

be purchased only at the expense of incurring the hatred of others, are frequently obtained at too great a price. However, there are occasions in which we must be willing to brook even the lasting dislike of those around us. It is a severe test of some to have to do unpopular things. Many would rather do without the water than have to own a Sitnah.

He called the name of it Rehoboth, v. 22. At last he obtains a well without opposition. There is room for all. Usually there is enough room for all in this world if things were only equally divided. There is enough grain to give everyone a share, and the rivers and wells are sufficient to supply all with water. The trouble is the unequal division. One of the works of the Christian Church is to equalize things, to break down the great distinctions between rich and poor, and to cause none to want. There is not room for all, when one monopolizes far more than his share.

And the Lord appeared unto him the same night, v. 24. God would have Isaac remember the great possession that he had in his religion. This was better than all the wells of earth. The trouble with many religious

people is that they will not trust God. One tells of a small steam packet which was crossing a stormy bay. Her engine suddenly stopped. For a little while the peril was great. An old lady rushed to the captain to ask whether there was any danger. "Madam," he replied, "we must trust in God." "O dear," she cried, "has it come to that?" A good many Christians are like the terrified lady. In times of peril, they are willing to trust in everything—except God. He is their last resource. Yet no one but He can either give them peace, or keep them peaceful.

Builted an altar . . . pitched his tent . . . digged a well, v. 25. A significant order; the altar first, for the worship and service of God is our first and highest duty. (Matt. 6:33.) When the altar has been built, the tent may be pitched with a joyous hand, for that home is likely to be blessed where God is recognized. The digging of the well—enlargement of borders—follows almost as a matter of course. "They shall prosper, that love thee," says the Psalmist of the holy city, where God's temple stood and God's worship was observed, and which did indeed prosper, so long as it was faithful to God.

POINTS AND PARAGRAPHS

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Those who trust God and are faithful to Him are sure of His blessing. (See Job 42:12). v. 12.

The sowing is man's, the harvest, God's. v. 12.

It is the Lord that "giveth power to get wealth." v. 13.

Envy ever seeks a shining mark. v. 14.

The Philistines, who snarl at the prosperous, whilst too shiftless or obdurate to take the way that leads to prosperity, are not all dead yet. v. 14.

Can one imagine a more senseless way of "getting even" with the rich, than by the ruthless destruction of property which is of common value to both rich and poor? v. 15.

If Isaac was not a great fighter, he was great—and that is a greater greatness—in

meekness and patience, and the grace that yields rather than offend. vs. 17-21.

Magnanimity pays even from the worldly point of view; for by and by even the envious will "make room" for him who has shown himself ready to make way for them. v. 22.

"The same night" that Isaac reached his old home, "the Lord appeared unto him"; so timely are God's visitations of cheer and help. v. 24.

God revealed Himself; Isaac worshipped. Such is the Lord's will and way with men. v. 25.

We cannot but think of Isaac's childhood as blessed by the wise training of a good mother. Sarah had her faults, as her treatment of Hagar and Ishmael reveals, but all