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# THE HOME · STUDY QUARTERLY

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Rev. R. Douglas Fraser,  
Editor & Business Manager  
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TORONTO

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# The Home Study Quarterly

E. Douglas Fraser, J. M. Duncan, Editors ; John Mutch, Associate Editor

Vol. XXIV. Toronto, October, November, December, 1918 No. 4

## Putting Your Shoulder Under

By Rev. R. Douglas Fraser, D.D.

The farmer throws the bag of grain on his shoulder when he is carrying it from the threshing machine to the granary. The hod carrier uses his shoulder when he mounts the ladder with his load of bricks. The other week I saw an ice-man carrying a huge block of ice on his shoulder from his wagon in the street into an ice-cream parlor. The shoulder is the place where the heavy load goes. A man puts his shoulder under it, when he has a hard job which means a strong, steady lift, into which is to go his whole strength. The tips of his fingers or the end of his tongue serve the mere dawdler or talker. The shoulder must come in if there is a real job to be put through.

And every real boy or real girl wants to be something better than a dawdler or a talker. That is what energy is for—to be set in action. "I have written unto you, young men, because ye are strong," John says. His notion of the Christian life was that it is a doing something, a doing something worth while, a doing something that gives one the joy of putting his strength into action.

Of course, in the Christian life, study and prayer are necessary. They come first. They are the basis of strength, just as solid food and plenty of it, and fresh air and abundance of it, are the basis of physical fitness. But all food, and no work, all out-doorness and no exercise, will make the soundest frame gross and flabby. It is only work that can develop muscle.

The tasks that the teen-age boy or girl can do, in the Christian life, are numberless. Everything that the adult Christian is responsible for, the boy and girl in their teens are responsible for, in their measure. The atti-

tude of these to Sunday School and Y.P.S. and church and community should not be—"What are *they* going to do about it?"—those same grown people; but "What are *we* going to do about it?"—we who are young and fresh and strong? "Whatsoever he saith unto you, *do it*," said the mother of our Lord to the attendants at the wedding feast at Cana. I pass the word on to you all who have "named the name of Christ," who have called yourselves his servants. To *do*, at his word, is as imperative as to sing or to speak, or to pray.

And put your shoulder under the task he sets you. That is what it means to give your whole selves to this great Lord and Master.



## "Class 17"

By James B. Ross

The older boys' class in St. Matthew's Sunday School, Montreal, known as "Class 17," has long had a high reputation. All went well until the fall of the year 1914. Then the War broke out and within the first year the older boys were no longer seen in their accustomed places. For some time the activity of the class was in a great degree lessened, and the Sunday School officers had almost decided that the only thing to do was to wait "till the boys came home" for them to once more take their place in the School.

In September, 1916, two members of the class, which now consisted of 16 and 17 year old boys, went as delegates of the Sunday School to the Annual Boys' Work Conference, held at Knowlton, Quebec. As a result of the information and enthusiasm gained there, it was decided to organize the boys along the lines suggested by the Conference speakers, and to form a Canadian Standard Efficiency Tests group in the church.

This was done. A charter was obtained and the class teacher, a Y.M.C.A. Secretary, accepted the position of Mentor of the new group. Officers were elected and meetings planned as suggested in the C.S.E.T. handbook. The most perplexing question brought up was the securing of men, qualified and willing to give their time, to speak to the group on the various subjects necessary in the carrying out of the course. To the surprise of the boys this proved scarcely a difficulty at all, as men who had once had the programme outlined to them, seemed perfectly willing even to cancel previous engagements in order to help along the work. A programme was drawn up for the winter and spring and speakers booked for each talk, the social evenings in conjunction with the girls of the adjoining class not being forgotten.

Now came the working out of the Tests which followed the practical talk at each meeting. The chief difficulty was the public speaking test which appalled many of us. Through several debates and numerous one-minute speeches confidence was, however, gained and freedom from nervousness acquired. For this reason alone, the boys agreed that the C.S.E.T. was very much worth while. During the winter and spring, also, every member of the group of his own accord became a member of the church.

When the class reorganized in the fall of 1917, another obstacle had to be faced. Our Mentor had left the city and no amount of search could produce a man, who, in the opinion of the boys, was equal to the position except the new teacher of the class, who, although full of interest in the boys' plans, was able to take very little active part in the mid-week meetings. As there was nothing else to do, the group decided that, rather than drop the C.S.E.T., they would put it through by themselves. In this way the season of 1917-18 was to prove a practical working out of the knowledge and experience gained during the previous year. The Boys' Work Conference held at Knowlton and Montreal during the autumn were a great help in solving the problems facing the group.

The programme was carried out in every particular as though a Mentor were present, the officers and committees taking full charge

of the meetings. The gymnasium of a neighboring Y.M.C.A. was procured for two hours every Saturday afternoon, and the physical standard of the group was raised. The fact that their work was not unnoticed was made evident to the boys by some of their members receiving invitations from other groups of the city and surrounding places to come to speak to them on the working out of the course.

Once more, although the boys were busier than before, the social side of the all-round development was given its full place.

At the beginning of the year it was decided to introduce the younger boys of the Sunday School into the C.S.E.T. work. A junior group was formed of all the boys over thirteen and under sixteen, having as its Mentor one of the older fellows, assisted by the whole senior group, and what they lacked in experience was certainly made up in enthusiasm.

Since the formation of the C.S.E.T. group, the class has given up three members as Sunday School officers, two as teachers and three have enlisted in various branches of the army. This made necessary recently a re-election of officers, but the class still continues and hopes to do so, until, when the boys come home, they will find that "Class 17" still upholds the good name which it possessed when they left it.

Montreal



### Club and Class

[From Mr. George W. Wands, Chatham, Ont., we have received the following interesting account of a Club connected with a Sunday School class.—Editors.]

The Club and class are composed of the same boys, the attendance running from 22 to 25 on Monday night, at the meeting of the Club, and from 14 to 22 at Sunday School class. A rule of the Club is that no one can belong to the Club unless he is a member of the class. Members are, however, granted the privilege of bringing any other boys from 14 to 16, for the purpose of entertainment and social evenings.

The object is to increase the membership of the class by social intercourse at the Club meeting. At each meeting of the Club indoor basketball and other approved games are played, under the direction of the teacher or assistant. Pictures are also shown, illus-



BOYS' CLUB, FIRST PRESBYTERIAN CHURCH, CHATHAM, ONT.

trating current events, also views in connection with the War. Short addresses are given to the boys, by men selected for different topics bearing on moral welfare and business training. The class, as a Club feature, are usually taken in a body to any of the interesting social gatherings held in the city, and on one occasion were taken on a hike into the country to hear a lecture by a medical doctor. The hike was taken while the temperature was near the zero mark, but the boys were all there, and showed special interest in this feature of the Club work.

The boys are now organized for production, and are going out to camp in the country, under the direction of the Y.M.C.A. organization, which is operating in connection with the best fields.

The funds available for maintaining the Club come from a special collection taken each night of the Club meeting. The expenses, however, are very small, amounting to less than \$10 per year. The spirit to do things, rather than pay for things, seems to be the foundation of the financial success of the Club.

Each member of the class is provided with a button, "The White Tigers." The classroom is decorated with the pennant of the class, names of the members and mottoes. Every effort is made to have the boys conduct the class, and, as far as possible, the Club, without direction or interference.



### Some Plans of One Class

*By Miss Hilda Field*

The class referred to in this article is a class of girls of 16 years of age, in one of the large Sunday Schools in Montreal. There are 9 girls in the class.

A class name was chosen, and class pins were given to the scholars by their teacher. The class colors were blue and white, signifying truth and purity. Officers,—president, secretary and treasurer—were appointed by the members of the class, and it was decided that each member pay a fee of five cents a month, to be used for the expenses of the class. There are flower, missionary, absent and social committees. Flowers are sent to the sick and cards to the absent members.

The scholars are provided with Intermediate Leaflets, which are a great help to the teachers and scholars. After the opening exercises in the School, the class retires to the vestry for the lesson. The roll is marked, the collection taken and the Golden Text repeated by each scholar. Prizes are given by the teacher for church attendance and perfect repetition of Golden Text. When a scholar makes fifty points, she is rewarded with a Testament or a good story book. One scholar has received seven books, in a few years, which are amongst her dearest possessions.

Before commencing the lesson, one of the scholars ask the blessing, and it is wonderful to hear the prayers offered by some of those girls. The lesson is then explained and talked over, great care being taken to get the scholars to give their opinion and show their knowledge of the lesson.

The fourteenth chapter of John's Gospel has been taken for memory work, two verses being studied every Sunday. A great many chapters may be memorized in this way.

A class meeting is held every Saturday afternoon at the home of the teacher. During the summer 366 pieces were made for the Red Cross Society. Money has been raised for helping poor families. A bazaar has been planned in order to give a small sum to the church and to use the rest for those in need.

Mission Sunday is a very interesting lesson, by reminding the scholars on the previous Sunday, to each bring a short story or some interesting fact about missions. If the subject is India, every one tells something about India. Thus a great deal of information is provided for the class. The teacher sometimes gives a talk on a trip through India or China.

In the summer two picnics were given by the class and some poor little children were taken from the heat of the city to a pleasant time in the fields. Races were run, each child winning a prize. In the cool of the evening they returned to the city, tired but happy.

A concert given to the crippled children proved a great success. During an intermission oranges were served to the children.

Montreal

## The Tuscaroras and Others

By Miss E. Mabel Gunn

Deaconess, St. Andrew's Church, Winnipeg

Have you ever hiked with a Camp Fire group? If not, you have missed something.

The Tuscaroras are a live dozen of early teen-age girls, organized into a Camp Fire.

One autumn day they and their guardian hiked out of town along a wooded road. Supper time found them in a sheltered spot on the banks of the Red River. There they kindled a fire, toasted sausages on pointed sticks and feasted with woodland appetites. After a rest and a game among the trees, they turned homeward in the gloaming.

All hikes are considered out-door meetings of the Camp Fire.

The indoor meetings have varied programmes. Athletics take a prominent place. All members are enthusiastic basketball players.

Honor beads of various colors mark the attainments of the members.

A health bead (red) was awarded those who abstained from candy, sodas and ice cream, between meals, for a month.

One member earned an honor bead by playing the piano for the Junior Congregation for three months.

Honor beads are also assigned for sewing, millinery, housework, Nature Lore and National Service.

The Oneidas, another Camp Fire, with members in the later teens, spend most of their weekly meetings at Red Cross work. While the knitting needles click industriously one of the group reads aloud an interesting story. An occasional social evening, with an original programme, adds variety.

A third group of girls, an organized class in the later teens, met weekly during the winter to sew for the poor. At a little informal gathering they delighted the deaconess by giving her for distribution the result of their winter's work—a large box of daintily made baby garments.

These are just a few things that *real* girls have really *done*, in the working out, consciously or unconsciously, of the law of the Camp Fire: "Give service. Glorify work. Be happy."—Winnipeg

## AN ORDER OF SERVICE : Fourth Quarter

## Opening Exercises

I. SINGING. Hymn 573, Book of Praise.

II. THE LORD'S PRAYER. All remain standing and repeat together.

III. RESPONSIVE SENTENCES. Hebrews 11 : 17-22.

*Superintendent.* By faith Abraham, when he was tried, offered up Isaac : and he that had received the promises offered up his only begotten son,

*School.* Of whom it was said, That in Isaac shall thy seed be called :

*Superintendent.* Accounting that God was able to raise him up, even from the dead ; from whence also he received him in a figure.

*School.* By faith Isaac blessed Jacob and Esau concerning things to come.

*Superintendent.* By faith Jacob, when he was a dying, blessed both the sons of Joseph ; and worshipped, leaning upon the top of his staff.

*School.* By faith Joseph, when he died, made mention of the departing of the children of Israel ; and gave commandment concerning his bones.

IV. SINGING. Hymn 250, Book of Praise.

The Son of God goes forth to war,

A kingly crown to gain ;

His blood-red banner streams afar :

Who follows in His train ?

Who best can drink His cup of woe,

Triumphant over pain,

Who patient bears His cross below,—

He follows in His train.

V. PRAYER.

VI. SINGING. See Memory Hymns in the TEACHERS MONTHLY in connection with each lesson.

VII. READ RESPONSIVELY. See SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY, in connection with each lesson.

VIII. SINGING. Psalm or Hymn Selected. (This selection may usually be the "Lesson Hymn" in the PRIMARY QUARTERLY. See each lesson.)

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.

## Class Work

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

I. ROLL CALL, by teacher, or Class Secretary.

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

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. 4. Memory Hymn,

IV. Lesson Study.

## Closing Exercises

I. SINGING. Hymn 508, Book of Praise, v. 1, followed by :

God save our splendid men,  
Send them safe home again,

God save our men :

Make them victorious,

Patient and chivalrous,

They are so dear to us ;

God save our men.

II. 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, Memory Hymn, Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. James 2 : 21, 22.

*Superintendent.* Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar ?

*School.* Seest thou how faith wrought with his works, and by works was faith made perfect ?

IV. SINGING. Hymn 283, Book of Praise.

Simply trusting every day,

Trusting through a stormy way,

Even when my faith is small :

Trusting Jesus—that is all.

V. BENEDICTION.

## Lesson I.

## ABRAM LEAVING HOME

October 6, 1918.

**LESSON SETTING**—During the present Quarter we are to study the lives of the patriarchs. We begin with Abram, the first great hero of faith. In the history of redemption, God separated an individual for himself before he separated a nation, and made him a fountain of blessing for the race. That individual was Abram.

**GOLDEN TEXT**—Be thou a blessing.—Genesis 12 : 2 (Rev. Ver.).

\*Memorize Matt. 25: 31.

**THE LESSON PASSAGE**—Genesis 12 : 1-9.

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

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

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

4 So Abram departed, as the Lord had spoken unto him ; and Lot went with him : and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had

**Revised Version**—<sup>1</sup>Omit had ; <sup>2</sup>the ; <sup>3</sup>be thou a blessing ; <sup>4</sup>him that curseth thee will I curse ; <sup>5</sup>went ; <sup>6</sup>Shechem ; <sup>7</sup>oak of Moreh ; <sup>8</sup>Ai ; <sup>9</sup>South (capital "S").

gathered, and the souls that they had gotten in Haran ; and they went forth to go into the land of Canaan ; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land : and there builded he an altar unto the Lord, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ha'i on the east : and there he builded an altar unto the Lord, and called upon the name of the Lord.

9 And Abram journeyed, going on still toward the south.

## HOME DAILY BIBLE READINGS

M.—Abram leaving home, Gen. 12 : 1-9.

T.—God's covenant with Abram, Gen. 17 : 1-8.

W.—God keeps his covenant, Acts 7 : 1-8.

S.—The blessing of heeding the call, Isa. 41 : 8-16.

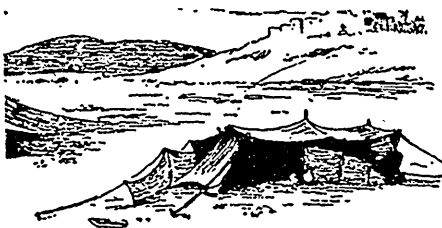
Th.—Fruits of obedient faith, Heb. 11 : 1-10.

F.—True greatness through service, Mark 10 : 35-45.

S.—Ministers called to service, Acts 13 : 1-13.

## THE LESSON EXPLAINED

I. GOD'S COMMAND.—1. The Lord said (Rev. Ver.) Every great religious movement begins with the



TENTS SUCH AS ABRAM MAY HAVE USED

word of God in the heart of a man. Abram. The name means "exalted father." Get thee out. The first word is a stern one,—it is a call to sacrifice and surrender. Of thy country ; Haran, to which Terah, Abram's father, had come from Ur of the Chaldees (see ch. 11 : 31). From thy kindred . . . thy father's house. Fatherland, friends, home, these are the three precious things Abram must surrender. Abram's surroundings in Haran, with its idolatry, were not favorable to one who was to serve the one living and true God. God calls him from these that he may make new revelations of himself to Abram. Old surroundings are often barriers to higher things. Unto a land . . . I will shew. The land is not named, but Abram knows it will be God's choice. The first compensation for obedience is,—God plans for him.

II. GOD'S PROMISE.—2, 3. A great nation. He founds a nation as well as finds a land—the second compensation. I will bless thee ; third compensation—he gains a friend. Abram is called the friend of God. Make thy name great ; fourth compensation—he gains fame. His name will be honored. Thou shalt be a blessing ; rather, "be a blessing." Fifth compensation—he finds a mission in life,—to be a blessing to others. Bless them that bless thee ; sixth compensation—protection. God is with those who help Abram and against all who oppose him. All the families . . . be blessed (Rev. Ver.) ; seventh compensation—he gains a whole world. His influence will be world wide and age long.

III. ABRAM'S OBEDIENCE.—4, 5. Abram departed. He became a wanderer, not by desire but by faith. He chooses the invisible and surrenders the visible. He accepts God's will as the supreme thing in life. Abram's faith shows itself in action. Lot went with him. He was Abram's nephew, the son of Haran. Sarai. The name means "princess." She was Abram's half sister. All their substance ; possessions. Souls ; persons. These were slaves. While the Roman counted the "heads" of his servants, and the English master speaks of his "hands," the Hebrew master spoke of his slaves as "souls." Hebrew slavery was mild. Into the land of Canaan they came. The journey was through sun scorched desert, haunted by wild beasts and hostile tribes, but God led them safely. Canaan means "lowlands."

6, 7. Unto the place of Sichem ; a resting place after the long journey, near Mounts Ebal and Gerizim,

\* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, D.D., our General Secretary for Sabbath Schools, Confederation Life Bldg., Toronto.



later called Sychar, where Jesus talked with the woman at the well. It was one of the loveliest spots in the land, with trees and streams and nightingales. Plain of Moreh; rather, "oak of Moreh," probably a tree held sacred by the Canaanites who then held the land. The Lord appeared unto Abram. God journeys with Abram. He is not alone. Will I give this land. God now tells Abram of the land that is to be his. Builded he an altar. We mark our roads with milestones. Abram marked his with altars.

8, 9. A mountain . . . east of Beth-el. Bethel means "house of God." Hai on the east. Joshua once placed an ambuscade between Bethel and Ai, Josh. 8:12. This spot commanded a view of the valley of the Jordan and the Dead Sea. Builded an altar. The wanderer continues to be a worshiper. He pitches his tent; he raises his altar. Called upon the name of the Lord; worshipped him, asking his guidance and protection. Going on . . . toward the south. "South" is the name of southern Canaan towards Egypt.

THE GEOGRAPHY LESSON



Ur of the Chaldees was situated on the western bank of the Euphrates. The ruins which now mark its site are 120 miles north of the Persian Gulf, but the Ur of Abraham's time was on the Gulf. HARAN lay 550 miles northwest of Ur along the line of the Euphrates. The surrounding district, which is remarkably fertile, is Mesopotamia or more exactly, Padan-Aram, lying wedge like between the Euphrates and one of its

tributaries. Haran lies north of Canaan beyond Damascus. Its name means "the Road" and was so called because the great caravan routes from Nineveh, Babylon and Damascus converged there. Haran, like Ur, was a centre of the worship of the moon god, Sin. This doubtless was one of the reasons why God called Abram from that place.

LESSON QUESTIONS

- 1 What was Abram's first home? Where was he when the lesson begins? Where does it lie from Canaan? What command did God give to Abram?
- 2, 3 What was to be the reward for his obedience?
- 4, 5 How did Abram treat God's command? Why did he obey? (Heb. 11:8-10.) Whom did Abram take with him? Who was his father? (Gen. 11:31.) How old was Abram when he started? Who was his wife? What does her name mean? How would they travel? In what direction would they go?
- 6, 7 What is the first place mentioned in the journey? Where do we read of this place in the New Testament? (John 4:5.) What happened there? What promise did God make? Who was then in the land? What did Abram build?
- 8, 9 What does Bethel mean? Where do we read of Hai? (Josh. 8:9.) In what direction did Abram journey on? What was this last district called?

FOR DISCUSSION

1. Does our character necessarily depend upon our surroundings?
2. Is it by faith or by works that we become pleasing to God?

A PRAYER

We thank thee, Lord, that thou canst make use of us in thy service. Give us faith to respond to thy call, strength to persist in thy service, and that love for our neighbor that will make us eager to be a blessing. Forgive us for our unwillingness to go at thy call, and fill us always with the Spirit of Christ our Lord. Amen.

**Prove from Scripture—That Christ is our Master.**  
**Shorter Catechism—Ques. 30. How doth the Spirit apply to us the redemption purchased by Christ? A.** The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

**The Question on Missions—(Fourth Quarter, HOME LIFE AMONGST THE CANADIAN INDIANS)—1.** What are the homes of the prairie Indians like? In winter the ordinary Indians live in a one-roomed log house. They have a stove, table and cupboard, and perhaps a bed and a few chairs. In summer they live in a tent or tepee where conditions are still more primitive. But on most reserves there is a better class of Indians with good frame houses, fairly well furnished.

FOR WRITTEN ANSWERS

1. What three things had Abram to give up? .....
2. Describe briefly the journey of Abram.....
3. Why did Abram build an altar?.....

SIGN NAME HERE.....

## Lesson II.

## ABRAM HELPING LOT

October 13, 1918

**BETWEEN THE LESSONS**—Abram's journey southward was extended as far as Egypt, whither Abram went because of famine in Canaan. Fearing that the Egyptians might covet Sarah, his wife, for her beauty and kill him to get possession of her, he resorted to deceit. Pharaoh discovered this deceit through the plagues which God sent, and dismissed Abram from Egypt. From Egypt, he returned to the altar he had built between Bethel and Ai and worshiped God. Chs. 12 : 10 to 13 : 4.

**GOLDEN TEXT**—A friend loveth at all times, and a brother is born for adversity.—Proverbs 17 : 17.

\*Memorize Matt. 25 : 32, 33. **THE LESSON PASSAGE**—Genesis 13 : 5-11 ; 14 : 14-16.

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

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

7 And there was a strife between the herdmen of A'bram's cattle and the herdmen of Lot's cattle : and the Canaanite and the Perizite dwelled then in the land.

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

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

10 And Lot lifted up his eyes, and beheld all the plain of Jor'dan, that it was well watered every where,

**Revised Version**—<sup>1</sup>are ; <sup>2</sup>take the right ; <sup>3</sup>Plain (capital "P") ; <sup>4</sup>like the ; <sup>5</sup>are ; <sup>6</sup>so Lot ; <sup>7</sup>led forth his trained men ; <sup>8</sup>Omit own ; <sup>9</sup>as far as Dan ; <sup>10</sup>by night ; <sup>11</sup>Omit by night.

before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zo'ar.

11. <sup>6</sup>Then Lot chose him all the plain of Jor'dan ; and Lot journeyed east : and they separated themselves the one from the other.

Ch. 14 : 14 And when A'bram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

15 And he divided himself against them<sup>10</sup>, he and his servants, by night, and smote them, and pursued them unto Ho'bah, which is on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

## HOME DAILY BIBLE READINGS

M.—Abram helping Lot, Gen. 13 : 5-11 ; 14 : 14-16.

T.—Abram rewarded for help, Gen. 13 : 12-18.

W.—The need of others revealed, Gen. 13 : 16-23.

S.—Providing for the home, 1 Tim. 5 : 1-8.

Th.—Abram praying for others, Gen. 18:23-33.

F.—Serving others, Rom. 12 : 9-21.

S.—Devotion to parents, Matt. 15 : 1-9.

## THE LESSON EXPLAINED

1. **THE SEPARATION.**—5-7. Lot also had flocks. He had a separate establishment of his own and shared in the blessings of Abram. Not able to bear them. It was impossible to procure water and pasturage while traveling together. Prosperity often has drawbacks. There was strife ; about the watering of the cattle. Such quarrels were common. The herdsmen of Gerar and Isaac quarreled, Gen. 26 : 20. Abram reproved Abimelech regarding the well of water, Gen. 21 : 25. Moses came to the rescue of the priest of Midian's daughters against the shepherds, Ex. 2 : 17. The Canaanite ; the people of the land who dwelt in walled cities. Perizite ; the "hamlet-dwellers" or inhabitants of the open villages and country. The presence of these people would intensify the difficulty about pasture and water. Abraham and Lot had not the country to themselves. Moreover, for Abram and Lot to quarrel was dangerous, because these natives of the land, seeing their division and coveting their possessions, might attack them.

8, 9. Abram said unto Lot. Abram sees the difficulty and suggests a solution. Let there be no strife . . . we be brethren. Strife was unseemly for kinsfolk, as well as dangerous. Whole land before thee ; meaning the unoccupied pastureland. Orientals have a dignified, elaborate way of conducting negotiations. Separate thyself ; the only practical solution. If thou wilt take the left ; generous as well as practical : another fine characteristic of Abram. The

land was his by promise. By relationship, destiny, character, position, he is the greater of the lesser but he treats Lot as more than an equal. He is willing to make a sacrifice to avoid strife.

10. Lot lifted up his eyes ; accepting the generous offer.

All the plain of Jordan. The high ground at Bethel commanded an extensive view. Well watered ; by the Jordan and its tributaries, ideal pasture lands. Lot looks shrewdly and selfishly. Before

the Lord destroyed Sodom ; leaving a scene of desolation. As the garden of the Lord ; as the Garden of Eden. Like the land of Egypt ; famous for its rich soil. Comest unto Zoar ; probably Zoan, a fertile district near the delta of the Nile.

11. Lot chose him all. Abram made a generous offer. Lot had the opportunity of making a generous choice. He met generosity with selfishness. Lot's



"LET THERE BE NO STRIFE;  
I PRAY THEE"

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choice included more than he thought. Lot chose good land but bad company,—Sodom. He saw Sodom. He pitched his tent toward Sodom. He moved into Sodom. Lot's choice left out more than he thought. He parted with happiness, for Sodom vexed his soul. He parted with noble companionship, with divine blessing, with the wayside altar. Abram again did not lose by his generosity. God told him to look north, south, east and west. It was to be his.

**II. THE RESCUE.—Ch. 14:14.** The fortunes of Lot, now separated from Abram, were now identified with Sodom. War had broken out between four kings of whom Chedorlaomer was the chief, and five kings including the kings of Sodom and Gomorrah. A battle was fought in the vale of Siddim. The five kings were defeated, Sodom was sacked, and Lot and his substance were carried off. Word was brought to Abram by an escaped captive. **When Abram heard.** He had only one thought—that of reaching his nephew. **His brother;** kinsman. **Armed his trained servants;** his faithful slaves. **Born in his own house;** as distinguished from those acquired by purchase. **Three hundred and eighteen;** a small band against a great army, but Abram is a man of action as well as faith. **Unto Dan;** to overtake them; the extreme north of Canaan.

**15, 16. Divided himself;** in bands to attack from different quarters. **By night;** a surprise attack, like Gideon's. **Unto Hobah;** about fifty miles north of Damascus. **Brought back . . . Lot.** The trader on Abram's generosity profits by Abram's heroism.

**THE GEOGRAPHY LESSON**



THE RIVER JORDAN, in its course between the Sea of Galilee and the Dead Sea, first runs through a narrow valley, then about Jericho the valley broadens out into a comparatively wide plain. The land is exuberantly fertile and is watered by many small tributaries of the Jordan. It was this fertile stretch that Lot saw from the hill-top at Bethel. Situated on the floor of this plain or circle were

five cities, including Sodom and Gomorrah. They were called the Cities of the Circle. Sodom was evi-

dently the chief town of the group. There is no trace of them to-day.

**LESSON QUESTIONS**

**5-7** Where were Abram and Lot at the time of our lesson? What is said about the possessions of Lot and of Abraham? What difficulty did their prosperity create? What arose between the herdmen? What other people were then in the land?

**8, 9** Who took the first step to solve the difficulty? Why, did he say, they should not quarrel? What was his proposal?

**10, 11** What did Lot choose? What kind of land was it? What two places was it said to resemble? Did Lot enjoy his choice? (2 Peter 2:7.) What promise did Abram receive from God? (Ch. 13:14-17.) Where do we read of some one making an unselfish choice? (Ruth 1:16.)

**Ch. 14:14-16** What misfortune overtook Lot? How many men had Abram? Where did he follow the enemy? What did he do with his followers? When did he attack? How far did he pursue the enemy? What did Abram bring back?

**FOR DISCUSSION**

1. Is self-denial always a duty?
2. Are riches a blessing or a curse?

**A PRAYER**

Grant, Lord God, that we may prosper and be in health even as our soul prospereth. Teach us the joy of serving thee, and the emptiness of life without thee. Enable us to keep close to thee, that we may learn thy secrets and tell them to others. And to thee shall be all the glory, forever. Amen.

*Prove from Scripture—That we should give others the first place.*

**Shorter Catechism—Ques. 31.** What is effectual calling? A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

**The Question on Missions—2.** What are the homes of the Vancouver Island Indians like? The home of the pagan Indians is the large community house, where several families live together. The half-civilized Indians build smaller frame houses for summer use, but return to the community house in the winter. The Christian Indians have modern houses, some of them with good furniture and even musical instruments.

**FOR WRITTEN ANSWERS**

1. What sacrifice did Abram make for peace? .....
2. What was Lot's choice? .....
3. Why was Lot's choice a poor choice? .....

**SIGN NAME HERE** .....

## Lesson III.

## ABRAHAM GIVING ISAAC TO GOD October 20, 1918

**BETWEEN THE LESSONS**—The principal events between the lessons are, the renewal of the divine covenant with Abraham, the change of Abram's name to Abraham, "Father of a Multitude," the institution of circumcision, the destruction of Sodom and Gomorrah, the birth of a son Isaac. Gen. chs. 15-22.

**GOLDEN TEXT**—I will give him unto the Lord all the days of his life.—1 Samuel 1: 11.

\*Memorize Matt. 25 : 34.

**THE LESSON PASSAGE**—Genesis 22 : 1-14.

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

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

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

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

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

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

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

Revised Version.—1 prove ; 2 Here am I ; 3 son, whom thou lovest, even Isaac ; 4 Omit up ; 5 he ; 6 Omit Then ; 7 we will worship ; 8 in his hand the fire and the knife ; 9 Omit My son ; 10 the ; 11 my son ; 12 provided.

## HOME DAILY BIBLE READINGS

M.—Isaac given to Abraham, Gen. 21 : 1-12.

T.—Abraham giving Isaac to God, Gen. 22 : 1-14.

W.—God blessing Abraham, Gen. 15 : 4-6; 22 : 15-19.

S.—Taking up our cross, Luke 14 : 25-35.

Th.—Giving God our best, Matt. 10 : 37-42.

F.—Hannah prays for a son, 1 Sam. 1 : 9-18.

S.—Hannah giving Samuel to God, 1 Sam. 1:19-28.

## THE LESSON EXPLAINED

**I. FAITH TESTED.**—1, 2. God did tempt ; put to the test. God's temptations develop the good to overcome the evil. Satan's develop the evil to overcome the good. Said unto him ; probably in a dream. Here am I ; ready to listen to God. Thy son. Abraham had been called upon to sacrifice material possessions. Now it is heart possessions he is called upon to give up. Thine only son. It is also a sacrifice of hopes, for the fulfilment of God's promises seem to depend on Isaac. Whom thou lovest ; a sacrifice also of happiness, for Isaac is a part of Abraham's life. The repetition,—"thy son, thine only son Isaac, whom thou lovest" serves to bring out the sternness of the demand. Into the



"ABRAHAM BUILT AN ALTAR THERE"

land of Moriah. See Geography lesson. Offer . . . for a burnt offering. Human sacrifices were common in Abraham's time. This lesson condemns these, for though it begins by commanding such a sacrifice, it ends by preventing it.

**II. FAITH VICTORIOUS**—3. Abraham rose up early ; to start as is the Eastern custom, before the sun became hot. He had made a decision finally but not easily. We see the decision. The writer leaves us to imagine the struggle and agony of Abraham's soul. God has demanded the most precious, Abraham surrenders it. Saddled his ass ; and makes all necessary preparations. The beast was girded for carrying articles of travel, not persons. Clave the wood. The place of the sacrifice was treeless. Unto the place . . . which God had told. Abraham goes as obediently to the land of sacrifice as to the land of promise.

4-6. On the third day ; a journey of 30 or 40 miles. Saw the place afar off ; because a hill. It is generally easy to see the place of trouble afar off. I and the lad . . . come again. Abraham does not tell the young men all, for, in spite of all, he cannot help hoping the dreadful sacrifice he will not shirk, will be averted. Laid it upon Isaac. Isaac carries the wood for his sacrifice as Christ carried his cross. Took . . . fire. For the purpose of kindling fires, glowing coals were

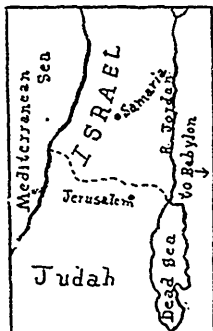
\* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, D.D., our General Secretary for Sabbath Schools, Confederation Life Bldg., Toronto,

carried, suspended by a chain.

7-10. Isaac spake; name means "laughter." Where is the lamb; How these words would pierce the father's heart! Abraham's pain of heart gives us a glimpse into the pain of God's heart in his giving his only begotten Son, Christ. God will provide... a lamb; literally, "see for himself," as in the fulness of the times he provided the Lamb of God. Bound Isaac his son. The story implies that Isaac, when he understood all, was like Christ, a willing, unresisting victim. Thus the story of Mount Moriah illustrates in many ways the story of Mount Calvary.

III. FAITH REWARDED.—11-14. Angel of the Lord called; when Abraham has experienced every possible pang of sacrifice. Seeing thou hast not withheld. Abraham's test is complete. He has showed that he will obey God unto the uttermost and give unto the uttermost. And behold behind him. Again the writer leaves us to imagine the joy of that look. A ram... in the stead; a substitute sacrifice. Another glimpse of Calvary. Jehovah-jireh; "The Lord will provide." As it is said to this day. It became a proverb in Israel for dark days and hard times: "In the hard place God's providence will be seen."

THE GEOGRAPHY LESSON



MOUNT MORIAH is mentioned in 2 Chron. 3:1 as the eminence on which Solomon built the temple in Jerusalem, "where the Lord appeared unto David his father, in the place that David had prepared in the threshing floor of Araunah (Margin) the Jebusite." This would make the site of the temple the place where Abram was about to offer Isaac. But the place would appear to be a lonely one, so that many read Mor'ah in place of Moriah.

and take it to be the district in which the oak of Mor'ah is situated. This place is mentioned in our first lesson.

LESSON QUESTIONS

- 1, 2 What did God do to Abraham? What does

FOR WRITTEN ANSWERS

1. What made the sacrifice especially hard to Abraham?.....
2. What does "Jehovah-jireh" mean?.....
3. What did Abraham's obedience prove?.....

SIGN NAME HERE.....

"tempt" mean? What does the Bible teach about temptation? (James 1:2, 13.) What was Abraham's son called? What does the name mean? What was God's command to Abraham? Where was the offering to be made?

3-6 Did Abraham obey the command? What preparation did he make? How many days did he journey? What did Abraham say to the young men? Who then carried the wood for the sacrifice?

7-10 What was Isaac's question to his father? What was Abraham's answer? Was Isaac a willing sacrifice? What does the prophet say about Christ's sacrifice? (Isa. 53:7.)

11-14 Who interfered when Abraham was about to slay Isaac? What were the words? What sacrifice was provided? What had happened to the ram? What did Abraham call this place? What proverb rose out of this event? What does Christ teach us about God providing? (Matt. 6:31.)

FOR-DISCUSSION

1. Are temptations to be shunned or welcomed?
2. Does God require us to sacrifice our life?

A PRAYER,

Father, we praise thee that thou dost not ask us to go where thou dost not lead the way. We thank thee for the strength thou dost give us for service. Increase our joy in service and make us a blessing to the world. Bless with us the children whom thou has given us and glorify thy name through them, for Jesus' sake. Amen.

Prove from Scripture—That all we have is God's.

Shorter Catechism—Ques. 32. What benefits do they that are effectually called partake of in this life? A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

The Question on Missions—3. Where are our Missions to the Indians? At the Lake of the Woods in Ontario; at Portage la Prairie, Swan Lake, Pipestone, Rolling River, Okanase, Bird Tail, Rossburn, and Birtle, in Manitoba; at Round Lake, Moose Mountain, Hurricane Hills, File Hills, Kamsack, and Avonhurst, in Saskatchewan; and at Alberni, Ahousaht, Uclulet, and Dodger's Cove, in British Columbia.

## LESSON IV.

## ISAAC AND REBEKAH

October 27, 1918

**BETWEEN THE LESSONS**—Old age came on Abraham. The hopes of the future depended on Isaac. A marriage with a heathen Canaanitish woman would imperil all. Abraham commands his steward, Eliezer, to find a wife for Isaac from among his own people in Haran.

**GOLDEN TEXT**—Let not mercy and truth forsake thee . . . so shalt thou find favour and good understanding in the sight of God and man.—Proverbs 3 : 3, 4.

\*Memorize Matt. 25 : 35, 36. **THE LESSON PASSAGE**—Genesis 24 : 57-67. Study Genesis, ch. 24.

57 And they said, We will call the damsel, and enquire at her mouth.

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

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

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

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

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

**Revised Version**—<sup>1</sup>Our sister ; <sup>2</sup>ten thousands ; <sup>3</sup>Beer-lahai-roi ; <sup>4</sup>land of the South ; <sup>5</sup>there were camels coming ; <sup>6</sup>And she said ; <sup>7</sup>Omit had ; <sup>8</sup>and she took her veil ; <sup>9</sup>the.

63 And Isaac went out to meditate in the field at the eventide : and he lifted up his eyes, and saw, and, behold, <sup>6</sup>the camels were coming.

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

65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master : <sup>8</sup>therefore she took a veil, and covered herself.

66 And the servant told Isaac all <sup>9</sup>things that he had done.

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

## HOME DAILY BIBLE READINGS

M.—Isaac and Rebekah, Gen. 24 : 57-67.

T.—Institution of marriage, Gen. 2 : 18-24.

W.—Duty of husbands and wives, Eph. 5 : 22-33.

S.—Noble womanhood, Prov. 31 : 10-31.

Th.—Divine regulation of marriage, 1 Cor. 7:10-17.

F.—Christ and divorce, Matt. 19 : 3-9.

S.—Jesus and the Samaritan woman, John 4:5-19.

## THE LESSON EXPLAINED

**I. THE DECISION.**—57. They said ; Laban, the brother, and Bethuel, the father, of Rebekah. Bethuel was the son of Nahor, Abraham's brother. **Call the damsel.** Following Abraham's command, Eliezer came to a well near Nahor's city. Eliezer asked God for a guiding sign. The wife chosen of God was to say, "Drink deeply, my lord," when he said, "Give me only a sip," thus showing courtesy in manner, deed and word. She was also to say, "I will draw for thy camels," thus showing kindness to weary animals, and energy, for there were ten camels, and a camel takes a store, not a sip of water. Rebekah, fair to look upon and pure, came and said and did these very things. But was she of Abraham's people? That was Eliezer's next thought. She was, and Eliezer thanked God that this was a marriage made in heaven. Then he went to her father's house. Before talking food he told his mission, his God-given sign, and asked Rebekah for Isaac. Next meaning Rebekah's friends asked ten days' delay. Eliezer said, "Now," so Rebekah was called in to answer for herself. **Enquire at her mouth ;** ask her face to face.

58. **Wilt thou go . . . I will.** Eliezer, the faithful, prayerful servant must have impressed her deeply in favor of the unknown Isaac. She has the courage to trust this impression and leave a rich home and kind friends immediately. God was leading her as well as Eliezer.

**II. THE DEPARTURE.**—59-61. And her nurse, Deborah. The name means "busy bee." Blessed Rebekah ; wished her happiness in the name of God. **The mother of thousands of ten thousands** (Rev.

Ver.) The Oriental glories in the thought of many descendants. **Possess the gate.** The possessors of the gates in the walls of a city are its masters ; an Oriental way of wishing power over one's enemies.

**And her damsels.** Rebekah took servants as well as her nurse. **The servant took Rebekah ;** Eliezer having accomplished his master's mission.

**III. THE MEETING.**—62, 63. Isaac ; name means "laughter." Way of the well. In the interval, Isaac had come through the wilderness to the well Lahai-roi, meaning "the well of the living God who seeth me," so called by Hagar because there God had seen and helped her in her distress, ch. 16 : 14. **In the south country ;** down towards Egypt. **Went out to meditate ;** to pray and ponder. Isaac is not of the same order as Abraham the imperial pilgrim, or Jacob the mighty wrestler. Constitutionally he was



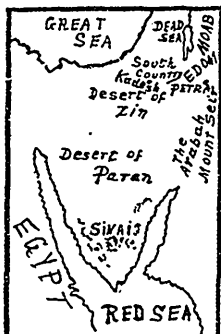
PALESTINIAN GIRL WITH WATER JAR

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delicate. Temperamentally he was quiet and shrinking. He was a man of reflection rather than action. Moreover, he had deep and double sorrow at this time. Inasmuch as Eliezer brings Rebekah directly to him and not to Abraham, as would be Oriental custom, it is supposed that Abraham had died meantime. And we know that his mother had died, so that he was alone. In the field; open country. At . . . eventide; when it was cool. And saw; a great joy coming.

64-67. She lighted; seeing a stranger. Oriental women refuse to ride in the presence of men. What man is this . . . ? Isaac is of course unknown to Rebekah. My master. Eliezer apparently knows or infers the death of Abraham. Isaac is now his master. Took a veil, and covered herself. The Oriental bride comes into the presence of the bridegroom veiled. His mother Sarah's tent. The Eastern chief's wife has often a tent for herself. This tent had been Sarah's. He loved her; the last golden and completing link in the story. Was comforted after his mother's death; the empty tent and the heart filled with a gracious presence. Do not forget the joy in Eliezer's big heart.

THE GEOGRAPHY LESSON



We find that Isaac followed very much in the pathways of his father before him. Hence we find him, in our lesson, in the South, a place in which Abram sojourned according to our first lesson. The word South translates a Hebrew word "Negeb," and is really a proper noun describing not a direction but a district. It forms the southernmost part of Canaan of the Old Testament or Judah of the New Testa-

ment. Through it ran a road to Egypt traveled by Abraham and later by Jacob when he went down with wagons to Egypt. The name Negeb means dry or parched land, and it formed a very effective barrier against the enemies of the land coming from the south.

THE LESSON QUESTIONS

57, 58 Who had been sent to get a wife for Isaac? With what people was Abraham anxious that his son should not intermarry? Give an example of an unhappy intermarriage. (1 Kgs. 16:31.) Where did Abraham desire Isaac to get his wife? (Ch. 24:4.) What sign for his guidance did Eliezer ask of God? Who came to the well? Who was Rebekah's father? Brother? Mother? What question was put to her? What was her answer?

59-61 What wish for Rebekah did her friends express? What is it "to possess the gate"?

62, 63 Where was Isaac? Tell something of the south country? What was Isaac doing? When? What did Rebekah do when she saw Isaac?

64-67 What question did she ask? Where did Isaac bring Rebekah? What shows the choice of Eliezer was a happy one? What sorrows had come to Isaac? What does Proverbs say about finding a wife? (Prov. 18:22.)

FOR DISCUSSION

1. Is courtesy a test of character?
2. Are marriages between persons of different religious beliefs desirable?

A PRAYER

Father, we thank thee for our home where husband and wife and children dwell in love, sympathy and helpfulness. Draw us close together and draw us close to thee. Deliver us from the sin that threatens to make us drift apart. And as we live together in thy fear, let us have the joy of winning others to the same life of joyful service. For Christ's sake. Amen.

Prove from Scripture—That God cares for strangers.

Shorter Catechism—Review Questions 30-32.

The Question on Missions—4. What is the food of the Prairie Indians? They live much upon game and fish, but failing this, they use beef and pork. Moose meat is often dried and kept throughout the summer or it may be made into pemmican. Much wild fruit is also used. Bread is baked only in the better homes. In the others bannocks are made instead. The better class use much the same food as white people.

FOR WRITTEN ANSWERS

1. How did Rebekah reveal her character? .....
2. What sort of man was Isaac? .....
3. How was their marriage brought about? .....

SIGN NAME HERE .....

## Lesson V.

## APPETITE AND GREED—WORLD'S TEMPERANCE SUNDAY

November 3, 1918

**LESSON SETTING**—Rebekah had twin sons, Esau and Jacob. In this lesson we see the prize of birthright, involving the covenant promises of God, lost and won. It is lost by the man who could not control his appetite, and won by the man who could wait his time.

**GOLDEN TEXT**—Every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible.—1 Corinthians 9 : 25 (Rev. Ver.).

\*Memorize Matt. 25 : 31-36.

**THE LESSON PASSAGE**—Genesis 25 : 27-34.

27 And the boys grew : and E'sau was a cunning hunter, a man of the field ; and Ja'cob was a plain man, dwelling in tents.

28 And Isaac loved E'sau, because he did eat of his venison : but Rebek'ah loved Ja'cob.

29 And Ja'cob sod pottage : and E'sau came from the field, and he was faint :

30 And E'sau said to Ja'cob, Feed me, I pray thee, with that same red pottage ; for I am faint : therefore

**Revised Version**—<sup>1</sup>Now Isaac ; <sup>2</sup>and Rebekah ; <sup>3</sup>in from ; <sup>4</sup>the ; <sup>5</sup>And Jacob ; <sup>6</sup>lentils ; <sup>7</sup>so Esau.

was his name called E'dom.

31 And Ja'cob said, Sell me this day thy birthright.

32 And E'sau said, Behold, I am at the point to die : and what profit shall this birthright do to me ?

33 And Ja'cob said, Swear to me this day ; and he swore unto him ; and he sold his birthright unto Ja'cob.

34 Then Ja'cob gave E'sau bread and pottage of lentils ; and he did eat and drink, and rose up, and went his way : thus E'sau despised his birthright.

### HOME DAILY BIBLE READINGS

M.—Appetite and greed, Gen. 25 : 27-34.

T.—Appetite and doubtful things, Rom. 14 : 13-23.

W.—Appetite and Christian liberty, 1 Cor. 8 : 1-13.

S.—Appetite and disobedient Israel, Ps. 78 : 29-40.

Th.—Appetite and duty to others, 1 Cor. 10:23-33.

F.—Appetite and chastisement, Heb. 12 : 14-17.

S.—Appetite and murmuring Israel, Num. 11:4-13.

### THE LESSON EXPLAINED

**I. THE TWO BROTHERS.**—27. The boys grew; Esau and Jacob, given in answer to prayer, ch. 25 : 21. Rebekah had been childless for nineteen years. Esau. The name means "ruddy." It was said of David that he was ruddy, 1 Sam. 16 : 12. A cunning hunter. Cunning means originally, not sly or deceitful, but skilful. We say "a cunning workman." Esau knew all about the chase. A man of the field ; lived in the open country. Jacob. The name means one who trips up or supplants. E's supplants Esau in the matter of the birthright. A plain man ; describing not disposition or character but rather habit and programme of life. Esau was a rover. Jacob stayed at home. Esau adventured. Jacob plodded. Esau followed an impulse. Jacob followed a purpose. Dwelling in tents ; a herdman moving his tent from place to place. A different character lay behind the different occupations.

28. Isaac loved Esau ; more than he loved Jacob. He felt more drawn to Esau. It was the attraction of unlike natures. The delicate, retiring father felt drawn to the ruddy, rough, roving son, finding in him what he missed in himself. He did eat of his venison. Esau was kindly as well as rough and ready. He would lay at his father's feet his day's spoil and tell him all the story of the chase. Rebekah ; another case of attrac-

tion of unlikes. Rebekah was bright and vivacious. Jacob was thoughtful and quiet. The partiality of the parents has unhappy results afterwards.

**II. THE SELLING OF THE BIRTHRIGHT.**—29, 30. Jacob sod pottage ; cooking a meal made of lentils or small beans ; still a favorite dish in Palestine.

Came from the field ; from the chase. He was faint ; hungry and exhausted with his exertions. Feed me, I pray thee. "Give me some of that red stuff (the dish was of a yellowish red color) to gulp down,"—no thought of anything but his hunger. Was his name called Edom. Edom means "red." It was a sort of nickname. Esau's descendants were called Edomites.

31, 32. Jacob said. He had been waiting for this opportunity. He makes capital out of his brother's weakness. If Esau is weak, Jacob is not noble at this stage. Sell me this day ; sell me first of all. Thy birthright. Esau was the older by actual birth. All the privileges and rights including the covenant promises belonged to him. At the point to die. He exaggerates his state of hunger. He is hungry, but a long way from death. A great many people are "about to die", on the slightest provocation. We often say, with as little truth, "I am tired to death." What profit shall this birthright do. Esau's hunger has become a



LENTILS

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tyrant. All that to-morrow has, he surrenders for this present hunger. Jacob could wait. Esau could not.

33, 34. Jacob said, Swear; to bind the bargain, lest Esau when satisfied might repudiate it. Sold his birthright. The bargain was made. Esau gave his greatest possession away for a trifle. In Hebrews 12: 16 he is called "a profane person." "Profane" is literally "before the fane" or temple and refers to the ground outside a sacred enclosure which was common or public, trodden upon by everybody. To Esau nothing was sacred. Intemperance always surrenders the best. **Unto Jacob.** The birthright passed from the weakling to the waiter. Esau showed himself unworthy of the promises. Do not fail to see that if Esau paid too much for his pottage, Jacob paid too little for the birthright. God will see that Jacob will not get the birthright simply by a sharp trick. He will try him as he tried Abraham, until he becomes worthy. **Esau went his way;** not hungry but poor, only a hunter now, no longer an heir of the eternal. **Despised his birthright.** Esau was a person with no sense of spiritual values.

**PASSION AND PATIENCE**

Temperance enables a man to do some things that Esau could not do, even if he was a great hunter and a strong man. It teaches a man to wait. Appetite and desire call out, "Now." In the Interpreter's House in the Pilgrim's Progress, we see the famous children Passion and Patience. Passion will have all his treasure now; Patience is willing to wait. Esau's hunger is so strong that it will not wait one moment. Again it teaches a man to weigh. Esau put the birthright and the mess of pottage in the scales of Now and the birthright seemed the least, and lightest. Temperance teaches that a healthy body, steady nerves, a clear brain, an unshackled soul, an unmortgaged future are a man's birthright that outweigh any present satisfaction that comes through intemperance. The mastery of life belongs to the man who amidst temptations can calmly wait his time and accurately weigh the issues of life.

**LESSON QUESTIONS**

27 Who were the two boys? What does "Esau" mean? How did he make his living? What does "a

cunning hunter" mean? What does "Jacob" mean? How did he make his living?

28 Whom did Isaac love most? Why? Where do we read of another favorite son? (Gen. 37: 3.) Whom did Rebekah love the most?

29, 30 What was Jacob cooking one day? What had Esau been doing? How did he feel? What did Esau say to Jacob? What color was the pottage? What name did Esau get from this incident? What were Esau's descendants called? (Gen. 36: 9.)

31, 32 What did Jacob ask Esau to sell? Why did the birthright belong to Esau? What excuse did Esau give for selling it?

33, 34 How did Jacob bind the bargain? Where do we read of some one else making a bad bargain? (Matt. 27: 3.) Does Esau show signs of repenting his bargain after his hunger was satisfied?

**FOR DISCUSSION**

1. "Let the buyer look out for himself." Is this a Christian motto?
2. Which was the better man, Jacob or Esau?

**A PRAYER**

Father, we have sinned against thee, in thought, in word, and in deed. Thou hast shown us the right path, and we have deliberately chosen the wrong path. Forgive us for our failure to love thee and serve thee. Teach us the joy of yielding to thee all that we are and all that we have, through Christ Jesus our Lord. Amen.

—

Prove from Scripture—*That strong drink is dangerous.*

**Shorter Catechism—Ques. 33.** *What is justification?* A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

**The Question on Missions—5.** How do the Vancouver Island Indians get food for themselves? Many of the Indians now work like white people and buy most of their food from the stores. Those who have no money get their food from the plentiful supply of fish, using especially salmon and clams. They are fond, also, of seal and whale fat. Berries are abundant in the summer. Flour and sugar are generally used.

**FOR WRITTEN ANSWERS**

1. What was a "plain man?" .....
  2. Describe the character of Esau.....
  3. What was wrong on Jacob's side of the bargain?.....
  4. How was Esau intemperate?.....
- SIGN NAME HERE**.....

## Lesson VI.

## JACOB DECEIVES HIS FATHER

November 10, 1918

**BETWEEN THE LESSONS**—Our lesson is more than forty years after the selling of the birthright by Esau. In the interval Esau has increased his unfitness to inherit the promises for the birthright and brought sorrow to his parents, by contracting marriages with heathen women. Isaac is an old man near the end of his life.

**GOLDEN TEXT**—Speak ye truth each one with his neighbour.—Ephesians 4 : 25 (Rev. Ver.).

\*Memorize Matt. 25 : 37-39. **THE LESSON PASSAGE**—Genesis 27 : 18-29.

18 And he came unto his father, and said, My father : and he said, Here am I ; who art thou, my son ?

19 And Ja'cob said unto his father, I am E'sau thy firstborn ; I have done according as thou badest me . arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And I'saac said unto his son, How is it that thou hast found it so quickly, my son ? And he said, Because the Lord thy God brought it to me.

21 And I'saac said unto Ja'cob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son E'sau or not.

22 And Ja'cob went near unto I'saac his father ; and he felt him, and said, The voice is Ja'cob's voice, but the hands are the hands of E'sau.

23 And he discerned him not, because his hands were hairy, as his brother E'sau's hands : so he blessed him.

24 And he said, Art thou my very son E'sau ? And

Revised Version—<sup>1</sup>sent me good speed ; <sup>2</sup>And God ; <sup>3</sup>of ; <sup>4</sup>peoples ; <sup>5</sup>every one.

he said, I am.

25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat : and he brought him wine, and he drank.

26 And his father I'saac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him : and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed :

28 Therefore God give thee of the dew of heaven, and <sup>1</sup>the fatness of the earth, and plenty of corn and wine :

29 Let <sup>4</sup>people serve thee, and nations bow down to thee . be lord over thy brethren, and let thy mother's sons bow down to thee : cursed be every one that curseth thee, and blessed be <sup>5</sup>he that blesseth thee.

## HOME DAILY BIBLE READINGS

M.—Jacob deceives his father, Gen. 27:18-29.

Th.—Esau weeps over his brother's deception, Gen. 27:30-45.

T.—Jacob taught to deceive, Gen. 27 : 1-10.

F.—Jacob suffering for deception, Gen. 37 : 29-38.

W.—Jacob prepares to deceive, Gen. 27:11-17.

S.—Punishment for deception, Acts 5 : 1-11.

S.—Christianity and truth, Eph. 4 : 20-32.

## THE LESSON EXPLAINED

**I. JACOB'S LIE.**—18. And he came ; Jacob, pretending to be Esau. Isaac was over a hundred year old, and well nigh blind. Feeling the nearness of death, he proposed to bestow his blessing on Esau. He bade Esau go to the fields and get venison for a religious feast before the blessing was conferred. Rebekah overheard Isaac. She immediately told Jacob to get two good kids and prepare them and come in to Isaac, pretending to be Esau. But Jacob saw a difficulty. He was smooth skinned. Esau was rough and hairy. But Rebekah put Esau's garments on Jacob and put soft silky goat skins on his hands and neck. Thus he came in while Esau was away getting venison. My father. Here was one weak point in the plot. He could not imitate Esau's voice. He said, Here am I ; meaning very much our "Yes." Who art thou. It is Esau's voice, Isaac expects to hear. This is not his.

19, 20. Jacob said, I am Esau. Jacob is ready to trade on his father's blindness as he did on his brother's weakness. Jacob's character is all in the raw and crude now. All we can say of him now is that he has

a stronger, not a better, nature than Esau. How . . . found it so quickly ; another weak point in the plot. But something had to be done before Esau's return. Esau's return will expose the deception, but the blessing once given was irrevocable. The Lord . . . brought it ; "sent me good speed." Ordinarily, it might take a long time to get the venison, but God had helped in some unusual way, says Jacob. Jacob shows a quick wit and a dull conscience.



ISAAC BLESSING JACOB

enticing Jacob to the headship of the family (v. 29 ; ch. 49 : 8) and to a double portion of the inheritance from his father, Deut. 21 : 15-17. Art thou my very son Esau ; a last appeal to Jacob's sense of honor and

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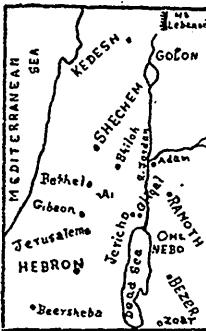
pity. He said, I am. Jacob slammed in his own face the door of escape from the sin of deceiving his old blind father. Bring it near. Isaac, now persuaded, begins the feast.

**II. ISAAC'S BLESSING.—26-28.** Come . . . and kiss me ; in preparation for the formal and final blessing. The smell of my son. Esau's garments worn by Jacob had the fragrance of the fields. Field which the Lord hath blessed ; a field laden with abundant growth. God give thee . . . dew. In the East the dew is copious and of great importance to growth. Fatness of the earth ; yielding in abundance. The first blessing is prosperity.

29. Let people serve thee ; be in subjection to thee, like the Canaanites. The second blessing is power. Lord over thy brethren ; be supreme among the nations of the same blood but of different branches, such as the Edomites and the Moabites. The third blessing is preeminence. Let thy mother's sons ; descendants of Rebekah. These blessings are not personal and immediate, but prophetic and national. They will be realized not in Jacob's life but in his descendants. Cursed be every one that curseth thee ; like the blessing pronounced by God on Abraham, in our first lesson.

The lesson is not complete unless we see Esau returning, the agony of the deceived father and supplanted son, unless we hear Esau's bitter cry, "Hast thou not reserved a blessing for me? . . . Hast thou but one blessing, my father," and unless we remember that Jacob must yet pay the blessing's full price. Vs. 30-45.

**THE GEOGRAPHY LESSON**



After Esau's sale of his birthright, a famine arose driving Isaac southward. God forbade him to go as far as Egypt and bade him stay in the land of Gerar in the South country. Isaac obeyed and dwelt many years there. He dugged the well which Abraham had digged before him and which the Philistines had filled. Our lesson finds Isaac at BEERSHEBA in this same district. "From Dan to

Beersheba" means from the extreme north to the extreme south of the land. Isaac gave to the well here, the name of Beersheba, the "Well of the Oath."

**LESSON QUESTIONS**

18 How old was Isaac at this time? What physical infirmity had he? To whom did he intend to give the blessing? What did he tell Esau to do? Who overheard him? What did she determine to do? What was Isaac's question as Jacob came in? Why did he ask this question?

19, 20 Who deceived Jacob in after years? (Gen. 31 : 7.) How did Jacob explain his speedy return from the fields?

21-25 How did Isaac seek to prove whether or not it was Esau? Was this test successful? What did Isaac say? Could Isaac recall the blessing once given? (Gen. 27 : 37.) What did the feast consist of?

26-29 What did Isaac say of the smell of his son's garment? What are the words of the blessing? Why is the dew important in the East? Was there any blessing for Esau? (V. 38.)

**FOR DISCUSSION**

1. Is a lie ever justifiable?
2. Can a good character be inherited?

**A PRAYER**

Teach us to live for thee, Father, and not for self, to choose thy ways and not our own, to love purity and truth because thou art pure and true. Let there be no deceit in our hearts, but let the Spirit of Christ animate us always, in the home, in our life with others, in our life with thee. And to thee shall be all the glory, forever. Amen.

Prove from Scripture—That God hates lying.

Shorter Catechism—Ques. 34. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

The Question on Missions—6. Describe the home life of the Indians. The Indian home lacks system and regularity. Meals are eaten when the members of the family are hungry. Men eat first, and the women eat afterwards. The more civilized, however, do not hold to this custom. Children have much freedom and do not learn obedience. Babies are kept securely tied up in their moss bag cradles most of the time.

**FOR WRITTEN ANSWERS**

1. Tell Rebekah's plan to get Jacob the birthright.....
2. What are the three points in the blessing?.....
3. Why did Esau deserve to lose the birthright?.....

SIGN NAME HERE.....

Lesson VII. JACOB FLEEING FROM HIS ANGRY BROTHER November 17, 1918

**BETWEEN THE LESSONS**—Esau purposed to take revenge on Jacob for his deceit. Rebekah learning of it, and seeing that Jacob must leave home for safety for a season, proposes that he be sent to her father's home that he may get a wife from among her father's people. Chs. 27 : 30 to 28 : 10.

**GOLDEN TEXT**—He hath not dealt with us after our sins, nor rewarded us after our iniquities.—Psalm 103 : 10 (Rev. Ver.).

\*Memorize Matt. 25 : 40.

**THE LESSON PASSAGE**—Genesis 28 : 10-22.

10 And Ja'cob went out from Beershe'ha, 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 Abraham thy father, and the God of Isaac: 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

**Revised Version**—one of; the; it under his head, and lay; Lord, the God; whithersoever thou goest; under his head, and set; Omit called; up for.

in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have one 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.

### HOME DAILY BIBLE READINGS

M.—Jacob fleeing from his angry brother, Gen. 28 : 10-22.

Th.—Moses fleeing from danger, Ex. 2 : 11-22.

T.—Jacob blessed before fleeing, Gen. 27 : 46 to 28 : 9.

F.—Jonah fleeing from God, Jonah 1 : 1-17.

W.—Jacob's flight to Haran, Gen. 29 : 1-20.

S.—The all-seeing providence, Ps. 139 : 1-12.

S.—God's infinite mercies, Ps. 139 : 14-24.

### THE LESSON EXPLAINED

**I. THE VISION.**—10, 11. Jacob went out from Beer-sheba; a city at the extreme south of Palestine, where Jacob's parents dwelt. Toward Har'an; to Rebekah's people. From Beersheba to Har'an was over 500 miles in a northerly direction. The position



BETHEL AS IT NOW APPEARS;

of Haran on the main trade route from Babylonia to the Mediterranean gave to it great commercial importance. He goes as a fugitive, alone, without a caval-

cade of camels or presents, having only a staff in his hand. His discipline is beginning. Lighted; reached by chance not design. Our chances are God's design. God waits where Jacob chances to come. A certain place; "the place," probably signifying either the place which God had appointed or the place henceforward to be famous from God's appearance to Jacob. It was a lonely spot with no traveling accommodation. The sun was set; must pass the night there. Took of the stones . . . lay down . . . to sleep; without fire, friends or tent, and with thoughts of a wronged brother, a deceived father, a far off mother,—poor preparation for happy dreams.

12. He dreamed; like the lad Joseph, ch. 37 : 5-10. (Compare Job 33 : 14, 15; Jer. 23 : 23.) Behold a ladder; rather a staircase, suggested, perhaps, "by the appearance of the hill of Bethel something like a huge flight of steps." Top . . . reached to heaven; heaven and the lonely place joined by it. Angels . . . ascending and descending; not only a vision of heaven but visitants from heaven.

**II. THE PROMISES.**—13-15. The Lord stood above it; rather "beside him" or "bending over him," in personal interest. The Lord God of Abraham . . . and . . . Isaac; turning Jacob's mind to God's past faithfulness. God speaks in mercy to Jacob, not in reproach. God does not wait for penitence. He seeks

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to waken it. The land; the blessing of great possessions. Thy seed . . . dust; the blessing of great prosperity. In thee . . . all the families . . . blessed; the blessing of being a blessing. These three blessings are prophetic largely. With thee . . . keep thee . . . bring thee; the personal blessing of God's following, guarding, completing presence. Will not leave . . . until I have done. God will perfect the promises for Jacob and perfect Jacob for the promises.

16, 17. Surely. Jacob's first feeling is astonishment that a lonely heart and a lonely place could know so much of God. Lord . . . in this place. God's meeting places are where we least expect. He was afraid. Awe follows hard on surprise. How dreadful; how full of dread and awe. The house of God . . . the gate of heaven. Jacob learns that there is a lonely gate, as well as a "Beautiful" gate into God's temple.

III. THE VOW.—18-20. Took the stone . . . for a pillar; as a memorial stone of God's mercy. Poured oil; as a consecrating offering. Luz. This place is near Bethel. Jacob vowed a vow. His feelings take a definite turn. II. The vow has conditions based on what God has already promised. If God will be with me. He asks for divine companionship, for divine protection, for divine provision, for divine home bringing in peace. Shall the Lord be my God. In return he will acknowledge God as his God. This stone . . . shall be God's house; shall be his witness to God. I will surely give the tenth; acknowledge God in gifts of substance. The tenth afterwards became a national obligation to God (see Lev. 27 : 30-33).

THE GEOGRAPHY LESSON



BETHEL lies in central Palestine about fifteen miles north of Jerusalem and midway between the Mediterranean Sea and the River Jordan. We read of it in connection with the lives of Abraham and Jacob. It was not a town or peopled place like Luz near by. In the troublous times when there was no king, it was to Bethel that people came to seek the counsel of God.

In the later history of Israel, we read that Jeroboam placed in Bethel one of the two golden calves, to make pilgrimages to Jerusalem unnecessary for the people of the Northern Kingdom.

FOR WRITTEN ANSWERS

1. For what two reasons did Jacob leave home? .....
2. What was God's personal promise to Jacob? .....
3. What symbol did Jacob set up and what vow did he make? .....

SIGN NAME HERE.....

LESSON QUESTIONS

10, 11 What place did Jacob leave? To what place did he journey? What does "lighted upon" mean? Why did he spend the night in the place? What did he have for a pillow?

12 What happened in his sleep? What thing did he see? How far did it reach? What beings did he see? What were they doing? Where does Jesus speak of this? (John 1:51.)

13-17 Who stood beside him? What did God call himself? What promise did he make regarding Jacob's seed? In whom are all the promises of God? Yea and Amen? (2 Cor. 1:19, 20.) What did Jacob say when awakened? Why did he say the place was "dreadful"?

18-22 What did he do with his pillow? What did he pour on it? What did he call the place? What did he ask God to do in his vow? What was Jacob to do in return? What does the Bible say about paying vows? (Eccles. 5:4, 5.)

FOR DISCUSSION

1. Is it required of Christians that they give a tenth to God?
2. Is it wrong to bargain with God?

A PRAYER

We thank thee, Father, that we do not need to be afraid of thee, but that we can come to thee at all times in perfect confidence and trust. Thou art our Father and we are thy children. Make us thy obedient children, so that it will always be pleasure to think of being in thy presence. By day or by night, at work or in seasons of recreation, teach us how to keep close to thee and to live for thee only, through Christ Jesus. Amen.

Prove from Scripture—That we cannot escape from God.

Shorter Catechism—Ques. 35. What is sanctification? A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

The Question on Missions—7. How do the prairie Indians spend the summer? Much time is spent in traveling, visiting, and digging senega root, which they sell for a good price. Later in the summer, they make hay for winter feed and assist in harvesting. The more civilized Indians spend the summer on their farms much the same as white farmers.

## LESSON VIII.

## JACOB WINS ESAU

November 24, 1918

**BETWEEN THE LESSONS**—Twenty long years have passed since our last lesson. All this time Jacob spends in Haran with Laban, the brother of Rebekah. Now he returns homeward with his wives and children. Our lesson finds him at the brook Jabbok (see Geography Lesson) with Esau drawing near.

**GOLDEN TEXT**—A soft answer turneth away wrath.—Proverbs 15 : 1.

\*Memorize Matt. 25 : 41-43.

**THE LESSON PASSAGE**—Genesis 33 : 1-11.

1 And Ja'cob lifted up his eyes, and looked, and behold, E'sau came, and with him four hundred men. And he divided the children unto Le'ah, and unto Ra'chel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Le'ah and her children after, and Ra'chel and Jo'seph hindermost.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And E'sau ran to meet him, and embraced him, and fel' on his neck, and kissed him : and they wept.

5 And he lifted up his eyes, and saw the women and the children ; and said, Who are<sup>2</sup> those with thee ? And he said, The children which God hath graciously given thy servant.

6 Then the<sup>3</sup> handmaidens came near, they and their

**Revised Version**—<sup>1</sup>himself ; <sup>2</sup>these ; <sup>3</sup>handmaids ; <sup>4</sup>and her ; <sup>5</sup>company ; <sup>6</sup>To find grace ; <sup>7</sup>let that thou hast be thine ; <sup>8</sup>forasmuch as I ; <sup>9</sup>one seeth the face ; <sup>10</sup>gift.

children, and they bowed themselves.

7 And Le'ah also <sup>4</sup>with her children came near, and bowed themselves : and after came Jo'seph near and Ra'chel, and they bowed themselves.

8 And he said, What *meanest* thou by all this <sup>6</sup>drove which I met ? And he said, <sup>6</sup>These are to find grace in the sight of my lord.

9 And E'sau said, I have enough, my brother ; <sup>7</sup>keep that thou hast unto thyself.

10 And Ja'cob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand : <sup>8</sup>for therefore I have seen thy face, as <sup>2</sup>though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my <sup>10</sup>blessing that is brought to thee ; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

## HOME DAILY BIBLE READINGS

M.—Jacob wins Esau, Gen. 33 : 1-11.

T.—Jacob fears Esau, Gen. 32 : 3-12.

W.—Jacob sends presents to Esau, Gen. 32:13-23.

S.—How to win our enemies, Luke 6 : 27-38.

Th.—Jacob wrestles with the angel, Gen. 32 : 24-32.

F.—Dealing with an offended brother, Matt. 18:15-22.

S.—The unmerciful servant, Matt. 18 : 23-35.

## THE LESSON EXPLAINED

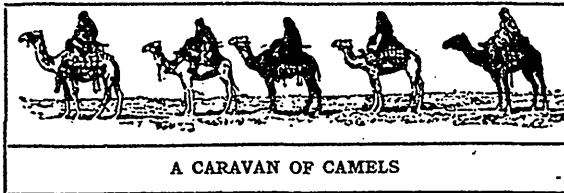
**I. THE MEETING.**—1. Jacob lifted up his eyes . . . looked . . . behold ; a dramatic way of indicating that a crisis is drawing near. Jacob is not looking

in the crafty way he looked for Esau coming from the fields long ago. There is fear, born of a sense of wrong-doing, in his eyes. Nor is it the same Jacob that looks. Discipline has done

much for him. <sup>2</sup>He has known the bitterness of being deceived by Laban as he deceived Esau. He has known what it is to love with a pure love. His love for Rachel made seven years seem as a few days. He has seen God face to face, wrestling with the angel until a new blessing, a new name, a new nature came with the new day. Esau came. Is he the same Esau with vengeance in his heart ? That is Jacob's anxious thought. With him four hundred men ; a formidable band if Esau is unchanged. Divided the children. He had already divided his whole band in two (ch. 32 : 6-8) so that one might escape if the other was attacked. Now he divides the children for the same reason. Leah ; daughter of Laban, sister of Rachel, married before Rachel to Jacob. Rachel ; Jacob's favorite wife. Handmaidens ; female attendants.

2. Rachel and Joseph hindermost ; so that favorite wife and favorite son have the best chance of escape. Jacob is fearful, but not in a panic. He

has not lost his presence of mind. This is strategy. He had previously shown diplomacy by sending a gift to Esau of 550 animals sent in 9 different droves in order to make a greater impres-



A CARAVAN OF CAMELS

sion. Moreover, he had asked protection from God.

3-7. Bowed himself to the ground ; in profound Oriental courtesy. The supplanter has become suppliant. Seven times ; the perfect number. Jacob showed Esau the greatest reverence. Esau ran to meet. Esau cannot remain on his dignity. Jacob shows studied courtesy ; Esau, unstudied eagerness. Fell on his neck. This reads like a part of the parable of the Prodigal Son (see Luke 15 : 11-24). Kissed ; in token of reconciliation. Wept ; tears that washed away bitter memories. Who are those. After the first burst of emotion, Esau's interest is excited by the sight of the children. Came near . . . and . . . bowed ; introduced as they come band by band.

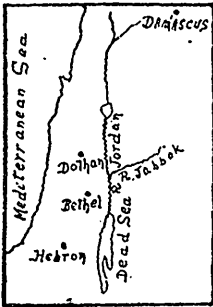
**II. THE GIFT.**—8, 9. What meanest thou by all this drove. Esau now refers to the gift of cattle that Jacob sent before in 9 bands. To find

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grace; to find favor and forgiveness. In the sight of my lord. Jacob speaks to Esau as his superior. He acknowledges the superiority of Esau as the first-born, and thus voluntarily gives up claim to the birthright which he had bought in his youth. Esau said, I have enough; rather, "abundance." Esau does not take advantage of the situation. He rises above past memories of revenge and present opportunities of gain.

10, 11. Jacob said, Nay. Jacob is anxious that the gifts of fear be now gifts of reconciliation. Have seen thy face as . . . the face of God. Jacob's joy is that expecting to see an angry face, he saw a forgiving face, and he had the same joy as when one looks on the face of God and finds it smiling. Thou wast pleased with me. Jacob is overjoyed at Esau's forgiveness, and he is willing to pay more for that reconciliation than he paid for the birthright. Take . . . my blessing; my gift. God hath dealt graciously. God's promises given at Bethel have been fulfilled. "With my staff I passed over this Jordan; and now I am become two companies" (Gen. 32:10, Rev. Ver.). I have enough; word means rather, "I have everything." Having Esau's favor, he has everything. Both men rise superior to material considerations. He urged him. Jacob is in earnest. He will take no denial. And he took it. Thus Jacob has been led through another crisis.

THE GEOGRAPHY LESSON



THE JABBOK is a tributary of the Jordan, flowing into that river from the east side, almost midway between the Sea of Galilee and the Dead Sea. Its name means the Struggler, so called because of the difficulty it seems to have in finding its way among the steep hills. The river is about 60 miles long and from end to end the valley is of great fertility. Traveling south from Haran

by the east side of the Jordan, Jacob came to this river where he met first the angel that wrestled with him and then Esau his brother.

LESSON QUESTIONS

1 Why did Jacob fear to meet Esau? Near what river did they meet? What remarkable experience had Jacob the night before? (Ch. 32:24-32.) How many men had Esau with him? Who were the wives of Jacob? Where do we read of his love for Rachel? (Gen. 29:20.) How did Jacob divide his family?

2 In what order were they placed? Why was this division made? What son was with Rachel?

3-7 Were Jacob's fears realized? What did Esau do when he saw Jacob? Like what parable of Christ does it read? (Luke 15:20.) What question did he ask when he saw the women and children? What was Jacob's answer?

8-11 What was Esau's next question? What was Jacob's answer? Did Esau accept the gift? What did he say? What reason did Jacob give for urging Esau to take the gift? What had Esau once purposed regarding Jacob?

FOR DISCUSSION

1. Should the wrong-doer always take the first step to reconciliation?
2. Does the sinner always suffer in this life for his sins?

A PRAYER

O thou who hast loved us from the beginning of the world, who didst die for us that we might know the meaning of thy love, who dost not turn away from us when we spurn thy love, teach us what love is. Dwell in us that our lives may be beautiful and winning. And to thee shall be the glory. Amen.

Prove from Scripture—That God's servants must be gentle.

Shorter Catechism—Review Questions 33-35.

The Question on Missions—8. How do the Vancouver Island Indians spend the summer? In the spring the Indians usually go to their fishing grounds to get fresh food, while in the summer most of them work in salmon canneries, saw mills, at fruit-picking or in the hop fields of Oregon. In these ways they earn enough money to buy their winter clothing and other necessities.

FOR WRITTEN ANSWERS

1. Give the names of Jacob's children.....
  2. How did Esau receive Jacob?.....
  3. Why should we always forgive one another?.....
- SIGN NAME HERE.....

## Lesson IX.

## JOSEPH SOLD BY HIS BROTHERS

December 1, 1918

**BETWEEN THE LESSONS**—We pass now from Jacob to Jacob's family, particularly Joseph. He is now a lad of seventeen. Jacob, like his fathers, is dwelling in the South land, near Hebron, which is 20 miles south of Jerusalem. Jacob's shepherd sons have gone to Dothan (see Geography Lesson).

**GOLDEN TEXT**—Hatred stirreth up strifes : but love covereth all transgressions.—Proverbs 10 : 12 (Rev. Ver.).

\*Memorize Matt. 25 : 37-43.

**THE LESSON PASSAGE**—Genesis 37 : 18-28.

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 Reuben heard it, and he delivered him out of their hands ; and said, Let us not kill him.

22 And Reuben said unto them, 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 Joseph was come unto

**Revised Version**—1 Omit when ; 2 and before ; 3 one of the pits ; 4 An evil ; 5 Omit he ; 6 hand ; 7 take his life ; 8 Omit but ; 9 but lay ; 10 deliver ; 11 restore ; 12 Omit again ; 13 Omit out ; 14 the ; 15 travelling company ; 16 Ishmaelites ; 17 Omit and ; 18 hearkened unto him ; 19 And there.

his brethren, that they stripped Joseph 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 Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

26 And Judah 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 Ishmaelites, and let not our hand be upon him ; for our brother and our flesh. And his brethren were content.

28 Then there passed by Midianite merchantmen ; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver : and they brought Joseph into Egypt.

## HOME DAILY BIBLE READINGS

M.—Joseph sold by his brothers, Gen. 37 : 18-28.

T.—Joseph hated by his brothers, Gen. 37 : 1-8.

W.—Joseph visits his brothers in the field, Gen. 37 : 9-17.

S.—Unfailing love, 1 Cor. 13 : 1-13.

Th.—Avoiding strife, Col. 3 : 18 to 4 : 1.

F.—God's providence with Joseph, Ps. 105 : 1-22.

S.—Duties of children to parents, Eph. 6 : 1-9.

## THE LESSON EXPLAINED

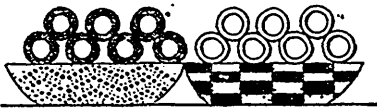
**I. THE PLOT.**—18-20. Saw him afar off. Hate is far sighted as well as love. Joseph had been sent to his brothers at Shechem. They had passed to Dothan, fifteen miles on. Joseph follows. They conspired. Their hate is swift to see its opportunity. Joseph is far from home. There were three causes of

through his brothers is preparing it. Let us . . . cast . . . into some pit ; a cistern for watering the flocks. Some evil beast ; wild beast. This is the explanation to be taken to the father.

21, 22. Reuben ; Jacob's firstborn. Delivered him ; by proposing a new plan. Let us not kill him ; thus avoid the guilt or bloodshed. Cast him into this pit ; starvation instead of violence, so the brothers thought, but Reuben intended to come afterward and deliver him from the pit. Reuben has kindness, but lacks courage to oppose the whole thing.

**II. THE PIT.**—23, 24. They stripped Joseph. The brothers think to end him, but God is making a beginning. He will use the hate of the brothers for his purpose. Out of his coat. They would have a peculiar pleasure in laying hands on this coat. In God's plan, Joseph must be stripped of his decorations to work out his destiny. Jacob, in his blind love, gives a gaudy coat. God in his wise love has it torn off. Into a pit. It was empty, so he was not drowned.

**III. THE EXILE.**—25. Looked, and, behold ; a dramatic turn in the story. Company of Ishmaelites ; a caravan, descendants of Ishmael, son of Hagar and Abraham. From Gilead ; a district lying east of the Jordan between the Sea of Galilee and the Dead Sea. Caravans from Egypt and Gilead passed by Dothan. Spicery ; gums. Balm ; the gum of the mastic tree for which Gilead was famous. Myrrh ; a resinous substance obtained from a low shrub. These things were used by Egyptian physicians, priests and embalmers.



RING MONEY

this hatred. First, he had carried an evil report of his brethren to Jacob. This did not necessarily make him a talebearer, but it made him such to his brothers. Secondly, Jacob loved Joseph beyond all his other brothers, and showed it in a partial and foolish way, for he gave him a splendid coat which not only decorated him but differentiated him from his brothers. Thirdly, he had dreams of supremacy. He dreamed of sheaves. His brothers' sheaves did obeisance to his. He dreamed that the sun, moon and eleven stars, representing father, mother and brothers, did honor to him. These dreams were given of God, but given to realize not to publish. Joseph wore his dreams like his coat. They were decorations, not challenges. He flaunted them before his brothers. Dreams should sober, not puff up. Joseph needs discipline. God

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26-28. Judah; another brother. The caravan suggests to him a plan of combining revenge and profit. What profit... conceal his blood; hide the real cause of his death. Let us sell him. It would bring money and would not seem so cruel. For he is our brother. A fine lot of brothers they were! His brethren were content; accept the brotherly suggestion. Passed by Midianites. Midian was another son of Abraham. They formed part of the larger caravan. Sold... for twenty pieces of silver; shekels. Brought Joseph into Egypt; where he was sold to Potiphar, an officer of Pharaoh.

Reuben returns to the pit and finds Joseph gone. The coat dipped in blood is brought to Jacob and his heart breaks. Vs. 29-35.

25 What did they see as they sat down to eat? Where did they come from? Where were they going? What were they carrying? Who was Ishmael? (Gen. 16: 15.)

26-28 What new plan did Judah propose? What did Jacob say of this son? (Gen. 49: 8-10.) What advantage did he state for his plan? What does "conceal his blood" mean? What other people were in the caravan? Who were the Midianites? (Gen. 25: 1, 2.) For what was Joseph sold? Who was sold for thirty pieces? (Matt. 26: 15.) To whom was Joseph sold in Egypt?

FOR DISCUSSION

1. Is it a reproach to be called a dreamer?
2. Should we always tell of the wrong we see?

A PRAYER

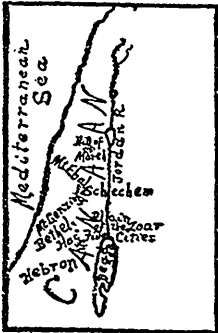
We thank thee, our Father, that thou dost offer us strength for daily living. Thou knowest the petty vexations that disturb us, thou understandest how irksome the customary round becomes, and thou canst keep us sweet in the midst of these things. Let thy love take possession of us. Save us from bitterness, from envy, from the attempt to deceive. And keep us true to thee under all circumstances. We pray in the name of Jesus. Amen.

Prove from Scripture—That hatred is murder.

Shorter Catechism—Ques. 36. What are the benefits which, in this life, do accompany or flow from justification, adoption and sanctification? A. The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

The Question on Missions—9. What sports or games have the Indian young people? Older boys and girls play ball, and a game much like lacrosse, using two small sand bags tied together instead of a ball. Mission school graduates become very proficient in baseball and football. They are also fond of foot races, jumping and the like.

THE GEOGRAPHY LESSON



We read that the sons of Jacob in their journeyings, with their flocks, came to Dothan from Shechem. Find Mount Ebal on the map and then you will see Shechem near by. The name means "shoulder," the place being on the side of a hill. The region round about is one of great fertility and beauty. It is the Paradise of Palestine.

This town played an important part in Israel's history. Near it is the Sychar mentioned in the New Testament in John, ch. 4, where Jesus conversed with the Samaritan woman at Jacob's well.

LESSON QUESTIONS

18-22 Where were Joseph's brethren when he came? Who had sent him? What did they determine to do when they saw him? What did they call him? Why was he so called? Where did they propose to cast his body? How were they to explain his death? What brother interfered?

23, 24 What did they strip from off Joseph? Who had given this?

FOR WRITTEN ANSWERS

1. Give three reasons why Joseph was hated by his brethren.....

.....

2. What was Reuben's plan for saving Joseph?.....

.....

3. How was it foiled?.....

.....

SIGN NAME HERE.....

## Lesson X.

## JOSEPH MADE RULER OF EGYPT December 8, 1918

**BETWEEN THE LESSONS**—Potiphar, to whom Joseph was sold, soon saw the spirit and ability of Joseph. The Lord was with Joseph and he became the head of Potiphar's establishment. A great temptation came to him which he overcame. But he was cast into prison on the false accusation of Potiphar's wife.

**GOLDEN TEXT**—He that is faithful in a very little is faithful also in much.—Luke 16 : 10 (Rev. Ver.).

\*Memorize Matt. 25 : 44.

**THE LESSON PASSAGE**—Genesis 41 : 33-44.

33 Now therefore let Pharaoh look out a man-discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

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

39 And Pharaoh said unto Joseph, Forasmuch as

**Revised Version**—overseers; these; Pharaoh for food in the cities, and let them keep it; the; a store; Omit is; spirit (small "s"); Omit art; signet ring; set him over; his.

God hath shewed thee all this, there is none so discreet and wise as thou 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 Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph'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 made him ruler over all the land of Egypt.

44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

## HOME DAILY BIBLE READINGS

M.—Joseph made ruler of Egypt, Gen. 41 : 33-44.

T.—Joseph's wisdom revealed, Gen. 41 : 1-13.

W.—Joseph called to the court, Gen. 41 : 14-24.

S.—A righteous ruler, Neh. 5 : 1-13.

Th.—Joseph interprets dreams, Gen. 41 : 25-32.

F.—The parable of the talents, Matt. 25 : 14-30.

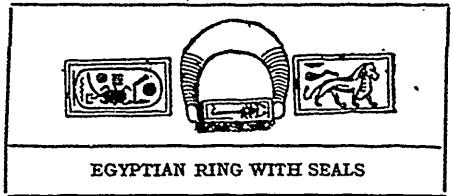
S.—The parable of the pounds, Luke 19 : 11-27.

## THE LESSON EXPLAINED

## I. A RULER CHOSEN.—33. Now therefore.

Joseph languished in prison for two years. While in prison, he had interpreted the dreams of Pharaoh's chief butler and baker. He predicted doom for the baker and restoration to royal favor for the butler. Joseph's interpretations were confirmed by actual facts. The butler who had been restored forgot about Joseph until Pharaoh needed an interpreter. He had dreamed two dreams, one of seven fat kine and seven lean kine, and another of seven good ears of grain and seven withered ears. The wise men and magicians of Egypt could not interpret these dreams. Then the butler remembered Joseph and told Pharaoh. Joseph was called and interpreted the dreams to point to seven years of plenty followed by seven years of famine. In our lesson we see that Joseph not only interprets the dreams but immediately goes on to show how the years of famine may be provided for. We see that Joseph is far more than a dreamer or interpreter of dreams. He is a practical man. Let Pharaoh look out. Joseph's wisdom is first seen in that he recommends immediate action. Thus he would avoid frantic and panicky measures on the very edge of famine. A man discreet and wise; a food controller. Joseph wisely insists that such a man be chosen for his ability and prudence, not because he happens to be a favorite at court. A great crisis demands a great man. Set him over the land. Again Joseph recommends that the controller be not only given adequate time but powers adequate to the task.

34-36. Let him appoint officers; an organization needed to carry out the plans of the supreme head. The fifth part of the land; literally, "fifth of the land."—take a fifth part of the produce of the land. Gather all the food; all the food obtained by taking a fifth. Lay up; put it in a storage. Under the



EGYPTIAN RING WITH SEALS

hand of Pharaoh; in charge of the state officers. In this way, Joseph wisely prevents the speculators from operating. For a store (Rev. Ver.); for a reserve of food. Joseph was the first "Food Controller." "The grain tax was already an important part of Egyptian revenue, and its increase in years of such abundant plenty would be no hardship."

37-41. The thing was good. Pharaoh accepts the interpretation of the dream as true and approves of Joseph's plan. Can we find such a one as this. Pharaoh has been measuring Joseph as well as judging his plan. He saw ability in him. In whom the Spirit of God. Joseph had plainly said, "It is not in me; God will give Pharaoh an answer of peace."

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Thou shalt be over my house ; have charge of all Pharaoh's affairs ; a sudden promotion, but remember the stern experience Joseph has had. He has proved himself loyal to God and faithful to his earthly master before this. According unto thy word. Legislative as well as executive powers were to belong to Joseph. Only in the throne will I be greater. Only on state and ceremonial occasions would Pharaoh's supremacy be seen.

II. A RULER PROCLAIMED.—42-44. Pharaoh took his ring ; his signet ring with a royal seal for state documents and proclamations. Joseph would have power to use this seal, which was the same as being able to use Pharaoh's signature without consulting him. Arrayed in vestures of fine linen ; official robes showing his rank. Put a gold chain ; also a sign of rank and favor. Ride in the second chariot ; because the order of the chariot showed position. Cried before him ; as he passed by. Bow the knee ; do honor by bowing. Shall no man lift up hand or foot ; a strong way of saying that the whole life of the nation would be under Joseph's control.

he know of Joseph? Why was Joseph in prison? How did Joseph interpret Pharaoh's dreams? To whom does Joseph ascribe his skill? (Gen. 41:16.) What other young man interpreted dreams? (Dan. 4:19.) What else did Joseph do besides interpreting? What was the first thing to be done? What kind of man was to be chosen? What powers was he to have?

34-36 How much of the crops were to be taken? What was to be done with it? When was it to be used? What parable shows the folly of no preparation? (Matt. 25:1-13.)

37-41 What did Pharaoh think of the plan? Whom did he appoint supreme? What authority did Pharaoh give him? Where alone was Pharaoh to be greater?

42-44 Where was Joseph to ride? What were the people called upon to do? What words tell the greatness of his authority?

FOR DISCUSSION

1. Do Christ's words about "no thought for the morrow" fall in with Joseph's plan?
2. What place has chance in human lives?

A PRAYER

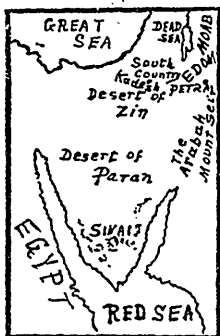
Father, we thank thee that our lives are in thy hands, and that thou dost plan in love the events of each day. Give us grace to silence our complaints, patience to wait for the unfolding of thy plans, grit to labor on for thee when work seems fruitless. Teach us to do our best, to do this in thy fear, and to give thee all the glory for the blessings of every day. And thee we shall ever praise, through Christ. Amen.

Prove from Scripture—That Christ requires faithfulness.

Shorter Catechism—Ques. 37. What benefits do believers receive from Christ at death? A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory ; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

The Question on Missions—10. What is done in cases of sickness? Pagan Indians call in the medicine man, who often has some good remedies made from herbs. But he also uses many foolish incantations, such as beating upon a drum to drive away the evil spirits which are belived to cause the disease. The civilized Indians call in a white doctor and use his medicine. On some reserves nurses are employed by the Government.

THE GEOGRAPHY LESSON



EGYPT lies in the north-east corner of Africa and touches that corner of Asia which contains Palestine. The country is remarkable for its extreme fertility. It was this fact that brought Israel first in contact with Egypt. We read of Abraham going down to Egypt because of famine in Canaan. This fertility depended upon the river Nile, for the land was sandy and the climate dry. The Nile, swollen with mud and melted snows from the Abyssinian mountains, overflowed its banks annually. On subsiding it left a rich deposit, the hope of Egypt. But sometimes the river did not overflow and the result was famine. This was probably the cause of the famine in the time of Joseph.

LESSON QUESTIONS

33 What were the dreams of Pharaoh? Who suggested Joseph as an interpreter of them? What did

FOR WRITTEN ANSWERS

1. What are the main points in Joseph's plan? .....
2. What was the signet ring for? .....
3. What spirit did Pharaoh see in Joseph? .....

SIGN NAME HERE .....

## Lesson XI. JOSEPH FORGIVES HIS BROTHERS December 15, 1918

**BETWEEN THE LESSONS**—Joseph was thirty years old when he was made ruler of Egypt. He is now thirty-nine years old. The seven years of plenty have passed. The second year of famine is now reached. The famine has extended even to Palestine and Joseph's brethren.

**GOLDEN TEXT**—If ye forgive men their trespasses, your heavenly Father will also forgive you.—Matthew 6 : 14.

\*Memorize Matt. 25 : 44, 45. **THE LESSON PASSAGE**—Genesis 45 : 1-15.

1 Then Joseph 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 Joseph made himself known unto his brethren.

2 And he wopt aloud : and the Egypt'ians and the house of Phar'ah heard.

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

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

5 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 there shall neither be caring nor harvest.

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

8 So now it was not you that sent me hither, but God :

**Revised Version**—heard, and ; \* And now he ; \* there are yet ; \* be neither plowing nor harvest ; \* remnant ; \* you alive ; \* ruler over all ; \* thou come to poverty, thou, and thy household, and all that thou hast ; \* And he.

and he hath made me a father to Phar'ah, and lord of all his house, and '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 Joseph, 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 five years of famine ; lest \* thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Ben'jamin, 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 Ben'jamin's neck, and wept ; and Ben'jamin wept upon his neck.

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

## HOME DAILY BIBLE READINGS

M.—Joseph forgives his brothers, Gen. 45 : 1-15.

T.—Joseph entertains his brothers, Gen. 43 : 15-25.

W.—Joseph feasts his brothers, Gen. 43 : 26-34.

Th.—Joseph tests his brothers, Gen. 44 : 1-13.

F.—Forgiving our brethren, Matt. 6 : 5-15.

S.—A forgiving spirit, Col. 3 : 5-17.

S.—Forgiving one another, Luke 17 : 1-10.

## THE LESSON EXPLAINED

## I. JOSEPH'S DISCLOSURE.—1, 2. Joseph.

Last lesson shows Joseph's qualities of mind, this lesson his qualities of heart. The famine brought

Joseph and his family together. Jacob sent his sons, except Benjamin, to buy corn in Egypt. Joseph recognized them, but hiding his knowledge, accuses them of being spies and imprisons them. Then keeping Simeon as hostage, he sends them to bring down Benjamin. He gives them corn and secretly put their purchase money in their sacks. Only when famine presses does Jacob consent to part with Benjamin,

Judah becoming surety for his safety. Joseph still hides his identity, sends them back with corn and their money in the sacks, but arrests Benjamin because he had in his sack a silver cup, placed there by Joseph's orders. Judah makes a pathetic speech on behalf of Benjamin for his father's sake and offers himself instead. At this point Joseph utterly breaks down. Could not refrain ; could not restrain. Cause

every man to go out ; no curious spectators desired. Deep joy and deep sorrow desire privacy. Egyptians .. house of Pharaoh heard. The scene is overheard

if not witnessed, and the news spreads through all the court.

3, 4. I am Joseph ; the climax of the story. Doth my father yet live ; does not wait to see the effect of his revelation. Love prompts this swift question. Brethren could not answer .. troubled. The guilt of twenty years ago makes them look only for punishment. Come near ; for you have no reason to fear.

II. JOSEPH'S FORGIVENESS.—5-8. Be not grieved ; literally, "let there be no burning in your eyes." God did send me. God overruled their deed. To preserve life ; not to be an avenger, but a savior. Joseph's experience has not embittered but envisioned. Bitter discipline and great promotion are for service, not for personal ends. Preserve you a posterity ; save them from extinction. Save



ANCIENT EGYPTIAN CART

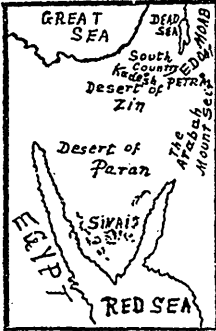
\* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, D.D., our General Secretary for Sabbath Schools, Confederation Life Bldg., Toronto.

you . . . by a great deliverance (Rev. Ver.); literally "to be great company."

III. JOSEPH'S INVITATION—9-11. Haste ye . . . to my father. Joseph's circle of love is not complete. God hath made me lord; great news for an anxious father. Dwell in the land of Goshen; a rich pasture land in Egypt. Thou shalt be near . . . me. The whole family would be reunited. Will I nourish thee; keep them supplied with corn. Adversity has not soured, prosperity has not spoiled, time and absence have not dulled the heart of Joseph.

12-15. Behold, your eyes see. His brothers look bewildered as if it were all a dream too good to be true. Tell my father of . . . my glory; one of the finest touches in the story. He rejoices in thinking of Jacob's pride in his career. It is a happy son who can have the story of his life in a far land, carried home. His brethren talked; like brothers forgiven to a forgiving brother.

GEOGRAPHY LESSON



Politically, Egypt was a very old empire. Its rulers were called Pharaoh. This was not a proper name like Josiah or David, but a title name like King, Emperor, Czar, President. When Jacob and his people went down to Egypt, they really went to a shelter. Morally, Egypt was an improvement on Canaan where God's chosen people were exposed to the closest contact with heathenism. In Egypt, before

the oppression, they were left to increase as shepherd people. In the land of Goshen they not only increased in numbers, but maintained their faith and their traditions.

LESSON QUESTIONS

1, 2 What was it that broke down Joseph at last? Why did he put all onlookers out? When did Jesus do something like this? (Mark 5 : 40.)

3, 4 What was Joseph's first announcement? What was his first question? How did they feel at his announcement? Why?

4-8 What did Joseph say about their feeling? Whose purpose did he say they fulfilled? Why had God sent him to Egypt? Where does the psalmist speak of God's leading? (Ps. 23.) What does "father to Pharaoh" mean?

9-11 What was Joseph's message to his father? Where did he plan he should dwell in Egypt? What did Joseph plan to do for him during the famine?

12-15 What particularly did he wish to be told to his father? Upon whose neck did he fall? Who was Benjamin? How did he show his forgiveness of his brothers? What did the brothers do when they knew they were really forgiven?

FOR DISCUSSION

1. Did Joseph's brothers get off too easily?
2. Should deep feeling be expressed or repressed?

A PRAYER

Thou who didst plead on the cross, "Father, forgive them, for they know not what they do," teach us the possibility and the glory of forgiving those who have wronged us. Show us the joy of opening our hearts to all about us and receiving them to our best. Because we love thee and thou dost love us Amen.

Prove from Scripture—That we should be forgiving.

Shorter Catechism—Ques. 38. What benefits do believers receive from Christ at the resurrection? A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

The Question on Missions—11. How is a visitor treated by the Indians? The visitor is treated kindly. If he asks for food or anything else the Indians have, it will be given cheerfully. But the Indian does not make any show of feeling. He says little, studies the visitor and tries to find out the kind of person he or she may be. The Indian is always reserved, and never shows surprise.

FOR WRITTEN ANSWERS

1. Describe Joseph's making himself known to his brothers. ....
2. Why were they troubled when he made himself known? .....
3. How did Joseph remove their fears? .....

SIGN NAME HERE .....

## Lesson XII.

## JOSEPH CARES FOR HIS KINDRED

December 22, 1918

**BETWEEN THE LESSONS**—In the interval Jacob has been called to Egypt. God appeared in vision on the way telling him not to fear to go, for God had a purpose to work out there.

**GOLDEN TEXT**—Honour thy father and mother.—Ephesians 6 : 2.

\*Memorize Matt. 25 : 44-46.

**THE LESSON PASSAGE**—Genesis 47 : 1-12.

1 Then Jo'seph<sup>1</sup> came and told Phar'ah, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Ca'nnaan; and, behold, they are in the land of Go'shen.

2 And<sup>2</sup> he took some of his brethren, *even* five men, and presented them unto Phar'ah.

3 And Phar'ah said unto his brethren, What is your occupation? And they said unto Phar'ah, Thy servants are shepherds, both we, and<sup>3</sup> so our fathers.

4 They said moreover unto Phar'ah,<sup>4</sup> For to sojourn in the land are we come; for<sup>5</sup> thy servants have no pasture for their flocks; for the famine is sore in the land of Ca'nnaan: now therefore, we pray thee, let thy servants dwell in the land of Go'shen.

5 And Phar'ah spake unto Jo'seph, saying, Thy father and thy brethren are come unto thee:

6 The land of E'gypt is before thee; in the best of the land make thy father and<sup>7</sup> brethren to dwell; in the land of Go'shen let them dwell: and if thou knowest

**Revised Version**—<sup>1</sup>went in; <sup>2</sup>from among his brethren he took five men; <sup>3</sup>Omit also; <sup>4</sup>And they said unto; <sup>5</sup>Omit For; <sup>6</sup>there is no pasture for thy servants' flocks; <sup>7</sup>thy brethren; <sup>8</sup>able men among; <sup>9</sup>many are the days of the years of thy life; <sup>10</sup>been; <sup>11</sup>and they have not; <sup>12</sup>the presence of Pharaoh.

any<sup>8</sup> men of activity among them, then make them rulers over my cattle.

7 And Jo'seph brought in Ja'cob his father, and set him before Phar'ah; and Ja'cob blessed Phar'ah.

8 And Phar'ah said unto Ja'cob, How<sup>9</sup> old art thou?

9 And Ja'cob said unto Phar'ah, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have<sup>10</sup> the days of the years of my life<sup>11</sup> been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Ja'cob blessed Phar'ah, and went out from<sup>12</sup> before Phar'ah.

11 And Jo'seph placed his father and his brethren, and gave them a possession in the land of E'gypt, in the best of the land, in the land of Ram'esse, as Phar'ah had commanded.

12 And Jo'seph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

## HOME DAILY BIBLE READINGS

M.—Joseph cares for his kindred, Gen. 47 : 1-12.

T.—Joseph sends for his father, Gen. 45 : 16-23.

W.—Joseph meets his father, Gen. 46 : 28-34.

S.—Caring for her mother-in-law, Ruth 2 : 18-23.

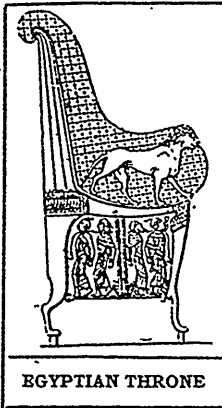
Th.—Joseph mourns for his father, Gen. 50 : 1-13.

F.—Joseph comforts his brothers, Gen. 50 : 14-21.

S.—Returning to the father's house, Luke 15 : 18-24.

## THE LESSON EXPLAINED

**I. AT PHARAOH'S COURT.**—1-4. My father and my brethren. Joseph's circle is now complete. It remains for him to provide for them in a strange



EGYPTIAN THRONE

land. The house of Jacob was three score and ten, ch. 46 : 27. Took some . . . even five; names not given. Presented; introduced. What is your occupation? Joseph had anticipated this question and told them what to say. Thy servants are shepherds. Shepherds were an abomination to the Egyptians, ch. 46 : 34. This very fact and the somewhat remote position of Goshen would help God's divine purpose to make them and keep them a separate

my, cattle. The overseer of the royal herds was an important official.

7-10. Jacob blessed Pharaoh. Pharaoh was king and Jacob only a shepherd, but his age made it quite in keeping for Jacob to bestow a blessing. Jacob's heart would be filled with gratitude to Pharaoh for his doings to Joseph. How old art thou? always a natural question to put to an old man. The years of my pilgrimage; of my sojourning or wanderings. Jacob's life, like that of Isaac and Abraham, had been a wandering, unsettled one. Few; compared with Isaac who lived to be 180 and Abraham who lived to be 175. Evil. Jacob had many sorrows and stern experiences in his life, such as his strife with Laban and Esau, the misdoings of his sons, Reuben, Simeon and Levi, and greatest, his sorrow over the supposed loss of his favorite son Joseph. But Jacob was not blind to the blessings that God had bestowed on him in his life. His reunion with his son Joseph and the high place of Joseph must have gladdened him. Have not attained unto the days . . . of my fathers. The length of his life was not equal theirs. Went out from before Pharaoh; retired from his presence.

**II. IN THE LAND OF GOSHEN.**—11, 12.—Joseph placed his father; gave them a settled abiding place. All Joseph's influence and wisdom are used not only for the father but his brothers. In the best of the land; best from the standpoint of a shepherd people. In the land of Ramesses; so called because of a city built in that district by Rameses II. and

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mentioned in Ex. 1:11. Nourished his father; supplied with needed food. According to their families; according to the number of their little ones.

**THE GEOGRAPHY LESSON**



GOSHEN, the dwelling place of the Israelites in Egypt, was a province on the frontier towards Palestine. It was a pasture land, admirably suited for a shepherd people. It was also somewhat isolated from the land of Egypt proper. This made it the easier for the Israelites to maintain their racial and religious identity. This was an all important consideration in the history

of the children of Israel.

**LESSON QUESTIONS**

1-4 Whom did Joseph tell of his family's arrival in Egypt? Into what land had they come? What kind of land was Goshen? How many of his brethren did Joseph present to Pharaoh? What question did Pharaoh ask of them? What did they ask to be allowed to do?

5, 6 What was Pharaoh's answer? What royal

position was he ready to give them? What qualifications did he require for this position?

7-10 What question did Pharaoh ask of Jacob? How old was Jacob? How old were Isaac and Abraham?

11, 12 What other name is given to the land of Goshen? What care did Joseph exercise for his father and brethren? How was the bread distributed?

**A PRAYER**

O thou who wast born on Christmas day, be born in us to-day. As we look at thee may we die to sin, and may we find new life and joy and peace in thee. As we gaze on thee, let our hearts be made tender. Give us the desire to make thee our companion and friend, to turn from the things that displease thee, and to make thee known to others that our gladness may be shared by them. Amen.

Prove from Scripture—That Jesus obeyed his parents.

Shorter Catechism—Review Questions 36-38.

The Question on Missions—12. Do the homes of the Christian Indians improve? Sitting round a pot of food from which each one eats with a wooden spoon gives place to a table and chairs, with modern dishes and cutlery. Some of the Indian women learn to make clothes for the whole family. They also knit socks and other garments, sometimes even spinning the wool.

**FOR WRITTEN ANSWERS**

1. What was Joseph's plan for his family? .....
  2. How was this plan carried out? .....
- SIGN NAME HERE .....

**CHRISTMAS LESSON—Luke 2: 8-20.**

AN ALTERNATIVE LESSON

GOLDEN TEXT.—There is born to you this day in the city of David a Saviour, who is Christ the Lord.—Luke 2: 11 (Rev. Ver.).

**THE LESSON EXPLAINED**

**I. THE SAVIOUR ANNOUNCED.—8-11.** Shepherds; men of low degree. In the field; the open country round Bethlehem. Keeping watch; to guard from robber and wild beast. God always comes to busy men. The angel of the Lord; an angel of the Lord. Glory of the Lord; the brightness of a heavenly being. Sore afraid; greatly terrified. Fear not; God's constant message to men. To understand God is to love, not fear. Good tidings... all people. God's good news is never private. The city of David; Bethlehem, the birthplace of King David. A Saviour. Christ's mission is to save. Christ; Christ's office—the Messiah or the Anointed. Lord; his divine personality.

12-14. A sign; by which to recognize the Saviour and confirm the angel's announcement: a strange sign, a Saviour—a babe. Swaddling clothes; wrapping bands for new born children. Manger; stranger

sign still. Who would think to seek there? Multitude... heavenly host; angels of God. It is a great occasion for heaven. Glory to God in the highest. Christ is the revelation of what is most glorious in God. On earth peace; the final result of Christ's coming. Good will toward men. The gospel brings God's spirit of good will among men.

**II. THE SAVIOUR DISCOVERED.—15, 16.** Let us... go; to confirm the angel's word. With haste; showing their eagerness. Lying in a manger; because there was no room in the inn.

**III. THE SAVIOUR PROCLAIMED.—17-20.** Made known abroad; told to every one what they had heard and seen. Mary kept... pondered; thought of them over and over again. She did not understand all that they meant. The shepherds returned, glorifying; back to old tasks but with a new song for life.

**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 your Scripture Memory Passage (Matt. 25 : 31-40), Shorter Catechism (Ques. 30-38), and the Question on Missions for the Quarter.

**GOLDEN TEXT**—This is the victory that hath overcome the world, even our faith.—1 John 5 : 4 (Rev. Ver.).

Read Hebrews 11 : 8-22.

### HOME DAILY BIBLE READINGS

- M.—Faith's victories, Heb. 11 : 8-22. Th.—Appetite and greed, Gen. 25 : 27-34 ; Jacob deceives his father, Gen. 27 : 18-29.  
 T.—Abram leaving home, Gen. 12:1-9 ; Abram helping Lot, Gen. 13 : 5-11 ; 14 : 14-16. F.—Jacob fleeing from his angry brother, Gen. 28 : 10-22 ; Jacob wins Esau, Gen. 33 : 1-11.  
 W.—Abraham giving Isaac to God, Gen. 22 : 1-14 ; Isaac and Rebekah, Gen., ch. 24. S.—Joseph sold by his brothers, Gen. 37 : 18-28 ; Joseph made ruler of Egypt, Gen. 41 : 33-44.  
 S.—Joseph forgives his brothers, Gen. 45 : 1-15 ; Joseph cares for his kindred, Gen. 47 : 1-12.

### A PRAYER

Our Father, as we study of Lot and Jacob, may we not be content to have a feeling of horror because of the sins of which they were guilty ; and as we study of Abraham and Joseph may we not stop with the feeling that we would be glad to have in our lives some of their good qualities. Teach us how to yield our lives to thy Son, our Saviour, so that evil may be thrown out and good brought in by his presence with us. Amen.

Prove from Scripture—That faith brings salvation.

### REVIEW CHART—FOURTH QUARTER

STORIES OF THE PATRIARCHS FROM ABRAHAM TO JOSEPH	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Gen. 12 : 1-9.	Abram Leaving Home.	Be thou.—Gen. 12 : 2.	1. God's command. 2. God's promise. 3. Abram's obedience.
II.—Gen. 13 : 5-11 ; 14-16.	Abram Helping Lot.	A friend loveth.—Prov. 17 : 17.	1. The separation. 2. The rescue.
III.—Gen. 22 : 1-14.	Abraham Giving Isaac to God.	I will give him.—1 Sam. 1 : 11.	1. Faith tested. 2. Faith victorious. 3. Faith rewarded.
IV.—Gen. 24 : 57-67.	Isaac and Rebekah.	Let not mercy.—Prov. 3 : 3, 4.	1. The decision. 2. The departure. 3. The meeting.
V.—Gen. 25 : 27-34.	Appetite and Greed.	Every man that striveth.—1 Cor. 9 : 25.	1. The two brothers. 2. The selling of the birthright.
VI.—Gen. 27 : 18-29.	Jacob Deceives his Father.	Speak ye truth.—Eph. 4 : 25.	1. Jacob's lie. 2. Isaac's blessing.
VII.—Gen. 28 : 10-22.	Jacob Fleeing from his Angry Brother.	He hath not dealt.—Ps. 103 : 10.	1. The vision. 2. The promises. 3. The vow.
VIII.—Gen. 33 : 1-11.	Jacob Wins Esau.	A soft answer.—Prov. 15 : 1.	1. The meeting. 2. The gift.
IX.—Gen. 37 : 18-28.	Joseph Sold by his Brothers.	Hatred stirreth up stripes.—Prov. 10 : 12.	1. The plot. 2. The pit. 3. The exile.
X.—Gen. 41 : 33-44.	Joseph Made Ruler of Egypt.	He that is faithful.—Luke 16 : 10.	1. A ruler chosen. 2. A ruler proclaimed.
XI.—Gen. 45 : 1-15.	Joseph Forgives his Brothers.	If ye forgive men.—Matt. 6 : 14.	1. Joseph's disclosure. 2. Joseph's forgiveness. 3. Joseph's invitation.
XII.—Gen. 47 : 1-12.	Joseph Cares for his Kindred.	Honour thy father.—Eph. 6 : 2.	1. At Pharaoh's court. 2. In the land of Goshen.

### The Lesson Plans

Read over the Lesson Plans, and answer the following questions :

- Lesson I. What command did God give to Abram ?  
 Lesson II. What selfish choice did Lot make ?  
 Lesson III. What sacrifice did God demand of Abram ?  
 Lesson IV. How did Rebekah show courtesy ?  
 Lesson V. What were the callings of Esau and Jacob ?  
 Lesson VI. What deception did Jacob practise on Isaac ?  
 Lesson VII. What did Jacob dream of ?  
 Lesson VIII. Why did Jacob fear Esau ?  
 Lesson IX. Why was Joseph called a dreamer ?  
 Lesson X. How did Joseph propose to save food for famine times ?  
 Lesson XI. How did Joseph avenge himself on his brothers ?  
 Lesson XII. What favor did Pharaoh show Jacob and his sons ?



FOR WRITTEN ANSWERS

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

Lesson I. How did Abram show his faith in God ?

Lesson II. What generous offer did Abram make to Lot ?

Lesson III. What sacrifice did God provide in place of Isaac ?

Lesson IV. Who went to get a wife for Isaac ?

Lesson V. For what did Esau sell his birthright ?

Lesson VI. How did Jacob obtain the blessing ?

Lesson VII. What did God say to Jacob in his dream ?

Lesson VIII. How did Esau treat Jacob when they met ?

Lesson IX. How did the brothers of Joseph treat him ?

Lesson X. Why did Pharaoh make Joseph food controller ?

Lesson XI. What brought Joseph's brethren to Egypt ?

Lesson XII. Where did Jacob dwell in Egypt ?

**SCHOLAR'S REGISTER**

OCTOBER-DECEMBER, 1918

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

Name.....		Address.....						Class.....	
DATE	S.S. Attendance	Mem. Verbes	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT	
1918									
October 6.....									
October 13.....									
October 20.....									
October 27.....									
November 3....									
November 10...									
November 17...									
November 24...									
December 1....									
December 8....									
December 15...									
December 22...									
December 29...									
Totals.....									



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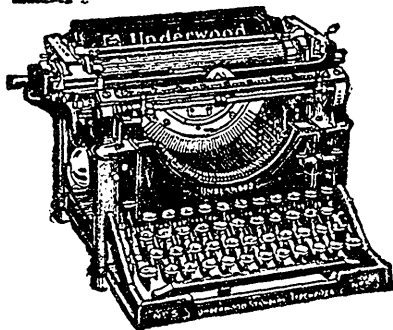
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