

# LESSON

LESSON IV. October 27, 1918  
Isaac and Rebekah.—Genesis 24: 1-47.

**COMMENTARY.**—I. Seeking a wife for Isaac (vs. 1-6). Isaac had reached the age of a hundred and forty years, and was experiencing the weakness of old age. He realized greatly the loss of Sarah and desired that Isaac, who was forty years old, should take a wife, not only for Isaac's own sake, but also to cheer his home in his loneliness. Abraham had constant regard also for the marvelous promise the Lord had given him, hence he would have Isaac take a wife who would be a believer in the true God, rather than marry a woman from among the idolaters of the land of Canaan. With this purpose in view he caused his oldest and trusted servant to make a solemn covenant with him that he would not take for Isaac a daughter of the Canaanites. He saw the importance of true religion in the home and the necessity for harmony in religious sentiment if the home was to be blessed of God. Abraham had faith in divine guidance and was certain that the Lord, who had led him out from his kindred, and had given him the promise that had been several times renewed of his becoming a great nation, would direct his servant in the selection of a wife for Isaac. If the woman whom the servant should choose was unwilling to go with him to Isaac's home, the servant should return, as his duty would have been done.

10-14. This servant was in charge of all the property of his master and made fitting preparations for his five-hundred-mile journey to Haran in Mesopotamia, taking ten camels laden with provisions and his family. The servants accompanying the chief servant would be a protection against the attacks of the marauding Bedouins and might be met on the way. Abraham's servant was a man of prayer and his prayer on this occasion is well worthy of our attention, in its simplicity and directness. Its answer would show to the servant clearly who was to become the wife of his master's son. 15-66. At the well outside the city where the servant had prayed and was waiting, he soon found the object of his search. When Rebekah came with her camels to the well, the East woman, the carrier of water—Abraham's servant asked her for a drink. This she freely gave and offered to water his camels also. Upon inquiry it was found that she belonged to the family of Abraham's kindred, and after a few preliminaries he found himself entering into the family of her father. Before he would partake of the refreshments that were offered him, he made known his errand in a remarkable speech. Bethuel, Rebekah's father, and Laban, her brother, were assured that Abraham's servant was in divine order and at once consented to let Rebekah go to Canaan to become Isaac's wife, and the servant gave thanks to God for his guidance. He gave presents to Rebekah, Laban and their mother and then they ate together. On the following day the servant was ready to return to his master, inasmuch as the Lord had made his way prosperous, yet the family desired him to tarry for ten days. The decision of the question was left to Rebekah. As she was convinced that the Lord had directed the way of Abraham's servant, and as she not only acknowledged the true God, but was determined to obey him, it was not a difficult matter for her to make the decision to go at once to Canaan.

II. Rebekah's choice (vs. 67-69). 57. The damsel—This was Rebekah, the granddaughter of Nabor, Abraham's brother. She was a second cousin of Isaac, and was probably from fifteen to twenty years old. Enquire at her mouth the relatives of Rebekah had given their consent for her to become Isaac's wife, but they wished Isaac's servant to remain at Haran ten days before taking her to Beer-sheba. The question as to the time of her departure was left to her choice. 58. With thou go.—The representatives of Abraham and Isaac agreed with the family of Rebekah that she should go, and she had recognized the hand of the Lord in the matter, and now she was asked if she could go at once to him. I will go—Rebekah was active in mind and body, and her heart responded to the call that came, believed to be the call of God, as she declared her readiness to go at once. 59. They sent away Rebekah—Although the friends of Rebekah clung to her and desired to have her remain for a time with them, they recognized her choice to leave at their best wishes. And her nurse—This was Deborah (Gen. 35:8). There were other maid-servants that accompanied Rebekah (vs. 61). 60. They blessed Rebekah—Their affection for her and their interest in her future found expression in a hearty and comprehensive benediction which they pronounced upon her. They desired for her a large posterity—"thousands of ten thousands," and this was in keeping with the Hebrew disposition. A desire for many descendants could be thought of than that of a numerous posterity. Possess the gate—The further desire of Rebekah's kindred was that her descendants should rank high in power and authority, and should be victorious over their adversaries. The blessings that were desired for Rebekah were great and worthy. Her kindred were generous in their requests, but the things they desired for her were clearly those that the Lord would be pleased to bestow. In fact they were already included in the promise given to Abraham by Jehovah. Through her and Isaac were to come those who would constitute God's chosen people.

III. Isaac and Rebekah meet (vs. 61-67). 61. Rode upon the camels. This verse gives us a picture of Oriental life. The camel was then as now in that country a most valuable animal. It possesses great endurance and patience and is capable of living a long time without water. Abraham's servant's mission was proving successful, and he was leading his caravan toward Canaan with a high degree of satisfaction. 62. Came from the way of the well Lahai-Roi—Isaac's home was at Beer-sheba. It is likely that during

the absence of Abraham's chief servant he had come southward to look for his flock and herds in that country. 63. To meditate in the field at the eventide. This expression gives us an interesting glimpse of the character of Isaac. He was a believer in the true God and a man of peace. It is not stated what his thoughts were, but it is not unlikely that they were upon the mission Abraham's servant had undertaken in his behalf. 64. When he saw her, he lighted off the camel—Thomas says, "Women frequently refuse to ride in the presence of men, and when a company of them are to pass through a town, they often dismount and walk. It was, no doubt, a point of Syrian etiquette for Rebekah to stop, dismount from her camel, and cover herself with a veil in the presence of her future husband. In a word, this Biblical narrative is so natural to one familiar with the East, so beautiful, also, and lifelike, that the entire scene seems to be an affair in which he has himself been and recently an actor." 65. It is my master—Rebekah must have more than suspected it was he when she asked the question, and she placed the veil over her face according to Eastern custom. 66. Told Isaac all—The servant made a full report to Isaac of what he had experienced, and accomplished. 67. His mother Sarah—This tent had been vacant since Sarah's death, but now it was to be the abode of Rebekah. He loved her—the contract already entered into between Abraham's servant on the one part and Rebekah and her kindred on the other was sanctioned by Isaac, and his love was there, which is really the one foundation of a true family and home. If love is lacking, the union can not possibly be such as is pleasing to God or productive of happiness to the contracting parties.

Questions.—Who was Isaac? How old was he at the time of the incidents of this lesson? Upon what mission did Abraham send his servant? Why did he send him so far? What directions did Abraham give him? Describe the scene at the well near Haran. How was Abraham's servant received? What was Rebekah's attitude toward the servant's mission?

Practical Survey.

Topic.—Marriage, its Blessings and Responsibilities.

I. Marriage.

II. Its blessings.

III. Its obligations.

I. Marriage. Marriage is the first established of human relationships, and exists by express divine authority and provisions. It was first celebrated by God himself. It antedates sin, and belongs to the original constitution of the race, and not to later provisions of grace though sanctioned and sanctified by the latter. It remains a relic of Eden, and is the highest and holiest human relationship possible. When properly and scripturally assumed, it unites not creatures, but spirits, and joins two lives in a union to be severed only by the hand of death. It is scripturally used to represent the love of Christ for his church, and the vital and permanent union between himself and his followers. The former is represented as the absent bridegroom; the latter as the waiting, expectant bride, maintaining a sacred separation from other companionship, and in unwearied affection awaiting her Lord's return. Marriage is the foundation of the home, the first institution established by the Creator, and which becomes the source, centre and determining factor in social and civic conditions. No nation can rise in physical or moral tone above that of its average home life.

II. Its blessings. Marriage has a twofold purpose. First, the enlargement and completion of the individual life, and perfecting of character. It is the highest expression of a principle of universal nature. The outgoing of a supreme affection is the best corrective of selfishness. It enriches the affections, expands the sympathies, and affords the highest happiness which can arise from human sources. Joseph Cook tells us that "there comes into every normal life one supreme affection, which is God's token of himself. No life is complete in itself. Second, the perpetuation of the race under proper and ennobling conditions of heredity and environment. A properly constituted home life affords the ideal conditions. Parentage is one of the ennobling and cementing elements of domestic happiness. The young life, safeguarded by a twofold affection and associated wisdom, receives its best heritage.

III. Its obligations. These are too sacred and far-reaching to be lightly assumed. The exalted purity of the relation is to be preserved inviolate, not only in fact, but in purpose. According to the Sermon on the Mount illicit desire stamps the character and constitutes a violation of the spirit of the holy covenant. There should be mutual concession and equality. The second creative act by which life was completed indicates equality in all the relations and privileges of life. Though diverse, they are co-equal and co-essential. Woman sprang, not from the head to rule, nor from the feet to be subordinate, but from the side to be a companion. Widening interests indicate an increasing fitness, rather than a lessening interest in the home, and its defence and development. Apostolic counsel to the Ephesian church seems to express the mutual duties and safeguards, assuring each protection and privilege (Eph. 5: 22-25). Diversity does not imply inferiority. Each supplements and completes the other.

W. H. C.

As a vermiform there is nothing so potent as Mother Graves' Worm Exterminator, and it can be given to the most delicate child without fear of injury to the constitution.

Fringe vs. Braid.

Hercules and serge frocks.

Buttons and braid on tailored middie.

Narrow, flat silken braids form elaborate designs on blue serge.

But for all that, fringe is taking the place of braid, especially on the more dressy frocks.



A drive to clear the Belgian coast of the Germans, who have held it since the capture of Antwerp and Ostend in October, 1914, is in progress by British, Belgian and French troops. The advance took place from Dixmude to the Lys River near Menin. (Both shown on this map.) Routers and Minin have been taken; Courtrai and Menin have been taken, and the historic city of Ghent may be said to be within sight of relief.



## FEEDING SHEEP FOR MARKET.

In these times of scarcity of grain, sheep must be fed more or less on grass, hay, roots, potatoes and forage crops, and in them will be found the same nutritious materials as are contained in grain. The fattening sheep consumes from 16 to 25 pounds of swedes in a day, in accordance with its age and size, and this in addition to a small weight of concentrated food and some hay. A little dry food is at all times necessary when sheep are fed largely on roots, although not essential on grass when they have become accustomed to it.

In these war times the market does not demand excessive fatness, for the surplus fat is quite unnecessary on a joint, and the consumer can easily eat too much. A moderately fat leg of mutton or loin of lamb, if less profitable to the buyer from the point of view of economy, is better than a fully fat leg or loin from which much of the fat must be cut away and used for the purpose of cooking.

Pasture land well manured with phosphate, especially with basic slag, where this form of manure is available, increase the feeding power of the herbage to such an extent that a much larger quantity of mutton can be produced on an acre, and that this can be made quite suitable for the butcher without artificial feeding. If silage is now a more costly material it must be remembered that the increase in the quality and quantity of the herbage produced, for some years in succession, much more than makes up for it, while the increased value of the mutton growth makes the return a highly profitable one.

**LEGUMINOUS FORAGE CROPS.**  
Another method of feeding sheep to greater advantage, in the absence of concentrated feeding stuffs, is to grow the leguminous forage crops, and supply them in winter in conjunction with swedes. These crops can be made into hay in suitable weather, or put into a silo for conversion into ensilage. The demands made by the war have brought the silage system to the front. Sheep thrive on no foods in the field better than on vetches and clover, and if these same crops are cut green, and supplied in winter as succulent silage, their influence in feeding the flock will be felt very quickly.

Although mangels are not folded like swedes, nor given to sheep until the new year, when their food value is greater—they are of so much use that they might be grown in larger quantities for the flock than has been the custom in the past. The point to consider is how to supply sheep with sufficient food in smaller bulk. When mangels are ripe for consumption they contain about one-third more feeding matter than swedes. Thus if a swede contains 7.3 per cent. of nutritious food substance and mature mangels 40 per cent., a considerably smaller quantity would be required for the latter to produce the same result obtained by the consumption of 20 pounds of the former. All of these points are of great practical importance, and the more so that it has been demonstrated that with mangels, as with sugar beet, some varieties contain a larger percentage of sugar than others, and these should be selected in preference to varieties which yield larger weights of bulbs to the acre.

**BEST FORAGE FOR FATTENING LAMBS.**

Red clover hay is considered the best forage for fattening lambs in the East.

while alfalfa is preferred in the West. Feeding tests at the Montana Station resulted in placing alfalfa clover ahead of either of these hays for fattening lambs, but the range of growth and yield of this crop is not so great as alfalfa or red clover. Lambs fattened on clover alone without any grain watered at the Montana Station gained 8.1 pounds per head per month.

At the Ontario Agricultural College clover and alfalfa possessed about equal feeding value for sheep. At the Nebraska Station lambs fed alfalfa hay and grain made 52 per cent. better gains than like lambs fed the same grains and prairie hay. When sorghum was substituted for prairie hay the lot fed alfalfa made 72 per cent. better gains. In these tests the lambs on both prairie hay and sorghum were fed at a profit.

At the Wyoming Station, where alfalfa was compared with native hay as a roughage for fattening lambs fed like rations, the lambs on alfalfa made 25 per cent. better gains than the lambs on native hay. Stated in another way, an acre of native hay produced 476 pounds of mutton, while an acre of alfalfa produced 1,756 pounds.

Alfalfa hay also gave about 40 per cent. better results at the Montana Station than a grain-hay made up of a mixture of equal parts wheat, barley, oats and peas cut in the milk stage. The latter hay, however, proved a little inferior to clover for fattening purposes.

**FARM AND GARDEN NEWS.**  
The advantages of sowing rye in the fall are, first, it protects the soil from washing; second, it retains nitrogenous plant-food material which might otherwise escape into the air during the fall and winter, and, third, when turned under in the spring it furnishes humus to the soil.

Lambs in pasture should ordinarily be weaned when nearly four months old, depending on the size of the lambs and the condition of the ewes. If the ewes are thin and the lambs large, they may be weaned earlier, giving a longer time for the ewes to build up their bodies before breeding again. If the opposite condition prevails, the lambs should be weaned later. The lambs should be weaned gradually, thus partly eliminating the necessity of milking the ewes. They should be fed a good ration of grain and pasture so that they will continue to thrive. On the range the process is different. As no one thinks of weaning the lambs inside of six months, this is usually done at the shipping season, when most of the lambs are nicked up and railroaded off to market.

Save the leaves this fall. They are valuable as sources of humus and plant food. If burned, even though the ashes are saved, all of the humus is lost and much of the fertilizing value. They may be mixed with soil and a little lime and spread under at once. They are especially valuable for loosening heavy clay soils. Coal ashes are useful for the same purpose, though they have very little fertilizing value.

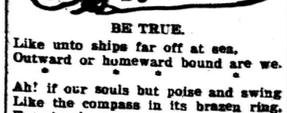
In cutting original growth forests, utilize old trees which are not fit for lumber. Cut small trees of the poorer species. Cut all dead, diseased, dead-topped and otherwise inferior material. The wood lot will be the better for the removal of old trees which have stopped making growth, and of scarred trees and stunted growths. Leave trees that are more valuable for lumber, ties, or other salable products than they are for cordwood. Leave



This extension map shows the whole battle area in an interesting fashion and enables the reader to grasp what a tremendous battle is in progress. In (1) the coast sector the parts of Belgium held by the Germans are in peril; in (2) the Ypres sector the enemy is being steadily driven back; in (3) (the Lille sector) the coast fields have been regained; in (4) (the Cambrai sector) the Canadians, with the British, are putting up a desperate battle; in (5) (the St. Quentin sector) the French have crossed the Crozat Canal and cut the German communications; in (6) (the Champagne sector) the French have driven the enemy back from Charlerange and smashed the strongest part of the Hindenburg line; in (7) (the Verdun sector) the French and Americans are pressing on toward Metz, which is already under their fire; while in sectors 8 and 9 the curtain has yet to rise upon three fighting.

purify trees of the latter species before ten inches in diameter for the future crop.

For Antwerp and Ostend.—It is one of the chief recommendations of Dr. Thomas' Electric Oil that it can be used internally with as much success as it can outwardly. Sufferers from indigestion and colic will find that the Oil, used according to the directions will give immediate relief. Many sufferers from these ailments have found relief in the Oil and have sent testimonials.



**BE TRUE.**  
Like unto ships far off at sea,  
Outward or homeward bound are we.  
Ah! if our souls but poise and swing  
Like the compass in its brassen ring,  
Ever level, and ever true  
To the toll and the task we have to do,  
We shall sail securely, and safely  
reach  
The Fortunate Isles, on whose shining  
beach  
The sights we see and the sounds we  
hear  
Will be those of joy and not of fear!  
—LONGFELLOW

## LABOR UNTIL EVEN

In the sweat of thy face shalt thou eat bread, till thou return unto the ground.—We commanded you, that if any would not work, neither should he eat.—Study to be quiet, and to do your own business, and to work with your own hands.

Whosoever by hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.—The night cometh when no man can work.

Let us not be weary in well doing; for in due season we shall reap, if we faint not.—Always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

There remaineth . . . a rest to the people of God.—Unto us, which have borne the burden and heat of the day. This is the rest wherewith ye may cannot be weary to rest; and this is the refreshing.

**MAN'S SEARCH FOR THE IDEAL.**  
(Layman in Sheffield, Eng., Independent.)

Of course, every thinking man or woman has an ideal; I don't mean just the mundane, every-day ideal of a comfortable home, plenty of money, and no troubles worth mentioning, but the inner spiritual part of our lives, that will persist in tugging at the strings of our consciousness, demanding that we should not neglect requirements.

Still so many of us are apt to let things slide to take their chances for some more convenient day; to brush aside the matters that concern the spiritual side of our existence.

We all of us feel the need for spiritual food in some degree, and recognize that in the services of the church we have at least an opportunity of finding what we require to satisfy our better selves.

The greatest ideal that we can put before us is the great spiritual good for the greatest number. If all our Churches would agree to take that as their motto and would sink their little differences until the whole world learnt the simple A B C of Christianity, we should soon be within measurable distance of that ideal which is best expressed in the phrase "the world for Christ."

We may differ in our methods of attempting to arrive at the success of that objective, but if we are Christians first and sectarians afterwards we shall stand a better chance of realizing our hopes than if we confine our ideals to the success of our own particular branch of the Christian faith.

The ideal Church to which we aspire will be one that combines all the best points of all the beliefs that prevail among the Christians of today, and we shall find such a Church arising in due time that will successfully weld into a single creed confessional the aspirations of all true Christians, without losing anything of value or essentiality.

We have undoubtedly to thank the experiences of the men who have been widening expressions of the new ideal that has made itself felt both with them and, through them, with us at home.

Face to face on the battlefield with the realities of life and death, and with their experiences daily deepened and enlarged, they have come to an appreciation of 'the ultimate things of their civilian life. They have come to a sense of spiritual values and ideals that they never would have obtained otherwise.

They may not be quite in accordance with our clerical teachers, for the average soldier's conception of religion has little to do with creed and even less with sectarianism. They

# MARKET REPORTS

## TORONTO MARKETS.

### FARMERS' MARKET.

Dairy produce	0.50	0.85
Butter, choice dairy	0.50	0.85
Do, creamery	0.45	0.80
Margarine, lb.	0.35	0.70
Eggs, new laid, doz.	0.45	0.70
Do, fancy, lb.	0.35	0.65

### Dressed poultry.

Turkeys, lb.	0.35	0.65
Spring chickens	0.38	0.68
Henstead, lb.	0.28	0.58
Cornish, lb.	0.30	0.60
Game, lb.	0.30	0.62

### Fruits.

Apples, basket	0.25	0.60
Do, lb.	0.20	0.50
Crabapples	0.20	0.50
Grapes, 6-qt. bkt.	0.45	0.90
Pears, 6-qt. bkt.	0.45	0.90
Do, 11-qt. bkt.	1.00	1.25
Peaches, 8-qt. bkt.	0.75	1.50
Do, 11-qt. bkt.	0.85	1.70
Plums, 11-qt. bkt.	1.25	1.40
Melons, basket	0.60	0.75
Do, each	0.05	0.10

### Vegetables.

Beets, new, dozen	0.35	0.70
Carrots, new, doz.	0.20	0.40
Corn, doz.	0.25	0.50
Cucumbers, basket	0.10	0.20
Cabbage, each	0.05	0.10
Artichokes, each	0.05	0.10
Celery, head	0.05	0.10
Egg plant, each	0.08	0.16
Asparagus, basket	0.10	0.20
Lettuce, head, bunch	0.03	0.06
Mushrooms, lb.	0.40	0.80
Onions, doz.	0.25	0.50
Do, bkt.	0.50	1.00
Do, pickling	0.75	1.50
Do, silver-skin	0.80	1.60
Do, green, bunch	0.03	0.06
Parsnips, bunch	0.10	0.20
Pumpkins, each	0.25	0.50
Potatoes, bag	0.05	0.10
Radishes, 3 bunches	0.10	0.20
Sage, bunch	0.05	0.10
Spruce, bunch	0.05	0.10
Splach, peck	0.20	0.40
Squash, each	0.15	0.30
Comatoes, basket	0.30	0.60
Veg. marrow, each	0.05	0.10

### SUGAR MARKET.

Wholesale quotations to the retail trade on Canadian refined sugar.

Acacia granulated	100 lbs.	49.75
St. Lawrence granulated	100 lbs.	49.75
Acacia granulated	100 lbs.	49.75
Redpath granulated	100 lbs.	49.75
Acacia yellow, No. 1 yellow, differential, 40c.	No. 2 yellow, 50c; and 3 yellow, 60c.	
St. Lawrence yellow, No. 1 yellow, differential from granulated, 30c.	No. 2 yellow, 40c; and No. 3 yellow, 50c.	
Atlantic yellow, No. 1 yellow, differential, 30c.	No. 2 yellow, 50c; No. 3 yellow, 60c.	
Residual yellow, No. 1 yellow, differential, 40c.	No. 2 yellow, 50c; No. 3 yellow, 60c.	

### TORONTO CATTLE MARKETS.

Receipts—1,447 cattle, 69 calves, 1,458 hogs and 1,535 sheep.

Export cattle, choice	13 00	13 50
Export cattle, medium	12 50	13 00
Export bulls, choice	9 50	10 00
Butcher cattle, choice	10 00	10 50
Butcher cattle, medium	8 50	9 25
Butcher cattle, common	6 50	7 00
Butcher cows, choice	9 00	9 50
Butcher cows, medium	7 00	7 25
Butcher cows, common	5 50	6 00
Butcher bulls	7 75	8 50
Feeding steers	8 75	9 25
Stockers, choice	8 25	8 50
Stockers, light	6 50	7 00
Milkers, choice	8 50	13 00
Springers, choice	9 00	14 00
Sheep, ewes	13 00	15 00
Bucks and culls	8 00	10 00
Lambs	15 50	18 50
Hogs, fed and watered	18 25	
Hogs, f. o. b.	17 25	
Calves	16 50	17 50

### OTHER MARKETS.

#### WINNIPEG GRAIN EXCHANGE.

Fluctuations on the Winnipeg Grain Exchange yesterday were as follows:

Wheat	Open	High	Low	Close
Oct.	0.824	0.824	0.82	0.82
Dec.	0.75	0.77	0.75	0.76
Feb.	0.72	0.74	0.72	0.73
May	0.72	0.74	0.72	0.73
Nov.	0.72	0.74	0.72	0.73
Oct.	0.72	0.74	0.72	0.73
Nov.	0.72	0.74	0.72	0.73
Dec.	0.72	0.74	0.72	0.73

#### MINNEAPOLIS GRAIN.

Minneapolis, Minn.—Barley, 83 to 86c; rye, 81.50 to 81.75; bran, 82.75; fax, 83 to 84c; 50%.
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#### DULUTH MARKET.

Duluth, Minn.—Lined, \$3.51.

#### ARE