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A STUDY OF BIBLE CHARACTERS

*for the
Senior
Division*



*Third
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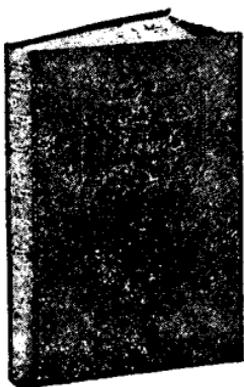
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A STUDY OF BIBLE CHARACTERS

Lesson 1—Cain and Abel

JULY 1, 1922

LESSON SCRIPTURE: Gen. 4: 1-19.

LESSON HELP: "Patriarchs and Prophets," pp. 71-79.

Daily Study Outline

1. Why the Scriptures were written, questions 1-3.
2. Two representatives of the human race, questions 4-8.
3. Cain's unrepentant attitude, questions 9-11.
4. Result of evil feelings, questions 12-16.
5. Sentence pronounced, questions 17-20.
6. Read the Lesson Help.
7. Review the lesson.

Questions

1. For what purpose were the Scriptures written? What three things will this knowledge of the Scriptures bring to us? Rom. 15: 4.
2. What explanation does the apostle Paul give concerning the experiences of characters brought to view in the Bible? For what special time were these experiences recorded? 1 Cor. 10: 11.
3. In view of the dangers of these last days, what solemn admonition is given? Verse 12.
4. What two representative classes of the human race are introduced in Adam's sons? What occupation did each follow? Gen. 4: 1, 2. Note 1.
5. What offering did Cain bring to the Lord? Verse 3.
6. What is suggested by the fact that offerings were made? Note 2.
7. What is said about Abel's faith? Heb. 11: 4.
8. What was Abel's offering? How did the Lord regard each of these offerings? What effect did this have upon Cain? Gen. 4: 4, 5.
9. What two questions did the Lord ask Cain? Verse 6.
10. What would be the result of Cain's success or failure? How did the Lord regard the first-born? Verse 7.
11. Notwithstanding the Lord's tender pleading with Cain, what did he do? Verse 8.
12. Why did Cain slay his brother? 1 John 3: 12.

13. Why does the world hate Christ and His followers?
John 3: 20; 15: 18-20.
14. After Cain had slain his brother, what question did the Lord ask him? What reply did Cain make? Gen. 4: 9.
15. What testified to the sin of Cain? Verse 10.
16. What curse was pronounced upon Cain? What did Cain say about his punishment? Verses 11-14.
17. What did the Lord do to show Cain that He had not forsaken him? Verse 15.
18. Where did Cain now take up his abode? Verse 16.
19. In which line of Adam's descendants did polygamy first appear? Verses 17-19.
20. What highly honored list of names begins with that of Abel? Heb. 11: 4-32.

Notes

1. "Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favor with God. It is only through the merits of Jesus that our transgressions can be pardoned. . . . The class of worshipers who follow the example of Cain includes by far the greater portion of the world; for nearly every false religion has been based on the same principle,—that man can depend upon his own efforts for salvation. It is claimed by some that the human race is in need, not of redemption, but of development,—that it can refine, elevate, and regenerate itself. As Cain thought to secure the divine favor by an offering that lacked the blood of a sacrifice, so do these expect to exalt humanity to the divine standard, independent of the atonement. The history of Cain shows what must be the result. It shows what man will become apart from Christ. Humanity has no power to regenerate itself. It does not tend upward, toward the divine, but downward, toward the satanic. Christ is our only hope. 'There is none other name under heaven given among men, whereby we must be saved.' 'Neither is there salvation in any other.'"—*"Patriarchs and Prophets," pp. 72, 73.*

2. From the fact that offerings were made, we may understand that specific instruction had been given to the human race concerning the worship of God. Adam's family had a knowledge of sin and of its evil consequences. They understood their need of a Saviour, and they had been instructed in the proper way to show their faith in the coming Redeemer.

Lesson 2—Enoch and Noah

JULY 8, 1922

LESSON SCRIPTURE: Genesis 5 and 6.

LESSON HELP: "Patriarchs and Prophets," pp. 80-104.

Daily Study Outline

1. Enoch's life and prophecy, questions 1-3.
2. Enoch's translation, questions 4-6.
3. An evil generation, questions 7-9.
4. A noble man, questions 10-12.
5. A close comparison, questions 13-16.
6. Read the Lesson Help.
7. Review the lesson.

Questions

1. What brief account of Enoch is given in the Scriptures? Gen. 5: 21-24. Note 1.
2. How many generations intervened between Adam and Enoch? Jude 14.
3. Concerning what did Enoch prophesy? Jude 14, 15.
4. Notwithstanding his preaching and influence, what wickedness prevailed in the world? Gen. 6: 1, 2.
5. How did the close of Enoch's life on earth differ from that of other men? Gen. 5: 24; Heb. 11: 5.
6. What did Enoch know before he was translated? Heb. 11: 5, last part.
7. What is said concerning the antediluvian people? Gen. 6: 4. Note 2.
8. What was their character in general? How was the Lord affected by their course? Verses 5, 6.
9. What did the Lord say He would do? Why would He do this? Verses 7, 12, 13, 17.
10. Who, in the midst of that evil generation, found grace in the eyes of the Lord? Verse 8.
11. In what respect were Noah and Enoch alike? Verse 9; Gen. 5: 22, 24.
12. What led Noah to prepare an ark? In the preparation of the ark, what three important things were accomplished? Gen. 6: 13, 14; Heb. 11: 7.
13. Of what was Noah a preacher? 2 Peter 2: 5.
14. What shows that the people of Noah's time did not regard his preaching? Luke 17: 26, 27.

15. In what other respects will the last days resemble Noah's time? 2 Peter 3: 2-6.
16. What similar comparison did Jesus make between Noah's time and the last days? Matt. 24: 37-39.

Notes

1. "Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had a work to do for God in the world. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of the Lord.

"His heart was in harmony with God's will; for 'can two walk together, except they be agreed?' And this holy walk was continued for three hundred years. There are few Christians who would not be far more earnest and devoted if they knew that they had but a short time to live, or that the coming of Christ was about to take place. But Enoch's faith waxed the stronger, his love became more ardent, with the lapse of centuries.

"Enoch was a man of strong and highly cultivated mind, and extensive knowledge; he was honored with special revelations from God; yet being in constant communion with heaven, with a sense of the divine greatness and perfection ever before him, he was one of the humblest of men. The closer the connection with God, the deeper was the sense of his own weakness and imperfection."—*Patriarchs and Prophets*," p. 85.

2. "They [the antediluvians] possessed great physical and mental strength, and their advantages for acquiring both religious and scientific knowledge were unrivaled. It is a mistake to suppose that because they lived to a great age their minds matured late; their mental powers were early developed, and those who cherished the fear of God and lived in harmony with His will, continued to increase in knowledge and wisdom throughout their life. Could illustrious scholars of our time be placed in contrast with men of the same age who lived before the Flood, they would appear as greatly inferior in mental as in physical strength. As the years of man have decreased, and his physical strength has diminished, so his mental capacities have lessened. There are men who now apply themselves to study during a period of from twenty to fifty years, and the world is filled with admiration of their attainments. But how limited are these acquirements in comparison with those of men whose mental and physical powers were developing for centuries!"—*Id.*, pp. 82, 83.

Lesson 3—Abraham Called

JULY 15, 1922

LESSON SCRIPTURE: Gen. 11: 27 to 12: 20.

LESSON HELP: "Patriarchs and Prophets," pp. 125-131.

Daily Study Outline

1. Character of Abraham, questions 1-3.
2. Out of an idolatrous people, questions 4-7.
3. The purpose of God concerning Abraham, questions 8-10.
4. Abraham's response, questions 11, 12.
5. Further experiences, questions 13, 14.
6. Read the Lesson Help.
7. Review the lesson.

Questions

1. Whom does the apostle Paul call "the father of all them that believe"? Rom. 4: 1, 11.
2. For what special reason were Abraham's experiences of faith written? Verses 23, 24.
3. What endearing name was given to Abraham because of his faith in God? James 2: 23; Isa. 41: 8; 2 Chron. 20: 7.
4. Where was Abraham when God first called him? Acts 7: 2; Gen. 11: 31. Note 1.
5. What were the spiritual influences surrounding Abraham in his home in Ur of the Chaldees? Joshua 24: 2, 3. Note 2.
6. What effect did this environment have on Abraham? Note 3.
7. From how much was Abraham asked to separate himself? Gen. 12: 1.
8. What was God's purpose in asking Abraham to make this separation? Verses 2, 3. Note 4.
9. What special blessing was included among those pronounced upon Abraham? Verse 3, last part.
10. What truth of great importance was made known to Abraham by this promise? Gal. 3: 8.
11. How did Abraham respond to the Lord's call? How old was he when he left Haran? To what country did he go? Who accompanied him? Gen. 12: 4, 5.
12. What promise did the Lord make to Abraham at Sichem, in Canaan? Verses 6, 7.
13. How did Abraham show his faith in God while near Bethel? Verse 8.

14. In what country did he sojourn for a time, and for what reason? Verse 10. Note 5.

Notes

1. "The call from heaven first came to Abraham while he dwelt in 'Ur of the Chaldees,' and in obedience to it he removed to Haran. Thus far his father's family accompanied him; for with their idolatry they united the worship of the true God. Here Abraham remained till the death of Terah. But from his father's grave the divine voice bade him go forward. His brother Nahor with his household clung to their home and their idols. Besides Sarah, the wife of Abraham, only Lot, the son of Haran long since dead, chose to share the patriarch's pilgrim life. Yet it was a large company that set out from Mesopotamia."—*Patriarchs and Prophets*, p. 127.

2. "Abraham had grown up in the midst of superstition and heathenism. Even his father's household, by whom the knowledge of God had been preserved, were yielding to the seductive influences surrounding them, and they 'served other gods' than Jehovah. But the true faith was not to become extinct. God has ever preserved a remnant to serve Him. Adam, Seth, Enoch, Methuselah, Noah, Shem, in unbroken line, had preserved from age to age the precious revelations of His will. The son of Terah became the inheritor of this holy trust."—*Id.*, p. 125.

For "the other side of the flood," the American Revised Version gives, "beyond the river." This is a better translation. The river referred to is the Euphrates.

3. "Idolatry invited him on every side, but in vain. Faithful among the faithless, uncorrupted by the prevailing apostasy, he steadfastly adhered to the worship of the one true God. 'The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.' He communicated His will to Abraham, and gave him a distinct knowledge of the requirements of His law, and of the salvation that would be accomplished through Christ."—*Ibid.*

4. "In order that God might qualify him for his great work, as the keeper of the sacred oracles, Abraham must be separated from the associations of his early life. The influence of kindred and friends would interfere with the training which the Lord purposed to give His servant. Now that Abraham was, in a special sense, connected with heaven, he must dwell among strangers. His character must be peculiar, differing from all the world."—*Id.*, p. 126.

5. "The Lord in His providence had brought this trial upon Abraham to teach him lessons of submission, patience, and faith,—lessons that were to be placed on record for the benefit of all who should afterward be called to endure affliction."

tion. God leads His children by a way that they know not; but He does not forget or cast off those who put their trust in Him."—*Id.*, p. 129.

Lesson 4—Abraham in Canaan

JULY 22, 1922

LESSON SCRIPTURE: Genesis 13 and 14.

LESSON HELP: "Patriarchs and Prophets," pp. 132-136.

Daily Study Outline

1. A cause of strife, questions 1-4.
2. A selfish and an unselfish spirit, questions 5-7.
3. Choosing a home; a promise renewed, questions 8-14.
4. The battle of the kings, questions 15-17.
5. Division of the spoils, questions 18-21.
6. Read the Lesson Help.
7. Review the lesson.

Questions

1. Who returned from Egypt to Canaan with Abraham? Gen. 13: 1.
2. What is said of the wealth of these two men? In what did their wealth chiefly consist? Verses 2, 5.
3. What difficulty did they encounter in settling their flocks? Verse 6.
4. What came as a result of this condition? Verse 7.
5. How did Abraham relate himself to this strife? What settlement did he propose? Verses 8, 9. Note 1.
6. What spirit did Lot manifest in making his choice? Verse 10.
7. What country did he choose? Verse 11.
8. What part of the country did Abraham choose? Where did Lot pitch his tent? Verse 12.
9. How is the city which Lot chose as his home, described? Verse 13. Note 2.
10. After Abraham's separation from Lot, what promise was again made to him? Verses 14, 15.
11. With what did God compare the number of Abraham's seed? Verse 16.
12. Who are the seed of Abraham? Gal. 3: 6, 7.
13. To whom, and through whom, was the promise originally made? Gen. 12: 7; Gal. 3: 16, 17.
14. Who are the heirs of the promised inheritance? Gal. 3: 29. Note 3.

15. In the battle between the kings in the vale of Siddim, who among others was taken captive? Gen. 14: 11, 12.
16. What course did Abraham follow when the news of the disaster was carried to him? Verses 13-15.
17. What success did he have? Verse 16.
18. How did this victory affect the king of Sodom and his allies? Verse 17.
19. Who blessed Abraham and received tithes from him? Verses 18-20.
20. What division of the spoils did the king of Sodom wish to make? Verse 21.
21. How did Abraham regard his suggestion? Verses 22-24. Note 4.

Notes

1. "Here the noble, unselfish spirit of Abraham was displayed. How many, under similar circumstances, would, at all hazards, cling to their individual rights and preferences! How many households have thus been rent asunder! How many churches have been divided, making the cause of truth a byword and a reproach among the wicked! 'Let there be no strife between me and thee,' said Abraham, 'for we be brethren;' not only by natural relationship, but as worshipers of the true God. The children of God, the world over, are one family, and the same spirit of love and conciliation should govern them. 'Be kindly affectioned one to another with brotherly love; in honor preferring one another,' is the teaching of our Saviour. The cultivation of a uniform courtesy, a willingness to do to others as we would wish them to do to us, would annihilate half the ills of life. The spirit of self-aggrandizement is the spirit of Satan; but the heart in which the love of Christ is cherished, will possess that charity which seeketh not her own. Such will heed the divine injunction, 'Look not every man on his own things, but every man also on the things of others.'"—*"Patriarchs and Prophets," pp. 132, 133.*

2. "Although Lot owed his prosperity to his connection with Abraham, he manifested no gratitude to his benefactor. Courtesy would have dictated that he yield the choice to Abraham; but instead of this, he selfishly endeavored to grasp all its advantages. . . . The most fertile region in all Palestine was the Jordan valley, reminding the beholders of the lost Paradise, and equaling the beauty and productiveness of the Nile-enriched plains they had so lately left. There were cities also, wealthy and beautiful, inviting to profitable traffic in their crowded marts. Dazzled with visions of worldly gain, Lot overlooked the moral and spiritual evils that would be encountered there. The inhabitants of the plain were 'sinners

before the Lord exceedingly;’ but of this he was ignorant, or, knowing, gave it but little weight. He ‘chose him all the plain of Jordan,’ and ‘pitched his tent toward Sodom.’ How little did he foresee the terrible results of that selfish choice!” — *Id.*, p. 133.

3. “The fulfillment of God’s promise may seem to be long delayed — for ‘one day is with the Lord as a thousand years, and a thousand years as one day;’ it may appear to tarry; but at the appointed time ‘it will surely come, it will not tarry.’ The gift to Abraham and his seed included not merely the land of Canaan, but the whole earth. So says the apostle, ‘The promise, that he should be the *heir of the world*, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.’ And the Bible plainly teaches that the promises made to Abraham are to be fulfilled through Christ.

“Of the posterity of Abraham it is written, ‘These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.’ We must dwell as pilgrims and strangers here if we would gain ‘a better country, that is, a heavenly.’ Those who are children of Abraham will be seeking the city which he looked for, ‘whose builder and maker is God.’” — *Id.*, p. 170.

4. “On his return, the king of Sodom came out with his retinue to honor the conqueror. He bade him take the goods, begging only that the prisoners should be restored. By the usage of war, the spoils belonged to the conquerors; but Abraham had undertaken this expedition with no purpose of gain, and he refused to take advantage of the unfortunate, only stipulating that his confederates should receive the portion to which they were entitled.

“Few, if subjected to such a test, would have shown themselves as noble as did Abraham. Few would have resisted the temptation to secure so rich a booty. His example is a rebuke to self-seeking, mercenary spirits.” — *Id.*, pp. 135, 136.

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Lesson 5—Experiences of Abraham

JULY 29, 1922

LESSON SCRIPTURE: Genesis 15, 17, and 18.

LESSON HELP: "Patriarchs and Prophets," pp. 136-140.

Daily Study Outline

1. A promise renewed, questions 1, 2.
2. A prayer and the answer, questions 3-7.
3. Details of the promise, questions 8-11.
4. Abraham's visitors, questions 12-14.
5. Abraham's prayer for Sodom, questions 15-18.
6. Read the Lesson Help.
7. Review the lesson.

Questions

1. What had God promised Abraham? Gen. 12: 2, 3; 13: 15.
2. What comforting assurance did God give to Abraham after his victory over the kings? Gen. 15: 1. Note 1.
3. What special blessing did Abraham ask of the Lord at this time? Verses 2, 3. Note 1.
4. How did God reply to Abraham's request? Verse 4.
5. What did God then say of the number of Abraham's seed? Verse 5.
6. How did God regard Abraham's faith? Verse 6.
7. Of what experience was Abraham reminded as an assurance that God would fulfill His promise? Verse 7.
8. When Abraham was ninety-nine years old, what was repeated to him? Gen. 17: 1-4.
9. What change in Abram's name was made at this time? Verse 5. Note 2.
10. What were the details of the promise renewed at this time? Verses 6-8.
11. Who was to share jointly with Abraham in God's promises? Verses 15, 16.
12. Where was Abraham when the Lord again appeared to him? Whom did Abraham see? Gen. 18: 1, 2, first part.
13. In reality, who were these three persons? Compare verses 16, 22, 23; Gen. 19: 1. Note 3.
14. What hospitality did Abraham show toward these messengers? Gen. 18: 2-8.
15. Upon what errand had they come? Verse 16.
16. For what reason did the Lord make known to Abraham His purpose concerning Sodom? Verses 17-19.

17. To what place did two of these messengers go shortly afterwards? Verse 22; Gen. 19: 1.
18. Upon learning the Lord's purpose to destroy Sodom, how did Abraham intercede for the inhabitants? Gen. 18: 23-33. Note 4.

Notes

1. After the battle with the kings, "Abraham gladly returned to his tents and his flocks; but his mind was disturbed by harassing thoughts. He had been a man of peace, so far as possible shunning enmity and strife; and with horror he recalled the scene of carnage he had witnessed. But the nations whose forces he had defeated would doubtless renew the invasion of Canaan, and make him the special object of their vengeance. Becoming thus involved in national quarrels, the peaceful quiet of his life would be broken. Furthermore, he had not entered upon the possession of Canaan, nor could he now hope for an heir; to whom the promise might be fulfilled.

"In a vision of the night the divine voice was again heard. 'Fear not, Abram,' were the words of the Prince of princes; 'I am thy shield, and thy exceeding great reward.' But his mind was so oppressed by forebodings that he could not now grasp the promise with unquestioning confidence as heretofore. He prayed for some tangible evidence that it would be fulfilled. And how was the covenant promise to be realized, while the gift of a son was withheld? 'What wilt Thou give me,' he said, 'seeing I go childless?' 'And, lo, one born in my house is mine heir.' He proposed to make his trusty servant Eliezer his son by adoption, and the inheritor of his possessions. But he was assured that a child of his own was to be his heir."—*"Patriarchs and Prophets," pp. 136, 137.*

2. "In token of the fulfillment of this covenant, his name, heretofore called Abram, was changed to Abraham, which signifies, 'father of a great multitude.' Sarai's name became Sarah,—'princess;' 'for,' said the divine voice, 'she shall be a mother of nations; kings of people shall be of her.'"—*Id., pp. 137, 138.*

3. "Abraham had seen in his guests only three tired wayfarers, little thinking that among them was One whom he might worship without sin. But the true character of the heavenly messengers was now revealed. . . . Two of the heavenly messengers departed, leaving Abraham alone with Him whom he now knew to be the Son of God."—*Id., pp. 138, 139.*

4. "Love for perishing souls inspired Abraham's prayer. While he loathed the sins of that corrupt city, he desired that the sinners might be saved. His deep interest for Sodom

shows the anxiety that we should feel for the impenitent. We should cherish hatred of sin, but pity and love for the sinner. All around us are souls going down to ruin as hopeless, as terrible, as that which befell Sodom. Every day the probation of some is closing. Every hour some are passing beyond the reach of mercy. And where are the voices of warning and entreaty to bid the sinner flee from this fearful doom? Where are the hands stretched out to draw him back from death? Where are those who with humility and persevering faith are pleading with God for him? The spirit of Abraham was the spirit of Christ."— *Id.*, p. 140.

Lesson 6— Abraham's Faith Tested

AUGUST 5, 1922

LESSON SCRIPTURE: Gen. 22: 1-19.

LESSON HELP: "Patriarchs and Prophets," pp. 145-155.

Daily Study Outline

1. A great test, questions 1-4.
2. Preparations to obey the command, questions 5-10.
3. Abraham's hand stayed, questions 11-14.
4. The Lord makes oath, questions 15-17.
5. The promise renewed, questions 18-20.
6. Read the Lesson Help.
7. Review the lesson.

Questions

1. Under what circumstances did God give Abraham his most trying test? Gen. 22: 1. Note 1.
2. What startling command was given to Abraham? What was still left untold? Verse 2. Note 2.
3. How long did Abraham wait before obeying? Whom did he take with him? What did they take with them? Verse 3.
4. What did Abraham see on the third day of that sad journey? Verse 4.
5. What statement did Abraham make to the young men which indicated his faith in God's promise? Verse 5. Note 3.
6. Upon whom did he place the wood? Who carried the fire and the knife? Verse 6.
7. What endearing words now fell from the lips of Isaac? What question did Isaac ask? Verse 7.
8. What prophetic reply did Abraham make? Verse 8.

9. When they came to the place that the Lord had indicated, what four things did Abraham do? Verse 9. Note 4.
10. With what purpose did Abraham then stretch forth his hand? Verse 10.
11. What voice did he hear addressing him? What did Abraham say? Verse 11.
12. What command did the Angel of the covenant give him? What further did He say? Verse 12.
13. What substitute offering was presented? Verse 13. Note 5.
14. What did Abraham call this place? What saying was common when Moses wrote? Verse 14.
15. Who called Abraham the second time? From what place? Verse 15.
16. By whom did the Lord make oath? Verse 16.
17. Why did He swear by Himself? Heb. 6: 13-18.
18. What promise is renewed and enlarged in this oath? Gen. 22: 17, 18.
19. Why was God now able to make His covenant with Abraham? Verse 18, last part.
20. To whom did Abraham and Isaac now return? Where did they all go together? Verse 19.

Notes

1. "God had reserved His last, most trying test for Abraham until the burden of years was heavy upon him, and he longed for rest from anxiety and toil.

"The patriarch was dwelling at Beersheba, surrounded by prosperity and honor. He was very rich, and was honored as a mighty prince by the rulers of the land. Thousands of sheep and cattle covered the plains that spread out beyond his encampment. On every side were the tents of his retainers, the home of hundreds of faithful servants. The son of promise had grown up to manhood by his side. Heaven seemed to have crowned with its blessing a life of sacrifice in patient endurance of hope deferred.

"In the obedience of faith, Abraham had forsaken his native country,—had turned away from the graves of his fathers and the home of his kindred. He had wandered as a stranger in the land of his inheritance. He had waited long for the birth of the promised heir. At the command of God he had sent away his son Ishmael. And now, when the child so long desired was entering upon manhood, and the patriarch seemed able to discern the fruition of his hopes, a trial greater than all others was before him."—"*Patriarchs and Prophets*," pp. 147, 148.

2. "Satan was at hand to suggest that he must be deceived, for the divine law commands, 'Thou shalt not kill,' and God would not require what He had once forbidden. Going outside his tent, Abraham looked up to the calm brightness of the unclouded heavens, and recalled the promise made nearly fifty years before, that his seed should be innumerable as the stars. If this promise was to be fulfilled through Isaac, how could he be put to death? Abraham was tempted to believe that he might be under a delusion. In his doubt and anguish he bowed upon the earth, and prayed, as he had never prayed before, for some confirmation of the command if he must perform this terrible duty. . . . Darkness seemed to shut him in; but the command of God was sounding in his ears, 'Take now thy son, thine only son Isaac, whom thou lovest.' That command must be obeyed, and he dared not delay. Day was approaching, and he must be on his journey." — *Id.*, p. 148.

3. Note the faith implied in Abraham's answer, "I and the lad will go yonder and worship, and come again to you." Though preparing to offer Isaac as a sacrifice, he expected to bring him back with him. He accounted that God was able to raise him from the dead (Heb. 11: 19) and thus through the resurrection fulfill the promise.

4. "With trembling voice, Abraham unfolded to his son the divine message. It was with terror and amazement that Isaac learned his fate; but he offered no resistance. He could have escaped his doom, had he chosen to do so; the grief-stricken old man, exhausted with the struggle of those three terrible days, could not have opposed the will of the vigorous youth. But Isaac had been trained from childhood to ready, trusting obedience, and as the purpose of God was opened before him, he yielded a willing submission. He was a sharer in Abraham's faith, and he felt that he was honored in being called to give his life as an offering to God. He tenderly seeks to lighten the father's grief, and encourages his nerveless hands to bind the cords that confine him to the altar." — *Id.*, p. 152.

5. "Abraham's great act of faith stands like a pillar of light, illuminating the pathway of God's servants in all succeeding ages. Abraham did not seek to excuse himself from doing the will of God. During that three days' journey he had sufficient time to reason, and to doubt God, if he was disposed to doubt. He might have reasoned that the slaying of his son would cause him to be looked upon as a murderer, a second Cain; that it would cause his teaching to be rejected and despised, and thus destroy his power to do good to his fellow men. He might have pleaded that age should excuse him from obedience. But the patriarch did not take refuge in any of these excuses. Abraham was human; his passions and

attachments were like ours; but he did not stop to question how the promise could be fulfilled if Isaac should be slain. He did not stay to reason with his aching heart. He knew that God is just and righteous in all His requirements, and he obeyed the command to the very letter. 'Abraham believed God, and it was imputed unto him for righteousness.'"
— *Id.*, p. 153.

Lesson 7 — Lot Delivered from Sodom

AUGUST 12, 1922

LESSON SCRIPTURE: Genesis 19.

LESSON HELP: "Patriarchs and Prophets," pp. 156-170.

Daily Study Outline

1. Heavenly messengers visit Sodom, questions 1-3.
2. A hasty departure, questions 4-8.
3. Timidity, destruction, disaster, questions 9-14.
4. Two lines of posterity, questions 15, 16.
5. A promise yet to be fulfilled, questions 17-21.
6. Read the Lesson Help.
7. Review the lesson.

Questions

1. What near kinsman of Abraham did the destroying angels find sitting in the gate of Sodom? Gen. 19:1.
2. What spirit did Lot manifest toward these strangers? Verses 2, 3. Note 1.
3. Following the riotous scenes of the night, occasioned by the wicked inhabitants of the place (verses 4-11), how was the supernatural power of Lot's guests made known? Verses 9-11.
4. What did the angels say to Lot? Verses 12, 13.
5. How did Lot appear to his sons-in-law when he delivered the warning message to them? Verse 14.
6. In the morning, what did the angels urge Lot to do? Verse 15.
7. What shows Lot's reluctance to heed the instruction? How did the angels help to hasten his departure? Verse 16. Note 2.
8. Once outside of Sodom, what urgent command did the angels give? What was their warning? Verse 17.
9. In his timidity and lack of faith in God, what requests did Lot make? Verses 18-20.
10. For whose sake was the city of Zoar spared? Verses 21-23.

11. How were the cities destroyed? Verses 24, 25.
12. What dreadful judgment was visited upon a member of Lot's family at this time? Whose influence was largely responsible for this visitation? Verse 26. Note 3.
13. What lesson should we learn from the destruction of these cities? Luke 17: 28-30. Note 4.
14. For whose sake was Lot saved from the overthrow of Sodom? Gen. 19: 29.
15. What posterity did Lot leave in the earth? Verses 37, 38.
Ans.—Moabites and Ammonites. Note 5.
16. What does the Scripture say regarding the posterity of Abraham? Heb. 11: 9, 10, 13, 16.
17. What did Stephen say of the fulfillment of the promises God made to Abraham? Acts 7: 5.
18. What shows that Abraham expected these promises to be fulfilled at a future time? Heb. 11: 10.
19. What confession did Abraham make to the sons of Heth at the time of Sarah's death? Gen. 23: 3, 4.
20. Of whom did Abraham purchase a burial place for Sarah? What sum did he pay for this cave and its surroundings? Verses 8, 9, 16. Note 6.
21. Who will share with Abraham in the inheritance when the promises to him are fulfilled? Gal. 3: 29.

Notes

1. "And now the last night of Sodom was approaching. Already the clouds of vengeance cast their shadows over the devoted city. But men perceived it not. While angels drew near on their mission of destruction, men were dreaming of prosperity and pleasure. . . . But there was one man who manifested kindly attention toward the strangers, and invited them to his home. Lot did not know their true character, but politeness and hospitality were habitual with him; they were a part of his religion,—lessons that he had learned from the example of Abraham. Had he not cultivated a spirit of courtesy, he might have been left to perish with the rest of Sodom. Many a household, in closing its doors against a stranger, has shut out God's messenger, who would have brought blessing and hope and peace."—*"Patriarchs and Prophets," pp. 157, 158.*

2. "The thought of leaving those whom he held dearest on earth seemed more than he could bear. It was hard to forsake his luxurious home, and all the wealth acquired by the labors of his whole life, to go forth a destitute wanderer. Stupefied with sorrow, he lingered, loath to depart. But for the angels of God, they would all have perished in the ruin of

Sodom. The heavenly messengers took him and his wife and daughters by the hand, and led them out of the city."—*Id.*, p. 160.

3. "If Lot himself had manifested no hesitancy to obey the angels' warning, but had earnestly fled toward the mountains, without one word of pleading or remonstrance, his wife also would have made her escape. The influence of his example would have saved her from the sin that sealed her doom."—*Id.*, p. 161.

4. "Christ declared, 'As it was in the days of Lot, . . . even thus shall it be in the day when the Son of man is revealed.' The daily record of passing events testifies to the fulfillment of His words. The world is fast becoming ripe for destruction. Soon the judgments of God are to be poured out, and sin and sinners are to be consumed."—*Id.*, p. 166.

"You who are slighting the offers of mercy, think of the long array of figures accumulating against you in the books of heaven; for there is a record kept of the impieties of nations, of families, of individuals. God may bear long while the account goes on, and calls to repentance and offers of pardon may be given; yet a time will come when the account will be full; when the soul's decision has been made; when by his own choice, man's destiny has been fixed. Then the signal will be given for judgment to be executed."—*Id.*, p. 165.

5. "He gave to the world, not a race of righteous men, but two idolatrous nations, at enmity with God and warring upon His people, until, their cup of iniquity being full, they were appointed to destruction. How terrible were the results that followed one unwise step!"—*Id.*, p. 168.

6. "The Lord had called him to leave his idolatrous countrymen, with the promise of the land of Canaan as an everlasting possession; yet neither he nor his son nor his son's son received it. When Abraham desired a burial place for his dead, he had to buy it of the Canaanites. His sole possession in the land of promise was that rock-hewn tomb in the cave of Machpelah."—*Id.*, p. 169.

"Of the posterity of Abraham it is written, 'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.' We must dwell as pilgrims and strangers here if we would gain 'a better country, that is, a heavenly.' Those who are children of Abraham will be seeking the city which he looked for, 'whose builder and maker is God.'"—*Id.*, p. 170.

The weekly goal for missions is thirty cents a church member, through the Sabbath school. No one thought of setting this standard for foreign fields, but some of them reached it.

Lesson 8—The Marriage of Isaac

AUGUST 19, 1922

LESSON SCRIPTURE: Genesis 24.

LESSON HELP: "Patriarchs and Prophets," pp. 171-176.

Daily Study Outline

1. Choosing a wife for Isaac, questions 1-4.
2. Reasons for great care, questions 5-9.
3. A prayer answered, questions 10-12.
4. A successful mission, questions 13-15.
5. Death of Abraham, questions 16-19.
6. Read the Lesson Help.
7. Review the lesson.

Questions

1. Concerning what event was Abraham especially anxious in the closing years of his life? From among what people did Abraham not wish a wife chosen for Isaac? Gen. 24: 1-3. Note 1.
2. After the fall, what custom was introduced by men, which was productive of great evil? Gen. 6: 1, 2.
3. What instruction from the Lord to His people against marriage with the heathen nations about them is later recorded? Deut. 7: 3. Note 2.
4. What reason does the Lord give for this prohibition? Verse 4.
5. To whom did Abraham delegate the important responsibility of making the proper selection of a wife for Isaac? Gen. 24: 2.
6. To what country and among what people was his servant to go on this errand? Verse 4. Note 3.
7. To what experiences did Abraham refer in talking to his servant? What assurance of special guidance did Abraham give to him? Verse 7.
8. Against what did Abraham give special warning? Verses 5, 6.
9. On what condition only was Eliezer, the servant, to be released from his pledge? Verse 8.
10. Upon reaching the city of Nahor, in Mesopotamia, how did Eliezer show his deep concern in the errand on which he had gone? Verses 10-12. Note 4.
11. What sign did he ask as an assurance that he was being divinely guided in his errand? Verses 13, 14.
12. Describe briefly the manner in which his prayer was answered. Verses 15-21.

13. What characteristic of Abraham was manifested by Laban in entertaining Eliezer? Verses 31-33.
14. What was the outcome of Eliezer's visit to Mesopotamia? Verses 50-61.
15. How old was Isaac when he took Rebekah to be his wife? Gen. 25: 20. Note 5.
16. Before his death, what disposition did Abraham make of all his wealth? Verse 5.
17. How old was Abraham at the time of his death? Verse 7.
18. Where and by whom was he buried? Verses 9, 10.
19. What special thing is mentioned of Isaac after the death of Abraham? Verse 11.

Notes

1. "The inhabitants of Canaan were given to idolatry, and God had forbidden intermarriage between His people and them, knowing that such marriages would lead to apostasy. The patriarch feared the effect of the corrupting influences surrounding his son. Abraham's habitual faith in God and submission to His will were reflected in the character of Isaac; but the young man's affections were strong, and he was gentle and yielding in disposition. If united with one who did not fear God, he would be in danger of sacrificing principle for the sake of harmony. In the mind of Abraham, the choice of a wife for his son was a matter of grave importance; he was anxious to have him marry one who would not lead him from God."—*Patriarchs and Prophets*, p. 171.

2. This instruction forbids all compromising partnerships. Marriage of believers with unbelievers has ever been a snare by which Satan has captured many earnest souls who thought they could win the unbelieving; but in most cases, they have themselves drifted away from the moorings of faith into doubt, backsliding, and loss of religion. It was one of Israel's constant dangers, against which God warned them repeatedly. "Give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace [by such compromise] or their wealth forever." Ezra 9: 12. (See also Ex. 34: 14-16; Judges 14: 1-4; Neh. 13: 23-27.) Even Solomon fell before the influence of heathen wives. Concerning him the inspired Word has left this record: "His wives turned away his heart after other gods." 1 Kings 11: 4. No Christian can marry an unbeliever, placing himself upon the enemy's ground, without running serious risk. The Scriptures do not advocate separation after the union has been formed. 1 Cor. 7: 10-16. Good sense should teach us that faith can best be maintained, and domestic happiness best insured, where both husband and wife are believers, and of the same

faith. Both ministers and parents should warn the young against improper marriages.

3. "Abraham had marked the result of the intermarriage of those who feared God and those who feared Him not, from the days of Cain to his own time. The consequences of his own marriage with Hagar, and of the marriage connections of Ishmael and Lot, were before him. The lack of faith on the part of Abraham and Sarah, had resulted in the birth of Ishmael, the mingling of the righteous seed with the ungodly. The father's influence upon his son was counteracted by that of the mother's idolatrous kindred, and by Ishmael's connection with heathen wives. The jealousy of Hagar, and of the wives whom she chose for Ishmael, surrounded his family with a barrier that Abraham endeavored in vain to overcome."—*Id.*, pp. 173, 174.

"The patriarch's thoughts turned to his father's kindred in the land of Mesopotamia. Though not free from idolatry, they cherished the knowledge and the worship of the true God. Isaac must not leave Canaan to go to them; but it might be that among them could be found one who would leave her home, and unite with him in maintaining the pure worship of the living God."—*Id.*, pp. 171, 172.

4. "It was a time of anxious thought with him. Important results, not only to his master's household but to future generations, might follow from the choice he made; and how was he to choose wisely among entire strangers? Remembering the words of Abraham, that God would send His angel with him, he prayed earnestly for positive guidance. In the family of his master he was accustomed to the constant exercise of kindness and hospitality, and he now asked that an act of courtesy might indicate the maiden whom God had chosen."—*Id.*, p. 172.

5. "Isaac was highly honored by God, in being made inheritor of the promises through which the world was to be blessed; yet when he was forty years of age, he submitted to his father's judgment in appointing his experienced, God-fearing servant to choose a wife for him. And the result of that marriage, as presented in the Scriptures, is a tender and beautiful picture of domestic happiness. . . . What a contrast between the course of Isaac and that pursued by the youth of our time, even among professed Christians! Young people too often feel that the bestowal of their affections is a matter in which self alone should be consulted,—a matter that neither God nor their parents should in any wise control. Long before they have reached manhood or womanhood, they think themselves competent to make their own choice, without the aid of their parents. A few years of married life are usually sufficient to show them their error, but often

too late to prevent its baleful results. . . . Fathers and mothers should feel that a duty devolves upon them to guide the affections of the youth, that they may be placed upon those who will be suitable companions."—*Id.*, pp. 175, 176.

Lesson 9—Jacob and Esau

AUGUST 26, 1922

LESSON SCRIPTURE: Genesis 25 and 26.

LESSON HELP: "Patriarchs and Prophets," pp. 177-179.

Daily Study Outline

1. Birth of Jacob and Esau, questions 1, 2.
2. Esau sells his birthright, questions 3-7.
3. A time of famine, questions 8-11.
4. Strife concerning wells, questions 12-14.
5. Esau's unwise marriage, questions 15-17.
6. Read the Lesson Help.
7. Review the lesson.

Questions

1. What differing characteristics were seen in Jacob and Esau, the twin sons of Isaac and Rebekah, as they grew up? What condition in this family prepared the way for future domestic trouble? Gen. 25:27, 28. Note 1.
2. In early times, what importance was attached to the birthright of the eldest son? Note 2.
3. Upon returning from an unsuccessful chase, what request did Esau make of Jacob? Verses 29, 30.
4. In what way did Jacob take advantage of Esau's hunger? Verse 31.
5. How did Esau reason regarding his birthright? Verse 32.
6. In what manner did Esau confirm the sale of his birthright? Verse 33.
7. What term does the writer of the book of Hebrews use in speaking of Esau? Heb. 12:16. Note 3.
8. To what country did Isaac purpose going during a time of famine? At what place was he detained by the Lord? Gen. 26:1, 2.
9. What promise previously made to Abraham was renewed to Isaac when he was in Gerar? Verses 3, 4. See Gen. 13:15; 15:18.
10. For what special reason did the Lord confer these blessings on Isaac? Gen. 26:5.

11. In what material form were some of His blessings realized? How did Isaac's prosperity affect the Philistines? Verses 12-14.
12. In the difficulty which followed concerning the wells, what was Isaac's attitude? Verses 17, 21, 22.
13. What caused the king of the Philistines to visit Isaac with a special delegation? Verses 26-29.
14. What was the result of this visit? Verses 30, 31.
15. What serious mistake did Esau make at this time? Verse 34.
16. How did this unwise marriage affect his parents? Verse 35. Note 4.
17. What class of persons are represented by Esau? Note 5.

Notes

1. "Esau grew up loving self-gratification, and centering all his interest in the present. Impatient of restraint, he delighted in the wild freedom of the chase, and early chose the life of a hunter. Yet he was the father's favorite. The quiet, peace-loving shepherd was attracted by the daring and vigor of this elder son, who fearlessly ranged over mountain and desert, returning home with game for his father, and with exciting accounts of his adventurous life. Jacob, thoughtful, diligent, and care-taking, ever thinking more of the future than the present, was content to dwell at home, occupied in the care of the flocks and the tillage of the soil. His patient perseverance, thrift, and foresight were valued by the mother. His affections were deep and strong, and his gentle, unremitting attentions added far more to her happiness than did the boisterous and occasional kindnesses of Esau. To Rebekah, Jacob was the dearer son."—*Patriarchs and Prophets*," p. 177.

2. "The promises made to Abraham and confirmed to his son, were held by Isaac and Rebekah as the great object of their desires and hopes. With these promises Esau and Jacob were familiar. They were taught to regard the birthright as a matter of great importance, for it included not only an inheritance of worldly wealth, but spiritual preëminence. He who received it was to be the priest of his family; and in the line of his posterity the Redeemer of the world would come. On the other hand, there were obligations resting upon the possessor of the birthright. He who should inherit its blessings must devote his life to the service of God. Like Abraham, he must be obedient to the divine requirements. In marriage, in his family relations, in public life, he must consult the will of God."—*Id.*, pp. 177, 178.

"The birthright was a spiritual heritage. It gave the right — which ever belonged to its possessor — of being the

priest of the family or clan. It carried the privilege of being the depository and communicator of the divine secrets. It constituted a link in the line of descent by which the Messiah was to be born into the world. The right of wielding power with God and men; the right of catching up and handing on—as in the old Greek race—the torch of Messianic hope; the right of heirship to the promises of the covenant made to Abraham; the right of standing among the spiritual aristocracy of mankind; the right of being a pilgrim of eternity, owning no foot of earth, because all heaven was held in fee—this, and more than this, was summed up in the possession of the birthright.”—*F. B. Meyer*.

3. Profane: “pro,” before; and “fane,” a temple, or place of worship. The ground outside the temple inclosure was considered common and public. The feet of all classes trod upon it. To Esau, nothing was sacred. He had no love for devotion, no inclination for a religious life. His mind centered on self-indulgence, and he desired nothing so much as liberty to do as he pleased.

“For a dish of red pottage he parted with his birthright, and confirmed the transaction by an oath. A short time at most would have secured him food in his father’s tents; but to satisfy the desire of the moment he carelessly bartered the glorious heritage that God Himself had promised to his fathers. His whole interest was in the present. He was ready to sacrifice the heavenly to the earthly, to exchange a future good for a momentary indulgence.”—“*Patriarchs and Prophets*,” p. 179.

4. “Esau had violated one of the conditions of the covenant, which forbade intermarriage between the chosen people and the heathen; yet Isaac was still unshaken in his determination to bestow upon him the birthright. The reasoning of Rebekah, Jacob’s strong desire for the blessing, and Esau’s indifference to its obligations, had no effect to change the father’s purpose.”—*Ibid*.

5. “He [Esau] represents those who lightly value the redemption purchased for them by Christ, and are ready to sacrifice their heirship to heaven for the perishable things of earth. Multitudes live for the present, with no thought or care for the future. Like Esau they cry, ‘Let us eat and drink; for to-morrow we die.’ They are controlled by inclination; and rather than practice self-denial, they will forego the most valuable considerations. If one must be relinquished, the gratification of a depraved appetite or the heavenly blessings promised only to the self-denying and God-fearing, the claims of appetite prevail, and God and heaven are virtually despised. How many, even of professed Christians, cling to indulgences that are injurious to health, and that benumb the sensibilities of the soul. When the duty is presented of cleansing

themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, they are offended. They see that they cannot retain these hurtful gratifications and yet secure heaven, and they conclude that since the way to eternal life is so strait, they will no longer walk therein."—*Id.*, pp. 181, 182.

Lesson 10—Jacob Secures the Birth-right Blessing

SEPTEMBER 2, 1922

LESSON SCRIPTURE: Genesis 27.

LESSON HELP: "Patriarchs and Prophets," pp. 180-182.

Daily Study Outline

1. Rebekah hears conversation between Isaac and Esau, questions 1-3.
2. Rebekah plans with Jacob to deceive Isaac, questions 4-6.
3. The deception carried out, questions 7-9.
4. Isaac learns of the deception, questions 10-12.
5. Esau finds no place for repentance. Why? questions 13-15.
6. Purposes to slay Jacob; Jacob flees to Haran, questions 16-19.
7. Review the lesson.

Questions

1. After Isaac had become old and blind, what did he ask Esau to do? Gen. 27: 1-4.
2. Who overheard Isaac's request? Verse 5.
3. To whom did she communicate what she had heard? Verses 6, 7. Note 1.
4. What instruction did Rebekah give to Jacob? Verses 8-10.
5. What objection did Jacob offer? Verses 11, 12. Note 2.
6. What reply did his mother make? Verse 13.
7. How was the deception carried out? Verses 14-25.
8. What served to allay Isaac's suspicions as to the identity of his son? Verses 26, 27.
9. What blessing did Isaac then bestow upon Jacob? Verses 28, 29.
10. Immediately following Isaac's blessing, who appeared upon the scene? Verse 30.
11. What had he also done for his father? Verse 31.
12. How was Isaac affected when he learned that he had been deceived? What did he say to Esau? Verse 33. Note 3.

13. What earnest request did Esau make of Isaac upon hearing this? Verses 34, 38. Note 4.
14. What does the apostle Paul say regarding this experience? Heb. 12:16, 17.
15. What does he say further regarding two kinds of sorrow? 2 Cor. 7:9-11.
16. How did the deception practiced on Isaac, cause Esau to feel toward Jacob? What wicked thing did he pur-
pose in his heart to do? Gen. 27:41.
17. When his purpose had been made known, what did Re-
bekah do? Verse 42.
18. To what place did she advise Jacob to go for refuge?
Verses 43-45.
19. What artful suggestion did she then make to get Isaac's
consent for Jacob to go? Verse 46.

Notes

1. "Years passed on, until Isaac, old and blind, and expect-
ing soon to die, determined no longer to delay the bestowal of
the blessing upon his elder son. But knowing the opposition
of Rebekah and Jacob, he decided to perform the solemn cere-
mony in secret. . . . Rebekah divined his purpose. She was
confident that it was contrary to what God had revealed as
His will. Isaac was in danger of incurring the divine dis-
pleasure, and of debarring his younger son from the position
to which God had called him. She had in vain tried the effect
of reasoning with Isaac, and she determined to resort to
stratagem."—*"Patriarchs and Prophets," pp. 179, 180.*

2. "Jacob did not readily consent to the plan that she
proposed. The thought of deceiving his father caused him
great distress. He felt that such a sin would bring a curse
rather than a blessing. But his scruples were overborne, and
he proceeded to carry out his mother's suggestions. It was
not his intention to utter a direct falsehood, but once in the
presence of his father he seemed to have gone too far to re-
treat, and he obtained by fraud the coveted blessing."—*Id.,*
p. 180.

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3. "Trembling with astonishment and distress, the blind old father learned the deception that had been practiced upon him. His long and fondly cherished hopes had been thwarted, and he keenly felt the disappointment that must come upon his elder son. Yet the conviction flashed upon him that it was God's providence which had defeated his purpose, and brought about the very thing he had determined to prevent. He remembered the words of the angel to Rebekah, and notwithstanding the sin of which Jacob was now guilty, he saw in him the one best fitted to accomplish the purpose of God. While the words of blessing were upon his lips, he had felt the Spirit of inspiration upon him; and now, knowing all the circumstances, he ratified the benediction unwittingly pronounced upon Jacob: 'I have blessed him; yea, and he shall be blessed.'"—*Id.*, p. 181.

4. "Esau had lightly valued the blessing while it seemed within his reach, but he desired to possess it now that it was gone from him forever. All the strength of his impulsive, passionate nature was aroused, and his grief and rage were terrible. He cried with an exceeding bitter cry, 'Bless me, even me also, O my father!' 'Hast thou not reserved a blessing for me?' But the promise given was not to be recalled. The birthright which he had so carelessly bartered, he could not now regain. 'For one morsel of meat,' for a momentary gratification of appetite that had never been restrained, Esau sold his inheritance; but when he saw his folly, it was too late to recover the blessing. 'He found no place of repentance, though he sought it carefully with tears.' Esau was not shut out from the privilege of seeking God's favor by repentance; but he could find no means of recovering the birthright. His grief did not spring from conviction of sin; he did not desire to be reconciled to God. He sorrowed because of the results of his sin, but not for the sin itself."—*Ibid.*

Lesson 11—Jacob's Flight and Exile

SEPTEMBER 9, 1922

LESSON SCRIPTURE: Genesis 28.

LESSON HELP: "Patriarchs and Prophets," pp. 183-188.

Daily Study Outline

1. Isaac's parting words to Jacob, questions 1-3.
2. Jacob's dream, questions 4, 5.
3. Jesus' comment on the dream; a promise repeated, questions 6-9.
4. Placing a memorial, questions 10, 11.
5. A solemn vow, questions 12-14.
6. Read the Lesson Help.
7. Review the lesson.

Questions

1. Before Jacob's departure, against what did Isaac particularly charge him? Gen. 28:1. Note 1.
2. From among what people did Isaac ask Jacob to choose a wife? Verse 2.
3. What special blessing, formerly pronounced upon Abraham, did Isaac now pronounce upon Jacob? Verses 3, 4.
4. Where did Jacob spend the second night of his journey to Haran? Verses 10, 11. Note 2.
5. What did he see in a dream given him that night? Verse 12.
6. How did Jesus, in His conversation with Nathanael, describe this connection between heaven and earth? Whom does the ladder represent? John 1: 51. Note 3.
7. What inestimable promise was repeated to Jacob in this dream? Gen. 28: 13, 14.
8. What words of comfort and encouragement were given to Jacob? Verse 15. Note 4.
9. Upon awaking from his dream, what did Jacob realize? Verses 16, 17. Note 5.
10. What ancient custom did Jacob follow to commemorate this important event? Verse 18.
11. What name did he give to the place? Verse 19.
12. What solemn vow did Jacob then make to the Lord? Verses 20-22. Note 6.
13. In what way does Jacob associate the place of this vision with the stone which he set up? Verses 19, 22. Note 7.
14. What question may we properly ask? Ps. 116:12. Note 8.

Notes

1. "The Bible rings from end to end with warnings against mixed marriages. . . . A mixed marriage is a prolific source of misery. In the course of a considerable pastoral experience, I have never known one to result in perfect happiness. Believers, in such unions, do not level their unbelieving partners up to Christ; but are themselves dragged down to infinite misery and self-reproach. . . . Each feels that there is one subject on which they are not agreed; and this is a fatal barrier to perfect union. The ungodly partner despises the Christian for marrying in the teeth of principle. The Christian is disappointed because the apparent influence gained before marriage is dissipated soon after the knot is irrevocably tied. Well might Rebekah be weary of her life through those daughters of Heth! Many a Christian girl has

married an unbeliever, in the hope of saving him, and has bitterly rued her choice: she has seen her influence wane; and has learned, though too late, that the Holy Spirit will not cooperate with our efforts, if they are based on distinct disobedience to one of the clearest commands of the Bible."—*F. B. Meyer*.

2. "The evening of the second day found him far away from his father's tents. He felt that he was an outcast, and he knew that all this trouble had been brought upon him by his own wrong course. The darkness of despair pressed upon his soul, and he hardly dared to pray. But he was so utterly lonely that he felt the need of protection from God as he had never felt it before. With weeping and deep humiliation he confessed his sin, and entreated for some evidence that he was not utterly forsaken. Still his burdened heart found no relief. He had lost all confidence in himself, and he feared that the God of his fathers had cast him off. . . . Wearied with his journey, the wanderer lay down upon the ground, with a stone for his pillow."—"*Patriarchs and Prophets*," p. 183.

3. "The mystic ladder revealed to him in his dream was the same to which Christ referred in His conversation with Nathanael. Said He, 'Ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.' Up to the time of man's rebellion against the government of God, there had been free communication between God and man. But the sin of Adam and Eve separated earth from heaven, so that man could not have communion with his Maker. Yet the world was not left in solitary hopelessness. The ladder represents Jesus, the appointed medium of communication. Had He not with His own merits bridged the gulf that sin had made, the ministering angels could have held no communion with fallen man. Christ connects man in his weakness and helplessness with the source of infinite power."—*Id.*, p. 184.

4. "The Lord knew the evil influences that would surround Jacob, and the perils to which he would be exposed. In mercy He opened up the future before the repentant fugitive, that he might understand the divine purpose with reference to himself, and be prepared to resist the temptations that would surely come to him when alone amid idolaters and scheming men. There would be ever before him the high standard at which he must aim; and the knowledge that through him the purpose of God was reaching its accomplishment, would constantly prompt him to faithfulness."—*Ibid.*

5. "What comfort Jacob must have realized! He found, to his great surprise, that that lone spot was as thickly populated as *the gate* of some Eastern town, which is the place

of concourse and barter. But it was *the gate of heaven*; for it seemed as if the populations of heaven were teeming around him, thronging to and fro; and all engaged in the beneficent work of bringing in the needs of men, and carrying out the blessings of God heaped up, after the overflowing measure with which He is wont to give. We need never yield to feelings of loneliness again, if we remember that, in our most retired hours, we are living in the very heart of a vast throng of angels; and we should hear their songs, and see their forms, if only our senses were not clogged with sin."—*F. B. Meyer*.

6. "Jacob was not here seeking to make terms with God. The Lord had already promised him prosperity, and this vow was the outflow of a heart filled with gratitude for the assurance of God's love and mercy. Jacob felt that God had claims upon him which he must acknowledge, and that the special tokens of divine favor granted demanded a return. So does every blessing bestowed upon us call for a response to the Author of all our mercies."—"*Patriarchs and Prophets*," p. 187.

7. The setting up and anointing of the pillar in Bethel is important as illustrating ancient religious ideas. Several of these pillars are mentioned in the history of Jacob. (See Gen. 31: 45; 35: 20; Joshua 24: 26.) These were memorial stones, marking the scene of the divine revelation, and stood as a symbol of His presence.

8. "The Christian should often review his past life, and recall with gratitude the precious deliverances that God has wrought for him, supporting him in trial, opening ways before him when all seemed dark and forbidding, refreshing him when ready to faint. He should recognize all of them as evidences of the watch-care of heavenly angels. In view of these innumerable blessings he should often ask, with subdued and grateful heart, 'What shall I render unto the Lord for all His benefits toward me?' "—*Ibid*.

OUR MISSIONS OFFERINGS

For the Corresponding Quarter last year, the gifts to missions were as follows:

	Total Gifts to Missions	13th Sabbath Offering
World Field	\$333,104.77	\$86,207.06
North America	273,576.25	73,554.71
Foreign Fields	59,528.52	12,652.35

Lesson 12 — Jacob in the Home of Laban

SEPTEMBER 16, 1922

LESSON SCRIPTURE: Genesis 29, 30, 31.

LESSON HELP: "Patriarchs and Prophets," pp. 188-194.

Daily Study Outline

1. Jacob's arrival at Haran, questions 1-4.
2. Jacob in Laban's service, questions 5-8.
3. A new agreement, questions 9-12.
4. Jacob plans to return home, questions 13-18.
5. A parting interview, questions 19-22.
6. Read the Lesson Help.
7. Review the lesson.

Questions

1. What striking contrast may be noted in the manner of the arrival of Jacob in Haran and that of Abraham's servant a hundred years before? Gen. 29: 1; 24: 10. Note 1.
2. What scene greeted Jacob's eyes upon his arrival in Mesopotamia? Gen. 29: 2, 3.
3. What conversation then took place? Verses 4-8.
4. While Jacob and the shepherds were talking, who came to the well? Verses 9-11.
5. Upon learning the identity of Jacob, what did Rachel do? How did Laban receive him? Verses 12, 13.
6. After a month's visit at Laban's house, into what contract did Laban and Jacob enter? Verses 14-19.
7. What evil trait is seen in Laban in the carrying out of this contract? Verses 21-26.
8. What led Laban to deceive Jacob? Verses 27, 28. Note 2.
9. After having been in the service of Laban twenty years, what did Jacob request? Gen. 30: 25, 26.
10. How did Laban receive this request? What acknowledgment and offer did he make? Verses 27, 28.
11. What agreement did they finally make? Verses 29-34.
12. What was the attitude of Laban and his sons toward Jacob because of his prosperity following this agreement? Gen. 31: 1, 2.
13. In Jacob's perplexity, what did God instruct him to do? Verses 3, 13.
14. How did Rachel and Leah feel in regard to the matter? Verses 4-7, 14-16. Note 3.
15. What did Jacob immediately proceed to do? Verses 17-21.

16. Upon hearing of Jacob's flight, what did Laban do? Verses 22, 23.
17. What promise of safe return to his father's land had God made to Jacob? Gen. 28:15.
18. How did the Lord cause Laban to change his purpose? Gen. 31:24-29.
19. Of what did Jacob remind Laban during their parting interview? Verses 38-42.
20. Why did Jacob bear with the hardships of Laban's service so long? Note 4.
21. Describe how Laban and Jacob finally harmonized their difficulties. Verses 44-55.
22. Why was this exile necessary for Jacob? Note 5.

Notes

1. "With a new and abiding faith in the divine promises, and assured of the presence and guardianship of heavenly angels, Jacob pursued his journey to 'the land of the children of the East.' But how different his arrival from that of Abraham's messenger nearly a hundred years before! The servant had come with a train of attendants riding upon camels, and with rich gifts of gold and silver; the son was a lonely, foot-sore traveler, with no possession save his staff."—*Patriarchs and Prophets*," p. 188.

2. "But the selfish and grasping Laban, desiring to retain so valuable a helper, practiced a cruel deception in substituting Leah for Rachel. The fact that Leah herself was a party to the cheat, caused Jacob to feel that he could not love her. His indignant rebuke to Laban was met with the offer of Rachel for another seven years' service. But the father insisted that Leah should not be discarded, since this would bring disgrace upon the family. Jacob was thus placed in a most painful and trying position; he finally decided to retain Leah and marry Rachel. Rachel was ever the one best loved; but his preference for her excited envy and jealousy, and his life was embittered by the rivalry between the sister-wives."—*Id.*, pp. 189, 190.

3. "In early times, custom required the bridegroom, before the ratification of a marriage engagement, to pay a sum of money or its equivalent . . . to the father of his wife. . . . Generally the dowry which the father had received was given her at her marriage. In the case of both Rachel and Leah, however, Laban selfishly retained the dowry that should have been given them; they referred to this when they said, just before the removal from Mesopotamia, 'He hath sold us, and hath quite devoured also our money.'"—*Id.*, pp. 188, 189.

4. "Jacob would have left his crafty kinsman long before, but for the fear of encountering Esau. Now he felt that he

was in danger from the sons of Laban, who, looking upon his wealth as their own, might endeavor to secure it by violence. He was in great perplexity and distress, not knowing which way to turn. But mindful of the gracious Bethel promise, he carried his case to God, and sought direction from Him. In a dream his prayer was answered: 'Return unto the land of thy fathers, and to thy kindred; and I will be with thee.' — *Id.*, p. 193.

5. Jacob's experiences in Haran were necessary in order that he might learn the defects of his own nature and the eternal principles of the golden rule. "That which we do to others, whether it be good or evil, will surely react upon ourselves, in blessing or in cursing. Whatever we give, we shall receive again. The earthly blessings which we impart to others, may be, and often are, repaid in kind. What we give does, in time of need, often come back to us in fourfold measure in the coin of the realm. But, besides this, all gifts are repaid, even in this life, in the fuller inflowing of His love, which is the sum of all heaven's glory and its treasure. And evil imparted, also returns again. Every one who has been free to condemn or discourage, will in his own experience be brought over the ground where he has caused others to pass; he will feel what they have suffered because of his want of sympathy and tenderness."—"*Thoughts from the Mount of Blessing*," p. 194, new edition.

Lesson 13—Jacob Wrestles with the Angel

SEPTEMBER 23, 1922

LESSON SCRIPTURE: Genesis 32 and 33.

LESSON HELP: "Patriarchs and Prophets," pp. 195-203.

Daily Study Outline

1. Jacob fears Esau, questions 1-4.
2. A desperate struggle, questions 5-7.
3. A great change, questions 8-10.
4. Jacob meets Esau, questions 11-17.
5. The journey continues, questions 18-22.
6. Read the Lesson Help.
7. Review the lesson.

Questions

1. As Jacob went on his way, what evidence of divine guidance was given him? When nearing his journey's end, to whom did he send messengers? Why did he do this? Gen. 32: 1-5. Note 1.
2. How did the reply of these messengers affect Jacob? What did he plan to do? Verses 6-8.

3. In his fear and consciousness of former wrongdoing to Esau, what earnest prayer did he offer? Verses 9-12.
4. What presents did he send to Esau? What was his purpose in this? Verses 13-20. Note 2.
5. Where did Jacob's company stop for the night? Verses 21-23.
6. While left alone, what experience did Jacob have? How fiercely did Jacob struggle with his unknown antagonist? What did the stranger then do to Jacob? Verses 24, 25.
7. What did this reveal to Jacob? What attitude did he now assume? Verse 26. Note 3.
8. What significant change was made in Jacob's name? What great change in his character did this symbolize? Verses 27, 28. Note 4.
9. How did Jacob regard his struggle with the angel? Verse 30.
10. To what does a prophet of God attribute Jacob's victory that night? Hosea 12: 4. Note 5.
11. As the sun arose, whom did Jacob see approaching him? What arrangement of his family did he make? Gen. 33: 1, 2.
12. In what manner did Jacob approach his brother Esau? Verse 3.
13. With what gracious and affectionate spirit did Esau receive his brother? Verse 4. Note 6.
14. How did Jacob's family meet Esau? Verses 5-7.
15. What reason did Jacob give for sending Esau a present? What was Esau's reply? Verses 8, 9.
16. By what words did Jacob show that he recognized the hand of the Lord in all His dealings with him? Verses 10, 11.
17. What further courtesies did Esau offer? What did Jacob say to this? Verses 12-15.
18. After the parting of the two brothers, to what country did each go? Verses 16-18.
19. After his experience at Shechem, what instruction did the Lord give Jacob? How was this instruction carried out? Gen. 35: 1-4.
20. Upon reaching his native country after his long exile, what did Jacob do? Verses 6, 7.
21. To what place did Jacob finally go? Verses 27-29.
22. What does the experience of Jacob wrestling with the angel represent? Note 7.

Notes

1. "As he drew near his journey's end, the thought of Esau brought many a troubled foreboding. After the flight of Jacob, Esau had regarded himself as the sole heir of their father's possessions. The news of Jacob's return would excite the fear that he was coming to claim the inheritance. Esau was now able to do his brother great injury, if so disposed, and he might be moved to violence against him, not only by the desire for revenge, but in order to secure undisturbed possession of the wealth which he had so long looked upon as his own."—*Patriarchs and Prophets*, p. 195.

2. "He [Jacob] therefore dispatched messengers with a conciliatory greeting to his brother. He instructed them as to the exact words in which they were to address Esau. It had been foretold before the birth of the two brothers, that the elder should serve the younger, and lest the memory of this should be a cause of bitterness, Jacob told the servants they were sent to 'my lord Esau;' when brought before him, they were to refer to their master as 'thy servant Jacob;' and to remove the fear that he was returning, a destitute wanderer, to claim the paternal inheritance, Jacob was careful to state, in his message, 'I have oxen, and asses, flocks, and menservants, and womenservants; and I have sent to tell my lord, that I may find grace in thy sight.'"—*Id.*, pp. 195, 196.

3. "The struggle continued until near the break of day, when the stranger placed his finger upon Jacob's thigh, and he was crippled instantly. The patriarch now discerned the character of his antagonist. He knew that he had been in conflict with a heavenly messenger, and this was why his almost superhuman effort had not gained the victory. It was Christ, 'the Angel of the covenant,' who had revealed Himself to Jacob. The patriarch was now disabled, and suffering the keenest pain, but he would not loosen his hold. All penitent and broken, he clung to the Angel; 'he wept, and made supplication,' pleading for a blessing. He must have the assurance that his sin was pardoned. Physical pain was not sufficient to divert his mind from this object. His determination grew stronger, his faith more earnest and persevering, until the very last. The Angel tried to release Himself; He urged, 'Let Me go, for the day breaketh;' but Jacob answered, 'I will not let Thee go, except Thou bless me.' Had this been a boastful, presumptuous confidence, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his own unworthiness, yet trusts the faithfulness of a covenant-keeping God."—*Id.*, p. 197.

4. "As an evidence that he had been forgiven, his name was changed from one that was a reminder of his sin, to one that commemorated his victory."—*Id.*, p. 198.

"Jacob's external struggle was the result of a mightier struggle within. It was a strife between self and God. When the Angel gained the victory over that soul, Jacob was crucified; it was then that, in the strength of his mighty Contestant, he conquered; it was then that Jacob, the supplanter, could receive a new name, Israel, prince of God, power with man. That night had been one of darkness and suffering, but the morning was one of light and glory. The greatest suffering precedes the greatest glory. Now Jacob could see the face of God, and as he 'passed over Penuel,' the sun rose upon him. Just so, when we pass through 'the night of Jacob's trouble,' we shall be prepared through suffering, with bodies glorified, to behold with joy the face of God; and 'the Sun of Righteousness shall arise with healing in His wings.' Suffering precedes the glory." See Luke 24: 26; Dan. 11: 35; Acts 14: 22; Phil. 3: 21; Rom. 8: 18; 2 Tim. 2: 12.

5. "Jacob 'had power over the Angel, and prevailed.' Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of heaven. He had fastened his trembling grasp upon the promises of God, and the heart of Infinite Love could not turn away the sinner's plea."—*Id.*, p. 197.

6. "While Jacob was wrestling with the Angel, another heavenly messenger was sent to Esau. In a dream, Esau beheld his brother for twenty years an exile from his father's house; he witnessed his grief at finding his mother dead; he saw him encompassed by the hosts of God. This dream was related by Esau to his soldiers, with the charge not to harm Jacob, for the God of his father was with him."—*Id.*, p. 198.

7. "Jacob's experience during that night of wrestling and anguish represents the trial through which the people of God must pass just before Christ's second coming. The prophet Jeremiah, in holy vision looking down to this time, said: 'We have heard a voice of trembling, of fear, and not of peace. . . . All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.' When Christ shall cease His work as mediator in man's behalf, then this time of trouble will begin. Then the case of every soul will have been decided, and there will be no atoning blood to cleanse from sin. . . . Then the restraining Spirit of God is withdrawn from the earth. As Jacob was threatened with death by his angry brother, so the people of God will be in peril from the wicked who are seeking to destroy them. And as the patriarch wrestled all night for deliverance from the hand of Esau, so the righteous will cry to God day and night for deliverance from the enemies that surround them."
Id., p. 201.

"We can do nothing of ourselves. In all our helpless unworthiness we must trust in the merits of the crucified and risen Saviour. None will ever perish while they do this. The long, black catalogue of our delinquencies is before the eye of the Infinite. The register is complete; none of our offenses are forgotten. But He who listened to the cries of His servants of old, will hear the prayer of faith, and pardon our transgressions."—*Id.*, p. 203.

Lesson 14—The Review

SEPTEMBER 30, 1922

Daily Study Outline

1. Cain and Abel, questions 1-3.
2. Enoch and Noah, questions 4-7.
3. Concerning Abraham, questions 8, 9.
4. The destruction of Sodom, questions 10-13.
5. The marriage of Isaac, question 14.
6. Jacob, the supplanter, questions 15-18.
7. Israel, a prince of God, questions 19, 20.

Questions

1. For what purpose were the Scriptures written? Rom. 15: 4.
2. Why were many of God's servants of old called to pass through trying experiences? Why were so many of the details of their lives written? 1 Cor. 10: 11.
3. In what event do we first see one who turns from God showing enmity toward one who is faithful to God? Gen. 4: 3-8. Note 1.
4. Why did God destroy the earth with a flood? Gen. 6: 5-7, 13.
5. What provision did He make to save the righteous from destruction? Verses 14, 18; Gen. 7: 1, 23.
6. How was the warning message of Noah regarded by the world? Matt. 24: 38, 39.
7. When will similar conditions again prevail? Luke 17: 26; 2 Peter 3: 5-7. Note 2.
8. What great promise did the Lord make to Abraham? How did Abraham regard this promise? What was imputed to him because of this belief? Why was this experience written? Rom. 4: 13, 19-25.
9. How was Abraham's faith still further tested? How did he meet the test? Gen. 22: 1, 2, 10. Note 3.
10. Why did the Lord destroy the city of Sodom? Gen. 18: 20, 21.

11. What conditions made it exceedingly difficult for Lot and his family to be saved from this destruction? Gen. 19: 12-26.
12. What lesson should we learn from this experience? Luke 17: 28-32. Note 4.
13. What instruction did the Lord give His people concerning their union with the nations about them? Deut. 7: 1-4.
14. Concerning what event was Abraham especially anxious in the closing years of his life? What efforts were made to secure a suitable companion for Isaac? With what result? Gen. 24: 1-4, 42-51. Note 5.
15. Under what circumstances did Jacob bargain for the blessing of the birthright which belonged to Esau? Gen. 25: 29-34.
16. By what means did he actually secure the blessing? Gen. 27: 18-29.
17. As Jacob began to realize some of the results of his wrong course, what experience came to him? Gen. 28: 10-16.
18. After he had served his uncle Laban for many years, what command did the Lord give Jacob? How did Jacob respond? Gen. 31: 3, 17, 18.
19. What made Jacob fearful as he drew near the land of his birth? What prayer did he offer? Gen. 32: 6-12.
20. In what night experience did he meet the supreme crisis of his life? What evidence was given him that he was an overcomer? Verses 24-30. Note 6.

Notes

1. "Cain hated and killed his brother, not for any wrong that Abel had done, but 'because his own works were evil, and his brother's righteous.' So in all ages the wicked have hated those who were better than themselves. Abel's life of obedience and unswerving faith was to Cain a perpetual reproof. 'Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.' The brighter the heavenly light that is reflected from the character of God's faithful servants, the more clearly the sins of the ungodly are revealed, and the more determined will be their efforts to destroy those who disturb their peace."—*"Patriarchs and Prophets," p. 74.*

2. "'As it was in the days of Noah,' 'even thus shall it be in the day when the Son of man is revealed.' 'The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.' When the reasoning of

philosophy has banished the fear of God's judgments; when religious teachers are pointing forward to long ages of peace and prosperity, and the world are absorbed in their rounds of business and pleasure, planting and building, feasting and merrymaking, rejecting God's warnings and mocking His messengers,—then it is that sudden destruction cometh upon them, and they shall not escape."—*Id.*, p. 104.

3. "The sacrifice required of Abraham was not alone for his own good, nor solely for the benefit of succeeding generations; but it was also for the instruction of the sinless intelligences of heaven and of other worlds. The field of the controversy between Christ and Satan,—the field on which the plan of redemption is wrought out,—is the lesson book of the universe. . . .

"Heavenly beings were witnesses of the scene as the faith of Abraham and the submission of Isaac were tested. The trial was far more severe than that which had been brought upon Adam. . . . All heaven beheld with wonder and admiration Abraham's unflinching obedience. All heaven applauded his fidelity. . . . God's covenant, confirmed to Abraham by an oath before the intelligences of other worlds, testified that obedience will be rewarded."—*Id.*, pp. 154, 155.

4. "The flames that consumed the cities of the plain shed their warning light down even to our time. We are taught the fearful and solemn lesson that while God's mercy bears long with the transgressor, there is a limit beyond which men may not go on in sin. When that limit is reached, then the offers of mercy are withdrawn, and the ministration of judgment begins. . . . The world is fast becoming ripe for destruction. Soon the judgments of God are to be poured out, and sin and sinners are to be consumed."—*Id.*, pp. 162, 165, 166.

5. "No one who fears God can without danger connect himself with one who fears Him not. 'Can two walk together, except they be agreed?' The happiness and prosperity of the marriage relation depends upon the unity of the parties; but between the believer and the unbeliever there is a radical difference of tastes, inclinations, and purposes. They are serving two masters, between whom there can be no concord. However pure and correct one's principles may be, the influence of an unbelieving companion will have a tendency to lead away from God."—*Id.*, p. 174.

6. "Jacob had received the blessing for which his soul had longed. His sin as a supplanter and deceiver had been pardoned. The crisis in his life was past. Doubt, perplexity, and remorse had embittered his existence, but now all was changed; and sweet was the peace of reconciliation with God. Jacob no longer feared to meet his brother. God, who had forgiven his sin, could move the heart of Esau also to accept his humiliation and repentance."—*Id.*, p. 198.