

finished drawing if the teacher can make one, provided the time of the lesson be not wasted; but the only object of the blackboard is to help fix the picture which the narrative makes in the child's mind. If you speak of a city he instantly thinks of one; true, not of an Oriental city, but any city will answer for the purpose of this lesson. You need not draw a finished city on the board—a rude circle or a square will be sufficient to remind the child of the city which is already pictured in his mind. So it is not necessary to make actual figures of men and women—a . or an x will be enough to suggest the men and women and angels the child has in mind. These can be erased and changed from place to place as the story goes on. When the final catastrophe is referred to a few simple dotted or broken slanting lines over the circle or square which represents the city will readily suggest the storm of fire and blimstone.

In this way infant class teachers can make rude diagrams as efficient helps as finished pictures. Such diagrams will sometimes be found even more so, because the finished picture might take to itself the attention which belongs to the truth designed to be illustrated.

After the incidents of the story are thus brought out, develop the great lesson that *God surely punishes all wrong-doing*. This is the law, but the lesson has also the Gospel in it; for those who left the wrong-doers and went with God's messengers were saved. Thus all who give up sin and go with Jesus may be saved. Those who will not do this cannot be saved. Here comes in the solemn question of the Golden Text.

#### IV. MISCELLANEOUS.

*Prayer-Meeting Topic:* "The wages of sin is death." . . . *Texts:* Rom. vi. 23; viii. 6, 13; Gal. v. 19-21. . . . *Poet:* 733, 1468, 1471, 1576, 5362, 5365. . . . *Blackboard:*

SODOM.  
IN.  
SATAN.

MOUNTAIN.  
MERCY.  
MEDIATOR.

*Blackboard Song:*

Escape to the mountain! The voice that from  
Sodom

Commanded the household of Lot to depart,  
In tones of compassion the call is repeating,  
O, sinner, 'tis Jesus that speaks to thy heart.

SUNDAY, MARCH 9. 1873.

LESSON X.—*Trial of Abraham's Faith.* Gen. xlii. 7-14.

#### I. GENERAL STATEMENT.

Abraham being commanded of God to offer his son for a burnt offering, goes to the mountain, prepares the wood and the fire, and lays Isaac upon the altar. Stretching forth his hand to slay his son, he is commanded by the "angel of the Lord" to spare the lad. A ram is provided for the sacrifice. Abraham commemorates the event by naming the place Jehovah-jireh.

#### II. NOTES AND ILLUSTRATIONS.

*Topic:* Obedience better than sacrifice.

1. THE PERPLEXING QUESTION, ver. 7. ISAAC. Signifies *laughter, sport*, from the Hebrew of *to laugh*. Gen. xvii. 17, 19; xviii. 12. Born when his father was one hundred years old. ABRAHAM. *Father of a multitude*; changed from Abram, (*father of elevation*), when God established his covenant to make him "a father of many nations." Gen. xvii. 1-5. WOOD. Brought from Abraham's home at Beersheba, Gen. xxi. 33; xlii. 3, 6,) distant about forty-five miles from Jerusalem. The "mountains" of "Moriah" in verse 2 are those, doubtless, on which the Holy City was afterward built. 2 Chron. iii. 1. WHERE IS THE LAMB? Did ever before any question so deeply enter the soul of the patriarch?

For more than two days father and son had been journeying toward the place of sacrifice. Every step was a trial of Abraham's faith. Now ascending Mount Moriah alone with his son, with the "fire in his hand and a knife," the trial becomes every moment more severe. The secret burns in the father's soul, while the son, all unconscious yet of the Lord's command, asks the thrilling question, "Where is the lamb?" How shall Abraham's aching heart find an answer!

In the first verse of this chapter we read, "God did tempt Abraham." Here tempt means to *try, prove*. Paul says (Heb. xi. 17) of this event, "Abraham, when he was tried." In an evil sense God never tempts; "for God cannot be tempted with evil, (margin, *evils*), neither tempteth he any man." James i. 13.

"Trial brings man face to face with God—God and he touch; and the flimsy veil of bright cloud that hung between him and the sky is blown away; he feels that he is standing outside the earth, with nothing between him and the Eternal Infinite."—F. W. Robertson.