The Ransomed.

"Ye are bought with a price."-I Comin-

Your friend takes you through his The man who owns a large estate can- temptation." not instantly tell you what it is all worth. He says: "I will estimate so Jesus, "come and I will show you some- it. What are you going to do with

that I want to know how much it is all | Christ with worth, and

WHAT HAS ACTUALLY BEEN PAID or a year the magnificent calculation; to give you the figures. "Ye are bought with a price."

caught one glimpse of them, and being the Temple to the valley, but if you are to wash off in worldly gayeties all these in the procession were compelled to pass | divine you can fly. Jump off. It won't | assoilments of the soul? "Oh," you this audience into the tower of God's Your Father will hold you. Besides, hear other children laugh when my mercy and strength, that you might I'll make you a large present, if you children are silent? How can I see walk around once at least and see the will. I'll give you Asia Minor, I'll other happy families when my own crown jewels of eternity, behold their give you India, I'll give you China, I'll happy family is broken up? Trouble, brilliance and estimate their value. give you Ethiopia, I'll give you Italy, trouble!" But do you gain anything "Ye are bought with a price." Now, I'll give you Spain, I'll give you by brooding over your misfortunes, by if you have a large amount of money to pay, you do not pay it all at once, but you all the world." What a humilation parison of the sweet past with the bityou pay it by instalments - so much it must have been. on the first of January, so much the first of July, altercation with some wretch crawling that the Christ of all sympathy presents so much the first of October, until the up from a gin-cellar in the Fourth Himself. entire amount is paid. And I have to Ward, New York. "No," you say, was paid in different instalments.

THE FIRST INSTALMENT paid for the clearance of our souls was the ignominious birth of Christ in Bethlehem. Though we may never be carefully looked after afterward, our advent into the world is carefully guarded. We come into the world araid kindly attentions. Privacy and silence are afforded when God launches an immortal soul into the world. Even the roughest of men know enough to stand back. But I have to tell you that in the village on the side of the hill, there was a very bedlam of uproar when Jesus was born. In a village capa-

The exile of heaven lieth down upon the straw. The first night out from the palace of heaven spent in an outhouse! One hour after laying aside the robes of beaven, dressed in a wrapper of coarse linen. One would have supposed that Christ would have made a more gradual descent, coming from heaven first to a half-way world of great magnitude, then to Caesar's palace, then to a merchant's castle in Gallee, then to a private home in Bethany, then, last of all, to a stable. No! It was one leap from the top to the bottom.

Let us open the door of the caravansary in Bethlehem, and drive away the camels. Press on through the group of idlers and loungers. What, oh Mary, no light? "No light," she says, "save that which comes through the door.' What, Mary, no food? "None," she says, "only that which is brought in the covering from

that we may look upon it. Look! Look! Uncover your head. Let us kneel. Let all voices be hushed. Son of Mary! Son of God! Child of a day-monarch of eternity! In that eye the glance of a God. Omnipotence sheathed in that babe's ann. That voice to be changed from the feeble plaint to the tone that shall wake the dead. Hosanna! Glory be to God that Jesus came from throne to manger that we might rise from manger to throne, and that all the gates are open, and that the door of heaven that once swung this way to let Jesus out, now swings the other way to let us in.

The second instalment paid for our soul's clearance was

THE SCENE IN QUARANTANIA,

Christ. Sbre of the body and gnawed on the aha! that's what we want-His blood. thought of a morsel of bread or meat | Him! away with Him!" must have thrilled the body with something like ferocity. Turn out a pack of injustice that may be inflicted upon

HUNGRY AS CHRIST

was a-hungered, and, if they had strength, with one yell they would devour you as a lion a kid. It was in hat pang of hunger that Jesus was accosted, and Satan said: "Now change these stones, which look like bread, nto an actual supply of bread," Had the temptation come to you or me under those circumstances, we would that two-o'clock morning scene, and hand beat back the hunger, and with injustices of life. the other hand beat back the monarch

much for the house, so much for the thing worth looking at," and after a furniture, so much for laying out the half-day's journey they came to grounds, so much for the stock, so much | Jerusalem and to the top of the Temple. for the barn, so much for the equipage Just as one might go up into the tower -adding up, in all making this aggre- of Antwerp and look off upon Belgium, so Satan brought Christ to the top of Well, my friends, I hear so much the Temple. Some people at a great about our mansion in heaven, about its height feel dizzy and have a strange furniture and the grand surroundings, disposition to jump; so, Satan comes to

A POWERFUL TEMPTATION With some friends I went into London Tower to look at the crown jewels of England. We walked around, know it is a great way from the top of do you not plunge into society and try I wish that to-day I could take hurt you. Angels will catch you. say, "I have tried that! but how can I

endured when He came down and

FOUGHT THAT GREAT WRETCH of hell, and fought him in the wilderness and on the top of the Temple. But I bless God that in that triumph over temptation Christ gives us the assurance that we also shall triumph. Having Himself been tempted, He is able to succor all those who are tempted.

told a boy-for the rigging had become sures that never fail, in banks that sinner, come back! entangled in the mast-to go up and never break! I will take care of you. right it. A gentleman standing on the I own the cattle on a thousand hills, he will be dashed to death." The mate no such divine Saviour to say that to carry it with me if I really did go over- | Christ? I cannot understand it. board." How well that boy was pro-Blessed be His glorious name forever.

THE SAVIOUR'S SHAM TRIAL. sack on the journey." Let the Beth- I call it a sham trial-there has never lehem woman who has come in here been anything so indecent or so unfair with kindly affections put back the in the Tombs Court of New York as was witnessed at the trial of Christ. Whp, they hustled Him into the courtroom at two o'clock in the morning. They gave Him no time for counsel. They gave Him no opportunity for subpoening witnesses. The ruffians who were wandering around through the midnight, of course they saw the arrest and went into the court-room. But Jesus' friends were sober men, were respectable men, and at that hour, they were at home asleep. Consequently,

redemption was

ruffians. Hunger must have agonized every ruffians outside the rail cry: "Aha! of a sympathizing Jesus! stomach with teeth of death. The Hand him out here to us. Away with

Oh, I bless God that amid all the us in this world we have a divine sympathizer. The world cannot lie about you nor abuse you as much as they did Christ, and Jesus stands to-day in every court-room, in every home, in every store, and says: "Courage! all my hours of maltreatment, I will protect those who are trampled on."

And WHEN CHRIST FORGETS

We are told that Napoleon ordered a domestic troubles; spiritual troubles; one in the house you bow the shutters one in the house you bow the shutters one in the lattice, so God in the after. These few ounces.

DR. TALMAGE'S SERMON. quite certain that it was impenetrable, gathering them up, some perhaps for noon shut the windows of the world. so he said to the manufacturer of that five, or six, or seven years, and you As it is appropriate to throw a black coat of mail: "Put it on now yourself have divided them into two classes: pall upon the coffin as it passes along, and let us try it;" and with shot after Those you can talk about and those so it was appropriate that everything shot from his own pistol the Emperor you cannot talk about; and as those should be sombre that day as the great found out that it was just what it griefs are the most grinding and de- hearse of earth rolled on, bearing the pretended to be-a good coat of mail. pressing which you cannot mention, Then the man received a large reward, you get condolence for the things you valuable house. You examine the I bless God that the same coat of mail can speak of, while you get no condolarches, the fresco, the grass-plots, the that struck back the weapons of ence for the things that you cannot. In hated or caricatured a man, when you fish pends, the conservatories, the parks temptation from the heart of Christ your school days you learned how to hear he is dying silence puts its hand on of deer, and you say within yourself, or | we may all now wear; for Jesus comes | bound the States and could tell what | you say aloud: "What did all this and says: "I have been tempted, and I rivers and lakes and mountains ran You see the costly apparel, or know what it is to be tempted. Take through them. If you were asked toyou see a high-mettled span of horses this robe that defended Me and wear it day to bound your worldly estate you harnessed with silver and gold, and you for yourselves. I will see you through would say it is bounded on the north begin to make an estimate of the value. all trials, and I will see you through all by trouble, and on the west by trouble, while rivers of tears and lakes of woe, "But," says Satan, still further to and mountains of disaster run through

YOUR TROUBLES?

Why do you not go to the theatre and have your mind absorbed in some tragedy? "Oh," you say, "everything I have seen on the boards of the stage is tame compared with the tragedy of my own life!" Well, then, why do you not go to your trunks and closets and gather up all the mementoes of your departed friends and put them out of sight, and take down their pictures from in that very crisis. Standing there at the wall and put in the frame a harvest for it. I cannot complete in a month the top of the Temple they look off. A scene or some bright and gay spectacle? magnificent reach of country. Grain "Ah," you say, "if I should remove all but before I get through to-day I hope fields, vineyards, olive groves, forests these mementoes of my departed friends, and streams, cattle in the valley, flocks that would not take away the killing on the hills and villages and cities and pictures that are hanging in the gallery

ter present? "No; that makes things

Is there anybody in this house that tell this audience that "You have been "I would not bemean myself by getting can get along without sympathy? I bought with a price," and that price in such a contest." Then think of do not think I would live a day withwhat the King of heaven and earth out it. And yet there are a great many who seem to get along without any divine sympathy. Their fortune in the counting-room, or in the store, or in the insurance company, takes wings and flies away. They button up a penniless pocket. They sit down in penury where once they had affluence, and yet there is no

JESUS TO STAND BY THEM

did you go down in the forecastle before say: "I am the Shepherd. That lamb is and all our prayers, and all our su anways taught his before I undertook injectory. Can you solve it. Ten me we could put our arms around its neck anything great to pray." "What is how it is that men and women with and say: "Thine, Lord, will I be forthat you have in your vest ?" said the aches and pains and sorrows and losses ever." "Oh, that is the New Testa- and exasperations and bereavements, WHEN THE ATLANTIC CABLE WAS LOST ment," he said, "I thought I would can get along without a sympathizing in 1865, do you remember that the

But I come here to say this morning tected! I care not how great the that if you really want divine sympathy height or how vast the depth, with you can have it. There are two or Christ within us, and Christ beneath three passages of Scripture that throb awhile they found the cable and brought us, and Christ above us, and Christ all with pity and kindness and love. "Cast around us, nothing shall befall us in thy burden on the Lord and He will been brought to the surface than the way of harm. Christ Himself, sustain thee." "Come unto Me all ye they lifted a shout of exultation, but the having been in the tempest, will deliver who are weary and heavy laden and I cable slipped back again into the water all those who put their trust in Him. will give you rest." Oh, there are and was lost. Then for two weeks more green pastures where the heavenly Shep-The third instalment paid for the herd leads the sick and wounded of the hooks, and at last they found the cable flock! When all the other trees of the and they brought it up in silence. They orchard fail, God has one tree of fruit fastened it this time. Then with great exfor His dear children. Though the citement they took one end of the cable to organ walls out its requiem, there comes the electrician's room to see if there were afterward a song, a chant, an anthem, really any life in it, and when they saw a a battle march, a coronation, a victory. Do you not want the sympathy of Jesus? I offer it this morning to every rockets flew, and the guns sounded until man and woman in this house; you need Him. Oh, how much you need Him! There was

A CHAPLAIN IN THE ARMY

wounded unto death. While lying there on the field he heard at a great distance off some one crying out in great pain : "Ob, my God !" and he said to himself: two o'clock in the morning, of course "I am dying, but I think, perhaps, I could help that man. Although I can't Christ entered the court-room with the | walk I'll just roll over to where he is,' So he rolled over in his own blood, and Oh, look at Him! No one to speak rolled over the bodies of the slain, and a word for Him. I lift the lantern rolled on until he came to where the until I can look into His face, and as other man was dying, and put, as it my heart beats in sympathy for this, were, his wound against that wound, the best friend the world ever had, and his sorrow against that sorrow, and Himself now utterly friendless, an helped to alleviate it. And so it seems officer of the court-room comes up and to me that Jesus Christ hears the groan a mountainous region full of caverns, smites Him in the mouth, and I see of our sorrow, the groan of our poverty, where there are to this day panthers the blood stealing from gum and lip. the groan of our wretchedness, and and wild beasts of all sorts; so that you only perhaps an hour, and then the over sin and sorrow to the place where there armed with knife or gun or pis- judge rises for the sentence! It is we lie on the battlefield, and He puts tol. It was there that Jesus went to against the law to give sentence unless over us the arm of His everlasting love; think and pray, and it was there that there has been an adjournment of the and I see that arm and hand are this monster of hell, more sly, more court between comdemnation and wounded; and as He puts that arm over terrific than anything that prowled in sentence, but what cares this judge for us I can hear Him say: "I have loved that country-Satan himself, met the law? "The man has no friends- thee with an everlasting love." Oh that let him die," says the judge, and the you might feel this morning the power

Further, I remark the LAST GREAT INSTALMENT paid for our redemption was the demise of Christ. The world has seen many dark days. About fifteen summers ago there was a very dark day when the sun was eclipsed. The fowl at noonday went to their perch, and we felt a gloom as we looked at the astronomical wonder. It was a dark day in London when the plague was at its height, and the dead with uncovered faces were taken in oxen carts and dumped in the trenches. It was a dark day when the earth opened and Lisbon sank; but the darkest day since the creation of the world was the nave cried: "Bread it shall be!" and the stroke of the ruffian on the mouth, day when the carnage of Cavalry was Some of you want deliverance from and refreshes; it was the swinging of a of darkness. Oh ye tempted ones! your troubles, God knows you have great gloom all around the heavens,

corpse of the King. A man's last hours are ordinarily kept sacred. However you may have your lips, and you would have a loathing for the man who could stand by a deathbed making faces and scoffing. But

CHRIST IN HIS LAST HOUR. cannot be left alone. What! pursuing him after so long a pursuit? You have been drinking His tears, do you want to drink His blood? They came up closely, so that, notwithstanding the darkness, they can glut their revenge with the contortions of His countenance. They examine His feet. They want to feel for themselves whether those feet are really spiked. They put out their hands and touch the spikes, and bring them back wet with blood, and wipe them on

their garments. Women stand there and weep, but can do no good. It is no place for tender-hearted women. It wants a heart | ing? that crime has turned into granite. The waves of man's hatred and of hell's vengeance dash up against the mangled feet, and the hands of sin and pain and torture clutch for His holy heart. Had He not been thoroughly fastened to the cross they would have torn Him down and trampled Him with both feet. How the cavalry horses arched their necks, and champed their bits, and reared and snuffed at the blood. Had a Roman officer called out for a light his voice would not have been heard in the tu-mult; but louder than the clash of the hast not with-held thy son, thine only son, spears, and the wailing of womanhood, and the neighing of the chargers, and the bellowing of the crucifiers,

THERE COMES A VOICE

crashing through, loud, clear, overwhelming, terrific. It is the groan of the dying Son of God. Look! What a scene! Look, oh world, at what you have done! I lift the covering from that maltreated Christ to let you count the wounds and estimate the cost. Oh, when the nails went through Christ's right hand and Christ's left hand-that bought both your hands with all their power to work and lift and write. When the nail went through Christ's right saddled his ass, and took two of his young men foot and Christ's left foot-that bought your feet, with all their power to walk, or run, or climb. When the thorn went into Christ's temple-that bought your side—that bought your heart with all its power to love and repent and pray. Oh 6. And Abraham took the wood of the burnt

If a man is in no pain, if he is prospered, if he is well, and he asks you to deck said: "Don't send that boy up; and you shall never want." They have come, you take your time and you say: "I can't come now. I'll come after a where is the lamb for a burnt offering? And said: "I know what I am about." The them. I do not know how they get while. There is no haste." But if he dred people, many thousand people were crowded; and amid ostlers and muleteers, and camel-drivers yelling at stupid beasts of burden, the Messiah stupid beasts of burden, the Messiah stupid beasts of burden, the Messiah storm the passengers wrung their bands less to be busy all day. Two feet wounded bands and He begs you to the lamb for a burnt offering, my souther the lamb for a burnt offering my souther the la the storm the passengers wrung their hands less to be busy all day. Two feet wounded hands, and He begs you to wood in order, and bound Isaac his son, and appeared. No silence. No privacy. A better adapted place has the eaglet in the eyrie—hath the whelp in the lion's lair.

The work done, he came down in safety, lair.

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The work done has the story and lai you went up?" "Ah," said the boy, not lost. I took it off the cold mountains, es! He is so fair, He is so loving, He is "I went down to pray. My mother All's well." Oh, can you tell me the so sympathizing, He is so good, I wish always taught me before I undertook mystery? Can you solve it? Tell me | we could put our arms around His neck

Great Eastern and the Medway and the Albany went out to find it? Thirty times they sank the grapnel two and a half miles deep in the water. After it to the surface. No sooner had it they swept the sea with the grappling spark and knew that a message could be sent, then every hat was lifted, and the all the vessels on the expedition knew the work was done, and the continents were lashed together. Well, my friends, Sabbath after Sabbath, we have come searching down for your soul. We have swept the sea with the grappling hook of Christ's Gospel. Again and again we have thought you were at the surface, and began to rejoice over your redemption; but at the moment of our gladness you sank back again into the world and back again into sin.

To-day we come with this Gospel searching for your soul. We apply the cross of Christ first to see whether there is any life left in you, while all around the people stand, looking to see whether the work will be done, and the angels of God bend down and witness, and oh, if now we could see only one spark of love and hope and faith, we would send up a shout that would be heard on the battlements of heaven, and two worlds would keep jubilee because communication is open between Christ and the soul, and has been lifted into the light and the joy of the Gospel.

From the Sea Cow.

In this little bottle is a specimen of an oil that is rare because the animal from which it is extracted is now almost extinct, and it is an oil which reverses a well known natural law, and instead of becoming putrid or rancid on exposure to the sun acquires a more In Isaac shall thy seed be called (Gen. agreeable odor and flavor from such exposure, its original odor and flavor being in themselves pleasant and agreeable. This oil is taken from the manatee or sea cow of the South American solid fat an inch thick next to its skin. and from this the oil is extracted by boiling. The fat in the manatee's tail is of a much more delicate character than the body fat, and from it an oil been almost impatient at the time taken for mastication; but Christ with one the mouth, for mastication; but Christ with one the will forget you and me in the curtain began to be drawn. It was not the coming on of a night that soothes great demand in South America and illuminant and for cooking purposes. I enough of them. Physical troubles; God hung it. As when there is a dead have my doubts whether there is any He. . spared not his own son (Rom. 8:

SUNDAY SCHOOL LESSON.

SUNDAY, MARCH 6, 1887. Abraham Offering Isaac,

> (Gen. 22: 1-14.) COMMON VERSION.

1. And it came to pass after these things, that God did tempt Abra-ham, and said unto him, Abra-ham: and he said, Behold, here I am. 2. And he said, Take now thy son, this son I'saac, whom thou lovest, and get thee into the land of Mo-riah; and offer him there for a a burnt offering upon one of the mountains which I will tell thee of.

3. And Abra-ham rose up early in the morn ing, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and r up, and went unto the place of which God had 4. Then on the third day Abra-ham lifted up

his eyes, and saw the place afar off.
5. And Abra-ham said unto his young mer Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to 6. And Abra-ham took the wood of the burnt

offering, and laid & upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

T. And Isaac spake unto Abra-ham his father, and said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt offer-

8. And Abra-ham said, My son, God will pro vide himself a lamb for a burnt offering; so they went both of them together. 9. And they came to the place which God had told him of; and Abra-ham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the

10. And Abra-ham stretched forth his hand, and took the knife to slay his son.

11. And the Angel of the Lond called unto HI. A Crowning Act:

him out of heaven, and said, Abra-ham, Abra-ham; and he said, Here am I.

12. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him; for Thou fearest God, seeing thou hast not 13. And Abra-ham lifted up his eyes, and

looked, and beheld behind him a ram caught in a thicket by his horns; and Abra-ham went and took the ram, and offered him up for a burnt offering in the stead of his son. 14. And Abra-ham called the name of that place Je-hovah-jireh; as it is said to this day. In the mount of the LORD it shall be seen. REVISED VERSION.

L And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham; and he said, Here am L. 2. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. 3. And Abram rose early in the morning, and with him, and Isaac his son; and he clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. 4. On the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham brain with all its power to think and plan. When the spear cleft Christ's with the ass, and I and the lad will go yonder; and we will worship and come again to you.

III. THE RELEAS In a violent storm at sea the mate and say: "Oh, man, there are trea- power to love and repent and pray. Oh, offe ing, and laid it upon Isaac his son; and he too in his hand the fire and the knife; and th y went both of them together. And Isaac spinke unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said. Behold, the fire and the wood: but 8. Abraham said, God will *provide himself 12. said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy
13. son, thine only son, from me. And Abra-

ham lifted up his eyes, and looked, and the hold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in 14. the stead of his son. And Abraham call the name of that place #Jehovah-jirch: as it is said to this day, In the mount of the LORD Sit

shall be provided. *Heb. see for himself. +Or, according to many ancient authorities, behold a (Heb. one) ram caught +That is, The LORD will see, or, provide,

The American Committee would substitute the Divine name "Jehovah" for "the LORD" in verses 11 and 14.

LESSON PLAN.

TOPIC OF THE QUARTER: Begin-

GOLDEN TEXT FOR THE QUARTER Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlastng, thou art God.—Psa. 90: 2. LESSON TOPIC The Beginning of

Divine Testing. Lesson Outline: 1. The Requirement, vs. 1. 2 2. The Response, vs. 3-10, 3. The Release, vs. 11-14. GOLDEN TEXT: God will provide

himself a lamb for a burnt offering .-DAILY HOME READING: M.—Gen. 22: 1-14. The beginning of Divine testing

T.-Job 1: 1-22. Job tested. W.—Dan. 6: 1-17. Daniel tested. T.-Luke 22: 31-62. Peter' tested. F.-Matt. 4: 1-11. Jesus tested. 8.-1 Pet. 4: 12-19. Comfort under testing. S .- Jas. 1: 1-12. Honor after test-

ing. LESSON ANALYSIS. 1. THE REQUIREMENT.

I. The Strange Trial; It came to pass, ... that God did prove Abraham (1). your nature that has been sunken in sin | Fear not: for God is come to prove you (Exod. 20: 20.)

Thou hast tried us, as silver is tried (Psa. 66; 10). Blessed is the man that endureth temptation (Jas. 1:12). Fiery trial... cometh upon you to prove you (1 Pet. 4:12).

II. The Beloved Son : Thy son, thine only son, whom thou lovest (2).

21; 12). Abraham gave all that he had unto Isaac (Gen. 25:5). This is my beloved son, in whom I am

well pleased (Matt. 3: i7). rivers. This animal has a layer of This is my beloved son: hear ye him (Mark 9:7) III. The Required Offering :

Offer him there for a burnt offering Abraham bound Issac his son, and laid

the West Indies as a fine inbricator, an Whatsoever he saith unto you, do it (John 2:5).

1. "God did prove Abraham." (1) him in the face.

God's purpose in proving man: (2) God's methods in proving man. (1) The act of proving; (2) The Author of proving; (3) The subject of proving; (4) The purpose of prov-

2. "Take now thy son,...and offer him." (1) An offering designated: (2) A journey prescribed; (3) A sacrifice demanded.

3 "One of the mountains which I will tell thee of." (1) Sufficient revelation for the present; (2) Fuller reve lation in the future. (1) Instruction for present duty; (2) Assurance of future guidance.

II. THE RESPONSE.

An Early Start :

Abraham rose early in the morning, and went (3). Early will I seek thee (Psa, 63:1).

Those that seek me diligently shall find me (Prov. 8: 17). A great while before day, he rose up and....prayed (Mark 1: 35). At early dawn, they came unto the tomb (Luke 24: 1).

II. A Complete Preparation: Abraham took the wood....the fire and the knife (6).

According to all that God commanded him, so did he (Gen. 6: 22). Thus did Moses: according to all that the Lord commanded (Exod. 40: 16). Bring ye the whole tithe into the storehouse (Mal. 3: 10).

The wise took oil in their vessels with their lamps (Matt. 25: 4).

Abraham took the knife to slay his son (10). withheld thy son (Gen. 22: 12). Abraham obeyed my voice, and kept

my charge (Gen. 26: 5). Abraham was offering up his only begotten son (Heb. 11: 17) He offered up Isaac his son upon the altar (Jas. 2: 21).

1. "Abraham rose up early....and went. (1) Prompt obedience; (2) Complete obedience; (3) Approved obedience, (4) Exemplary obedience. 2. "God will provide himself the

lamb." (1) A confident worshiper; (2) A competent God .-(1) Abraham's answer to Isaac; (2) Abraham's estimate of God. 3. "Abraham stretched forth his

hand ... to slay his son," Abraham's act; (2) Abraham's object; (3) Abraham's motive. III, THE RELEASE,

The angel of the Lord called unto him (11).

The angel ... said ... I will greatly multiply thy seed (Gen. 16: 10). The angel said unto them, Be not afraid (Luke 2: 10). The angel said unto him, Gird thyself

... Follow me (Acts 12: 8). There stood by me this night an angel, ... saying, Fear not (Acts 27: 23, 24). II. The Acceptable Substitute:

Behold,...a ram caught in the thicket by his horns (13). I have found a ransom (Job 33: 24). He was wounded for our transgressions

(Isa. 53: The Son of man came ... to give his life a ransom (Matt. 20: 28). By whose stripes ye were healed (1 Pet. 2: 24).

III. The Commemorative Name:

Abraham called the name of that place Jehovah-jireh (14). He called the name of that place Bethel (Gen. 28: 19). Israel shall be thy name (Gen. 35: 10).

Thou shalt call his name Jesus (Matt. 1:21).

The disciples were called Christians (Acts 11: 26).

1. "Here am I." (1) Here in the place God appointed; (2) Here, at the work God set; (3) Here, in the spirit God approves .- (1) Here to. answer; (2) Here to obey.

2. "Now I know that thou fearest God." (1) Omniscience saw it; (2) Obedience demonstrated it; (3) Wisdom approved it.

3. "Offered him . . . in the stead of his son." (1) A substitute divinely provided; (2) A substitute gladly received; (3) A substitute divinely approved; (4) A substitute typical of Christ.

Historical Facts.

Lithography was invented in Germany in 1796. India rubber was brought to Europe

from South America in 1730. William Gea, of Edinburgh, first practiced the art of printing from stereotyped plates. Jenner made the first experiment of innoculating a child from a cow-pox

postule in 1796. The first time the halls of Congress at Washington were illuminated with gas was during the Polk Administra-

Ralph Lane and companions, who

went back to England from Virginia with Sir Francis Drake, carried with them the first tobacco ever seen in that country. Of the colonies now forming the United States, the English Nation set-

tled seventeen, the American six, the Dutch one, the Swedes one, the French ten, and the Spanish three. John Milton (1608-74) was the greatest epic poet of modern times. His two greatest poems, "Paradise Lost"

and "Paradise Regained," were written in poverty and blindness.

Danger in New Houses.

New houses are liable to be damp from the evaporation from the plaster and mortar, which contains a large amount of water. A Spinish proverb says of new houses: "The first year for your enemies, the second year for your friends, and the third you may live there yourselves." This tells the whole story. Again, cellar air is apt to be unwholesome; and this is another reason why basement rooms are bad. It is very unwise to store vegetables in cellars until they decay.

I am a king when I rule myself. When you speak to a person, look