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S S LESSON

AUGUST 25.

ABRAHAM AND ISAAC.

Gen. 22: 1-14. Memory verses, 6-8

GOLDEN TEXT.

By faith Abraham, when he was tried, offered up Isaac.—Heb. 11: 17.

OUTLINE.

1. "The Fruit of My Body for the Sin of My Soul," v. 1-10.
2. A Type of Better Things to Come, v. 11, 12.

LESSON HELPS.

1. "After these things"—"Things" recorded in chapter 21. How long after does not appear. "God did tempt Abraham"—God does not "tempt any man" (James 1: 13), that is, he does not persuade any man to do evil, but he subjects men to trials which test their character. The word tempt here means to make proof of. Strong faith comes forth from strong trials. "And said unto him"—Probably in a dream or vision, and in such a way that he could not mistake the suggestion of his own mind for the voice of God.

2. "Take now thy son, thine only son Isaac"—The only son of his wife Sarah the only son of promise, and the only son in his house after the expulsion of Ishmael. It was not a lamb to be offered up, but Isaac, "whom thou lovest." He who was to inherit the promise was now to be sacrificed, a trial indeed to one who was a father and a believer in the divine promises. "The land of Moriah"—In after years the temple was built by Solomon on Mount Moriah, a tradition says that it was here that the sacrifice was made ready. "Offer him there for a burnt offering"—Isaac was to be slain, not in haste, but calmly and devoutly. It has been urged against this that it commands an immortal tact, but God has the right of control over his creatures, even to take the life he has given, and he can use human agency as well as disease for this purpose.

3. "He rose up early in the morning"—The command was peremptory and the obedience was prompt. He might have had doubts, but he did not give way to them. What we do for the Lord we should do promptly. "He clave the wood, for it was uncertain whether dry wood could be had where they were going." went unto the place"—Probably he informed no one of his purpose, for he would avoid hindrances.

4, 5. "On the third day," after they had travelled perhaps a distance of forty miles, "he saw the place afar off" He then said to the servants, "Abide ye here, for" (1) they might have interfered to prevent obedience, and (2) in that great trial Abraham wished to be alone.

6, 8. The wood was "laid upon Isaac," and his carrying the wood was a type of Christ bearing the cross. "He took the fire," for in these days the means of lighting a fire were not at hand. "Where is the lamb for a burnt offering"—An affecting question, for Isaac was familiar with the sacrificial service and knew that a victim was necessary. "God will provide himself a lamb"—This was spoken in faith. So in later times when a victim could be found by man to atone for his sins, God himself provided a spotless lamb for a sacrifice whose blood was efficacious.

9, 10. "Abraham built an altar"—Probably a pile of stones, but consecrated to a sacred use. It could quickly be raised. "Bound Isaac, his son"—Observe (1), as Isaac was strong, the binding must have been with his consent. Herein he is the type of Jesus. (2) Before Abraham had gone thus far he must have offered up Isaac in spirit. There must have been in his breast a great struggle, which ended in a great triumph. It is the unseen, silent struggle which is often the hardest to bear.

11, 12. And now the light breaks. "The angel of the Lord" speaks—The "angel of the covenant," even the everlasting Son of the Father. Observe (1), Isaac is rescued. "Lay not thy hand upon the lad"—God comes to the rescue in the hour of God's extremity. (2) Abraham is approved. "Now I know that thou fearest God"—God knew this before, but now the evidence of the fact shines forth. 13, 14. "Behold a ram"—Here are presented the doctrines of (1) sacrifice, and (2) substitution. Here we see the plan of the Mosiac economy, which offers animal sacrifice for the sins of men. The word "Jehovah-jireh" means, and the name is significant,

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Coming Events.

Guardian readers will find the following convenient to clip and keep for reference.

Sons of Scotland meets every second Monday in each month in Mechanic's Hall Prowse Block.—E. CAMERON, Rec. Secretary.

ORANGE ORDER.

Boyne Lodge, No. 614, meets 2nd and 4th Fridays in Wright's, Hall, at 8 p. m.—D. McNEIL, Recording Secretary.

St. George's Lodge, No. 1171 meets every Tuesday night, at 8 o'clock, in Offer Hall.—D. J. McKINNON, Secretary.

Lady Wallace Lodge No. 27, meets 1st and 3rd Fridays, in Wright's Hall.—Mrs. CROSSMAN, R. Secy.

L. O. Y. B. A.—Mizpah, Loyal Orange Young Briton Lodge, No. 148, meets every Thursday night in Offer's Hall.—J. Chappell, R. Secy.

Caledonia Club meets last Tuesday of each month. Visiting brethren welcome.

CITY Council meets the second Monday in each month. Dr. James Warbuton Mayor, H. M. Davison, City Clerk.

The Charlottetown School Board meets the first Monday of each month. Ewen Stewart, Secretary.

FORESTERS.

COURT AVONDALE, I. O. F., fourth Tuesday of each month in Mechanic's Hall, Grafton St.—S. Renouf, Sec'y.

COURT MOUNT STEPHEN, I. O. F. first and third Tuesday of each month in Mechanic's Hall Grafton St.—J. W. Sutherland, Sec'y.



Just a glimpse of a woman's face is often all that is needed to tell the story of her daily suffering. No woman can endure for long the pangs of womanly diseases without falling off in face and form.

Women who have been cured of womanly diseases by the use of Doctor Pierce's Favorite Prescription, frequently refer with pleasure to the gain in appearance as well as in feelings, which has come with their cure.

"Favorite Prescription" cures irregularity, dries weakening drains, heals inflammation and ulceration, and cures female weakness.

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"Favorite Prescription" makes weak women strong, sick women well. Accept no substitute for the medicine which works wonders for weak women.

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