

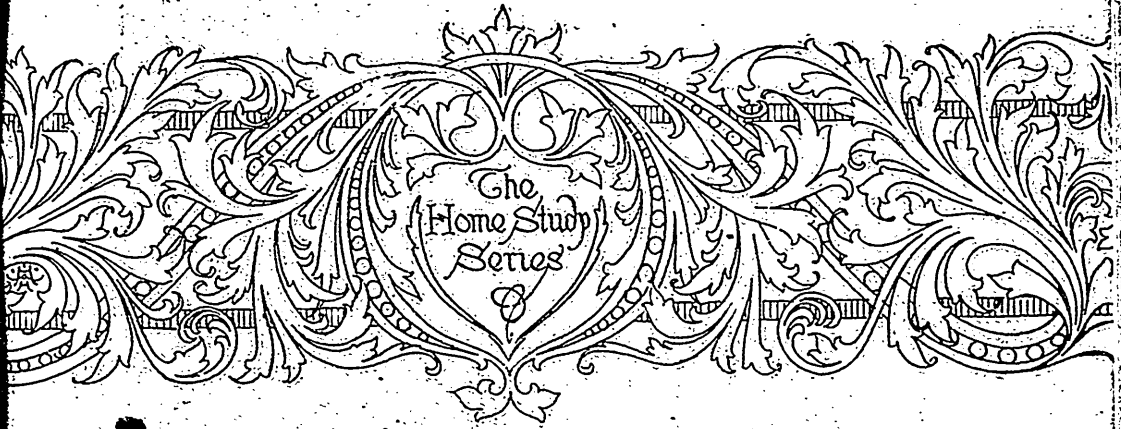
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THE HOME STUDY QUARTERLY



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Presbyterian Church in Canada.

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

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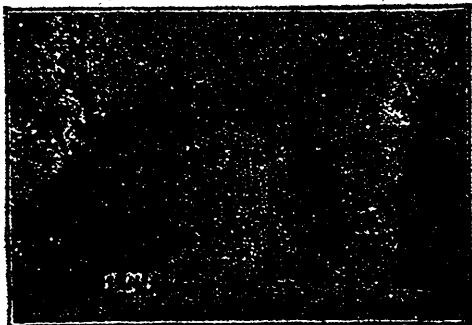
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The Home Study Quarterly

Rev. E. Douglas Fraser, D.D., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. XIII.

April, May, June, 1907

No. 2

How Girls Can Help

By Mrs. John Neil

Can young girls help in the work of the church? I think there is a special place for these bright young lives, full of eager enthusiasm in everything they undertake to do. May I show them some ways in which they may be very helpful in the church?

What a help and comfort you may be to your Sabbath School teacher, if you come with well prepared lessons, and show a real interest in what she is teaching you! Let her know and feel that you respect and love her, and that she is helping you. That is the best way of helping her. Have you not a friend whom you can bring with you to the class, that she too may be helped by your teacher? And can you not pray each Sabbath, that some truth in the lesson may come home to all who are studying it?

In Christian Endeavor Society, Guild, or Mission Band, what a help you may be to the leader, by your regular attendance and punctuality, and by your interest in the course of study taken up at the meetings! There is nothing more inspiring to a teacher or Mission Band leader, than to see before her those who she knows are loyal to her, upon whom she may depend to help in any way she asks, and, above all, who she knows are praying for her.

This is just the time to learn to lead in prayer. It is much easier to start now, than ten years later. Perhaps you say, "Oh, I could never do that." You dread the sound of your own voice, and you are afraid that those who hear you may make fun of you. Ask Jesus to help you and to put words into your mouth, and keep before your mind the

thought that you are talking to God. That will help you to shut out from your mind the feeling that there are others around you. Commence with one sentence, and gradually you will lose the feeling of shyness. Soon you will gain courage to add one petition to another. God always answers our prayers when we look to Him for guidance and strength.

Another way you can help is by bringing some friend to the meetings. Tell her how much you enjoy them, and how you want her to come and enjoy them too. Do your best to make the singing hearty. That always helps a meeting. And whatever work is planned for you, do it loyally, and in the very best way you can, not only because you are asked to do it, but because Jesus wants you to do it.

There are many girls who think that to be a Christian one must be priggish and unnatural. Show them how sweet and bright the Christian life is, by living close to Jesus, and letting His love shine in your face. May He come into your heart, and so fill every nook and corner of it with His love, that everything you do you may do it as unto Him!

Toronto

Glimpses of Early Chinese History

By Rev. Harold M. Clark, B.A.

When a Chinese boy begins to study the history of his native land, he must go back for the beginning to a time almost five thousand years ago. It is said that the first Chinese emperor, Fu Hsi, began to reign 2,852 years before Christ, and since that time the history of China extends in an unbroken

story up to the present day. Is it any wonder that the Chinese feel proud of their great nation, which has endured so long, while all other nations founded as early as theirs have fallen into ruin? Chinese history is not only very long, but it is very interesting as well.

Many of the early emperors were virtuous, and lived for the welfare of their people. Fu Hsi taught the people to rear domestic animals, to fish with nets, to play music, and to write in a rude sort of way. Shen Nung, the second emperor, taught them how to farm and to use herbs as medicine. One of the very earliest empresses, nearly 2,700 years B.C., taught the Chinese women to rear silk worms and weave silk; so we see how very long ago it is since this beautiful stuff was first made.

It is said that over 4,000 years ago there was a great flood in China, and one of the emperors labored for nine years to subdue the waters by draining them away in canals. So eager and earnest was he, that, for the whole nine years, while he was engaged in this work, he did not even take time to enter the door of his own home. Some hundreds of years later, a great drought visited China, which, it is said, lasted for seven years. In order to save his perishing people, the emperor T'ang prepared to offer himself as a sacrifice to heaven for the sake of his subjects who had sinned; but the "Ruler of Heaven" was so pleased with this devotion on the part of the emperor, that he sent plenty of rain upon the thirsty land.

But, though many of the early Chinese emperors were very good and virtuous, there were many others who were not good at all, but as bad and cruel as men could be.

One of these wicked emperors, was Chou Hsin. He was so bad, that a great rebellion was made against him, and, though he gathered an army of 700,000 soldiers, he was completely beaten and his throne was taken from him.

It will be interesting for the young people who are studying about our mission in Honan, to know that the province of Honan is probably the most interesting historically of all the provinces of China.

For hundreds of years the capital of China was here. The capital of Fu Hsi, the first

emperor, was in this province. The great battle in which Chou Hsin, with his 700,000 troops, was defeated, took place on a spot between two of our mission stations, Wei Hwei Fu and Hwai Ch'ing Fu, and not many miles from either of them.

The present writer has found some coins in this province which were made away back over 3,000 years ago, and have been preserved up to the present day.

Just four miles from Wei Hwei Fu, there is a tomb which marks the spot where Pi Kan was buried over 1,000 years before Christ. Pi Kan was a patriotic minister of state, who was put to death by one of the tyrant emperors of China.

Yes, the missionaries in Honan are working in a very interesting part of the world, and they hope and pray that here in this wonderful old land, our Lord Jesus Christ may soon be crowned "King of kings, and Lord of lords"; for we have the promise, "Unto Me every knee shall bow, every tongue shall swear."

Wei Hwei Fu, Honan, China

From Pit to Palace

By Esther Miller

"Behold, this dreamer cometh!" The ten sons of Jacob, watching their flocks on the level plains of Dothan, looked up and saw their brother approaching. Jealousy and hatred, long smouldering in their hearts, suddenly burst forth. "Come, let us slay him, and cast him into some pit!" was the exclamation that sprang to their lips.

And so the innocent lad was flung into an old well, and taken out again only to be sold to a caravan of merchants traveling to a foreign land.

To the human eye Joseph's case seemed hopeless. He was taken to Egypt, and sold to an officer of the king's guard as a slave. But he had within him the elements of success, faith in God and cheerful devotion to duty. He was bound to rise; and soon, from the position of an ordinary slave, he was promoted to be master of the household.

But the way of duty is not always one of worldly prosperity. Because Joseph trod the path of integrity and scorned evil, he

was falsely accused and cast into prison.

But faithfulness again brought him success. Soon he was once more in a position of trust, placed in authority over the king's prisoners. And there, for the first time, we have a hint of the plan God had laid out for His faithful servant. With divine aid, Joseph interpreted the dreams of two of his fellow-prisoners, and the interpretation came true. The king's butler, as Joseph had foretold, returned to his master, and the baker was executed.

Many more weary months of imprisonment passed before Joseph was ready for the next step up. Then news spread through the capital that the great Pharaoh was in trouble. He had had a portentous dream, and not one of even the wise magicians of Egypt could tell him its meaning. God's great plan for Joseph was unfolding itself. The butler remembered the young man who had interpreted his dream, and told Pharaoh. And so the prison doors opened, and Joseph went out to the palace—went out as a poor prisoner, but remained as the wise ruler of Egypt. From pit to palace he had moved by slow, weary stages, but he rose steadily, because he had never swerved from the path of duty, and because he had ever trusted his God.

The Lookout

The lookout on an ocean liner occupies a very responsible position. He must report any light or object instantly when it comes into view. His failure to do so is often a matter of life and death to all on board. The "crow's nest," as the place where the lookout keeps his lonely vigil is called, is so narrow that he is compelled to stand through the watch.

No matter how tired he is, he must never nod. His vision must be unclouded by things that injure his brain. Nor for an instant is he to relax his vigilance, for he has not simply his own safety to watch, but that of others.

A moment's reflection shows that every person in this world is, and ought to be a lookout. There are always others affected by our influence; people who place a certain amount of reliance on our trustworthiness.

The world has a right to expect this of us. By virtue of existence we become responsible for our part of the watch in the guidance of the ship of life. Our fellows have the right to demand in us a clear vision, with our faculties unlogged by the passions the tempter offers.—The Round Table

Open the Door

Open the door, let in the air;
The winds are sweet, and the flowers are fair.
Joy is abroad in the world to-day;
If our door is wide, it may come this way.
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made the raindrops gold and gems;
He may change our tears to diadems.
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin.
They will grow and bloom with grace divine,
And their fruit shall be sweeter than that of
the vine.
Open the door!

Open the door to the heart; let in
Sympathy sweet for stranger and kin,
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door!

—British Weekly

Farm Work in Ancient Egypt

Recent discoveries place before our eyes the details of farm work in ancient Egypt. For reaping, rude sickles of wood were used, with a cutting edge of flint saws. Wooden grain shovels have been found of a date earlier than Joseph, and also wooden hoes and ploughshares fit for the light soil. Grain was sown broadcast by hand, and trodden by flocks of sheep into the moistened soil. It was cut close up to the ear, and not with short stubble as in our country. The sheaves were bound and laid flat on the ground. The grain was threshed out by the treading of oxen; and when winnowed, was put into sacks and then poured into the granaries through openings in the top.

BIBLE DICTIONARY FOR SECOND
QUARTER, 1907

[For additional information in regard to certain of the Places, see, Geography Lessons.]

Aa'-ron. The brother of Moses, and his senior by three years (see Ex. 7 : 7).

A'-bra-ham. The son of Terah, and the first ancestor of the Hebrews.

Am'-o-rites. One of the tribes which inhabited Canaan before its conquest by the Hebrews (see Gen. 15 : 21). This tribe became so powerful, that its name was used for the inhabitants of Canaan generally.

As'-e-nath. Daughter of Poti-pherah, priest of On, wife of Joseph and mother of Manasseh and Ephraim.

Ash'-er. Son of Jacob and Zilpah.

Beer-she'-ba. A town in the extreme south of Judah.

Ben'-ja-min. Younger son of Jacob and Rachel; Joseph's full brother.

Beth'-el. On the site of the modern Beitin, twelve miles north of Jerusalem.

Be-thu'-el. The father of Laban and Rebekah, and the nephew of Abraham.

Ca'-na-an. The name given to all the lands west of the Jordan.

Ca'-na-an-ites. Inhabitants of Canaan.

Dan. Son of Jacob and Bilhah.

Do'-than. A town not far from Shechem and near the caravan route to Egypt.

E'-gypt. That part of Africa watered by the Nile, from the Mediterranean Sea to the first cataract.

E-gyp'-tians. The people of Egypt.

E'-sau. Son of Isaac and Rebekah, and brother of Jacob.

Gad. Son of Jacob and Zilpah.

Gen'-tiles. All nations of the world other than the Jews.

Gil'-e-ad. A mountainous country east of the Jordan.

Go'-shen. A district of Egypt, adapted for flocks and herds, situated in the Delta.

Har'-an. A busy commercial city of Mesopotamia, 240 miles northwest of Nineveh and 280 miles northeast of Damascus.

He'-brews. A name, which may have belonged at first to all the descendants of Eber (Gen. 10 : 25), but was afterwards restricted to the Israelites.

He'-bron. A town twenty miles southwest of Jerusalem.

Hit'-tites. Descendants of Heth, a son of Canaan, who occupied the region extending from Northern Palestine to the Euphrates.

Hi'-vites. One of the races of Canaan before the conquest of the country by the Israelites.

Hor'-eb. A mountain in Southern Arabia, also called Sinai.

I'-saac. The son of Abraham and Sarah. The name signifies, "He laugheth", or, "The laughing one".

Ish'-mee-lites. Descendants of Ishmael,

Abraham's eldest son. They dwelt in settlements and movable camps in Northern Arabia.

Is'-ra-el. The name given to Jacob on his return from Laban's home, and afterwards to his posterity.

Is'-sa-char. Son of Jacob and Leah.

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

Ja'-cob. "Supplanter", son of Isaac and Rebekah, brother of Esau, and father of the twelve patriarchs.

Jeb'-u-sites. A mountain tribe dwelling at Jebus, that is, Jerusalem.

Jeth'-ro. A title of Moses' father-in-law. **Jews.** At first, a name given to those belonging to the tribe or kingdom of Judah, then to all of the Hebrew race who returned from the captivity in Babylon, and finally to all of that race throughout the world.

Jor'-dan. A swift, tortuous river, rising in the snows of Hermon, and flowing through Lakes Merom and Galilee into the Dead Sea.

Jo'-seph. Elder son of Jacob and Rachel.

Ju'-dah. Son of Jacob and Leah.

La'-ban. Rebekah's brother, to whose home in Haran Jacob fled to escape the wrath of Esau.

Le'-vi. Son of Jacob and Leah.

Luz. A Canaanite town, afterward called Bethel.

Mid'-i-a... A son of Abraham and Keturah, and ancestor of the Midianites, a roaming tribe of Northern Arabia.

Mid'-i-a-nites. Descendants of Midian.

Mo'-ses. The great Hebrew leader.

Naph'-ta-li. Son of Jacob and Bilhah.

On. An old and famous city of Lower Egypt, on the east of the Nile, in the Delta.

Pa'-dan-ar'-am. A name of the region in which Haran was situated.

Pen'-i-el. Also called Penuel,—that is, "face of God", a ridge near the Jabbok.

Pe-riz'-zites. A people of Central Palestine.

Phar'-aoh. A title used as the general designation of the sovereigns of Egypt.

Pi'-thom. One of the two store cities built by the Israelites in bondage. The other was Ra-am'-ses.

Po-ti'-pher-ah. A priest of On, the father-in-law of Joseph.

Re-bek'-ah. The daughter of Bethuel, and wife of Isaac.

Reu'-ben. Eldest son of Jacob.

Sim'-e-on. Son of Jacob and Leah.

She'-chem. A city of refuge in the centre of Palestine.

Syr'-i-an. Where this name occurs in the Old Testament it denotes a native of Aram, properly called an Aramean.

Zaph'-nath-pa-a-ne'-ah. The name given by Pharaoh to Joseph.

Ze-bu'-lun. Son of Jacob and Leah.

AN ORDER OF SERVICE: Second Quarter*Opening Exercises**

- I. SILENCE.
 II. THE LORD'S PRAYER (in concert).
 III. SINGING. Hymn 583, Book of Praise. (It is expected that this hymn from the Supplemental Lessons will be memorized during the Quarter.)
 IV. RESPONSIVE SENTENCES. Ps. 34 : 3-10.

Superintendent. O magnify the Lord with me,

School. And let us exalt His name together.

Superintendent. I sought the Lord, and He heard me,

School. And delivered me from all my fears.

Superintendent. They looked upon him, and were lightened :

School. And their faces were not ashamed.

Superintendent. This poor man cried, and the Lord heard him,

School. And saved him out of all his troubles.

Superintendent. The angel of the Lord encampeth round about them that fear Him,

School. And delivereth them.

Superintendent. O taste and see that the Lord is good :

School. Blessed is the man that trusteth in Him.

Superintendent. O fear the Lord, ye His saints :

School. For there is no want to them that fear Him.

Superintendent. The young lions do lack, and suffer hunger :

Superintendent and School. But they that seek the Lord shall not want any good thing.

V. SINGING.

Courage, brother I do not stumble,
 Though thy path be dark as night;
 There's a star to guide the humble,—
 'Trust in God, and do the right.'

Let the road be rough and dreary,
 And its end far out of sight,
 Foot it bravely ! strong or weary,
 Trust in God, and do the right.

—Hymn 275, Book of Praise.

VI. PRAYER.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected. (This Hymn 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.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

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. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

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. RESPONSIVE SENTENCES. Num. 6: 24-26.

Superintendent. The Lord bless thee, and keep thee :

School. The Lord make His face shine upon thee, and be gracious unto thee :

Superintendent. The Lord lift up His countenance upon thee, and give thee peace.

V. SINGING.

He leadeth me ! O blessed thought !
 O words with heavenly comfort fraught !
 Whate'er I do, where'er I be,
 Still 'tis God's hand that leadeth me.

*He leadeth me ! He leadeth me !
 By His own hand He leadeth me !
 His faithful follower I would be,
 For by His hand He leadeth me !*

—Hymn 297, Book of Praise.

VI. BENEDICTION, OR CLOSING PRAYER.

Lesson I.

JACOB'S VISION AND GOD'S PROMISE

April 7, 1907

BETWEEN THE LESSONS—The present Lesson is close-linked with Lesson XI. of the First Quarter (ch. 27), which ends with Rebekah's counsel to Jacob, to flee to her brother Laban, to Haran, Rebekah's own old home (chs. 11 : 29; 24 : 15), until Esau's anger should be past. She wins Isaac's consent to the scheme, by pretending to be alarmed lest Jacob should take a wife, as Esau had done (ch. 26 : 34, 35), from among the heathen people about them, ch. 27 : 46.

GOLDEN TEXT—Behold, I am with thee, and will keep thee in all places whither thou goest.—Genesis 28 : 15.

Memorize vs. 13, 14.* **THE LESSON PASSAGE**—Genesis 28 : 1-5, 10-22. Read Genesis 27 : 46 to 28 : 42.

1 And I'saac called Ja'cob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Ca'naan.

2 Arise, go to Pa'dan-a'ram, to the house of Bethu'e'l thy mother's father; and take thee a wife from thence of the daughters of La'ban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

4 And give thee the blessing of A'braham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto A'braham.

5 And I'saac sent away Ja'cob; and he went to Pa'dan-a'ram unto La'ban, son of Bethu'e'l the Syrian, the brother of Rebe'kah, Ja'cob's and E'sau's mother.

10 And Ja'cob went out from Beer-she'ba, and went toward Har'an.

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

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

13 And, behold, the Lord stood above it, and said, I am the Lord God of A'braham thy father,

Revised Version—¹ company of peoples; ² of thy sojournings, which; ³ one; ⁴ the; ⁵ it under his head; ⁶ whithersoever thou goest; ⁷ under his head; ⁸ Omit called; ⁹ up.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Jacob's vision and God's promise, Gen. 28 : 1-5, 10-22. T.—The promise fulfilled, Gen. 35 : 1-15. W.—"I am with thee," Isa. 41 : 8-14. Th.—Safe keeping, Deut. 31 : 1-8. F.—Present to save, Jer. 30 : 7-11. S.—"My Refuge," Ps. 91. S.—"My Helper," Ps. 121.

THE LESSON EXPLAINED

I. THE DEPARTURE.—1-5. Isaac; now old and practically blind. Called Jacob; falling innocently in with Rebekah's crafty scheme. Blessed



BETHEL AS IT NOW APPEARS

him. The "blessing" (see ch. 27 : 28, 29), though got by fraud, now belonged to Jacob and is here in substance repeated. Thou shalt not, etc.;

and the God of I'saac: the land whereon thou liest, to thee will I give it, and to thy seed;

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

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

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

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

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

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

20 And Ja'cob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the Lord be my God;

22 And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee.

Revised Version—¹ company of peoples; ² of thy sojournings, which; ³ one; ⁴ the; ⁵ it under his head; ⁶ whithersoever thou goest; ⁷ under his head; ⁸ Omit called; ⁹ up.

an echo of Rebekah's words, ch. 27 : 46. Go to Padan-aram; "the field of Aram", the region on the northern Euphrates in which Haran was situated.

God Almighty bless thee. Isaac's blessing given to Jacob, as did the blessing of Abraham (compare chs. 17 : 1-8; 22 : 15-18), includes the promises of numerous descendants; and the complete possession of Canaan. Sent away Jacob; who must now have called bitterly to mind his former deception of his father. The Syrian; Hebrew, "Aramean", that is, a native of Aram.

II. THE VISION.—10-12. From Beer-sheba; in the far south, mentioned as Isaac's dwelling place in Gen. 26 : 23. Toward Haran. See, Geography Lesson. A certain place; Bethel, v. 19. (See, Geography Lesson.) One of the stones (Rev. Ver.). for his pillows. The ground was covered by large sheets of bare rock, with fragments standing up here and there like the monuments of the ancient Druids in Britain. Lay down to sleep. It is no hardship for an Oriental to sleep in the open air. The hardship was the loneli-

*The Scripture Memory Passages of the Supplemental Lessons are recommended as a substitute for those here given Sabbath by Sabbath. They will be found in the Supplemental Lesson Leaflets.

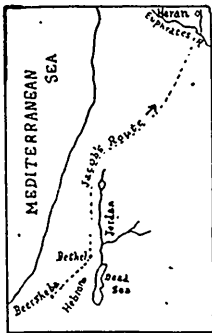
ness. **Dreamed, and behold a ladder**; "staircase", perhaps suggested by the hill of Bethel, which resembles a huge flight of steps. **Angels** ("messengers") of God. Compare 2 Kgs. 6 : 17; Heb. 1 : 14. **Ascending and descending.** Jacob's vision teaches God's nearness, and how swiftly He can send help and blessing. (Compare John 1 : 51.)

13-15. The Lord stood above it. God, then, had not forsaken him, sinning and homeless though he was. **With thee..keep thee..bring thee..not leave thee.** These heaped up expressions would make Jacob doubly sure of God's care.

III. THE VOW.—16-22. Afraid; so Isa. 6 : 5. **Poured oil**; consecrated it. **Beth-el**; "House of God," a name which supplanted the old name of **Luz. Vowed a vow**; made a solemn promise. **If (v. 20) .. then (v. 21)**; no base bargaining with God, but thankful service in return for blessing. **The tenth**; so Abraham, Gen. 14 : 20. (Compare the law of Moses, Lev. 27 : 30-33.)

THE GEOGRAPHY LESSON

Note on the map four places on Jacob's route from Hebron to Haran: First, **BEERSHEBA**, the southernmost town in Palestine; a place of importance all through the Old Testament, but in Isaac's day merely a cluster of wells on the open desert. Next, **BETHEL** 50 miles to the northeast, across the central range of hills which forms the backbone of Palestine, on a road running from Egypt through Beersheba, and up into the heart of Palestine. Thirdly, **DAMASCUS**, the world's oldest and most enduring city, 170 miles farther on than Bethel in the same direction. And finally, the level country about **HARAN**, 280 miles still farther to the northeast, or 500 miles from Jacob's home in Beersheba.



AN ORIENTAL SIDELIGHT

"On the drive from Hebron," says Charles G. Trumbull, "I was led to inquire the meaning of the little single pillars of round stones (much like our cobblestones) found here and there upon the road-

side. These proved to be 'memorial stones.' Greek pilgrims to Jerusalem and the holy places of Palestine, out of gratitude to God for a safe journey thus far on the way, erect a stone."

LESSON QUESTIONS

What was Rebekah's real reason for wishing Jacob to leave home? The reason given to Isaac?

1-5 What did Isaac's blessing given to Jacob include? For what place did Jacob set out? Name a Psalm which teaches that we cannot flee from God's presence. (Ps. 139 : 1-12.)

10-12 Where was Bethel? Describe the locality. What did Jacob use for a pillow? Relate his dream. What may have suggested the dream? What does Jacob's vision teach? How did Jesus use v. 12? Where is it said that "the angel of the Lord encampeth round about" His people? (Ps. 34 : 7.)

13-15 What did God's appearing show? What promises did He make to Jacob?

16-22 What was Jacob's exclamation on awaking? What did he do? What was his vow? Which prophet promises blessing on condition of tithing? (Mal. 3 : 10.)

FOR DISCUSSION

1. How dreams come; and God's use of them.
2. What should be our rule of giving?

A LESSON FOR LIFE

In Longfellow's, Ladder of St. Augustine, we read : "Of our vices we can frame

A ladder, if we will but tread
Beneath our feet each deed of shame."

It was in this way that Jacob, the mean deceiver of his father, at last became a noble man. But there is a better way. It is to build a ladder, like Jacob's, out of all pure and holy virtues. And in this task God is ever ready to send His angels to our help.

Prove from Scripture—That the angels are our helpers.

Shorter Catechism—*Ques. 51. What is forbidden in the second commandment?* A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

The Question on Missions—(Second Quarter. HONAN, MACAO and SHANGHAI.)—1. What and where is Honan? Honan is one of the eighteen provinces of China. It is situated near the centre of the northern half of the Empire, and is about as large as all Ontario as far north as Lake Nipissing.

FOR WRITTEN ANSWERS

1. What, likely, gave shape to Jacob's dream?

.....

2. What did God promise to do for Jacob?

.....

3. What did Jacob vow?

.....

Lesson 11.

GOD GIVES JACOB A NEW NAME

April 14, 1907

BETWEEN THE LESSONS—In the interval between the Lessons there is the delightful story of Jacob's meeting with Rachel and his arrival at Laban's home after his journey of 500 miles from Beersheba; his fourteen years of service for his two wives, Leah and Rachel (ch. 29); the industry and skill and craft by which he grew rich (ch. 30); God's command to him to return to his own lair, his flight from the jealous Laban, Laban's hot pursuit and the Mizpah covenant (ch. 31); the vision of angels at Mahanaim, and the news of Esau's approach with his 400 followers, Jacob's terror and distress, and his device to match Esau, ch. 32: 1-8.

GOLDEN TEXT—Rejoice, because your names are written in heaven.—Luke 10: 20.

Memorize vs. 26-28. **THE LESSON PASSAGE**—Genesis 32: 9-12, 22-30. Read Genesis, chs. 29-35.

9 And Ja'cob said, O God of my father A'braham, and God of my father I'saac, ¹ the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will ² deal well with thee:

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two ³ bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of E'sau: for I fear him, lest he ⁴ will come and smite me, and the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

22 And he rose up that night, and took his two wives, and his two ⁵ women-servants, and his eleven ⁶ sons, and passed over the ford ⁷ Jabbok.

23 And he took them, and sent them over the ⁸ brook, and sent over that he had.

Revised Version—¹ O Lord; ² do thee good; ³ companies; ⁴ Omit will, and and; ⁵ handmaids; ⁶ children; ⁷ of; ⁸ stream; ⁹ strained, as he; ¹⁰ thou hast striven with; ¹¹ said he.

Daily Readings—(Courtesy, I. B. R. 'A.)—M.—Jacob's return, Gen. 31: 1-2, 13-18. T.—God gives Jacob a new name, Gen. 32: 1-12. W.—God gives Jacob a new name, Gen. 32: 13-21. Th.—God gives Jacob a new name, Gen. 32: 22-30. F.—Brothers reconciled, Gen. 33: 1-11. S.—Prayer answered, Ps. 34: 1-10. S.—The new name, Rev. 3: 7-12.

THE LESSON EXPLAINED

I. JACOB'S FEAR.—9, 10. **Jacob said**; driven to prayer by his terror of Esau. **O God**, etc. As if to remind God of His promises, he addresses Him by the titles He had Himself used at Bethel (see ch. 28: 13, Lesson I.) **Not worthy**, etc. In all true prayer there must be gratitude and humility. **With my staff**; a lonely, penniless fugitive (see preceding Lesson). **Two companies** (Rev. Ver.). See vs. 7, 8; a chief with a large following, and great flocks and herds.

11, 12. **Deliver me . . . from . . . Esau**. Straight as an arrow, goes this cry of need to the great Helper. **Smite . . . the mother with the children** (see vs. 22, 23); destroy the whole family, root and branch. **Thou saidst**, etc. See ch. 28: 13, 14. And what God promised, God will surely do.

II. JACOB'S FIGHT.—22-25. Vs. 13-21 tell us how Jacob sought to disarm Esau's anger by sending him as a present 580 head of various kinds of cattle. **Rose up that night**; planning to reach Esau before the favorable impression made by the present should have had time to pass away. **The ford of Jabbok** (Rev. Ver.). See, Geography Lesson. **Jacob was left alone**. Did he recall that night alone at Bethel (ch. 28: 11)? At any rate, God remembered. **There wrestled a man**; called "the angel" in Hos. 12: 4. **Until the breaking of the day**. So fierce and long was the struggle before Jacob would yield. **Touched . . . Jacob's thigh . . . out of joint**. Then Jacob knew that

24 And Ja'cob was left alone; and there wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Ja'cob's thigh was ⁹ out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Ja'cob.

28 And he said, Thy name shall be called no more Ja'cob, but Is'rael: for as a prince ¹⁰ hast thou power with God and with men, and hast prevailed.

29 And Ja'cob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30 And Ja'cob called the name of the place Peniel: for ¹¹ I have seen God face to face, and my life is preserved.

it was no mere man with whom he had been wrestling.

III. JACOB'S FAITH.—26-30.

Let me go, for the day breaketh.

The angel's work was done, when Jacob had been shown that his life was in the hands of One mightier than he. **I will not . . . except thou bless me.** Ja-

cob now saw, as in a flash of light-

ning, that no clever trickery, or even patience and industry,

could win true success. God also must be taken into account. **Jacob**; that is, "supplanter",

literally one who takes by the heel. The name hits off Jacob's whole life up to this point, and

right thoroughly ashamed he must have been. **Israel**; that is, "a prince with God".

It points to the faith that will not let God go, until He has bestowed the blessing asked for. **Tell me,**

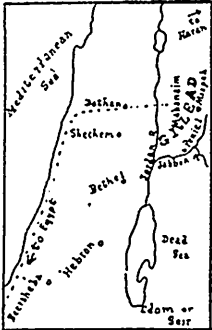


FORDS OF THE JABBOK

...thy name, etc. What need? He knew Him by what He had done. The name of the angel was to be kept secret, as in Judg. 13. 18. **Peniel**; the face of God". **Seen God face to face.** He now knew God as never before, and was ready to trust Him fully. **My life is preserved.** It seemed to Jacob a wonder that he could come through such an experience and live (compare Ex 33 : 20).

THE GEOGRAPHY LESSON

The river **JABBOK** is an eastern tributary of the Jordan flowing into it about 25 miles north of the Dead Sea, after a course, not including the windings, of 60 miles. **PENIEL** was probably a prominent ridge near the Jabbok. To reach this river from Haran, Jacob had to travel about 400 miles, with the large caravan made up of his wives and sons and daughters, and the herds and flocks he had acquired while in Haran. His route southward from Damascus lay through Bashan and Gilead, districts on the eastern side of the Jordan. Notable places on the way were **MIZPAH**, where the covenant was made between Jacob and Laban (Gen. 31 : 43-55), and **MAHANAIM**, where Jacob had a vision of angels, Gen. 32 : 1, 2. The region from which Esau had come to meet Jacob was the land of **SEIR** or **EDOM**, to the south of the Dead Sea, some 80 or 90 miles from the Jabbok.



AN ORIENTAL SIDELIGHT

"Jacob did not miscalculate the influence of his princely offerings," says Dr. Thomson in, *The Land and the Book*, "and I verily believe there is not an emeer or sheikh in all Gilead at this day who would not be appeased by such presents; and, from my personal knowledge of Orientals, I should say that Jacob need not have been in such terror, following in their rear. Far less will now 'make room,' as Solomon says, for any offender, however atrocious, and bring him before great men with acceptance."

FOR WRITTEN ANSWERS

1. Why did Jacob fear Esau?
2. How did God reveal His power to Jacob?
3. How did Jacob show his faith in God?

LESSON QUESTIONS

How far was Haran from Beersheba? How long did Jacob live in Haran? Who became his wives? Whither was Jacob now returning? At whose command? Of whom was he in fear?

9, 10 To whom did he look for help? By what titles does he address God? Give a reason for this. Name two features that mark true prayer. To what worldly position had Jacob now attained? Have we any ground for fear, when God is on our side? (Rom. 8 : 31.)

11, 12 What divine promise does Jacob plead? How has God confirmed His promise of salvation? (Heb. 6 : 17, 18.)

22-25 How had Jacob sought to disarm Esau's anger? Why did he now make haste to reach his brother? Where was Jacob left alone? Who wrestled with him? How long did the struggle continue before Jacob yielded? What at last compelled him to yield? What does Isaiah say about striving with God? (Isa. 45 : 9.)

26-30 To what was Jacob's name changed? What does the new name mean? To whom does the risen Lord promise a new name? (Rev. 2 : 17.)

FOR DISCUSSION

1. Which was the nobler character—Esau or Jacob?
2. Resolved,—That the world's greatest men have been its men of faith.

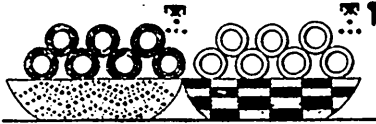
A LESSON FOR LIFE

Energy, shrewdness, industry, perseverance—these qualities in Jacob's character we do well to imitate. But unless God is our Pilot, the faster and longer we sail, the further we shall get from the course that leads to the safe and happy haven. There is no fear of wreck or loss, when He has charge of the ship.

Prove from Scripture—That Christians are kings.

Shorter Catechism—Ques. 52. *What are the reasons annexed to the second commandment?* A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

The Question on Missions—2. How large is our mission field in Honan? Our mission occupies only about one-fourth of the whole province. Its population is said to be over six millions, and no other Protestant missionaries work in it but those from the Presbyterian Church in Canada.



RING MONEY

The value being reckoned by the weight.

strife owing to jealousy on the part of his elder brothers, of Joseph, his father's favorite.

GOLDEN TEXT—For where envying and strife is, there is confusion and every evil work.—James 3 : 16.

Memorize vs. 26-28. **THE LESSON PASSAGE**—Genesis 37 : 5-28. Read the chapter.

5 And Jo'seph dreamed a dream, and he told it his brethren : and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed :

7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright ; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us ? or shalt thou indeed have dominion over us ? And they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more ; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10 And he told it to his father, and to his brethren : and his father rebuked him, and said unto him, What is this dream that thou hast dreamed ? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth ?

11 And his brethren envied him ; but his father observed the saying.

12 And his brethren went to feed their father's flock in Shechem.

13 And Is'rael said unto Jo'seph, Do not thy brethren feed the flock in Shechem ? come, and I will send thee unto them. And he said to him, Here am I.

14 And he said to him, Go : I pray thee, see whether it be well with thy brethren, and well with the flocks ; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and, behold, he was wandering in the field : and the man asked him, saying, What seekest thou ?

16 And he said, I seek my brethren : tell me, I pray thee, where they feed their flocks.

17 And the man said, They are departed hence ;

Revised Version—1 to : 2 came ; 3 yet a dream more ; 4 *Omit* the ; 5 kept the saying in mind ; 6 Go now, see ; 7 flock ; 8 are feeding the flock ; 9 *Omit* when ; 10 and before ; 11 one of the pits ; 12 An ; 13 *Omit* he ; 14 hand ; 15 take his life ; 16 *Omit* but ; 17 but ; 18 deliver ; 19 restore ; 20 *Omit* again ; 21 *Omit* out ; 22 the ; 23 travelling ; 24 Ishmaelites ; 25 *Omit* and ; 26 hearkened unto him ; 27 And there.

Daily Readings—(Courtesy, I. R. R. A.)—M.—Joseph sold by his brothers, Gen. 37 : 1-14. T.—Joseph sold by his brothers, Gen. 37 : 15-28. W.—Jacob's grief, Gen. 37 : 29-36. Th.—Joseph a slave, Gen. 39 : 1-6. F.—Patience in suffering, Ps. 37 : 1-11. S.—Evil works, Gal. 5 : 13-26. S.—Evil speaking, James 4 : 5-12.

THE LESSON EXPLAINED

I. DREAMS.—5-11. **Joseph** ; the elder son of Rachel, and Jacob's favorite (v. 3), born in Padanaram, now seventeen years of age. **Dreamed a dream** ; perhaps after working all day with his brothers in the harvest field, cutting the golden grain. **Told it** (as also v. 10) ; with no thought in his honest heart of adding fuel to his brothers' hate (see v. 4). **Made obeisance** ; bowed themselves like subjects in the presence of their king. **Hated him . . . for his dreams**. The superstition of the time attached great importance to dreams. **Another dream . . .**

BETWEEN THE LESSONS—Jacob found that Esau's wrath had cooled, and the two brothers met in peace (see Gen. 33 : 1-11). When they had separated, Jacob went on to Canaan, dwelling for a time at Bethel (ch. 35 : 1-15), and settling finally at Hebron, where Isaac his father still lived, ch. 35 : 27. On the way, Rachel died (ch. 35 : 19, 20), and, perhaps twelve years later, Isaac died at Hebron 180 years old, ch. 35 : 28, 29. Vs. 1-4 of the Lesson chapter tell a sad story of family

for I heard them say, Let us go to Do'than. And Jo'seph went after his brethren, and found them in Do'than.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer cometh.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him : and we shall see what will become of his dreams.

21 And Reu'ben heard it, and he delivered him out of their hands ; and said, Let us not kill him.

22 And Reu'ben said unto him, Shed no blood, but cast him into this pit that is in the wilderness ; and lay no hand upon him ; that he might rid him out of their hands, to deliver him to his father again.

23 And it came to pass, when Jo'seph was come unto his brethren, that they stripped Jo'seph out of his coat, his coat of many colours that was on him ;

24 And they took him, and cast him into a pit : and the pit was empty, there was no water in it.

25 And they sat down to eat bread ; and they lifted up their eyes and looked, and, behold, a company of Ish'meelites came from Gil'ead with their camels bearing spicery and balm and myrrh, going to carry it down to E'gypt.

26 And Ju'dah said unto his brethren, What profit is it if we slay our brother, and conceal his blood ?

27 Come, and let us sell him to the Ish'meelites, and let not our hand be upon him ; for he is our brother ²⁸ and our flesh. And his brethren were content.

28 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty pieces of silver ; and they brought Jo'seph into E'gypt.

29 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty pieces of silver ; and they brought Jo'seph into E'gypt.

30 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty pieces of silver ; and they brought Jo'seph into E'gypt.

31 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty pieces of silver ; and they brought Jo'seph into E'gypt.

32 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty pieces of silver ; and they brought Jo'seph into E'gypt.

33 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty pieces of silver ; and they brought Jo'seph into E'gypt.

34 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty pieces of silver ; and they brought Jo'seph into E'gypt.

35 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty pieces of silver ; and they brought Jo'seph into E'gypt.

36 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty pieces of silver ; and they brought Jo'seph into E'gypt.

37 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty pieces of silver ; and they brought Jo'seph into E'gypt.

38 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty pieces of silver ; and they brought Jo'seph into E'gypt.

39 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty pieces of silver ; and they brought Jo'seph into E'gypt.

40 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty pieces of silver ; and they brought Jo'seph into E'gypt.

41 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty pieces of silver ; and they brought Jo'seph into E'gypt.

42 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty pieces of silver ; and they brought Jo'seph into E'gypt.

43 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty pieces of silver ; and they brought Jo'seph into E'gypt.

44 Then there passed by Mid'ianites merchantmen ; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'meelites for twenty pieces of silver ; and they brought Jo'seph into E'gypt.

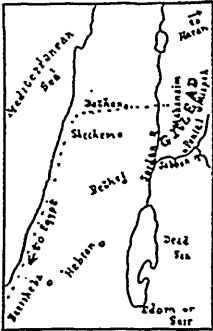
he was given a more important errand. **Here am I**; eager for the journey, with its change of scene and occupation, and ambitious to prove that he was fit to be thrown on his own resources. **Vale of Hebron**; a broad valley running N. E. and S. W. **Dothan**. See, Geography Lesson.

III. BONDAGE.—18-22. When they saw him; their hatred quick to take fire. **Conspired . . to slay him**; and so bring to nought his wonderful dreams! **Behold, this dreamer** (Rev. Ver. Margin, "master of dreams"); spoken in mocking contempt and cruel eagerness for revenge. **Reuben . . delivered him**, etc.; the eldest brother, intending, in the end, to save Joseph (see vs. 29, 30). **Into this pit**; an empty cistern (v. 24) for storing water. **The wilderness**; the desolate region surrounding the little valley of Dothan.

23-28. Stript Joseph out of his coat; rich brodered coat of v. 3, the hated sign of his father's partiality. **Ishmeelites . . Midianites** (v. 28). See, Geography Lesson. The traders were of both tribes, so that the company might be known by either name. **From Gilead**; a region east of the Jordan, abounding in spices. **Spicery . . balm . . myrrh**; tree gums used in Egypt for medicine, for incense in the temples, and for embalming the bodies of the dead. **Sell him**; get rid of Joseph and his dreams. **Twenty pieces of silver**; representing a value of about \$120 now. **Into Egypt**; to sell him as a slave.

THE GEOGRAPHY LESSON

HEBRON, SHECHEM, and DOTHAN—Lie almost in a straight line drawn from south to north through the central range of hills. Hebron, Jacob's home, was situated in a broad valley, about 25 miles northeast of Beersheba. 60 miles north of Hebron, there are two bold round hills, and in the valley between them was Shechem. About 12 miles from Shechem, still northward, stood Dothan on a commanding green mound, rising from a plain, on which there was and is the finest pasturage. From Hebron to



Shechem, was a two days' journey along beautiful valleys, over rugged hills, and across rushing mountain streams. The ISHMEELITES and MIDIANITES belonged to Arabian tribes, both descended from Abraham, and were the traveling merchants of the time.

LESSON QUESTIONS

How was Jacob received by Esau? Where did Jacob first dwell in Canaan? Where did he finally settle? Which of Jacob's wives had died? How old was Isaac at his death?

5-11 Where was Joseph born? How old was he now? Relate his first dream. The second. What effect had his telling of his dreams on his brothers? On his father? Give other Bible instances of the future being revealed in dreams.

12-17, Why had Joseph's brothers gone to Shechem? Where did he at last find them?

18-28 What was the brothers' first plan to get rid of Joseph? Who defeated it? What did they then do with him? To whom did they at last sell him? Whither was he taken?

FOR DISCUSSION

1. Did Reuben take the best method of saving Joseph?
2. Would it have been a fortunate or an unfortunate thing, had Joseph escaped from the Midianites?

A LESSON FOR LIFE

"Many people", said a witty speaker the other day, "have their wishbone where their backbone ought to be." We can turn our dream pictures into realities only by buckling down with right hearty good will to the work that comes to our hand.

Prove from Scripture—That brothers should love one another.

Shorter Catechism—Ques. 53. Which is the third commandment? A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

The Question on Missions—3. What kind of people live in Honan? The people in Honan are not small in stature like the men from Canton who come to Canada. They are about the same size as ourselves. But they are very poor. A man with \$1,000 is considered wealthy. They are also very ignorant. Only about ten in a hundred can read.

FOR WRITTEN ANSWERS:

1. Why did Joseph's brothers hate him?
2. How did his errand to Dothan end?
3. What was there of good in Reuben's conduct? What of bad?

Lesson IV.

JOSEPH FAITHFUL IN PRISON

April 28, 1907

BETWEEN THE LESSONS—The scene shifts from Dothan to Egypt. Ch. 37 : 29-35 tells of Reuben's grief on finding what had happened to Joseph in his absence, and of Jacob's bitter sorrow when he was falsely told that wild beasts had devoured the son he loved so dearly. Joseph was taken down to Egypt, and sold as a slave to Potiphar, one of the king's officers, ch. 37 : 36. He proved himself so faithful a servant, that he was made overseer of his master's household, ch. 39 : 1-6.

GOLDEN TEXT—Be thou faithful unto death, and I will give thee a crown of life.—Revelation 2 : 10.

Memorize vs. 21, 22. **THE LESSON PASSAGE**—Genesis 39 : 20 to 40 : 15. Read Genesis, chs. 39, 40.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison.

21 But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

Ch. 40 : 1 And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

4 And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

Revised Version—1 the; 2 kindness unto him; 3 Omit had; 4 his two officers; 5 ministered unto; 6 saw; 7 ward in his master's; 8 none that can interpret it; 9 it me; 10 its; 11 Within yet; 12 thine office; 13 give; 14 have me in thy remembrance.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Joseph faithful in prison, Gen. 39 : 20 to 40 : 15. T.—Joseph forgotten, Gen. 40 : 16-23. W.—Daniel's faithfulness, Dan. 6 : 4-11. Th.—Comfort in suffering, 1 Pet. 4 : 12-19. F.—Prayer in adversity, Ps. 31 : 13-24. S.—Endurance in persecution, Matt. 10 : 21-32. S.—Reward of faithfulness, Rev. 2 : 8-11.

THE LESSON EXPLAINED



ANCIENT EGYPTIAN BAKING

Note the man to the right, carrying loaves on his head. This is true to Egyptian life.

I. JOSEPH'S FIDELITY.—20-23. Joseph's master; Potiphar, probably the head of the Egyptian state police. Into the prison; on a false accusation made against him by his master's wife. The king's prisoners. The king's officers were completely at the mercy of the royal tyrant. Were bound; in cruel bondage. But the Lord was with Joseph. "The prison is light when God is there, and chains do not chafe when He drops His love round them." Keeper of the prison; the

gaoler in charge of the prisoners. Committed to Joseph's hand. He had shown himself trustworthy. The Lord made it to prosper. "When Thou dost favor any action, it runs, it flies," one truly says of God.

II. JOSEPH'S KINDNESS.—Ch. 40 : 1-4. Butler ("chief of the butlers"); the royal cupbearer, an officer of great influence in an Eastern court. (Compare Neh. 1 : 11; 2 : 1.) Baker ("chief of the bakers"); the superintendent of the king's

bakehouse. **Had offended their lord**; a perilous thing, in the case of an irresponsible tyrant. **Pharaoh**; a title belonging to all the kings of Egypt, as Kaiser to the German emperors. **In ward**; in keeping. **Captain of the guard** (the royal body-guard); Potiphar, whose dwelling was in the prison building, of which he had control. **Charged Joseph with them**. Probably he had never really believed Joseph guilty. **A season**; some considerable time.

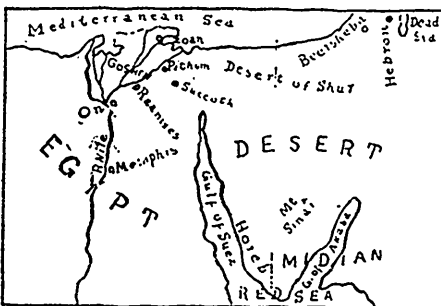
5-7 Dreamed . . each man . . according to the interpretation. The two dreams had different meanings. **Wherefore . . ?** With troubles enough of his own, Joseph was still full of ready sympathy for the troubles of others.

III. JOSEPH'S WISDOM.—8-11. Interpretations belong to God? Joseph never forgets that he is God's servant. **Told his dream**. The chief butler, in his dream, sees, in a few seconds, the whole process of wine making, and beholds himself once more handing the wine cup to Pharaoh.

12-15. This is the interpretation. Guided by heavenly wisdom, Joseph tells the meaning of the butler's dream. How it was fulfilled is told in vs. 20, 21. **Think on me**. What more natural than that the butler, restored, should use his influence to secure Joseph's release? **Stolen away**. The selling by his brothers is generously passed over. **Done nothing**. Joseph's clear conscience had much to do with his cheerful countenance. **The dungeon**; literally, "hole".

THE GEOGRAPHY LESSON

At its western end, the Plain of Dothan opens into the Maritime Plain. This is, to the present day, the regular line of travel from countries east of the



Jordan to Egypt. For some 80 miles, the caravan of traders who had bought Joseph, would travel southward, and then strike westward for 150 miles across the wilderness of Shur to Egypt. They would pass within about 30 miles of Joseph's home at

Hebron. The caravan was made up of camels with their loads, and Joseph may have been fastened to a pole and dragged behind one of these animals.

LESSON QUESTIONS

What story was told to Jacob regarding Joseph? How did it affect him? What was the name of Joseph's Egyptian master? To what position in his household did Joseph attain?

20-23. What office did Potiphar probably hold? Why did he put Joseph in prison? Describe an Eastern prison? Why was Joseph able to win the favor of his gaoler? What duty was entrusted to Joseph? With what result? Which of the prophets was cast into a dungeon; and how was he rescued? (Jer. 38 : 6-13.)

Ch. 40 : 1-8. Which officers of Pharaoh were imprisoned? What had Joseph to do with them? What caused them trouble? How did Joseph show his sympathy? What use should we make of comfort from God? (2 Cor. 1 : 4.)

9-15. How did Joseph show his humility? What did his willingness to interpret the dreams prove? To whom does God reveal secrets? (1's. 25 : 14.) What was the interpretation of the butler's dream? What request did Joseph make?

FOR DISCUSSION

1. The good opinion of others, *versus* approval of God and conscience.
2. The best way of "getting even" with those who injure us.

A LESSON FOR LIFE.

God is planning our lives. Every day He brings us to the place where we can best serve Him. It is as when, at a great railway junction, trains from the east, north and south arrive just in time to connect with a train leaving for the west. There is no chance about this. The time of the arrivals and the departure have been carefully arranged. So, with the minutest care, God arranges where we ought to be, and what we ought to do, in each moment.

Prove from Scripture—That Jesus requires us to be faithful.

Shorter Catechism—Review Questions 51-53.

The Question on Missions—4. How was the Honan mission founded? About twenty years ago, college students in Canada began to feel a deeper interest in missions. Rev. Dr. J. Frazer Smith from Queen's University and Rev. Jonathan Goforth from Knox College, were sent to China. Rev. Donald MacGillivray, Dr. McClure and others were soon after appointed, and these men began our mission in Honan.

FOR WRITTEN ANSWERS

1. To what position of trust did Joseph rise in the prison?

2. What proof did he give of his wisdom?

Lesson V.

JOSEPH THE WISE RULER IN EGYPT

May 5, 1907

BEFORE THE LESSONS—The chief baker also tells his dream, which Joseph interprets, ch. 40. 16-19. According to Joseph's interpretation of their dreams, the chief butler is restored to his office, and the chief baker hanged, vs. 20-22. But the chief butler forgets Joseph (v. 23), who therefore remains in prison. Two years later Pharaoh has two dreams, ch. 41. 1-8. When the magicians, or professional interpreters, fail to explain them, the chief butler mentions Joseph as one who can interpret. He is brought out of the dungeon (vs. 9-14); interprets the dreams as meaning that there are to be seven years of plenty in Egypt, followed by seven years of famine (vs. 15-32), and advises the appointment of some capable officer to make provision during the plentiful years, for the years of famine, vs. 33-37.

GOLDEN TEXT—If any of you lack wisdom, let him ask of God.—James 1 : 5.

Memorize vs. 38-40. **THE LESSON PASSAGE**—Genesis 41 : 38-49. Read Genesis, chs. 41 to 43.

38 And Phar'aoth said unto his servants, Can we find such a one as this ¹ is, a man in whom the Spirit of God is ?

39 And Phar'aoth said unto Jo'seph, Forasmuch as God hath shewed thee all this, *there is none so discreet and wise as thou* ² art :

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled : only in the throne will I be greater than thou.

41 And Phar'aoth said unto Jo'seph, See, I have set thee over all the land of E'gypt.

42 And Phar'aoth took off his ³ ring from his hand, and put it upon Jo'seph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck ;

43 And he made him to ride in the second chariot which he had ; and they cried before him, Bow the knee : and he ⁴ made him ruler over all the land of E'gypt.

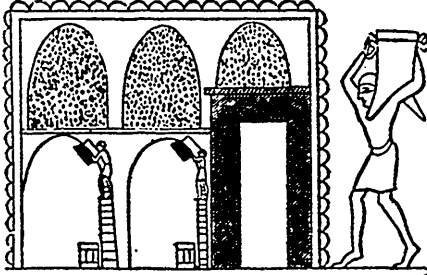
44 And Phar'aoth said unto Jo'seph, I am Phar'aoth,

Revised Version—¹ Omit is ; ² Omit art ; ³ signet ring ; ⁴ set him over ; ⁵ his ; ⁶ Omit all ; ⁷ laid up.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Joseph remembered, Gen. 41 : 1-13. T.—Pharaoh's dream, Gen. 41 : 14-24. W.—Joseph's interpretation, Gen. 41 : 25-37. Th.—Joseph the wise ruler in Egypt, Gen. 41 : 38-49. F.—Sent before, Ps. 105 : 5-22. S.—The Lord exalteth, 1 Sam. 2 : 1-10. S.—A mighty Helper, Ps. 37 : 25-40.

THE LESSON EXPLAINED

I. A RULER CHOSEN.—38-41. Pharaoh said; in the presence of his courtiers, and of the magicians who had failed to interpret his dreams (v. 8), and



A STORE HOUSE FOR GRAIN IN ANCIENT EGYPT were doubtless filled with jealousy of Joseph. Can we find . . . a man . . . ? For the great and difficult task of making provision for the years of famine. In whom the Spirit of God is. Even heathen Pharaoh feels that such wisdom and insight as Joseph's must be a divine gift. None so discreet and wise. Joseph had, in large measure, three qualities that make a great ruler—he was keen of mind, unselfish in spirit, and feared and loved God. Over my house ; his court, the government of his

and without thee shall no man lift up his hand or ⁵ foot in all the land of E'gypt.

45 And Phar'aoth called Jo'seph's name Zaph'nath-paane'ah ; and he gave him to wife As'en'ath the daughter of Poti'phera' priest of On. And Jo'seph went out over ⁶ all the land of E'gypt.

46 And Jo'seph was thirty years old when he stood before Phar'aoth king of E'gypt. And Jo'seph went out from the presence of Phar'aoth, and went throughout all the land of E'gypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of E'gypt, and laid up the food in the cities : the food of the field, which was round about every city, laid he up in the same.

49 And Jo'seph ⁷ gathered corn as the sand of the sea, very much, until he left numbering ; for it was without number.

kingdom. Only in the throne will I be greater. From the dungeon, Joseph reached by a single bound the steps of the throne.

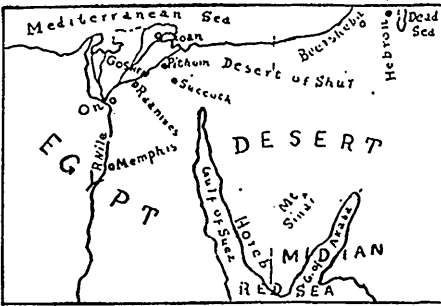
II. A RULER PROCLAIMED.—42. His ring . . . upon Joseph's hand ; the signet ring used by the kings of Egypt. Orders and documents sealed with it had full authority, even without the royal signature. Possessing it, Joseph became the representative of the king. Vestures (robes) of fine linen ; worn in Egypt by men of high rank. So finely woven was it, that it sometimes had 140 threads to the inch, while the finest linen of modern times has only 100. Gold chain. Such chains, as well as the garments just mentioned, were in ancient times amongst the badges of high office, and were of exquisite workmanship.

43-45. Second chariot. Joseph was thus publicly proclaimed as prime minister of Egypt, second only to the king. Bow the knee. The meaning of the word thus translated is uncertain. Perhaps it means, "We are at thy service." Zaphnath-paaneah. This new name marked Joseph's adoption as an Egyptian. It is variously interpreted as meaning "revealer of secrets", "food of the living", "governor of the land of life", etc. Daughter of . . . priest of On ; who ranked next to Pharaoh. "Poti-phera" means, consecrated to Ra, the sun-god, of whose worship On was the centre (see, Geography Lesson).

III. A RULER AT WORK.—46-49. Joseph was thirty years old. He had therefore been in captivity about thirteen years, having been sold by his brothers at seventeen, ch. 37. 2. **Went throughout all the land;** to arrange for the building of storehouses. **Seven plenteous years;** owing probably to unusually abundant rains in Abyssinia, with, consequently, a wider area of overflow of the Nile and richer deposits of its silt. **Gathered up all the food;** as much as could be purchased, in addition to the king's tax of a fifth part, v. 34 (compare ch. 47 : 23, 24). **Left numbering.** So immense was the supply received, that measuring became impossible.

THE GEOGRAPHY LESSON

EGYPT—Situated in the northeast of Africa, is divided into two parts. Upper Egypt consists of the long, narrow valley of the Nile from the first cataract northward 470 miles. The cultivable land



along the banks of the river varies from 2 to 12 miles in width, though the width of the whole valley is from 14 to 32 miles. Lower Egypt is formed by the broad plain along the Mediterranean known as the Delta (of the Nile). The whole land owes its wonderful fertility to the annual overflow of the Nile, so that Egypt has been called "the gift of the Nile". One of the most famous cities of Egypt was On, situated east of the Nile in the Delta. It was the principal seat of Egyptian sun worship, and hence was called by the Greeks Heliopolis, or, City of the Sun.

LESSON QUESTIONS

What happened to the chief butler? How did he show ingratitude? Give an account of Pharaoh's

dreams. What was Joseph's interpretation of the dreams? What advice did he give?

38-41 What did Pharaoh feel as to the source of Joseph's insight? Mention some qualities of a great ruler possessed by Joseph.

42-45 What signs of authority did Pharaoh give to Joseph? How was he publicly proclaimed as prime minister? What Egyptian name was given to him? Who became his wife?

46-49 How old was Joseph now? How long had he been in captivity? Account for the fertility of the seven "plenteous years". What proportion of the yield was required as a tax? How does the writer signify the immensity of the grain stored?

FOR DISCUSSION

1. Joseph's policy of managing the grain supply (see v. 56; ch. 47 : 14-20): just, or otherwise?
2. Laying up for the future. (See Matt. 6 : 31, 34.)

A LESSON FOR LIFE

Eternity, with its awful famine for the unready, is swiftly drawing near. Now is the time of opportunity to prepare for it. There is a story of a king who gave his court jester a beautiful staff, telling him to keep it till he found a greater fool than himself. When the king came to die, the jester visited him. As they talked, it came out that the king had taken no thought for the life beyond the grave. The jester gave him the staff, saying, with tears in his eyes, "I have found a greater fool than myself, since I have cared for these things."

Prove from Scripture—That God will give wisdom.

Shorter Catechism—*Ques. 54. What is required in the third commandment?* A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works. *Ques. 55. What is forbidden in the third commandment?* A. The third commandment forbiddeth all profaning or abusing of any thing whereby God makes himself known.

The Question on Missions—5. How is North Honan divided for mission purposes? In North Honan, there are three chief cities, Chang Te Fu, Wei Hui Fu, and Hwai Ch'ing Fu, each being the capital of a group of about eight counties. We have a mission in each of these cities. Wei Hui is the most central. Chang Te is 60 miles north, and Hwai Ch'ing 80 miles southwest of it.

FOR WRITTEN ANSWERS

1. What prediction did Joseph make concerning the land of Egypt?
2. How did he propose to make provision for the years of famine?
3. How did he carry out his plan?

Lesson VI.

JOSEPH FORGIVES HIS BROTHERS

May 12, 1907

BETWEEN THE LESSONS—No one should miss reading the chapters between last Lesson and to-day's. They are brimful of interest. The main incidents include the two visits of Joseph's brothers to Egypt for grain, and Judah's noble offer to remain instead of Benjamin.

GOLDEN TEXT—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Ephesians 4 : 32.

Memorize vs. 4, 5. **THE LESSON PASSAGE**—Genesis 45 : 1-15; 50 : 15-21. Read Genesis, chs. 44 to 50.

1 Then Jo'seph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Jo'seph made himself known unto his brethren.

2 And he went aloud : and the Egyptians ¹ and the house of Phar'aoth heard.

3 And Jo'seph said unto his brethren, I am Jo'seph ; doth my father yet live ? And his brethren could not answer him ; for they were troubled at his presence.

4 And Jo'seph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Jo'seph your brother, whom ye sold into E'gypt.

5 ² Now therefore be not grieved, nor angry with yourselves, that ye sold me hither : for God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land : and yet *there are* five years, in the which ³ *there shall* neither be earing nor harvest.

7 And God sent me before you to preserve you a ⁴ posterity in the earth, and to save ⁵ your lives by a great deliverance.

8 So now *it was* not you that sent me hither, but God : and he hath made me a father to Phar'aoth, and lord of all his house, and ⁶ a ruler throughout all the land of E'gypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Jo'seph, God hath made me lord of all E'gypt : come down unto me, tarry not :

10 And thou shalt dwell in the land of Go'shen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast :

11 And there will I nourish thee ; for yet *there are*

Revised Version—¹ heard ; ² And now be ; ³ shall be neither plowing ; ⁴ remnant ; ⁵ you alive ; ⁶ ruler over ; ⁷ come to poverty, thou, and thy household, and all that thou hast ; ⁸ And he ; ⁹ It may be that Joseph will ; ¹⁰ fully ; ¹¹ message ; ¹² transgression ; ¹³ that ; ¹⁴ And ; ¹⁵ meant ; ¹⁶ for.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Seeking food, Gen. 42 : 1-20. T.—The second journey, Gen. 43 : 1-14. W.—Fears dispelled, Gen. 43 : 15-34. Th.—A sorrowful return, Gen. 44 : 1-17. F.—Judah's appeal, Gen. 44 : 18-34. S.—Joseph forgives his brothers, Gen. 45 : 1-15. S.—Joseph forgives his brothers, Gen. 50 : 15-21.

THE LESSON EXPLAINED

I. FORGIVENESS GRANTED.—1-3. Joseph could not refrain himself. His heart was stirred

to its depths by Judah's touching picture of the old father's grief over Joseph's own supposed death, which would be doubled, if Benjamin also should be lost to him (ch. 44 : 18-32), and by Judah's noble offer, ch. 44 : 33, 34. Go out from me. No stranger must be present during the

tender, sacred moments that are to follow. Wept aloud ; giving free vent to his feelings, as Orientals are wont to do. Egyptians (the officials of Joseph's

five years of famine ; lest thou, ⁷ and thy household, and all that thou hast, come to poverty.)

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in E'gypt, and of all that ye have seen ; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept ; and Benjamin wept upon his neck.

15 ⁸ Moreover he kissed all his brethren, and wept upon them : and after that his brethren talked with him.

Ch. 50 : 15 And when Joseph's brethren saw that their father was dead, they said, ⁹ Joseph will peradventure hate us, and will ¹⁰ certainly requite us all the evil which we did unto him.

16 And they sent a ¹¹ messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the ¹² trespass of thy brethren and thy sin ; for ¹³ they did unto thee evil : and now, we pray thee, forgive the ¹² trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face ; and they said, Behold, we be thy servants.

19 And Joseph said unto them, Fear not : for am I in the place of God ?

20 ¹⁴ But as for you, ye ¹⁵ thought evil against me ; but God meant it ¹⁶ unto good, to bring to pass, as it is this day, to save much people alive.

21 Now therefore fear ye not : I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

household) . . heard ; and through them, the house of Pharaoh (the royal court). I am Joseph ;

speaking now, in their own tongue. Troubled. Conscience bit them hard. Here was the brother they had sold.

4-8. Come near. How like our gracious Saviour, with His "Come unto Me!" (Matt. 11 : 28) even to the most sinful. Nor angry with yourselves. How delicately Joseph speaks of their bitter remorse ! God did send me. The certainty of being in the way of God's will makes us patient and forgiving. Earing ; an



A SCENE IN THE LAND OF GOSHEN

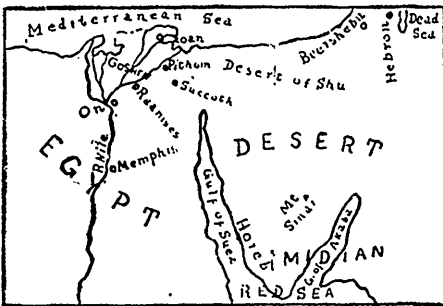
cately Joseph speaks of their bitter remorse ! God did send me. The certainty of being in the way of God's will makes us patient and forgiving. Earing ; an

old English word for plowing. To preserve you a posterity; that the promises of God might be made good (see ch. 15 : 5 ; 26 : 4 ; 28 : 14). A father to Pharaoh ; the title of Joseph's office.

II. FORGIVENESS PROVED.—9-15. Haste . . . to my father. So eager was Joseph to end his father's sorrow, and offer to him loving service. Thy son Joseph . . . lord of all Egypt. This would fill Jacob's heart with joy and pride : his lost son found, and a prince. Tarry not. Twenty-two years of separation were long enough. Dwell in the land of Goshen ; a rich pasture land (see, Geography Lesson). The eyes of my brother Benjamin. His own dead mother's only other son—an inexpressibly tender touch this ; aptly followed by v. 14. Kissed all his brethren . . . wept . . . talked with him ; and all the brothers' doubts and fears melt away.

III. FORGIVENESS CONFIRMED.—Ch. 50 : 15-21. Jacob died seventeen years (ch. 47 : 28) after he and his sons came down to Egypt. (The story of their coming and all that followed it is well worth the reading.) Peradventure hate us . . . certainly requite us. Sadden souls they were, to suppose that Joseph's forgiveness had been, not genuine, but merely for their father's sake. Thy father did command, etc.; with the thought that Jacob's word would have great weight with Joseph. Am I in the place of God ? The punishment of sin is in God's hands. Joseph wept ; partly in grief for his father and theirs, partly in shame for their mean thought of himself. Fear ye not ; for I will continue my kindness to you and yours.

THE GEOGRAPHY LESSON



ZOAN or TANE—Was an Egyptian city in the eastern part of the Delta. It was for a time the capital of Egypt, and may have been the place to which Joseph was taken as a slave, and where he afterwards ruled as prime minister. Not far from

Zoan, was the land of GOSHEN, in the northeast of Egypt. It was a land of pasturage, and hence would form a suitable home for shepherds like Jacob and his family. The journey of Jacob and his sons, with their households and followers, numbering in all, as some suppose, about 3,000 persons, from Hebron to Egypt, was by way of Beersheba (Gen. 46 : 1), and across the Wilderness of Shur. In making the journey, the company used wagons sent by Joseph from Egypt, Gen. 45 : 21.

LESSON QUESTIONS

How many visits did Joseph's brothers make to Egypt ? Which of them did Joseph threaten to keep as a slave ? What offer did Judah make ?

1-8 Why was Joseph so deeply moved ? How did he show his affection for his father ? What was the effect on his brothers of his disclosure of himself ? Show that God overrules all things for His people's good. (Rom. 8 : 28.)

9-15 What message did Joseph send to his father ? Where does Paul command children to honor their parents ? (Eph. 6 : 1, 2.)

Ch. 50 : 15-21 How long did Jacob live in Egypt ? Of what were his ten sons afraid when he died ? What message did they send to Joseph ? His reply ? To whom does vengeance belong ? (Rom. 12 : 19.)

FOR DISCUSSION

1. God's purpose in bringing His people Israel into Egypt.

2. Should we ever seek to bring punishment upon those who injure us ?

A LESSON FOR LIFE

One far greater than Joseph says to us, " I am your Brother." He was sold to His enemies, and suffered on the cruel cross. But now He is enthroned in heaven, and holds out eager hands to welcome and help even those who did Him the bitterest wrong. Surely we cannot but love Him who so loves us.

Prove from Scripture—That we need forgiveness.

Shorter Catechism—Ques. 56. What is the reason annexed to the third commandment ? A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

The Question on Missions—6. What forms of mission work are carried on in Honan ? The Canadian ministers and their Chinese helpers preach the gospel. At each station is a hospital, where a doctor treats free the sick and blind who come. Missionary ladies teach and minister to Chinese women and children. Schools are conducted.

FOR WRITTEN ANSWERS

1. How did Judah's noble offer affect Joseph ?.....

2. What provision did Joseph make for his father and brothers ?.....

Lesson VII.

ISRAEL ENSLAVED IN EGYPT

May 19, 1907

BETWEEN THE LESSONS—Joseph lived until he was a hundred and ten years of age, Gen. 50 : 22. Before his death, he declared his firm belief, that God, in fulfilment of His promise to Abraham, Isaac and Jacob, would bring the children of Israel out of Egypt and back to the land of Canaan. He therefore took an oath of his brethren, that his body should not be left in Egypt, but should be taken to the Promised Land, and be buried there. In accordance with this pledge his body, when he died, was embalmed after the Egyptian fashion, and placed in a coffin to await the departure of his people, Gen. 50 : 24-26. Genesis ends with God's people in Egypt; Exodus tells of their going out.

GOLDEN TEXT—Then they cried unto the Lord in their trouble, and he saved them out of their distresses.—Psalms 107 : 13.

Memorize vs. 13, 14. **THE LESSON PASSAGE**—Exodus 1 : 1-14. Read the chapter.

1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reu'ben, Sim'eon, Le'vi, and Ju'dah,

3 Is'sachar, Zebu'lun, and Ben'jamin,

4 Dan, and Naph'tali, Gad, and Ash'er.

5 And all the souls that came out of the loins of Jacob were seventy souls. ²for Joseph was in Egypt already.

6 And Joseph died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people

Revised Version—¹sons; ²and; ³Omit up; ⁴Omit on; ⁵also join themselves; ⁶Omit so; ⁷store cities; ⁸the more they spread abroad; ⁹service; ¹⁰Omit was.

Daily Readings—(Courtesy, J. B. R. A.)—M.—The journey to Egypt, Gen. 46 : 1-7, 26-30. T.—The home in Egypt, Gen. 47 : 1-12. W.—The death of Joseph, Gen. 50 : 22-26. Th.—Israel enslaved in Egypt, Ex. 1 : 1-14. F.—Stephen's address, Acts 7 : 1-16. S.—Prayer for deliverance, Ps. 143. S.—Without cause, Isa. 52 : 1-6.

THE LESSON EXPLAINED

I. INCREASING.—1-4. Now these are the names of. These words form the title in the Hebrew Bible of the second of the Five Books of Moses (Pentateuch). But about B. C. 250, when the Old Testament was translated from Hebrew into Greek, by Jews of Alexandria, they gave to this book the name Exodus ("The Departure"), because it relates the going out of the Israelites from Egypt. **Children of Israel** (Rev. Ver. "sons"). Only the names of Jacob's twelve sons are given, but each represents a family or clan, of which he was the head. **Every man and his household**; including, not only wives and children, but also men-servants and women-servants, as well as other followers and retainers. It has been estimated that the whole number who came down to Egypt with Jacob and his sons was about 3,000.

5-7. Seventy souls. The enumeration is given in Gen. 46 : 8-27. The "seventy" include Jacob himself, as well as Joseph and his two sons. **Joseph died.** See, Between the Lessons. Seventeen years he had lived at home, ten as a slave in Potiphar's house, three years in prison, and for eighty years had been prime minister in Egypt. **All that generation**; including Egyptians as well as Hebrews. **Fruitful, . . . increased abundantly . . . multiplied, . . . mighty**; grew strong in numbers and in the vigor resulting from an active, outdoor occupation. They began as shepherds, but, as they increased in numbers, overflowed into outlying districts.

II. FEARED.—8-10. **A new king**; belonging

of the children of Israel are more and mightier than we :

10 Come ⁴on, let us deal wisely with them ; lest they multiply, and it come to pass, that, when there falleth out any war, they ⁵join also unto our enemies, and fight against us, and ⁶so get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh ⁷treasure cities, Pi'thom and Raam'ses.

12 But the more they afflicted them, the more they multiplied and ⁸grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour :

14 And they made their lives bitter with hard ⁹bondage, in mortar, and in brick, and in all manner of service in the field ; all their service, wherein they made them serve, ¹⁰was with rigour.

Revised Version—¹sons; ²and; ³Omit up; ⁴Omit on; ⁵also join themselves; ⁶Omit so; ⁷store cities; ⁸the more they spread abroad; ⁹service; ¹⁰Omit was.

to a new dynasty of kings. This king was Rameses II., whose mummy was discovered at Thebes in 1881. **Knew not Joseph**; had no sympathy with his race or with the king who had ruled in his time, as he belonged to a different and hostile line from the Pharaoh of Joseph's time.

More and mightier. The king exaggerates, in order to stir up his counselors against the Israelites. The Egyptians numbered seven or eight millions, while the Hebrews, when they left Egypt, about a hundred years later, were about two millions. **Lest . . . they join . . . our enemies.**



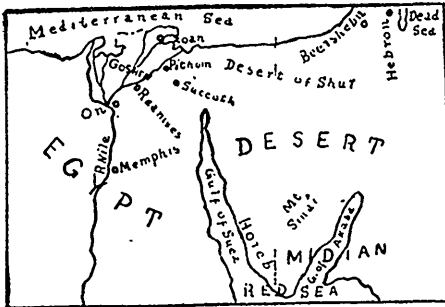
COLOSSI

Immense statues called Colossi were erected in ancient times on the sides of temple walls. The two in the illustration are from a great temple built by Rameses II., King of Egypt.

The enemies dreaded by the Egyptians were on the east, the peoples of Arabia, Assyria, and Syria, and would enter Egypt from the side where the Israelites lived. **Get . . out of the land.** There seems to have been among the Hebrews, even at this time, a longing, known to the king, to return to the land of their fathers. Their labor was too big an asset to let go.

III. OPPRESSED.—11-14. Therefore . . taskmasters to afflict; in order to break their spirit, so that they might no longer be dangerous as enemies, but more useful as slaves. **Pithom and Raamses.** See, Geography Lesson. **The more they multiplied.** Matthew Henry says: "Times of affliction have often been the church's growing times." **Grieved.** The word implies a loathing disgust, distress and alarm. **To serve with rigour;** by work fitted to crush them, to break them in pieces. **In the field;** drawing up water by the terrible field wheel from the river level for irrigation of fields above.

THE GEOGRAPHY LESSON



"As they (the Israelites) grew in numbers, Goshen became too small for them, and they were compelled to take up their abode in the great towns, or to emigrate into the neighboring districts, where they had to work as common laborers on the land of others, or else to occupy themselves in handicrafts." (Rawlinson.) **PITHOM** and **RAAMSES**, the "treasure cities" built by their forced labor in the days of the oppression, were both in the land of Goshen. They were provision depots on the eastern frontier for troops that might require to be sent to Palestine. Pithom was discovered in 1883-84 near the Suez Canal.

LESSON QUESTIONS

What age was Joseph at his death? What belief

did he declare before he died? What did he pledge his brethren to do?

1-7 What is the title of Exodus in the Hebrew Bible? When, from whom, and why, did it receive the name Exodus? How many persons belonging to Jacob's own family came into Egypt? What was the total number, including their followers? What is said of the increase of the Hebrews?

8-10 Who was the "new king"? Explain "knew not Joseph". What did he fear? Show that his statement about the numbers of the Hebrews was exaggerated.

11-14 What was the purpose of the Egyptians in oppressing the Hebrews? Where were Pithom and Raamses? For what were they built? What was the effect of the oppression on the Hebrews?

FOR DISCUSSION

1. The position of the Bible in regard to slavery.
2. Which is more to be pitied, the oppressor or the oppressed?

A LESSON FOR LIFE

No slaves on British soil! So we boast. But what if we ourselves are slaves? For he truly is a slave and no freeman, who is mastered by, instead of mastering, his passions and appetites.

Prove from Scripture—That Jesus makes His people free.

Shorter Catechism—Ques 57. Which is the fourth commandment? A. The fourth commandment is, Remember the sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.

The Question on Missions—7. How is the evangelistic work carried on in Honan? Each missionary, with two or three Chinese helpers, travels about the towns and cities of his district during almost every season of the year, excepting the hot summer, and preaches on the streets, in hired halls, at heathen festivals, and wherever he can reach the people.

FOR WRITTEN ANSWERS

1. How came the Egyptians to fear the Israelites?
2. To what policy in regard to them did this lead?
3. Indicate the nature of the tasks to which they were set.

Lesson VIII. CHILDHOOD AND EDUCATION OF MOSES May 26, 1907

BETWEEN THE LESSONS—Lesson VII. describes a darkening night of bondage; the present, the glimmerings of the dawning of deliverance. The very darkest hour is reached between the Lessons, when Pharaoh issues the command that every Hebrew boy shall be killed as soon as born, ch. 1: 22. This leads up to the story of Moses, the deliverer, which begins to-day, and is continued through sixteen Lessons. Between Abraham and Christ, Moses is the greatest figure in the history of God's people.

GOLDEN TEXT—Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.—Acts 7: 22.

Memorize vs. 9, 10. **THE LESSON PASSAGE**—Exodus 2: 1-15. Read the chapter.

1 And there went a man of the house of Le'vi, and took to wife a daughter of Le'vi.

2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 And the daughter of Phar'ah came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrew's children.

7 Then said his sister to Phar'ah's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Phar'ah's daughter said to her, Go. And the maid went, and called the child's mother.

9 And Phar'ah's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages.

Revised Version—1 she; 2 Omit she; 3 know; 4 bathe at; 5 river side; 6 Omit when; 7 and sent her handmaid; 8 she opened it, and saw; 9 Omit to; 10 up; 11 saw; 12 smote; 13 and; 14 thinkest; 15 the.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Childhood and education of Moses, Ex. 2: 1-15. T.—The hard bondage, Ex. 2: 16-25. W.—Learned and mighty, Acts 7: 17-29. Th.—The choice, Heb. 11: 21-27. F.—Royal nursing, Isa. 49: 18-23. S.—The best choice, Ps. 84. S.—The best knowledge, 2 Tim. 3: 10-17.

THE LESSON EXPLAINED

I. MOSES AND HIS PARENTS.—

1, 2. **Aman.** His name was Amram, ch. 6: 18, 20. **House of Levi;** Jacob's third son. It was from this tribe that the priests were chosen later on. **Daughter of Levi;** Jochebed (ch. 6: 20), meaning, "Jehovah is glory." **A son . . . a goodly (beautiful) child.** Stephen (Acts 7: 20, Margin) calls him "fair to God", that is, divinely beautiful. **She hid him three months.** Moses' parents (Heb. 11: 23) braved the king's wrath, believing that God would protect them and their child.

3, 4. **An ark;** a small covered box or basket. **Bulrushes;** the papyrus reed. From its light, strong stalks, three to six, and sometimes fifteen, feet in height, were made boats for the smooth river. The inner rind was made into paper. **Slime;** either asphalt from the Dead Sea, or Nile mud. **Pitch;** forming a hard, glassy wax, perfectly water-proof. **Flags;** a different kind of reed from the "bulrushes". Their color gives its name to the Red Sea. **The river's brink;** of course, the Nile. **Sister (Miriam, ch. 15: 20) stood afar off;** yet near enough to see what might happen. **To wit;** to know.



AN EGYPTIAN PRINCESS

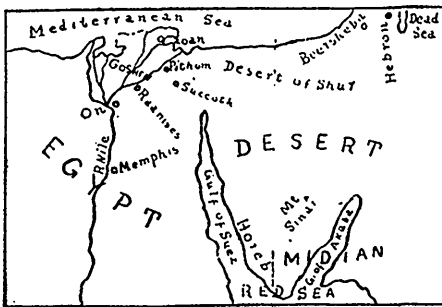
II. MOSES AND THE PRINCESS.—

5-10. **Daughter of Pharaoh;** royal in soul as well as in name, having the tenderness of a true woman, as the sequel shows. **Wash . . . at the river.** Bathing in the Nile was considered specially healthy. Probably Moses' mother would know where she was accustomed to bathe. **Saw . . . sent.** Not often has curiosity been turned to better account. **The babe wept.** A touch of nature, truly. **She had compassion.** "This stoop of love", a writer calls this gentle pity of the princess. **One of the Hebrews' children** of lighter complexion than the Egyptians, and only a Hebrew mother would need so to do with her child. **His sister;** probably about twelve years old. She was on the watch. "Young Presence-of-mind", she has been well called. **Call . . . a nurse . . . ?** "Clever Miriam has no doubt made up her mind which." **Take this child;** probably recognizing the "nurse" as the babe's mother. "The plot was plain enough, but the princess enters into the fun of it." **Thy wages;** nothing, as compared with the knowledge that, as the hired servant

of the princess, she was safe, and that her son was safe, or with the joy of caring for him. It is only a guess, how long Moses remained under his mother's care. Some say for two or three years, others, till he was seven, or, possibly, till he was twelve. **Unto Pharaoh's daughter**; who doubtless had a palace and an establishment of her own. **Became her son**; perhaps by formal adoption. **Moses**; meaning "brought forth" ("drawn out"), that is, from the water.

III. MOSES AND HIS COUNTRYMEN.—11-15. **Moses was grown**; likely after a thorough education under tutors and at one of the two great Universities of Egypt, besides, the knowledge of statecraft acquired at the king's court. He was now forty years old, Acts 7 : 23. **Went out**, etc.; having deliberately resolved to take sides with God's people. Heb. 11 : 24-26 gives this as a proof of his faith in God. **An Egyptian smiting an Hebrew.** One of the brutal taskmasters beating possibly a feeble old man! **Went out the second day**; expecting his people to accept him as leader in rising against the Egyptians. **Two.. Hebrews strove together**; instead of standing shoulder to shoulder against their common persecutor. V. 14 shows how far from ready his countrymen were to follow Moses' leadership. **Moses feared**; the punishment of death for his rash act. **Pharaoh.. sought to slay Moses.** Even the king must proceed cautiously for Moses was a person of great influence. **Fled**; his life work apparently ended, but it was, in reality, only beginning. **Midian.** See, Geography Lesson.

THE GEOGRAPHY LESSON



MEMPHIS—Situated 10 miles above the apex of the Delta, was, from B. C. 3000 to B. C. 1650, the chief city of Egypt, though not always the capital. Either here or at Zoan (see Lesson VI.) Moses was born and brought up. **THE LAND OF MIDIAN** was the home of a tribe descended from Midian, a son of Abraham, Gen. 25 : 1, 2. The original settlement

of the tribe was east of the Gulf of Akaba, the eastern of the two tongues which the Red Sea thrusts up into the land. But they were shepherds, and wandered far and near in search of pasturage for their flocks and herds. It was among Midianites who had established themselves on the western side of the Gulf of Akaba, that Moses found a home when he had fled from Egypt.

LESSON QUESTIONS

What plan of the Egyptians had failed to check the growth of the Hebrews? How did the king now seek to accomplish this purpose?

1-4 What were the names of Moses' parents? Of what was their conduct a proof? What was his appearance as a babe? How long was he hidden at home? Describe the construction of the ark. How was the infant Jesus saved from death? (Matt. 2 : 13-15.)

5-10 How did the princess discover the infant Moses? What, feeling did she show towards him? How was the care of the babe provided for? At whose suggestion? Where is Miriam called a prophetess? (Ch. 15 : 20.)

11-15 What was Moses' age when he resolved to take sides with his people? How was this resolve a proof of faith? For what reason did he slay the Egyptian? What did he expect of his people? (Acts 7 : 25.) How was he disappointed? Whither did he flee? Where is Midian?

FOR DISCUSSION

1. Should we always obey the laws of the land?
2. How Moses' home life prepared him for his life work.

A LESSON FOR LIFE

God has preserved each of us amid countless dangers; and this, because He has some place which we only can fill and some work which none other than we can do. There is a story of a Frenchman who twice attempted to commit suicide. When the pistol missed fire for the second time, he threw it away, saying, "Surely, I am intended for something great." He then and there entered on a course which resulted in his becoming one of the leaders of his nation.

Prove from Scripture—That children can work for God.

Shorter Catechism—Review Questions 54-57.

The Question on Missions—8. How is medical work carried on in Honan? Each station has a hospital, a Canadian doctor, and two or three Chinese medical assistants whom he has trained. From 80 to 200 sick people come almost every day, excepting Sundays, and are treated free of charge.

THE LESSON PASSAGE

1. Describe Miriam's part in the saving of her baby brother.....
2. Why was Moses compelled to flee from Egypt?.....

Lesson IX.

MOSES CALLED TO DELIVER ISRAEL

June 2, 1907

BETWEEN THE LESSONS—As Moses sat by a well in the land of Midian, seven daughters of Reuel, a priest of that country, came to water their father's flocks. Some boorish shepherds pushed in before them, but Moses "helped them, and watered their flock" (see ch. 2: 15-17). On their return home, they told their father about the man who had come to their help, whom they took for an Egyptian. Reuel invited Moses to dwell with him, and gave him Zipporah, his daughter, to be his wife, ch. 2: 18-21. Two sons were born, who were named Gershom and Eliezer, ch. 2: 22; 18: 3, 4. Meanwhile the king of Egypt from whom Moses had fled, died; but his successor continued the persecution of the Hebrews.

GOLDEN TEXT—And he said, Certainly I will be with thee.—Exodus 3: 12.

Memorize vs. 2-4. THE LESSON PASSAGE—Exodus 3: 1-14. Read Exodus, chs. 3 to 6.

1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of the

Revised Version—¹ was keeping; ² back of the wilderness; ³ unto; ⁴ turn aside now; ⁵ These names singular, instead of plural; ⁶ And now, behold; ⁷ moreover, I have seen; ⁸ the.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Moses called to deliver Israel, Ex. 3: 1-14. T.—The message, Ex. 3: 15-22. W.—The signs, Ex. 4: 1-12. Th.—The request refused, Ex. 5: 1-14. F.—God's promise, Ex. 6: 1-13. S.—God's presence, Jer. 1: 11-19. S.—"Send me!" Isa. 6: 1-8.

THE LESSON EXPLAINED

I. SUMMON-ED.—1, 2. **Moses kept the flock.** Moses belonged to the world's workers. So did King David (1 Sam. 6: 1-11), and Amos the prophet (Amos 1: 1), and Peter and James and John (Mark 1: 16, 19), and Paul, Acts 18: 3. God puts high honor upon labor.

"THE BUSH BURNED . . . AND . . . JETHRO; another name for Reuel, ch. 2: 18. To . . . the desert; inland from the coast lands (see, Geography Lesson, in Lesson VIII.). Shepherds of that country still, at the beginning of the season, take their flocks away from the eastern low country to the central uplands, where there is at that time moisture, and consequently pasturage. Horeb; also called Sinai, of which



we shall hear again; but see, Geography Lesson. **The angel of the Lord; God Himself in visible form. Flame of fire; an emblem of God, who is light, and who purifies the good and destroys the evil. Bush; a thorny acacia common in that region. Burned . . . not consumed.** So God's people Israel, though now in a very furnace of affliction, should not be destroyed.

that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Phar'ah, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I, that I should go unto Phar'ah, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

3-6. Turn aside, and see. Nature's wonders are windows opening into the heaven where God dwells. **God called;** thus showing that it was not simply a marvel of nature which Moses saw, but a divine manifestation. **Moses, Moses;** to check an irreverent approach. **Put off thy shoes (sandals);** a universal custom in the East when entering a place of worship. **Holy ground.** Where God is, that is holy ground. **God of thy father;** thy whole ancestry, including especially **Abraham, Isaac and Jacob. Moses . . . afraid.** Trembling humility and lowly reverence always become us in God's holy presence.

II. SENT.—7-10. **Seen the affliction;** and it moved the heart of God far more than it had moved the heart of Moses (see ch. 2: 11, 12). **Their task-masters.** No blow of the cruel lash had escaped the notice of the Almighty. **Deliver them.** There

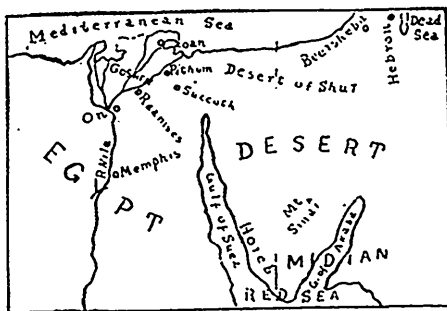
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no blow of the cruel lash had escaped the notice of the Almighty. **Deliver them.** There

would be no delay when the appointed hour had struck. **Land flowing with milk and honey**; a proverbial expression for great fertility. **Canaanite**, etc.; the nations of Palestine. The cup of their iniquity is at last full, and they will be driven out before Israel (see Gen. 15: 16). **I will send thee**. For every task God has the right man prepared.

III STRENGTHENED.—11-14. Who am I...? Moses' first objection. An exile of eighty (ch. 7: 7) stand up against the night of Egypt! God's answer is, **Certainly I will be with thee**. It is not Moses, but God, against His people's foes. **Serve God upon this mountain**; to further hearten Moses for his task. God sees the end from the beginning. (Compare ch. 4: 1-17.) Our later Lessons will bring us to the fulfillment of this pledge. **They shall say... What is his name?** A second objection. How would Israel be made to see the difference between the true God and the false gods of the heathen? **I AM THAT I AM**; corresponding to the word Jehovah. Moses is to proclaim Israel's God as the one only living, true and unchangeable God.

THE GEOGRAPHY LESSON



Horeb—In the tongue of land lying between the two arms of the Red Sea, the Gulf of Akabah and the Gulf of Suez, is a ridge of mountains extending about two miles from northwest to southeast. It has two peaks. At the southern end is **Jebel Musa** about 7,363 feet high, and at the northern end, **Räs es-Sufsäfeh**, with an altitude of about 6,540 feet. It is commonly believed that the first of these peaks, **Jebel Musa**, is the ancient **Sinai** or **Horeb**.

LESSON QUESTIONS

How was Moses introduced into the family of Reuel? Which of Reuel's daughters became his wife? What change had now taken place in Egypt? How did the new king treat the Hebrews?

1-6 What was Moses' occupation in Midian? Whither did he take his flock? Who appeared to him? By what wonder was His appearance accompanied? How was Moses affected?

7-10 Show that the Lord had thorough knowledge of His people's afflictions. Into what sort of land was He about to bring them? Who was to be their leader? What does James say regarding oppressors? (James 5: 4.)

11-14 What was Moses' first objection to going on the errand? How did God answer it? Give Moses' second objection, and God's answer. Mention two other objections made by Moses, and God's answer to each of them. (Ch. 4: 1-9, 10-17.) Which prophet compared himself to a child, and what was the Lord's answer? (Jer. 1: 6-10.)

FOR DISCUSSION

1. Reasoning with God's bidding.
2. The people of Canaan were to be driven out to make room for the Hebrews: was this just?

A LESSON FOR LIFE

Frederick the Great, after a crushing defeat, resolved to throw up the command of his army. The vanquished Napoleon wept on the road to his exile at Elba. But Moses, the exile, became by God's help as keen and courageous as had been Moses the prince, in standing up for the rights of the weak against the strong. Go to the Bible if you would find the secret of a brave facing of odds.

Prove from Scripture—That God is holy.

Shorter Catechism—Ques. 58. What is required in the fourth commandment? A. The fourth commandment requireth the keeping holy to God such set time as he hath appointed in his word; expressly one whole day in seven, to be a holy sabbath to himself.

The Question on Missions—9. What encouragement have the missionaries in Horeb? Prejudice and superstition are breaking down. Thousands of people, who once hated us, are now our friends. Every succeeding year brings in a larger number of new converts. For last year alone (1905), there were 367.

FOR WRITTEN ANSWERS

1. How did God appear to Moses in the desert?
2. To what task did He call him?
3. With what promise did He encourage him?

Lesson X.

THE PASSOVER

June 9, 1907

BETWEEN THE LESSONS—After the vision of the burning bush, Moses returned to Egypt. On the way he was met by his brother Aaron, who was to be his spokesman, ch. 4 : 10-16, 27, 28. Together they appeared before Pharaoh, demanding for the Hebrews freedom, and permission to leave Egypt. The king refused, and a plague was sent as a punishment, namely, the turning of the waters of the Nile into blood. Eight times the demand was renewed and refused, the refusal in each case being followed by a plague. Then came the final plague, the slaying at midnight of all the firstborn of the Egyptians. Pharaoh, at last, lets the people go. (See chs. 5 : 1 to 12 : 32.) The Lesson relates to the Passover instituted on the eve of their departure.

GOLDEN TEXT—When I see the blood, I will pass over you.—Exodus 12 : 13.

Memorize vs. 26, 27. **THE LESSON PASSAGE**—Exodus 12 : 21-30. Read Exodus, chs. 7 to 12.

21 Then Mo'ses called for all the elders of Is'rael, and said unto them, Draw out and take you ¹a lamb according to your families, and kill the pass-over.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out ²at the door of his house until the morning.

23 For the Lord will pass through to smite the Egyptian; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

Revised Version—¹lamb; ²of; ³and did so; ⁴at midnight that.

Daily Readings—(Courtesy, I. B. R. A.)—M.—The plagues, Ps. 105 : 23-38. T.—A memorial, Ex. 12 : 1-14. W.—The Passover, Ex. 12 : 21-30. Th.—Deliverance, Ex. 12 : 31-39. F.—Great gladness, 2 Chron. 30 : 13-23. S.—Observed by Jesus, Luke 22 : 7-20. S.—“The precious blood,” 1 Pet. 1 : 13-21.

THE LESSON EXPLAINED

I. A PROMISE.—21. Then Moses called; after receiving from God full directions as to what he should do, vs. 1-20. **Elders of Israel**; the heads of families and tribes, who had authority over the rest. With us the word is a title of rulers in the church. **Draw out**; from the fold or flock. **Lambs** (Rev. Ver.). These were to be perfect animals, one year old, and were to be roasted, to picture the sufferings of Israel in Egypt. They were then to be eaten with unleavened bread, the symbol of purity, and bitter herbs—such as dill, chicory, wild lettuce, nettles—pointing to the bitterness of the Egyptian bondage. (See vs. 5-8.) **According to your families**. The lamb was to provide a family feast; but, where families were small, neighbors were permitted to unite. **Kill the passover**; that is, the lamb for the Passover feast. The shedding and sprinkling of blood represents the life of the offerer presented in symbol to God. It is only through the shedding of blood that there is forgiveness of sin. (See v. 13; Heb. 9 : 22; 1 Cor. 5 : 7; 1 John 1 : 7.) The fourteenth day of the month Abib, the date of the first Passover, was henceforth to be reckoned the first month of the Jewish sacred year (last half of our March and the first half of April).



COMMON HYSSOP

22, 23. Bunch of hyssop; a bushy herb used frequently, under the law, for ceremonial sprinklings. **Dip it in the blood**; of the lamb just slain, the blood having been caught in the bason provided for the purpose. **Strike the lintel**; the top cross-piece of the door frame. **Two side posts**. Thus the whole house and its inmates were under the sprinkled blood. **None . . . go out . . . until the morning**. There was danger everywhere, except within the door. **The Lord will . . . smite the Egyptians**; for their obstinate and repeated refusals to let His people go. **Seeth the blood**; the proof that His people trusted and obeyed Him. **Will pass over**. Hence the name Passover, the Hebrew Pesach (Greek Pascha, from which we get the term “paschal lamb”) having the same meaning. **Not suffer the destroyer**; an angel, as is usually supposed. (See also 2 Sam. 24 : 15-17.) **To smite you**. The sprinkled blood would be a sufficient shield.

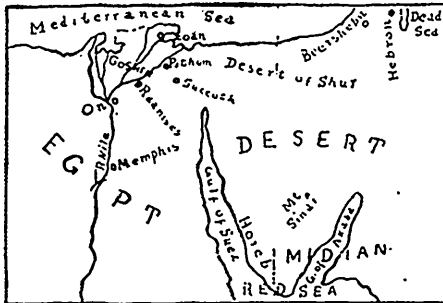
II. A MEMORIAL.—24-27. **Observe this thing**; the Passover feast.

Ordinance; law. **For ever**; to the end of time. To this day the feast is observed by Jews the world over, and among Christians the Lord's Supper has grown out of it. **Come to the land, etc.** The Passover seems to have been kept

irregularly during the wilderness journey, (see Num. 9: 1-5) **What mean ye**, etc. ? Unless we enter into the meaning of our religious services, the forms are useless. **The Lord's passover**. This ancient feast pictures redemption through Christ: (1) The death of an innocent Victim; (2) Deliverance from sin by divine power; (3) The requirement of faith in those who would be saved; (4) The doom of those not saved by the blood of Jesus.

III. A JUDGMENT.—28-30. **Children of Israel . . . so did they**; having received Moses' directions through the elders. **At midnight**; "when terror is most terrific". **Firstborn of Pharaoh . . . of the captive . . . of cattle**. No blow less severe would free God's people. **A great cry**; the wild shrieks of Eastern bereavement ringing through the great cities, and echoed back from the remoter villages and scattered hamlets.

THE GEOGRAPHY LESSON



"FROM RAMESES TO SUCCOTH"—Ex. 12: 37, tells us "the children of Israel journeyed", after permission to leave Egypt had been wrung from Pharaoh. In Genesis 47: 11, "the land of Rameses" is used as another name for the land of Goshen, the Egyptian home of the Israelites. Gathering from all parts of this region, until they numbered about two million souls, adding, say twice as many women and children to the "six hundred thousand on foot that were men" (Ex. 12: 37, 38), they traveled with "flocks, and herds, even very much cattle" to Succoth, a district at the extreme east of Goshen.

LESSON QUESTIONS

Who met Moses as he was returning to Egypt ? What was Aaron to be to Moses ? Name the Ten Plagues. (1) Chs. 7: 20, (2) S: 5, (3) S: 17, (4)

8: 21, (5) 9: 3, (6) 9: 10, (7) 9: 25, (8) 10: 14, (9) 10: 22, (10) 12: 29.

21-23 By whom had Moses been given directions concerning the Passover ? To whom did he repeat them ? Who were the "elders" ? How is the title now used ? When was the Passover lamb to be killed ? What does shedding and sprinkling of blood signify ? By whose blood have we forgiveness ? To whom did John the Baptist point as the Lamb of God ? (John 1: 29.) For what purpose was hyssop frequently used ? Which Psalm refers to this use ? (Ps. 51: 7.) What calamity was to come upon every Egyptian family ? How were the Israelitish families to be protected ?

24-27 For how long was the law of the Passover to be observed ? Show that this direction has been carried out. How does the Passover picture redemption through Christ ? When did Jesus first observe the Passover ? (Luke 2: 41-43.) What does this suggest as to coming to the Lord's Table ?

28-30 At what time were the firstborn of Egypt slain ? What did Pharaoh now do ?

FOR DISCUSSION

1. The justice of a whole nation suffering for the faults of its rulers.
2. In what the Lord's Supper resembles, and in what it differs from, the Passover.

A LESSON FOR LIFE

No day will be more memorable or happier than the day we give ourselves to our Saviour and Lord. As Wellington is said to have observed his birthday on the anniversary of Waterloo, the day of our escape from the bondage of self and sin to enlist in the free and loving service of the true King, will shine with a special brightness in our memories.

Prove from Scripture—That Christ is our Passover.

Shorter Catechism—Ques. 59. Which day of the seven hath God appointed to be the weekly sabbath ? A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath.

The Question on Missions—10. Where is our Macao mission ? It is in Kwang Tung (Canton), the most southerly province of China. The special field which the mission seeks to occupy is that part of the province lying to the north and northwest of Macao, in the delta of the Canton River.

FOR WRITTEN ANSWERS

1. The Passover: why so called ?
2. The sprinkled blood: what protection did it afford ?
3. The slaying of the firstborn: what effect had it on the king ?

Lesson XI.

ISRAEL'S ESCAPE FROM EGYPT

June 16, 1907

BETWEEN THE LESSONS—In the grief and terror caused by the death of the firstborn, both the king and the people of Egypt were eager for the Israelites to depart; and the Israelites were in equal haste to gain their freedom, ch. 12 : 31-36. They journeyed to Succoth (see, Geography Lesson, Lesson X.), a great, hurrying host, ch. 12 : 37-39. The bones of Joseph were taken with them, ch. 13 : 19 (compare Gen. 50 : 25). God now requires that every firstborn amongst them, whether of man or beast, shall be set apart for His service, ch. 13 : 1-16. When the journey is resumed, God provides a guide in the form of a cloudy pillar by day, which at night became a pillar of fire, ch. 13 : 21, 22. For the route see, Geography Lesson, and for Pharaoh's pursuit, and their fright and bitter complaints, read vs. 1-13.

GOLDEN TEXT—Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.—Exodus 14 : 30.

Memorize vs. 13, 14. **THE LESSON PASSAGE**—Exodus 14 : 13-27. Read Exodus 13 : 1 to 15 : 21.

13 And Mo'ses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The Lord shall fight for you, and ye shall hold your peace.

15 And the Lord said unto Mo'ses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

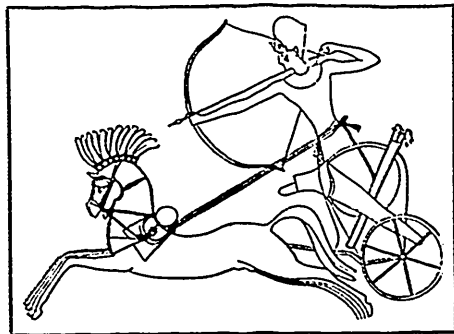
19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

Revised Version—¹work for; ²And; ³into the midst of the sea on dry ground; ⁴go in after; ⁵cloud removed; ⁶them; ⁷Egypt; ⁸there was the cloud and the darkness, yet gave it light by night; and; ⁹the; ¹⁰into; ¹¹Omit even; ¹²Omit that; ¹³that the Lord looked forth upon; ¹⁴Omit the; ¹⁵troubled; ¹⁶he; ¹⁷its.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Pharaoh's pursuit, Ex. 13 : 17 to 14 : 9. T.—Israel's escape from Egypt, Ex. 14 : 10-22. W.—Israel's escape from Egypt, Ex. 14 : 23-31. Th.—Song of deliverance, Ex. 15 : 1-19. F.—Remembrance, Ps. 77 : 11-20. S.—God's deliverance, Ps. 106 : 1-12. S.—The mighty arm, Isa. 51 : 9-16.

THE LESSON EXPLAINED



AN EGYPTIAN CHARIOT

I. DIRECTED.—13, 14. **Moses said;** standing forth as the strong, brave leader that he was. **Fear**

ye not. There seemed reasons enough for fear. At their right hand to the south was an impassable mountain range. West and north were the hostile cities of Egypt. In front of them was the Red Sea. Pharaoh, having repented of letting the Israelites go, was now pursuing them with his whole army, vs. 7, 9. **Stand still;** with dependence on, and confidence in, God. **Salvation of the Lord.** Not to themselves, not even to Moses, was their deliverance due, but to the God who never fails those who trust Him. **Egyptians . . . seen to day . . . no more for ever.** So swiftly will God brush this mighty foe out of His way. **The Lord shall fight for you;** an assurance that scatters fears like the clouds before the sun.

21 And Mo'ses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them to the midst of the sea, when all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 And the Lord said unto Mo'ses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Mo'ses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

15-18. **Wherefore criest thou unto me?** Like the people (v. 10), Moses also had cried to God, who strengthened his courage. **Go forward;** perform the impossible. **Thy rod, and . . . thine hand over the sea.** Compare h. 7 : 19, 20, etc. **Di-**

vide it; a miracle to be wrought by divine power through Moses. **Israel . . . on dry ground through . . . the sea.** When God brings us to a hindrance, He will bring us *through* it. **Harden the hearts;** permit them to become hardened by the lust for spoil and carnage. **Know that I am the Lord.** The news of this great overthrow would compel the Egyptians to recognize the claim of Israel's God.

II. DELIVERED.—19-22. **Angel of God;** the real presence of Jehovah; connected with the pillar of cloud and fire. **Pillar . . . stood . . . between.** Study the effect of this removal, in vs. 19, 20. **A strong east wind.** This was the natural means used to drive the waters back in the shallow arm of the sea. The miracle consisted in its happening just when Moses stretched out his rod. **Waters were a wall,** etc. "History has no scene more picturesque than this wild night march, in the roar of the tempest, amid the flying foam."

III. DESTROYED.—23-27. **Egyptians pursued;** unaware, by reason of the darkness (v. 20), that the pursuit led through the midst of the sea. **Morning watch;** between two a. m. and sunrise. **The Lord looked;** striking terror into the hearts of His people's foes. **Took off . . . chariot wheels.** They clogged in the deep sand, and were wrenched off in the wild confusion. **Overthrew the Egyptians.** There is a significant blank in the Egyptian annals at the point when this great disaster occurred.

THE GEOGRAPHY LESSON



There were three roads from Egypt to Canaan. One, "the way of the land of the Philistines", lay to the north, running along the Mediterranean, and was the easiest and shortest. The second led across the wilderness of Shur, and entered Palestine by way of Beersheba and Hebron. The third, now the great caravan route to Mecca, swept across the wilderness from the head of the Gulf of Suez to the head of the Gulf of Akaba. Moses naturally chose the first, and led the Israelites as far north as Etham, ch. 13 : 20. At God's command, however (Ex. 13 : 17, 18), they then turned southward, until they were confronted (Ex. 14 : 2) by the mountain range of Baal-zephon, with the Gulf of Suez, the western tongue of the Red Sea, to the east, and the hostile cities of Egypt west and north.

LESSON QUESTIONS

Whither did the Israelites journey when they were set free? What requirement did God now make of them? What guidance did He provide?

13-18 What reasons had the Israelites for fear? In whom did Moses bid them trust? What were they to do? - How was the sea to be divided? Show that effort, as well as faith, is required in the Christian life. (Phil. 2 : 12, 13.)

19-22 What change in position was now made by the "angel of God"? By the pillar? How did this now appear to the Egyptians? To the camp of Israel? What natural means was used to drive the waters back? In what did the miracle consist?

23-27 Account for the entering of the sea by the Egyptians. What happened to their chariots? At what act of Moses did the waters return? By whose power? What indication do the Egyptian annals furnish of this disaster?

FOR DISCUSSION

1. Does, "Stand still", in v. 13 contradict, "Go forward", in v. 15?

2. What was natural and what was supernatural in the crossing of the sea?

A LESSON FOR LIFE

"The best of all is, God is with us," said the dying Wesley. So the Israelites found it, when the pillar of cloud and of fire was given to guide them, and the way was opened up for them through the Red Sea. And so we shall find it when temptations and difficulties pour in upon us.

Prove from Scripture—That Jesus is able to deliver from danger.

Shorter Catechism—Ques. 60. *How is the sabbath to be sanctified?* A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

The Question on Missions—11. What native helpers are employed in the Macao Mission? There are three chapels, with a native preacher in each, and two schools, with Chinese teachers. There are also a Bible woman and colporteur under the care of the mission, and five young men studying in Canton Theological College in order to assist as pastors.

FOR WRITTEN ANSWERS

1. Describe the peril of the Israelites.

2. How did they escape from it?

3. What fate befel their foes?

Lesson XII.

REVIEW

June 23, 1907

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. Review Ques. 58-60, Shorter Catechism. (As the Quarterly Review comes one Sabbath in advance this Quarter, the Review of the Supplemental Lessons will be given with Lesson XIII. for next Sabbath.)

GOLDEN TEXT—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—Isaiah 43 : 2.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Jacob's vision and God's promise, Gen. 28 : 1-5, 10-22 T.—Joseph sold by his brothers, Gen. 37 : 5-28. W.—Joseph the wise ruler in Egypt, Gen. 41 : 38-49. Th.—Joseph forgives his brothers, Gen. 45 : 1-15. F.—Israel enslaved in Egypt, Ex. 1 : 1-14. S.—Moses called to deliver Israel, Ex. 3 : 1-14. S.—The Passover, Ex. 12 : 21-30.

Prove from Scripture—*That God will protect His people.*

The Question on Missions—12. What is done for China by the Christian Literature Society? This Society exists for the purpose of giving the men, women, and children of China good books of all kinds for the church, the school, and the home. Our missionaries, Rev. Donald MacGillivray and Mrs. MacGillivray, are lent by our church to this Society for the work, and live in Shanghai.

REVIEW CHART—Second Quarter

BEGINNINGS OF GOD'S CHOSEN PEOPLE AND THE HEBREW NATION	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Gen. 28 : 1-5, 10-22.	Jacob's Vision and God's Promise.	Behold, I am with thee.—Gen. 28 : 15.	1. The departure. 2. The vision. 3. The vow.
II.—Gen. 32 : 9-12.	God Gives Jacob a New Name.	Rejoice, because.—Luke 10 : 20	1. Jacob's fear. 2. Jacob's fight. 3. Jacob's faith.
III.—Gen. 37 : 5-28.	Joseph Sold by His Brothers.	For where envying and strife is.—James 3 : 16.	1. Dreams. 2. Duty. 3. Bondage.
IV.—Gen. 39 : 20 to 40 : 15.	Joseph Faithful in Prison.	Be thou faithful unto death.—Rev. 2 : 10.	1. Joseph's fidelity. 2. Joseph's kindness. 3. Joseph's wisdom.
V.—Gen. 41 : 38-49.	Joseph the Wise Ruler in Egypt.	If any of you lack wisdom.—James 1 : 5.	1. A ruler chosen. 2. A ruler proclaimed. 3. A ruler at work.
VI.—Gen. 45 : 1-15; 50 : 15-21.	Joseph Forgives His Brothers.	Be ye kind one to another.—Eph. 4 : 32.	1. Forgiveness granted. 2. Forgiveness proved. 3. Forgiveness confirmed.
VII.—Ex. 1 : 1-14.	Israel Enslaved in Egypt.	Then they cried unto the Lord.—Ps. 107 : 13.	1. Increasing. 2. Feared. 3. Oppressed.
VIII.—Ex. 2 : 1-15.	Childhood and Education of Moses.	Moses was learned in all the wisdom.—Acts 7 : 22.	1. Moses and his parents. 2. Moses and the princes. 3. Moses and his countrymen.
IX.—Ex. 3 : 1-14.	Moses Called to Deliver Israel.	And he said, Certainly.—Ex. 3 : 12.	1. Summoned. 2. Sent. 3. Strengthened.
X.—Ex. 12 : 21-30.	The Passover.	When I see the blood.—Ex. 12 : 13.	1. A promise. 2. A memorial. 3. A judgment.
XI.—Ex. 14 : 13-27.	Israel's Escape from Egypt.	Thus the Lord saved Israel that day.—Ex. 14 : 30.	1. Directed. 2. Delivered. 3. Destroyed.
XIII.—1 Cor. 10 : 23-33.	Temperance Lesson.	It is good neither to eat flesh, nor to drink wine.—Rom. 14 : 21.	1. Our rights. 2. Our neighbor. 3. Our Lord.

Three Great Men

Lesson I. shows us Jacob in full flight from the wrath of his wronged brother. Surely he needs a protector and guide. And God Himself comes to meet the need, revealing, in the vision of the ladder linking earth and heaven, how near He is, and how ready to help. In Lesson II., Jacob is returning to his own land, but right in his path stands his injured brother. But Jacob prayed, and the way was made plain.

The interest of Lessons III. to VI. centres in Joseph, the lad sold by his brothers into slavery, the trusted overseer of his master's household, the prisoner who won the confidence of his gaolers, the wise and energetic prime minister, the deliverer and benefactor of his own family.

Moses is the hero of Lessons VII. to XI. Lesson VII., so to say, makes ready the stage for his appearance, by depicting the sufferings of the Israelites in Egypt, and their need of a deliverer. In God's time Moses comes to save his people, himself saved as a little babe, from death, as by a miracle, brought up in a royal palace, thrust out into the lonely desert, and brought back to lead his people, at last, across the sea divided to give them passage. Lesson XIII. is the special Temperance Lesson for the Quarter.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on page 64, may be detached, if so desired, by Members of the HOME DEPARTMENT.]

- Lesson I. What does Jacob's vision of angels teach us ?
- Lesson II. Jacob's new name ? And the reason for it ?
- Lesson III. Point out the evil results to which envy may lead.
- Lesson IV. To what qualities did Joseph owe his advancement in the prison ?
- Lesson V. With what purpose in view was Joseph made prime minister of Egypt ?
- Lesson VI. Illustrate from the Lesson what true forgiveness is.
- Lesson VII. Why did the Egyptians oppress the Hebrews ?
- Lesson VIII. When Moses was grown, what great choice did he make, and why ?
- Lesson IX. What was the lesson, to Moses, of the burning bush ?
- Lesson X. In what particulars does the Passover picture redemption through Christ ?
- Lesson XI. What lesson for times of peril do we learn from the happenings of the Red Sea ?
- Lesson XIII. What reason can be drawn from the Lesson for abstaining from strong drink ?

Lesson XIII.

REVIEW, SUPPLEMENTAL LESSONS

June 30, 1907

TO MAKE READY FOR THE REVIEW—Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 51 to 60), and the Question on Missions for the Quarter.

TEMPERANCE LESSON

THE LESSON SETTING—The Quarterly Temperance Lesson is taken from the first of Paul's two Epistles to the Corinthians. The apostle was at Ephesus, where he spent three years, Acts 20 : 31. During his stay at Ephesus, he received a letter from the Christians of the church at Corinth, in which they asked him several questions, amongst them, one as to whether they might lawfully eat food that had been offered to idols,—a common practice in heathen cities like Corinth. Paul answers the question in chs. 8 to 10. From the passage set for to-day's study important temperance lessons may be drawn.

GOLDEN TEXT—It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth.—Romans 14 : 21.

Memorize v. 31. **THE LESSON PASSAGE**—1 Corinthians 10 : 23-33. Read the chapter.

23 All things are lawful ¹ for me, but all things are not expedient : all things are lawful ¹ for me, but all things edify not.

24 Let no man seek his own, but ² every man another's wealth.

25 Whatsoever is sold in the shambles, ³ that eat, asking no question for conscience sake :

26 For the earth is the Lord's, and the fulness thereof.

27 If ⁴ any of them that believe not ⁵ bid you to a feast, and ye ⁶ be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This ⁷ is offered

Revised Version—¹Omit for me ; ²each his neighbour's good ; ³Omit that ; ⁴one of them ; ⁵biddeth ; ⁶are ; ⁷hath been ; ⁸Omit unto idols ; ⁹Omit rest of verse ; ¹⁰the other's ; ¹¹by another's conscience ; ¹²Omit For ; ¹³partake ; ¹⁴no occasion of stumbling, either to Jews, or to Greeks, or ; ¹⁵also ; ¹⁶the.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Temperance Lesson, 1 Cor. 10 : 23-33. T.—Keeping under, 1 Cor. 9 : 19-27. W.—A stumbling block, 1 Cor. 8 : 1-13. Th.—For another's sake, Rom. 14 : 13-21. F.—Out of darkness, 1 Pet. 2 : 1-12. S.—Be vigilant ! 1 Pet. 5 : 1-11. E.—Sober living, Tit. 2 : 6-15.

THE LESSON EXPLAINED

I. OUR

RIGHTS.—23,

24. All things

are lawful for

me. All actions

may be divided

into three

classes: (1)

those com-

manded; (2)

those forbid-

den; (3) those

neither com-

manded nor

forbidden, by

God and con-

science.

The first we ought to do, the

second we ought to refrain from doing, but the

third we may do or not do, as we choose. Eating

meat, even though it had been offered to idols,

belongs, Paul would say, to the third class of actions,

and is perfectly permissible to Christians. **Not**

expedient; from the Latin *ex pce*, "foot-free".

The entanglements of temptation are like the barbed

wire meshes used in modern warfare. We should

take care that no one is caught in these through any

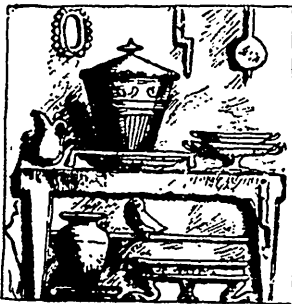
act of ours. **Edify** not; build not up. The Chris-

tian's great purpose must be to build up in himself

and in others a Christ-like character, and to build up God's kingdom in the world. Everything that hinders this purpose must be avoided. **No man . . . his own . . . each his neighbour's good** (Rev. Ver.). The example of Jesus teaches us not to please ourselves, but to help others, Rom. 15 : 3.

II. OUR NEIGHBOR.—25-27. **Whatsoever is sold in the shambles** ("anything that is for sale in the meat market"), eat (Rev. Ver.). Before being placed on sale the meat might have been offered in sacrifice to an idol. Was it still a sacrifice, after having found its way to the market? Some Christians thought so, and held that to partake of it was to countenance idolatry. Others—and Paul agreed with these—held that it was mere flesh, and might be freely purchased and eaten. **For the earth is the Lord's**, etc.; quoted from Ps. 24 : 1, "the usual Jewish "grace before meat". **Whatsoever is set before you, eat.** Christians were sometimes invited to feasts in the homes of heathen ("them that believe not"). **Asking no question for conscience sake**; that is, the conscience of another. The Christian would not be eating the meat as a sacrifice to an idol and therefore no one would be led astray by his example.

28-30. But if any man say, etc.; a fellow-guest, who happens to know, or detects by some mark, that the meat on the table has been offered to idols, and thinks it wrong therefore to partake of it. He whispers the information to others. There are two



AN ABACUS

An abacus was a sideboard, such as may have been used in Corinth, for vessels and for offerings to idols.

ways of treating this man. One is to go on eating the sacrificial meat; this would encourage him to disobey his conscience. The other is to abstain; this would help him to refrain from doing what he thinks wrong. Paul says, **Eat not for his sake;** lest he should be tempted to disobey conscience. Vs. 29, 30 claim for the Christian, freedom to eat food, whether offered to idols or not,—his own conscience is to be the judge,—but urge him not to use this liberty, if so doing will in any way injure others.

III. OUR LORD.—31-33. All to the glory of God. See Shorter Catechism, Ques. 1. Apply this rule to the use of strong drink. **No occasion of stumbling** (Rev. Ver.). Our example should be a safe one to follow. **Jews**; those of them still unconverted. **Gentiles**; heathen. **Church of God**; Christians. **Profit of many.** See Rom. 9: 3 for the sacrifices Paul was ready to make on behalf of others. **Saved.** Any self-denial will seem small, if it results in the salvation of a single soul from loss and ruin.

THE GEOGRAPHY LESSON



CORINTH—Was situated on the isthmus of the same name between the Aegean and the Adriatic Seas. It lay on the direct route of commerce from the East to Rome. Many traders preferred transshipping their wares across the isthmus to braving the dangers of sailing round the stormy Cape Malia. Corinth had two seaports, Cenchreae on the east, nine miles away, and Lechaenum on the west, not more than a mile and a half distant. **EPHESUS**—Was in Asia Minor, directly opposite to Corinth, across the Aegean Sea. It was within three miles of the sea on the river Cayster, at the entrance of a long valley running back into the country.

A LESSON SIDELIGHT

IDOLS—Are representations of the deity, which are made objects of worship. They belong to a comparatively advanced stage in the history of religion. In Greece and Rome there were no images or temples in very early days, but in later times these were multiplied. They were introduced at first as domestic idols, and were small, painted wooden figures, or adorned with gold and silver, and descended as heirlooms in a family.—Rev. James Ross, D.D.

LESSON QUESTIONS

From what city did Paul write First Corinthians? How long was his stay at Ephesus? What question had the Christians at Corinth asked him? In which chapters does he answer this question?

23, 24 Into what classes may all actions be divided? Which of these are we required to do? From which ought we to refrain? What of the third class? To which class does eating sacrificial meat belong? What limit should we place upon our liberty?

25-30 How were Christians to treat invitations to heathen homes? What general rule were they to follow as to the food on the table? Under what circumstances were they to abstain? Give the gist of vs. 29, 30.

31-33 What should we make our chief end? How should we settle the question as to the use of strong drink? What does Jesus say of those who make others stumble? (Matt. 18: 6, Rev. Ver.) How far was Paul willing to serve others? What should we desire most of all for others?

FOR DISCUSSION

1. Can we use strong drink "to the glory of God"?
2. Which is the strongest reason for total abstinence?

A LESSON FOR LIFE

Dr. William Osler, the famous Canadian physician, recently addressed a meeting of working men in London, England. He declared that alcohol was quite unnecessary. If all the beer and spirits could be dumped into the Irish Channel, the English Channel and the North Sea, for a year, he said, the people of England would be infinitely better off.

Prove from Scripture—That we should not despise the weak.

FOR WRITTEN ANSWERS

1. When should we be willing to give up our rights?

.....

2. Why should we sometimes be guided by the conscience of others?

.....

3. Why should we seek to please others?

.....

SCHOLAR'S REGISTER

APRIL-JUNE, 1907

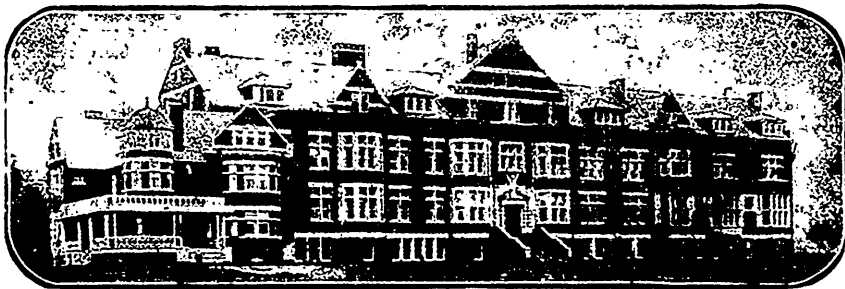
[This Record, with questions for written answers on page 61, may be detached for Quarterly Report by members of the Home Department.]

Name		Address					Class	
DATE	S.S. Att'dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1907								
April 7								
April 14								
April 21								
April 28								
May 5								
May 12								
May 19								
May 26								
June 2								
June 9								
June 16								
June 23								
June 30								
Totals								

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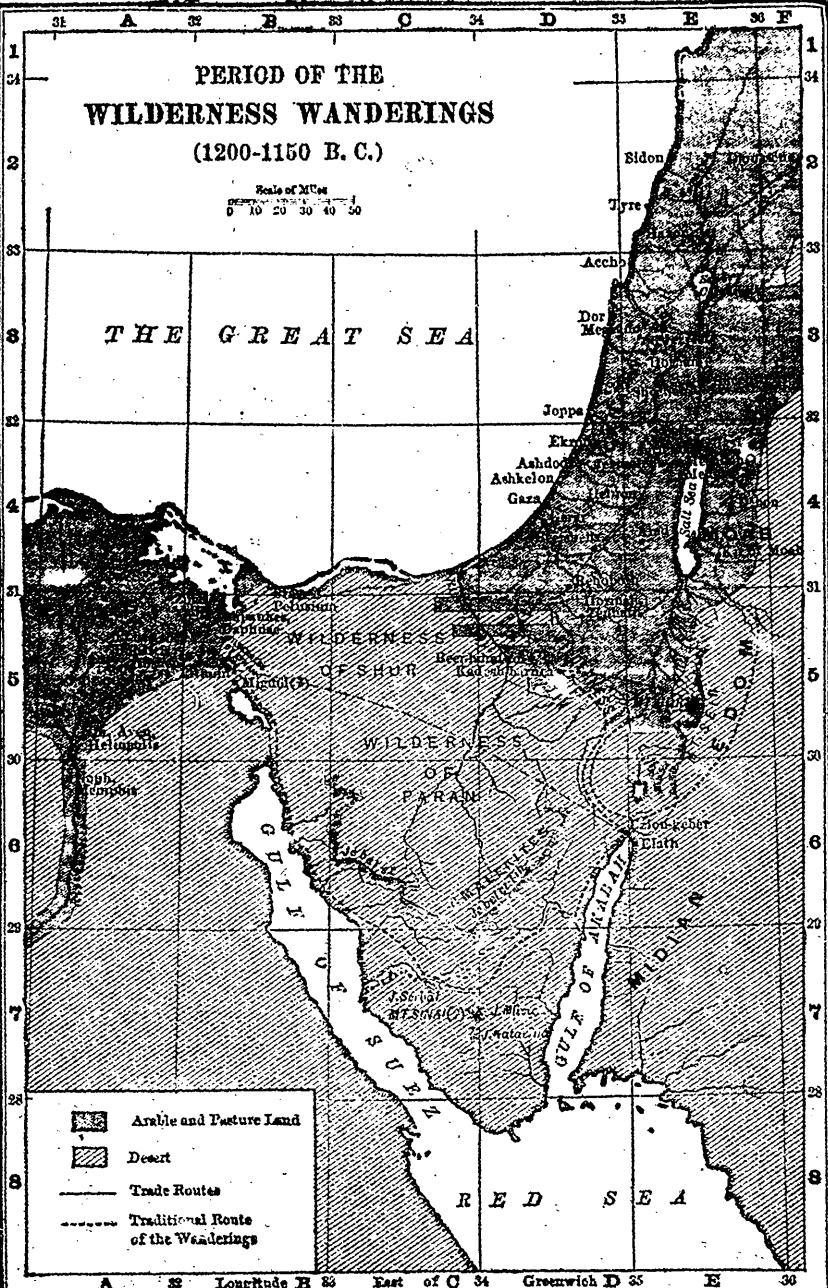
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A 32 Longitude B 33 East of C 34 Greenwich D 35 E 36

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