

is—if we except one ejaculatory prayer—the first on record. One would not expect to find any of Abraham's household altogether ignorant of the true God. Irrespective of their nationality he would acquaint them with man's fall, and the implied promise of man's redemption. But while some knowledge and some faith might reasonably be looked for in a servant of Abraham, the degree of faith exercised by Eliezer is very remarkable, and his humility is scarcely less remarkable than his faith. In both these respects he resembles one who, in regard to time, is about midway between him and ourselves to whom the adorable Redeemer said: "O woman, great is thy faith."

Vague indeed must have been Eliezer's conception of the wonderful Personage in whom all the families of the earth should be blessed; but his faith triumphed over his lack of knowledge, "for it is a distinction of faith that it can receive a mediation it cannot distinctly trace and admit into the consciousness what it cannot master in thought." Though he did not understand how it was effected, he evidently felt that a way was opened by which sinners could be reconciled to that Being who cannot look upon sin without abhorrence, and that, through the merits of the Reconciler he could draw near to God. His humility, however, prompted him to make the appeal for his master rather than for himself, and to designate the Al-