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SCHOOL

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Sabbath School Lessons

FROM THE

Book of Genesis

FOR

SENIOR CLASSES

FOURTH QUARTER 1898

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“And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” Deut. 6 : 6, 7.

“Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children.”—*Mrs. E. G. White.*

PROGRAM FOR FAMILY STUDY OF THE S. S. LESSONS.

SABBATH.—(After church services or at the close of the Sabbath.) Read carefully the lesson for the next Sabbath, and assign verses to be memorized during the week.

SUNDAY.—Name the persons and places mentioned in the lesson, and locate the places on the map. Pronounce and define the hard words.

MONDAY.—Let each tell what he can of the lesson, and then read it over, carefully noting the points which were not remembered.

TUESDAY.—Repeat verses already committed to memory. Read the “Spirit of Prophecy” on the lesson, or study the lesson from the *Instructor* or *Little Friend*.

WEDNESDAY.—Let each give a synopsis of the lesson, or tell the lesson story. Look up the ancient manners and customs referred to.

THURSDAY.—Name again the persons mentioned, and tell what each said or did. Give time and place of each event.

FRIDAY.—Ask the questions from the lesson book, study the notes, and repeat the memory verses.

SABBATH.—Let each repeat as much of the lesson scripture as possible. Give each one the privilege of questioning others upon the lesson. Relate personal experiences in which the truths of the lesson have been helpful.

(This program is simply suggestive and can of course be varied to suit circumstances, but we do urge upon all the necessity of daily, systematic study of the scriptures covered by the Sabbath-school lessons.)

SABBATH-SCHOOL LESSONS

FROM THE

BOOK OF GENESIS

For Senior Classes

FOURTH QUARTER, 1898.

PREFACE.

THE most thorough student of the book of Genesis will know that he has only begun to comprehend the majestic truths recorded there; for from the first to the last chapter, whether as history or as prophecy, he finds divine revelations of "the depth of the riches both of the wisdom and knowledge of God," and can but exclaim, with Paul, "How unsearchable are His judgments, and His ways past tracing out!" The history and the prophecy, the types and the symbols, the forms and ceremonies, the manners and customs, the style of thought and method of expression,—all show that the patriarchs were men of great intellectual penetration and spiritual foresight. And those whose history is specially recorded, were men who loved to commune with God, their recognized strength. They saw the history of God's people in the plan of redemption unto the final consummation. The mighty workings in their souls of the mystery of iniquity, or of the mystery of godliness, was typical of the great struggle which is continually going on in the hearts of the children of men. Thus every recorded act of theirs is "for our admonition upon whom the ends of the world are come."

This series has been interspersed with lessons by the topical, or outline, method. These are given only as models, and the

student should outline each lesson for himself, studying the Scripture texts, asking and answering questions, reciting and reviewing lessons, from such outlines from week to week. The same order and method of study are otherwise recommended as during the past quarter.

LESSON I.—October 1, 1898.

ISAAC'S MARRIAGE.

(Genesis 24.)

I. PRELIMINARY:

1. Abraham blessed. (a) In age. (b) In all things. Verse 1.
2. The oath. (a) With whom. Verse 2. (b) By whom. Verse 3. (c) What it was. Verses 6, 8. (d) The condition. Verses 5, 8. (e) The confirmation. Verses 2, 9.
3. Encouragement. Verse 7.

II. DEPARTURE OF SERVANT:

1. Preparation. Verse 10.
2. To what country and city. Verse 10.

III. AT THE WELL:

1. Where and at what time of day. Verse 11.
2. Prayer. Verses 12-14.
3. Meeting with Rebecca. (a) Her lineage. Verse 15. (b) Her beauty. Verse 16. (c) Her character. Verses 16-20. (d) The servant's reflections, and conversation with Rebecca. Verses 21-25.
4. Thanksgiving. Verses 26, 27.

IV. AT THE HOUSE:

1. First information. Verse 28.
2. Invitation, or welcome. Verses 29-31.

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3. Hospitality. Verses 32, 33.
4. Servant's speech. (a) Abraham's prosperity. Verses 34, 35. (b) The sole heir. Verse 36. (c) The oath. Verses 37-41. (d) At the well. Verses 42-48. (See note.) (e) The important question. Verse 49.
5. The way prospered. (a) The consent. Verses 50, 51. (b) Worship. Verse 52. (c) Presents. Verse 53. (d) Haste. Verse 54. (e) Rebecca consulted. Verses 55-58.
6. The departure. (a) Who. Verses 59, 61. (b) The blessing. Verse 60.

READINGS.

"Patriarchs and Prophets," pages 171-176.

NOTE.

Notice that Abraham's servant's prayer was of the heart—true prayer, a prayer which received an immediate answer. "Prayer is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive Him." "Every prayer which is sent up in faith from an honest heart, will be heard of God and answered; and the one that sent up the petition will have the blessing when he needs it most, and it will often exceed his expectations. Not a prayer of a true saint is lost if sent up in faith, from an honest heart."

ADDITIONAL STUDY.

1. What in the life of Isaac reveals the truthfulness of the statement of the Lord concerning Abraham, in Gen. 18:19? What in the life of Eliezer?
2. Who really selected a wife for Isaac? Through what agencies?
3. Why did not Abraham wish Isaac ever to go back to the country of his kindred? Why did Abraham leave home and kindred?

4. What should precede and what follow every important act of ours?—Prayer, thanksgiving.

5. Of whom was the servant's first thought? His last? Where did he keep self?

6. What lessons are there in this chapter for parents? For children?

7. Who besides Eliezer doubtless prayed for his success? What lesson in this for us?

8. How is the faith of Abraham, of Isaac, of Eliezer, and the others, manifested in this chapter? How are we to show our faith in the Lord's guidance? Can a servant of God believe in mere chance?

9. Who accompanied Eliezer? Who accompanies us?

10. What characteristics of Abraham, of his servant, of Rebecca, of Laban, and of Isaac, are brought to light in this chapter?

11. How old was Isaac when he took Rebecca to wife? Gen. 25:20. How long after Sarah's death? Gen. 17:17; 23:1.

12. Look up the following subjects,—oath, marriage, wife, camels, damsel, pitcher, bracelets, ring, jewels, nurse, Laban, Rebecca, Mesopotamia, Haran.

13. Note the order of consent to the marriage on the part of Bethuel's family. What is the present order?

LESSON II.—October 8, 1898.

JACOB THE SUPPLANTER.

(Gen. 25:27-34; 27:1-40.)

1. WHAT were the occupations of Esau and Jacob? Gen. 25:27.

2. Which was the elder? What revelation was made

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concerning them? How old was Isaac at the time of their birth? Verses 23, 26.

3. Whom did Isaac love, and why? Whom did Rebecca love? Whom did God love? Verse 28; Rom. 9: 13; John 3: 16. See note.

4. Narrate the circumstances by which Esau despised the birthright. Verses 29-34.

5. What did Isaac purpose to do for Esau before his death? What did he ask Esau first to do for him? Gen. 27: 1-5.

6. Who overheard what Isaac said to Esau? Verse 5.

7. To whom did she make this known? and what did she tell him to do? Verses 6-10.

8. What objection did Jacob raise to this plan? Verses 11, 12.

9. What reply did his mother make? Verse 13.

10. What did Jacob then do? Verse 14.

11. What special precautions were taken to make this deceptive scheme complete? Verses 15-17.

12. Give the introductory conversation between Jacob and his father. Verses 18-24.

13. How complete was the deception? Verses 23, 25.

14. When Jacob at Isaac's request came near and kissed him, what blessing did Isaac pronounce upon him? Verses 26-29.

15. Who came in just after Jacob went out? What had he also done? What conversation took place? Verses 30-32.

16. What effect did this have upon Isaac? Yet what did he say? Verse 33.

17. What effect did Isaac's words have upon Esau, and what request did he make? Verse 34; Heb. 12: 17.

18. What did Isaac say Jacob had done? Verse 35.

19. What did Esau say about it? and what question did he ask? Verse 36.

20. What was Isaac's reply? Verse 37.

21. How did Esau still urge his request? Verse 38.

22. What blessing did Isaac bestow upon him? Verses 39, 40.

READINGS.

"Patriarchs and Prophets," pages 177-182.

NOTE.

"There was no arbitrary choice on the part of God, by which Esau was shut out from the blessings of salvation. The gift of His grace through Christ is free to all." Esau sold his birthright for a mess of pottage. This was his own voluntary act. The success of Jacob in defrauding Esau of the blessing which he desired did not deprive him of the privilege of securing God's blessing. See Isa. 55:6, 7; Rev. 22:17. "Man turns from God, not God from him." The responsibility now is with man. God hated Esau only in the sense that He hates sin. See "Patriarchs and Prophets," pages 207, 208.

ADDITIONAL STUDY.

1. Read Genesis 26, and note how Isaac followed in the way of his father.

2. What was the nature of Isaac's love for Esau? Gen. 25:28. What effect did Isaac's love for flesh meat have upon his spiritual discernment?

3. Note carefully the meaning of the birthright. See "Patriarchs and Prophets," pages 178, 179.

4. What class of people did Esau represent? Jacob? Was Jacob converted at this time? Was his course such as to win Esau to righteousness? What is the meaning of their names?

5. What effect does godly sorrow have upon heart, mind, and character? See 2 Cor. 7:9-11. Is weeping a sure sign of repentance? What is?

6. Why was Esau called Edom?

7. Trace the steps taken in Rebecca's and Jacob's wrong course of action.

8. What lessons are there in this chapter for you? (a) In the life of Esau? (b) In the life of Jacob? (c) In the life of Rebecca? (d) In the life of Isaac?

9. Note that Isaac blessed Jacob in the name of God, but Esau only in his own name, and that this was in harmony with their desires. The one was spiritual, the other carnal. Isaac's words were prophetic. Heb. 11 : 20.

10. Look up quiver, bow, venison.

LESSON III.—October 15, 1898.

JACOB'S FLIGHT.

(Gen. 27 : 41-46; 28 : 1-5, 10-22.)

I. CAUSES OF :

1. Previous faithless course of: (a) Isaac. (b) Rebecca. (c) Esau. (d) Jacob.
2. Esau's hatred and words. Verse 41.
3. Rebecca's fear and advice. Verses 42-45.
4. Esau's wives. Verse 46.
5. Isaac's (a) Charge. Gen. 28 : 1, 2. (b) Blessing. Verses 3, 4. (c) Sending Jacob. Verse 5.

II. FROM AND TO WHERE. Verses 5, 10.

III. EXPERIENCE ON THE WAY :

1. In the evening. Preparation. Verse 11.
2. In the night. Dream. (a) The ladder. (b) The angels. (c) God. Verse 12. Note 1. (d) The promise. Repeat verses 13-15. (e) The effect upon Jacob. Verses 16, 17. Note 2.
3. In the morning. (a) Stone. Verses 18, 22. (b) The place. Verse 19. (c) The vow. Verses 20-22.

READINGS.

"Patriarchs and Prophets," pages 183-188; *Review and Herald*, November 11, 1890; "Great Controversy," page 19; *Christian Education*, pages 155, 156.

IN THE MOST NEEDY FIELDS

NOTES.

1. This is the only way back to God. "Here the Redeemer identifies Himself as the mystic ladder that makes communication possible between heaven and earth." "In assuming humanity, Christ planted the ladder firmly upon the earth. The ladder reaches unto the highest heaven, and God's glory shines from its summit, and illuminates its whole length, while the angels pass to and fro with messages from God to man, with petition and praise from man to God. Through the divine nature, Christ was one with the Father; and by assuming humanity, He identified Himself with man. He 'being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.' In the vision of Jacob was represented the union of the human and the divine in Christ. As the angels pass to and fro on the ladder, God is represented as looking down with favor upon the children of men, because of the merit of His Son." "The sinner can not take one step unless the Spirit draws him; he must cling to Christ if he would be saved. If he ascends to heaven, it must be by mounting up step by step the whole height of Christ's work, so that Christ shall be his wisdom, righteousness, sanctification, and redemption. The gaining of eternal life is no easy thing. By living faith we are to keep on reaching forward, ascending the ladder round by round, seeing and taking the necessary steps; and yet we must understand that not one holy thought, not one unselfish act, can be originated in self. It is only through Christ that there can be any virtue in humanity. Without Christ we can do no good thing, but with Him we may do all things."—*Review*, 1890, No. 44.

2. Note the number and the order of the promises made to Jacob in verses 13-15, and the fitness of each to comfort and encourage him ever after that memorable night. What must have been his state of mind and heart on the night previous,

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in order to receive so glorious a revelation concerning the future of himself and his posterity! (*a*) He felt lonely; but God said, "I am with thee." (*b*) He was fearful; but God said, "I will keep thee." (*c*) He felt forsaken; but God said, "I will not leave thee." (*d*) He had no property with him; and his father's blessing seemed lost forever; but God said, "I will do that which I have spoken to thee of." (*e*) He thought that he might be slain; but God said, "In thy seed shall all the families of the earth be blessed." How terrible must Jacob's misdeeds have seemed to him after that angel vision! but how precious the plan of salvation!

ADDITIONAL STUDY.

1. Trace carefully the causes of Jacob's exile. Are we in banishment? If so, why?

2. From the human standpoint, who was most prosperous then, Jacob or Esau?

3. Note that Jacob was forced from lack of faith to do what Isaac was forbidden to do,—go to Haran, thus risking his spiritual to save his natural life.

4. What did Jacob take with him when he left home, (*a*) of the earthly inheritance, (*b*) of the heavenly birthright? Gen. 28: 18; 32: 10.

5. Note the order of the causes and effects of sin in the human soul,—lack of faith, lack of love, distrustful of man, human planning, human working, bitter hatred on the part of his brother, distrustful of God's protecting care, fearful, fleeing for life.

6. Note the order of return to God; distress, humility, loneliness, repentance, prayer, visions of glory.

7. In what special promise did Adam and Eve see Christ? Did Abel? Enoch? Noah? Abraham? Isaac? Jacob? We?

8. What does every one behold who really sees Christ? See John 1: 51. There are two ways of seeing Him—by fear and by love. "This is the finger of God," said the tremblingly

opposing Egyptian astrologers; and the heart of Pharaoh was hardened. Ex. 8:19. Love discerns Him. "It is the Lord," said the loving and beloved disciple; and the hearts of the disciples were melted with joy. John 21:7, 8. Behold the ladder; study the ladder; walk upon the ladder; see the angels with you on the ladder; behold God above the ladder.

LESSON IV.—October 22, 1898.

JACOB IN EXILE.

(Genesis 29 to 31.)

1. AFTER Jacob's rich experience at Bethel, in what spirit did he continue his journey? Gen. 29:1, Revised Version, margin.

2. Briefly narrate the circumstances connected with Jacob's introduction to the home of Laban. Verses 2-14.

3. After a month's visit at Laban's house, into what contract did Laban and Jacob enter? Verses 15-19.

4. What effect does true love have upon the labors of man? Verse 20.

5. What family trait of character did Laban now manifest? Verses 21-25.

6. Love for what, led him to this deception? Verses 27, 28. See "Patriarchs and Prophets," page 189.

7. Read the intervening verses, and answer, What has always been the result of polygamy?

8. After Jacob had a family of eleven sons and one daughter, what request did he make to Laban? Gen. 30:25, 26.

9. How did Laban regard this request? What acknowledgment and offer did he make? Verses 27, 28.

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10. What agreement did they finally enter into? Verses 29-34.

11. When, as the result of this agreement, Jacob "increased exceedingly," what was the attitude of Laban and his sons toward him? Gen. 31: 1, 2.

12. In his perplexity, what did God in a dream tell him to do? Verses 3, 11, 13.

13. How did Rachel and Leah feel in regard to the matter? Why? Verses 7, 14-16.

14. What did Jacob immediately proceed to do? Verses 17, 18.

15. Upon hearing of Jacob's flight, what did Laban do? Verses 22, 23.

16. How did the Lord reveal again to Jacob that "He is faithful that promised"? Verses 24, 29; Gen. 28: 15.

17. What lessons do you learn from the meeting of Laban and Jacob at Mt. Gilead? Gen. 31: 25-55.

18. What do you learn in this lesson of the manners and customs of the "children of the East"?

READINGS.

"Patriarchs and Prophets," pages 188-194.

NOTE.

It was Jacob's own course that rendered his experience in Haran necessary. "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; will feel what they have suffered because of his want of sympathy and tenderness. It is the love of God toward us that has decreed this. He would lead us to abhor our own hardness of heart, and to open our hearts to let Jesus abide in them. And thus, out of evil, good is brought, and what appeared a curse becomes a blessing. . . . In slighting the claims of the poor, the suffering, and the sinful, we are proving

ourselves traitors to Christ. It is because men take upon themselves the name of Christ, while in life they deny His character, that Christianity has so little power in the world. The name of the Lord is blasphemed because of these things."—*Mount of Blessing, pages 180, 181.*

ADDITIONAL STUDY.

1. Compare Jacob's arrival in Padan-Aram with that of Abraham's servant about one hundred years before.

2. Show from this lesson that Laban intellectually believed in the God of Jacob. Will others know if we are servants of God? How? Read Psalms 1.

3. What evidence have we in this and previous chapters that Abraham's kindred were worshipers of false gods?

4. Were Jacob's descendants ever again in that country? If so, when, and under what circumstances?

5. Look up the following names and places: Haran, Padan-Aram, Syria, "the river," Gilead, tabret, harp, gods, Jegar-Sahadutha, Gaeled, Mizpah.

LESSON V.—October 29, 1898.

NIGHT OF WRESTLING.

(Genesis 32.)

1. WHAT additional assurance did Jacob now have of God's protecting care? Gen. 32:1.

2. What did Jacob say? What is the meaning of Mahanaim? Verse 2. Note 1.

3. What message did Jacob now send to Esau? To what place? Why? Verses 3-5.

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4. What reply did he receive? Verse 6.
5. What immediate effect did this have upon Jacob? What did he do and say? Verses 7, 8.
6. To whom did this news drive him? What was his prayer? and in what spirit? Verses 9-12.
7. What presents did he send before him for Esau? Why? Verses 13-16. Also verse 20.
8. What questions did he expect Esau to ask? How was the foremost, and every other servant, to answer? Verses 17-19.
9. What statement were they each to make? Why did he pursue this course, and adopt this special order of arrangement? Verse 20.
10. Where did he stop for the night? Could he sleep? What did he finally do with his wives and children, and all that he had? Verses 21-23.
11. Where was he then? What troublous experience did he now have? Verse 24.
12. At daybreak what miraculous event occurred? Verse 25.
13. What did this reveal to Jacob, and what attitude did he now assume? What was his great desire? Verse 26.
14. What question did this mighty wrestler ask Jacob? Verse 27.
15. What great change was this night effectually reached in Jacob's character? Verse 28.
16. What did Jacob now desire to know? What was the result of his struggle and desire? Verse 29. Note 2.
17. Did Jacob now know who it was? What effect did this knowledge have upon him? Verse 30.
18. As he passed over Penuel, what rose upon him? Verse 31.
19. How did the children of Israel keep this significant vision in mind? Verse 32.

READINGS.

"Patriarchs and Prophets," pages 195-203; "Mount of Blessing," pages 193, 194; "Great Controversy," pages 613-634.

IN THE MOST NEEDY FIELDS

NOTES.

1. "Mahanaim" signifies two hosts. Jacob named the place "Mahanaim," because he saw two host of heavenly angels. It is when passing through the deepest waters, encompassed with greatest doubt and perplexity, difficulty and danger, that the angels of God encamp about the children of His care. If by the eye of faith we could only see them day by day, as they really are, no fear would disturb our souls. See Deut. 32 : 10; Ps. 32 : 8; 2 Chron. 16 : 9; 2 Kings 6 : 14-17; Ps. 34 : 7.

2. 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.

ADDITIONAL STUDY.

1. What will become of us when Christ prevails? What is our name before Christ takes us? What after? After our "royal birth," what are we to be with God? See Rev. 20 : 6; 22 : 4, last clause.

2. How only can we have power over wicked men for good? When only do we really live? When do we live most?

3. When a man becomes a prince with God, what becomes of the prince of this world?

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4. Draw a careful comparison between Jacob in his time of trouble, and the remnant people of God in their time of trouble.

5. Show that the Angel was Christ. See Hosea 12:4, 5.

6. What other persons do you think of whose names the Lord changed? Whose names are yet to be changed?

7. How does God wrestle with us, and we with God? What for? and with what result?

8. What effect should trial and adversity have upon the servant of God always? Does it have this effect upon me?

LESSON VI.—November 5, 1898.

MEETING OF JACOB AND ESAU.

(Gen. 33; 35:1-15.)

1. WHOM was Jacob now fearlessly prepared to see? Gen. 33:1.

2. What arrangement, however, did he make of his family? Verse 2.

3. Describe the meeting of this humble shepherd and that warrior chief. Verses 3, 4.

4. How did Jacob's family meet Esau? Verses 5-7.

5. What question did Esau now ask? What was Jacob's reply? Verse 8.

6. Did Esau wish to take the present? Verse 9.

7. How was it that Jacob could see the face of God in Esau's face? Verse 10.

8. By what words did he show that he recognized the hand of God in all his dealings with him? Verse 11.

9. What proposition did Esau now make? Verse 12.

10. Did Jacob accept it? Verses 13, 14.

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11. What other proposition of Esau's was gracefully rejected? Verse 15.

12. Where did Esau now go? To what place did Jacob journey? Verses 16, 17.

13. Where did Jacob journey from Succoth? Verse 18.

14. What example of Abraham's did he follow here? What name did he give the altar? Verses 19, 20.

15. After his experiences at Shechem, what instruction did the Lord give Jacob? Gen. 35: 1.

16. What did Jacob say to his household? Verses 2, 3.

17. What were their strange gods? and what was done with them? Why did not the people pursue after them? Verses 4, 5.

18. How did Jacob here reveal his reverence for God? What did he call the altar? Verses 6, 7.

19. What sad event occurred in this place? Verse 8.

20. What blessing was here renewed? Compare it with the previous blessing at Penuel. Verses 9-13.

21. By what ceremony did Jacob here reveal his reverence for the Lord? Verses 14, 15.

READINGS.

"Patriarchs and Prophets," pages 204-208.

NOTE.

The life of Jacob is a vivid illustration of the utter futility of human planning to accomplish the designs of God. "The wisdom of any human agent is not sufficient for the planning and devising in this time. Spread every plan before God; with fasting, with the humbling of the soul before the Lord Jesus, and commit thy ways unto the Lord, and the promise is, 'He shall direct thy paths.'" "The Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. . . . God will use ways and means by which it will be seen that He is taking the lines in His own hands. Workers will be

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surprised by the simple means that He will use to bring about and perfect His work of righteousness." It is by prayer that we know the will and plans of God. It is the prayer, and not the planning, of Jacob that turns the heart of Esau.

ADDITIONAL STUDY.

1. Write a comparison of the lives of Jacob and Esau.
2. What did Jacob's attitude in this meeting with Esau signify as to his mind with reference to his former course concerning the birthright?
3. Note the directions of Mt. Seir and Succoth from this place of meeting.
4. Who had been at Shalem before Jacob stopped there? Between what two famous mountains was the field of Shechem?
5. Trace Jacob's travels from Haran back to Bethel, and look up the places in the Bible dictionary.
6. How often do we read of Esau's erecting an altar to the Lord? Jacob? What does this show?

LESSON VII.—November 12, 1898.

JOSEPH HATED BY HIS BRETHREN.

(Genesis 37.)

I. CAUSES:

1. Preliminary. (a) Jacob's dwelling-place. Verse 1.
(b) Joseph's age and occupation. Verse 2.
2. Joseph told evil deeds of his brethren to his father. Verse 2.
3. Loved his father, and the costly coat. Verses 3, 4.
4. His dreams. (a) Of the sheaves. Verses 5-8. (b) Of the sun, moon, and stars. Verses 9-11. Note 1.

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II. RESULTS (Note 2):

1. Conspiracy to kill him. Verses 18-20.
2. Reuben's entreaty. Verses 21-24.
3. The interval. (a) Eating bread. (b) Passing of the Ishmaelites. Verse 25.
4. Suggestion of Judah. Verses 26-28.
5. Reuben's terror. Verses 29, 30.
6. Concealment of their guilt. Verses 31, 32.
7. Father's grief. Verses 33-35.
8. Joseph sold into Egypt. Verse 36.

READINGS.

"Patriarchs and Prophets," pages 208-212.

NOTES.

1. "As the lad stood before his brothers, his beautiful countenance lighted up with the spirit of inspiration, they could not withhold their admiration; but they did not choose to renounce their evil ways, and they hated the purity that reproved their sins. The same spirit that actuated Cain was kindling in their hearts."

2. Stephen says that the "patriarchs, moved with envy, sold Joseph into Egypt." Acts 7:9. Envy signifies: (1) "Malice; ill-will; spite." (2) "Chagrin, mortification, discontent, or uneasiness at the sight of another's excellence or good fortune; a repining at the prosperity or good of another." Who can stand before envy? Prov. 27:4. The beginning of the history of the children of Israel was marked with envious hatred against their younger brother, just as the end of their history was characterized by the most intensely bitter hatred, even unto death, against their Elder Brother. Joseph was the tender and most-beloved son of his father, through whom he desired communication with his children; but his brethren sold him for twenty pieces of silver: Jesus was the only-begotten Son of God, through whom He emptied His heart of infinite love upon His fallen sons of earth; but they sold Him for thirty pieces of silver.

DONATIONS THIS QUARTER FOR MISSION WORK

ADDITIONAL STUDY.

1. Note the downward steps on the part of Joseph's brethren: (a) Envy, (b) hatred, (c) scheme of murder, (d) deceit, (e) a fearful expectation of wrath to be visited upon them.
2. Show from this chapter that Jacob understood and believed Joseph's dreams.
3. What mistakes are recorded in this chapter? (a) Of Jacob? (b) Of Joseph? (c) Of Joseph's brethren?
4. Who inherited Isaac's earthly possessions, and who inherited the enduring substance? Chapter 35. What was the end of the birthright for which Jacob longed? Esau? Which did each receive? See "Patriarchs and Prophets," page 208.
5. Show from this chapter that Jacob was a wanderer like his fathers. How old was he at his death?
6. Look up the history of Jacob's well. What did Joseph's coat signify?
7. Who was the chief instigator in the crime against Joseph? Gen. 42:24; 43:23; 44:36. See "Patriarchs and Prophets," page 226.
8. What is the inevitable result of partiality in the family or in the school?
9. Note that the divine plan concerning the children of Israel is, in this chapter, being developed. See chapter 15:13.

LESSON VIII.—November 19, 1898.

JOSEPH IN PRISON.

(Genesis 39 and 40.)

1. WHAT did the Ishmaelites do with Joseph? Gen. 39:1.
2. What noted and special guest did Joseph have in this

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house? What effect did it have upon his work? What was his office? Verse 2.

3. What discernment did his Egyptian master manifest? What did he do for Joseph? And from that time, what did the Lord do for Potiphar? Verses 3-5.

4. How far did this confidence in Joseph extend? What was Joseph's outward appearance? Verse 6, R. V. Note 1.

5. What was his appearance in the presence of Him who looketh upon the heart? Verses 7-18. Note 1.

6. Notwithstanding the fact that Joseph lived as in the presence of God (verse 9), what happened to him? Vs. 19, 20.

7. Nevertheless, what special friend did Joseph have with him in the prison? Verse 21. Note 2.

8. What effect did this have upon the keeper of the prison? How far did his confidence in Joseph go? Verses 22, 23.

9. After these things, what two noted persons were put into this prison? Gen. 40:1-3.

10. Who had charge of them? Verse 4.

11. What experience did they both have in the same night? Verse 5.

12. What effect did it have upon them? Who discerned it? What question did he ask them? Verses 6, 7.

13. What did they answer? And what request did Joseph make? Verse 8.

14. Relate the chief butler's dream. Verses 9-11.

15. What interpretation did Joseph give to him? Vs. 12, 13.

16. What request did Joseph make of him? What just reason did he give for this request? Verses 14, 15.

17. Relate the chief baker's dream. Verses 16, 17.

18. What was its interpretation? Verses 18, 19.

19. How were these dreams, with their interpretation, fulfilled? Verses 20-22.

20. What ingratitude did the butler show? Verse 23.

READINGS.

"Patriarchs and Prophets," pages 213-219.

DONATIONS THIS QUARTER FOR MISSION WORK

NOTES.

1. Joseph was comely, winsome, well-favored; but he did not exalt himself. In all Old Testament history there is no life more universally admired for its frank, open, humble simplicity, and the fragrant beauty of its purity; and, withal, in its growth more "strong in a strength not its own." It was his upright and holy life that gave him power with God. But every young man and woman may, by following his example, be like him. "He [man] may be enlightened by science, ennobled by virtue, and make progress in mental and moral dignity, until he reaches a perfection of intelligence and a purity of character but little lower than the perfection and purity of the angels. With the light of truth shining upon the minds of men, and the love of God shed abroad in their hearts, we can not conceive what they may become, nor what great work they may do."

2. What the Lord needs to-day is young men like Joseph and Moses in Egypt, Daniel and his fellows in Babylon, John the Baptist in Judea, and Paul in the civilized and heathen portions of the world. In order to be this, they must, like Joseph, have God with them in the prison; like Moses, endure as seeing Him who is invisible; like Daniel and his fellows, swerve not from duty, though cast into the lions' den, or into the fiery furnace; like John the Baptist, stand before and reprove kings; and, like Paul, pass undaunted through that long category of trial and persecution, counting it all joy that he is considered worthy to suffer for Christ's sake.

ADDITIONAL STUDY.

1. Make an outline of this lesson.
2. In what sense was Joseph a slave? In what sense were his brethren slaves? What is the only real freedom?
3. Consider the life of Potiphar; of Pharaoh.
4. Describe the jail in which Joseph was imprisoned. See Ps. 105: 18-20.

5. What was the office relation between Potiphar and the keeper of the prison?

6. The interpretation of the dreams of the butler and the baker were fulfilled within three days. How was it with the interpretation of Joseph's own dreams?

7. Trace the different steps in Joseph's humiliation. Such an experience is a preparation for service.

8. What kept Joseph? What will keep us? Psalms 121, R. V.

LESSON IX.—November 26, 1898.

JOSEPH EXALTED.

(Genesis 41.)

I. PHARAOH'S DREAMS :

1. The sevens of kine. Verses 1-4.
2. The sevens of ears of corn. Verses 5-7.

II. THE INTERPRETATION SOUGHT :

1. Failure of magicians and wise men of Egypt. Verses 8, 24. See Luke 10 : 21.
2. The chief butler's story. Verses 9-13.
3. Joseph sent for. Verse 14.
4. Pharaoh's dream. Verse 15.
5. Joseph's humble reply and encouraging assurance. Verse 16.
6. The dream reiterated. Verses 17-24.

III. THE INTERPRETATION GIVEN :

1. The revelation was to Pharaoh. Verses 25, 28.
2. The good kine and the full ears. Verses 26, 29.
3. The lean kine and the empty ears. Verses 27, 30, 31.
4. Meaning of double dream. Verse 32.

DONATIONS THIS QUARTER FOR MISSION WORK

IV. JOSEPH'S ADVICE. Verses 33-36.

V. PHARAOH'S JUDGMENT :

1. As to Joseph's wisdom and character. Verses 37-39.

2. As to Joseph's executive ability. Verses 40, 41.

VI. JOSEPH MADE RULER AT THE AGE OF THIRTY. Verses 42-46.

VII. THE YEARS OF PLENTY :

1. Gathering food. Verses 46-49.

2. Names, with their meaning, of Joseph's wife and children. Verses 50-52.

VIII. FAMINE EXTENSIVE AND GRIEVOUS. Verses 53-57.

READINGS.

"Patriarchs and Prophets," pages 219-223.

NOTE.

Joseph had learned the lesson of submission to the will of God, so that he did not seek to lay plans, or to concoct schemes, for extricating himself from difficulty; but he left his case to be decided in the higher court. He seemed to be going down the ladder, yet when, to outward observation, he had taken the last step in that direction, he had reached the topmost round even of earthly fame. He followed the law of true greatness—that of service, which is the law of true goodness. Slavery in the dungeon was followed by service on the throne. See Matt. 20: 26, 27; 1 Peter 5: 6-10; 2 Cor. 12: 9; 1 Sam. 2: 30; Luke 18: 14.

ADDITIONAL STUDY.

1. See how Joseph hid self in God (verse 16), and honored Pharaoh (verse 25).

2. Notice that Potiphar, the keeper of the prison, the butler, and Pharaoh, all alike, recognized the hand of God with Joseph. This illustrates the fact that ability is recognized; and we are generally estimated for all that we are worth.

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3. Trace the different steps by which Joseph rose to the premiership.
4. When the Lord gives a man a vision or a dream, it causes him to feel that it is full of meaning.
5. How long was Joseph in Egypt before he was made governor? Note the meaning of the name which Pharaoh gave to Joseph. Gen. 41 : 45.
6. Who was this Pharaoh?

LESSON X.—December 3, 1898.

JOSEPH'S BRETHREN VISIT EGYPT.

(Genesis 42 and 43.)

I. FIRST VISIT :

1. The reasons. Gen. 42 : 1-5.
2. Their reception in Egypt. (a) Bow before Joseph. Verse 6. (b) Known by Joseph, but do not know him. Verses 7, 8. (c) Joseph's accusation, and their defense. Verses 9-14. (d) Imprisonment. Verses 15-17. (e) Joseph's final proposition accepted. Verses 18-20.
3. Their remorse of conscience. (a) Confession. Verse 21. (b) Reuben's statement. Verse 22. (c) Joseph affected. Verses 23, 24. (d) Simeon bound. Verse 24.
4. Their departure for home. (a) How. Verses 25, 26. (b) Made afraid. Verses 27, 28.
5. Their report to Israel. Verses 29-34.
6. Israel troubled. Verses 35, 36. Note 1.
7. Reuben's proposal rejected. Verses 37, 38.

II. SECOND VISIT :

1. The reason. Gen. 43 : 1, 2.
2. The cause of delay removed. (a) Judah's proposal.

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- Verses 3-5. (*b*) Israel's complaint. Verse 6. Note 1. (*c*) The answer. Verse 7. (*d*) Judah's touching appeal and surety. Verses 8-10. (*e*) Israel sends presents, and yields all into the hands of God. Verses 11-14. (*f*) The departure. Verse 15.
3. Their reception in Egypt. (*a*) Joseph's order to the steward. Verses 16, 17. (*b*) Their distress. Verse 18. (*c*) Their speech to the steward. Verses 19-22. (*d*) The steward's reply, and Simeon brought forth. Verse 23. (*e*) Preparation to meet the governor. Verses 24, 25. (*f*) Meeting with Joseph. Verses 26-29. (*g*) Joseph's deep yearnings. Verses 30, 31. (*h*) The feast. Verses 32-34. Note 2.

READINGS.

"Patriarchs and Prophets," pages 224-229.

NOTES.

1. "Jacob said, 'All these things are against me.' It was a great mistake. Joseph was alive—the governor of Egypt—sent there to preserve their lives, and to be the stay of Jacob's closing years. Simeon was also alive—the blessed link which was drawing and compelling his brothers to return into the presence of the strange Egyptian governor. Benjamin would come safely back again. All things, so far from being against him, were working together for good to him; and if only he would trust in God, he would live to see it so. All things are yours, if you are Christ's. All things serve you. Even those that seem most awry and trying are really promoting your best interests. . . . Let us cultivate the habit of looking at the bright side of things. If there are only a few clouds floating in your sky, do not state that the whole is overcast; and if all the heaven is covered, save one small chink of blue, make much of that; and by all means do not exaggerate the darkness."—*Meyer*.

2. "By the laws of caste, the Egyptians were forbidden to eat with people of any other nation. The sons of Jacob had therefore a table by themselves, while the governor, on account of his high rank, ate by himself, and the Egyptians also had separate tables."—*Patriarchs and Prophets*, page 228.

ADDITIONAL STUDY.

1. Recite the lesson from the outline.
2. What do you learn in this chapter of Egyptian manners and customs?
3. Note the wisdom, the meaning, the love, that characterized every act of Joseph in this lesson, and its effect.
4. In giving up Benjamin, how much did Jacob yield? Why was he permitted to be tested to the utmost with regard to his beloved Rachel, Joseph, and Benjamin?
5. Notice how Joseph attempted to awaken the consciences of his brethren.
6. Make a list of the lessons to be learned from adversity. What do you do when in trouble of any kind? See "Patriarchs and Prophets," page 225.
7. What traits in Joseph's character are revealed in this lesson? In Judah's? In Reuben's? In Jacob's?

LESSON XI.—December 10, 1898.

JOSEPH MAKES HIMSELF KNOWN TO HIS BRETHREN.

(Genesis 44 and 45.)

- I. WHAT instruction did Joseph now give to his steward? Gen. 44: 1, 2.

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2. After his brethren were sent away, what accusing message was sent to them? Verses 3-6.

3. How did they endeavor to show that they were true and honest men? Verses 7-9.

4. In how far did the steward accept their final proposition? Verse 10.

5. What did they immediately do? What were the results? Verses 11-13.

6. In harmony with what has gone before, what did Joseph feign to know, and how? Verses 14, 15. Note 1.

7. What did Judah say? and what was Joseph's reply? Verses 16, 17.

8. What eloquently touching speech did Judah now make? Verses 18-34.

9. What effect did it have upon Joseph? Gen. 45: 1, 2.

10. What did he first say to them? How did they feel about it? What request did he make? Verses 3, 4.

11. By what remarkable statement did he now reveal his unbounded faith in the God of Jacob? Verses 5-8. Note 2.

12. What glorious message did he send to his father? Verses 9-13.

13. How did he further show his love for his brethren? Verses 14, 15.

14. What effect did this news concerning Joseph's brethren have upon Pharaoh and his house? Verse 16. See also verse 2.

15. What message did Pharaoh send through Joseph to his brethren? Verses 17-20.

16. What did Joseph now do for them all? For the ten? For Benjamin? For Israel? With what final injunction did he send them away? Verses 21-24.

17. When they came home and told Jacob this wonderful story, what effect did it have upon him? Verses 25, 26.

18. What became of his unbelief and low spirits? When he saw the wagons what did he say? Verses 27, 28.

19. What humiliating confession now became necessary on the part of Joseph's ten brethren? Note 3.

READINGS.

“Patriarchs and Prophets,” pages 229-232.

NOTES.

1. “This cup was supposed to possess power of detecting any poisonous substances placed therein. At that day cups of this kind were highly valued as a safeguard against murder by poisoning. . . . ‘What deed is this that ye have done?’ he said; ‘wot ye not that such a man as I can certainly divine?’ Joseph designed to draw from them acknowledgment of their sin. He had never claimed the power of divination, but was willing to have them believe that he could read the secrets of their lives.”

2. It is probable that the fame of Joseph had gone out all over the world as an interpreter of dreams, and a preserver of life, on account of his connection with the true and living God. Note the impression which comes into the soul when one recognizes that his life is in accordance with the divine plan. The revelation of God to Joseph in those two dreams of his boyhood, seems to have given direction to his entire inner and outer life. In these verses we see the large-hearted sympathy of Joseph standing out in vivid contrast to the cold-blooded envy which once found lodgment in the hearts of his brethren. His was a high ideal of the Christian life; and his high mission was recognized, not only by himself, but by Pharaoh and his subjects, as well as by Israel and his sons. See Gen. 45:7; 41:45; 47:25; 45:27, 28; 50:18-20.

3. “Another act of humiliation remained for the ten brothers. They now confessed to their father the deceit and cruelty that for so many years had embittered his life and theirs. Jacob had not suspected them of so base a sin; but he saw that all had been overruled for good, and he forgave

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and blessed his erring children." He no doubt remembered his own course of life which had resulted in so much sorrow and trouble to himself and his loved ones. "Jacob had sinned, and had deeply suffered. . . . Over and over he saw repeated among his sons the sins of which he himself had been guilty. But, bitter as had been the discipline, it had accomplished its work. The chastening, though grievous, had yielded the peaceable fruits of righteousness."—*Patriarchs and Prophets, pages 232, 237, 238.*

ADDITIONAL STUDY.

1. Make an outline of your own and recite this lesson from it.
2. Note the care with which Joseph's steward obeyed his instructions.
3. Show from this and preceding chapters that God was held in high reverence with both Joseph and his brethren.
4. What do you learn in this lesson of Joseph's influence?
 - (a) Among his brethren? (b) Among the people of Egypt?
 - (c) Among the nations of the world?
5. At what place did Jacob and his family live during the first two years of this universal famine?
6. Life consists, as with Jacob and his children, of a series of surprises, apparently good or ill.
7. What traits of character in Judah are revealed in this lesson?
8. Make a list of the points in which Joseph's life represents that of Christ.
9. Joseph's life is an illustration of the sublime and glorious truth that when Satan seems most successfully to have hidden the light that is burning in the soul loyal to its God, then the flame bursts forth, and the light is lifted up, to be seen both near and afar off, even if it becomes necessary for every nation of the earth to be stricken with famine.

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LESSON XII.—December 17, 1898.

ISRAEL IN EGYPT.

(Gen. 46 : 1-7, 26-34 ; 47 : 1-12, 27-31 ; 48 : 1-22.)

I. THE JOURNEY :

1. At Beer-sheba. (a) Offering sacrifices. Verse 1.
(b) Jacob's vision. Verses 2-4.
2. From Beer-sheba to Egypt. Verses 5-7. Number of souls. Verses 26, 27.

II. SETTLEMENT :

1. At Goshen. Verse 28.
2. Meeting with Joseph. Verses 29, 30.
3. Joseph's instruction to his father and brethren. Why? Verses 31-34.
4. Meeting with Pharaoh. (a) Of Joseph's brethren. Gen. 47 : 1-6. (b) Of Israel. Verses 7-10. See note.
5. Dwelling (a) In Goshen, or Land of Rameses. Verse 11. (b) In prosperity. Verses 12, 27.

III. JACOB'S LAST SICKNESS :

1. Jacob's age. Verse 28.
2. Joseph's first visit. His oath. Verses 29-31.
3. Joseph's second visit.
 - (a) Manasseh and Ephraim. Gen. 48 : 1.
 - (b) Jacob informed. Verse 2.
 - (c) Jacob recalls the promise. Verses 3, 4.
 - (d) Joseph's double portion. Verses 5, 6.
 - (e) Jacob refers to Rachel's death. Verse 7.
 - (f) Jacob blesses Ephraim and Manasseh. (a) Introduction. Verses 8-11. (b) The presentation. Verses 12-14. (c) In whose name? Verses 15, 16. (d) The contention. Verses 17-19. (e) Ephraim placed first. Verses 19, 20. (f) Divine assurance of faith. Verse 21. (g) Joseph's special portion. Verse 22.

DONATIONS THIS QUARTER FOR MISSION WORK

READINGS.

"Patriarchs and Prophets," pp. 232-235.

NOTE.

Gen. 47:7-10 reveals the superiority of the shepherd patriarch over the Egyptian king; for "without contradiction the less is blessed of the better." The only true greatness is goodness.

ADDITIONAL STUDY.

1. Show that Abraham and his seed sojourned in Canaan 215 years, and in Egypt 215 years. See Ex. 12:40, 41.
2. How did the lives of Abraham, Isaac, Jacob, Joseph, and the children of Israel, illustrate the truth of the expression, "Man's necessity is God's opportunity"?
3. (a) How do you know who was the God of Abraham, Isaac, and Jacob? Is he your God? (b) Will He deal with and do for us as He dealt with and did for them? The lives of what distinguished persons in the book of Genesis were types of Christ? In what particulars?
4. How much of the land of Canaan did Abraham, Isaac, Jacob, or Joseph and his brethren occupy as their own? What do we inherit through the first birth? What through the second? See also Gen. 47:9; Acts 7:5; Gen. 49:29; 50:25.
5. Look up the following names: Goshen, Rameses, Zoan
6. Joseph bought the cattle, the lands, and the Egyptians themselves, with corn, for Pharaoh, and thus saved their lives. Gen. 47:17, 19. Who bought us and all that we possess? With what? John 6:51; Gal. 2:20; Titus 2:14.
7. Draw a parallel between the life of Joseph and the life of Christ.
8. How does this chapter illustrate that in prosperity we forget adversity? Isa. 65:17; Rev. 21:4.

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9. What beasts of burden were used in Egypt, in Canaan, in Mesopotamia, in the times of Abraham, Isaac, and Jacob? What other animals are mentioned in connection with their lives?

LESSON XIII.—December 24, 1898.

ISRAEL'S PROPHECY AND DEATH.

(Genesis 49.)

1. For what purpose did Jacob now call his sons together? Gen. 49: 1, 2.
2. What did he say Reuben ought to be? Verse 3. Why could he not hold this position? Verse 4.
3. What close union existed between Simeon and Levi? With what curse did he reprove them and forewarn their tribe? What was to be their future? Verses 5-7.
4. What was to be Judah's position among his brethren? By what fitting symbol was his tribe represented? How was he made the central figure? Verses 8-12. Who was Shiloh? See marginal readings of verse 10, R. V.; Rev. 5: 5; Heb. 7: 14.
5. What was the prophecy concerning Zebulun? Verse 13.
6. What did Jacob say of the future of Issachar? Vs. 14, 15.
7. What did he say Dan should be? In what did Dan's success consist? Verses 16-18.
8. What shows the endurance of Gad? Verse 19.
9. How was Asher to flourish? Verse 20.
10. What was the character of the tribe of which Naphtali was the father? Verse 21.
11. By what appropriate figures, and lofty expressions, does Jacob foretell Joseph's prosperity, his strength, his help, and his blessings? Verses 22-26.

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12. By what symbol did he represent the future of Benjamin? Verse 27.

13. What was this that Jacob's prophetic eye had so clearly seen and so vividly described? In harmony with what was his blessing? Verse 28.

14. How did Jacob now show his "pilgrim and stranger" spirit? Verses 29-32.

15. His last inspired life duty having now been performed, what was the closing scene? Verse 33.

16. Carefully read the fiftieth chapter of Genesis.

READINGS.

"Patriarchs and Prophets," pages 235-240.

NOTE.

Make a careful study of the fulfilment of this last prophecy of Jacob in the future history of the several tribes. Meyer says: "Reuben, though the first-born, never excelled; no judge, prophet, or ruler, sprang from his tribe. Simeon was almost absorbed in the nomad tribes of southern Palestine. The cities in which the sons of Levi dwelt were scattered throughout all the tribes. Vestiges of terraced vineyards still attest how well the hilly province assigned to Judah suited the culture of the vine. Zebulun embosomed the Lake of Galilee, and stretched away toward the coast of the blue Mediterranean. Esdraelon, the battle-field of Palestine, where Assyria from the north and Egypt from the south often met in deadly feud, lay within the limits of Issachar. Dan was small as an adder, but, like it, could inflict dangerous wounds on any invader who had to pass by it towards the heart of the country. Gad, much pressed by border war. Asher, notable for fertility. Naphtali, famous for eloquence. Benjamin, cruel as a wolf. All these justified the prophecy of their dying ancestor, whilst the mighty tribes of Ephraim and Manasseh, springing from the sons of Joseph, inherited to the full 'blessings of heaven above; blessings of the deep that lieth under; blessings of the breast

and of the womb; blessings to the utmost bounds of the everlasting hills.'” Jacob’s “paternal tenderness would have found expression only in words of encouragement and hope; but the power of God rested upon him, and under the influence of inspiration, he was constrained to declare the truth, however painful.”—*Patriarchs and Prophets*, page 237.

ADDITIONAL STUDY.

1. Make an outline of this chapter.
2. Read Deuteronomy 33, and compare with this chapter.
3. Look up the character of the several symbols mentioned in Jacob’s dying prophecy, and observe their appropriateness in each instance.

4. In the study of the prophecy concerning Judah, note what is the only royalty of worth in the sight of God, and what the only law. Observe that at the close of Solomon’s reign, his kingdom was divided into Israel, or Ephraim, and Judah, but that at the time of Christ, Ephraim was absorbed in Judah, and thus the scepter did not depart from Judah till Shiloh came. See Hosea 4: 17; Ps. 78: 67-69.

5. Why are the faults and follies of Bible characters recorded as well as their virtues and victories? Has this fact been of any help to you? What?

6. Note how the prophetic spirit was preserved during the history of God’s people up to this point in the lives of Enoch, Noah, Abraham, Isaac, Jacob, and Joseph. The study of this early history and prophecy stood first in the schools of the prophets as well as in the lives of the prophets themselves. Adam and Eve continually saw the seed of the woman; Abel looked to the Lamb of God slain from the foundation of the world; Enoch beheld the Lord coming with ten thousand of His saints; Noah was enraptured with the rainbow glory about the throne; Abraham saw the Father and the Son to the completion of the great mediatorial plan and the ratification of the everlasting covenant; Isaac witnessed the results of that plan and that ratified covenant, “On earth peace, good-will toward

men ;" Jacob saw the ministration of angels, Christ the way, God over all ; Joseph had a view of the final coronation—Christ enthroned in glory.

LESSON XIV.—December 31, 1898.

REVIEW.

1. NAME the things made on each day of the creative week.
2. What two institutions have come down to us from Eden? Were they instituted as types? By what acts was the Sabbath made?
3. In what respects was man different from the animals in his creation? Gen. 1:26, 27; 2:7, 19.
4. Trace the successive steps in the temptation and fall.
5. How, when, why, and how many times, was the earth cursed during the patriarchal age?
6. Carefully trace the causes, and state the effects of the flood.
7. Why, when, and where was the tower of Babel built? Why, how, and with what result was it destroyed? Is this in favor of, or against, concentration in the Lord's work? Give reason for your reply.
8. Give Scripture reasons why Abraham, Isaac, and Jacob were called to be pilgrims and strangers in a strange land.
9. In what special sense were they called of the Lord?
10. By what characteristics, manners, and customs, or habits of life, were they distinguished from the world?
11. How often, and under what circumstances, did the Lord appear to Abraham? to Isaac? to Jacob?
12. In what places did Abraham sojourn? Isaac? Jacob?
13. In what places did they erect altars of worship?

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14. What special promise was made and confirmed to them all? How, when, under what circumstances, and how many times?

15. What was the patriarchal age? Describe the patriarchal government. Why was the genealogy of this age kept with so great care?

16. Trace the genealogy of the world to the death of Joseph.

17. Make a list of the prophets, and of their prophecies, giving interpretations, showing in whom they all center.

18. In how many ways did the Lord commune with them? In how many ways does He speak to us?

19. In what different ways is the plan of redemption revealed in the book of Genesis?

20. Under what covenant did the patriarchs live? Give proof.

21. Of how many of the patriarchs have we a record of their "last end"? What does the brevity and simplicity of that record show?

22. Make a list of the benefits you have received in the study of the book of Genesis, and fix them in your mind.

23. What are the principal events recorded in the book?

24. Make an outline of the book. Give the lesson headings in their order of the twenty-six lessons of the past two quarters, naming the scripture included in each.

AMERICAN SENTINEL

"BY WORDS WEAR MY WORKER, AND BELIEVE NOT, I FORGIVE HIM NOT."—James O'Reilly.

VOLUME 13

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NUMBER 26.

The true patriot would
love the country.

A MAN'S duty is to
portend it in the world.

It is the duty of a
church to invite, not to
command.

The gospel of force is
the devil's counterfeit of
the gospel of love.

NEITHER the church nor
the state is the custodian
of an individual's rights.

In gospel work, coercion
is not a remedy for failure
in the line of persuasion.

The church is "a school
for righteousness only, and
she is enriched with power
from on high."

God worked upon this
first day of the week, and
he will not punish any one
for doing what he has
done himself.

The important question
is, not what the country
did for you a century ago,
but what you are doing
for the country to-day.

"Honest criticism" will have to get a good deal higher
than it is before it reaches the level of that Word which it
pretends to discuss.



...and have been in the world since the day of the flood.

SUBJECT TAXATION. A gentleman, our forefathers made, at
with every child and declared for a *Independence*, because they
were unwilling to pay an annual, though very slight, tax in money
to the king, but religious organizations pursued through the Sunday laws,
to lay down upon the American people, the onerous Tax of *One Sunday*
of *All Their Time*. This was, however, a reality if the Sunday laws
are revised and enforced, with the American people submit to this
most unjust Tax. Or will they declare their independence?

...Wings over will let him take the water of life."—Rev. 22:17.

Political methods find
no place in Christianity.

The approval of con-
science is worth more
than the applause of the
multitude.

"Christian politics"
combines the worst form
of religion, with the worst
form of politics. It is not
Christian in any sense.

The *Christian Statesman*,
in an argument made to demonstrate the
awful consequences of
sects which constitute a
degradation of Sunday,
says that "Every battle
begun on the Sabbath as
a historical fact resulted
ultimately to the ap-
proach."

This was printed by
the *Statesman* just about
the time that news came
of Dewey's great victory
in Manila harbor, on
Sunday. As a matter of
fact, it is not histori-
cally true that battles
fought "on the Sabbath"
have always resulted dis-
astrously to the aggressor;
but the engagement in
Manila harbor, fresh
in the minds of all Ameri-
cans, should constitute a

Reduced Facsimile Page. Actual size. 8½ x 11½ inches

The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them."—*Testimonies for the Church, vol. 5, p. 718.*

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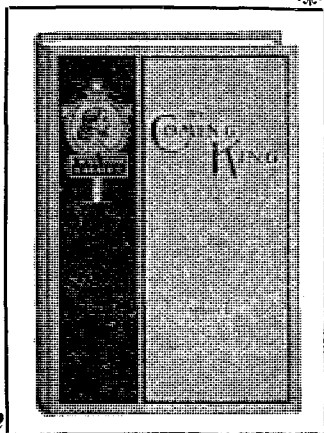
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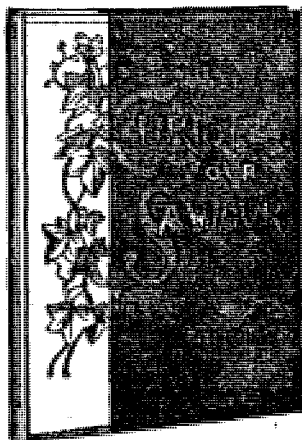
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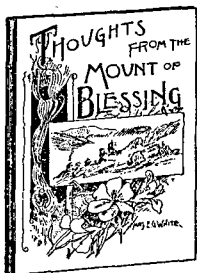
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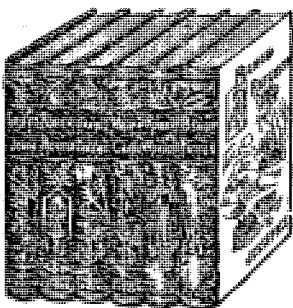
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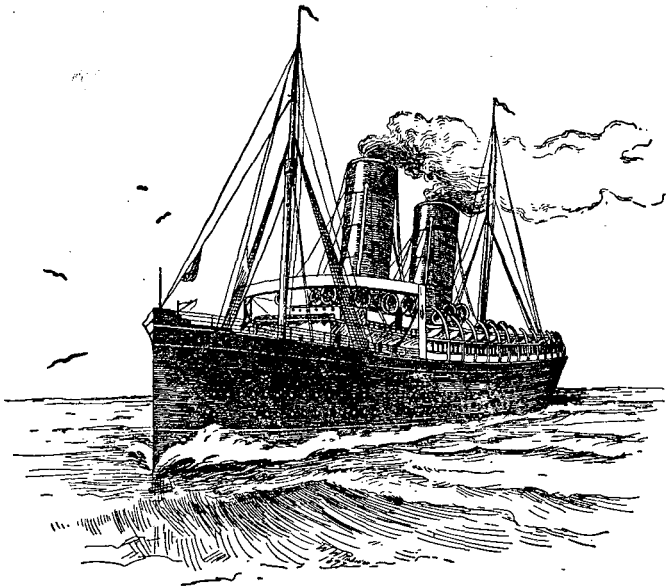
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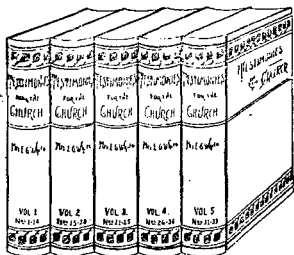
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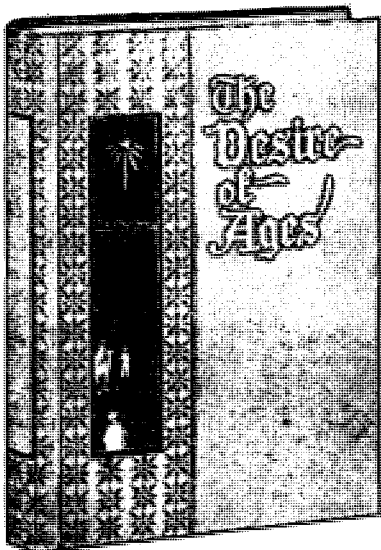
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