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salem. To this it is objected that v. 4 of the lesson evidently refers to a mountain farther away from Beersheba than Jerusalem was. The name Moriah is very like Moreh, which was at Shechem (Gen. 12 : 6 ; Deut. 11 : 29, 30), close to the hills of Gerizim and Ebal. Possibly it may have been owing to this similarity of name that the Samaritans claimed Gerizim as Abraham's mountain. Dr. Driver, however, says : "In view of the rivalry which prevailed in later times between the Samaritans and the Jews, the preference of the former for Gerizim does not count for much. The presumption derived from v. 14 is very strong that in the eyes of the narrator the Temple hill was the scene of Abraham's trial. "This hill stood between the Kidron and Tyropcean valleys, and lifted its summit directly opposite the mouth of the ravine which forms the western branch of the latter valley." Its original area was probably about 600 feet from north to south by 300 from east to west, and its highest point about 2,450 feet above sea level.

THE LESSON APPLIED

"God did tempt Abraham," v. 1. The heavenly Father loves all his children but not detingly. He has set his heart on that which we should be in Christ Jesus our Lord, and in order that we may reach that ideal, he is ready to sacrifice himself or to ask for sacrifices from us. He would make us rise on stepping stones of our dead selves to higher things. *God's test challenges us to be our best.*

"Take now thy son . . . and offer him," v. 2. The discipline assigned was very severe. "Thine only son Isaac." When Mrs. Judson was in Burmah she found it necessary either to return to England with her children or to remain in Burmah without them. She chose to remain ; and after many a long, tender caress she bade them good-by. And when the great steamer turned her prow toward the open sea, the almost brokenhearted mother stood and watched the vessel until, through the mist in her eyes, it had ceased to be even a speck on the distant horizon, and then turning into her room, sank into her chair and exclaimed, "All this I do for the sake of my

Lord." *Sometimes his test asks for our best.*

"And Abraham . . . went," v. 3. There is no great living without obedience, and when all else is dark and mysterious we can at least do our duty. An officer who had received his orders from the Duke of Wellington, urged the impossibility of executing them. Wellington replied, "I did not ask you for your opinions. I gave you my orders and expect them to be obeyed." So the captain of our salvation assumed the supreme command.

"Ours not to reason why ;
Ours not to make reply ;
Ours but to do or die."

"On the third day Abraham lifted up his eyes," v. 4. If the offering were to be made at once and on the spot the ordeal would have been less difficult. There was time to look back, but Abraham steadfastly set his face to go to his Calvary. He was altogether unlike that Mr. Pliable of the Pilgrim's Progress who was too easily won for the pilgrimage and too easily discouraged at the first difficulty, because he had no root in himself. He