.—Heb. 10 : 23.	1. The stars and the promise. 2. The sacrifices and the night vision.
X.—Gen. 19 : 12-17 : 23-29.	The Destruction of Sodom—Temperance Lesson.	Come ye out from among them.—2 Cor. 6 : 17.	1. Lot warned. 2. Lot hastened. 3. The cities destroyed.
XI.—Gen. 22 : 1-13.	The Test of Abraham's Faith.	I desire mercy.—Hos. 6 : 6.	1. God's stern command. 2. Abraham's perfect obedience. 3. The merciful deliverance.
XII.—Gen. 24 : 58-67.	Isaac and Rebekah.	In all thy ways acknowledge him.—Prov. 3 : 6.	1. Rebekah accepts Isaac's proposal. 2. Rebekah becomes Isaac's wife.

A Bird's-Eye View

The Quarter's Lessons begin with the story of the creation. What was created and who was the Creator? Then comes (Lesson II.) a fuller account of the creation of man. In whose image was he created? What was his relation to the creatures? Where was his home? Who was his wife? Lesson III. shows us the shadow of sin and sorrow and death. Why did this shadow fall? Lesson IV. displays the shadow darkening from disobedience to murder. Who was the slayer of Abel? Why did he commit this act? Lesson V. shows us the earth covered with waters, and in the midst of the flood, an ark. Why this flood, and why the ark? Lesson VI. tells that the rainbow has more than beauty. It has meaning. What is its meaning? Lesson VII. recounts the story of a man leaving home and fatherland. Who is he? Who told him to leave? What is his reward for obedience? Lesson VIII. tells of a man making a choice that was greedy and foolish. Who is he? What is his choice? In Lesson IX. Abraham looks up at the stars at God's command. What are the stars to signify to Abraham? Lesson X. describes cities overwhelmed in ruin. Name the cities. Why are they destroyed? Who is saved? Lesson XI. shows Abraham about to slay Isaac. Why? How was the slaying prevented? In Lesson XII. a man stands at a well and a woman comes to the well. Who were they? What came of the meeting?

FOR WRITTEN ANSWERS

This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed in to the Home Department Visitor or Superintendent by members of the HOME DEPARTMENT.

Lesson I. Tell what was created on each of the first four days of creation.

Lesson II. What one thing was Adam forbidden to do in the garden?

Lesson III. How came he to disobey? And what was the result?

Lesson IV. Why did Cain slay Abel?

Lesson V. Why did God bring the flood upon the earth?

Lesson VI. What did the rainbow signify, in God's covenant with Noah?

Lesson VII. What was God's first command to Abraham?

Lesson VIII. Why did Abraham and Lot separate?

Lesson IX. What sign was given to Abraham that he should inherit Canaan?

Lesson X. Who hastened Lot's flight from Sodom? What happened to Lot's wife?
Why?

Lesson XI. To what supreme test was Abraham's faith put on Mt. Moriah?

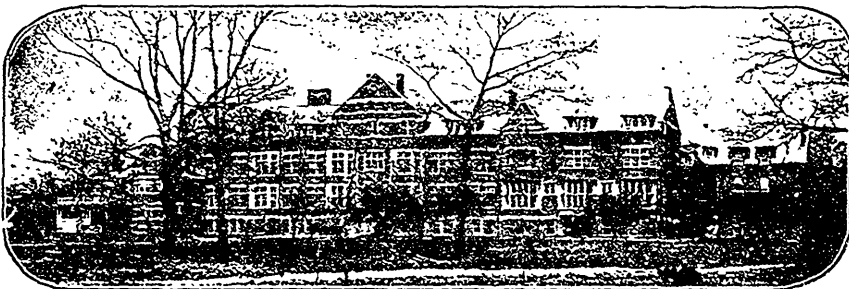
Lesson XII. Write the Golden Text of this Lesson.

SCHOLARS' REGISTER

JANUARY-MARCH, 1913

[This Record, with Questions for Written Answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name		Address					Class		
DATE	S.S.Att	dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1913									
Jan. 5									
Jan. 12									
Jan. 19									
Jan. 26									
Feb. 2									
Feb. 9									
Feb. 16									
Feb. 23									
Mar. 2									
Mar. 9									
Mar. 16									
Mar. 23									
Mar. 30									
Totals									



ST. ANDREW'S COLLEGE
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Calendar sent on Application. Spring Term commences **Jan. 20th, 1913**

REV. D. BRUCE MACDONALD, M.A., LL.D. :: :: **Headmaster**