

LESSONS.

1. We should obey God, even though we see no reason for his command.

2. God will bless those who love him and his people.

3. He will curse those that curse them: examples,—the Egyptians, the Canaanites, the Syrians, the Assyrians, the Chaldeans, the Greeks and Romans.

4. All believers are "children of Abraham," and the promise is to all.

5. We should never trust in falsehood, knowing that God is able to protect us in all trials. Half a truth may be a whole lie.

DOCTRINE TO BE PROVED.

The duty of forsaking all for Christ. Heb. iii. 17, 18; Luke xviii. 28-30; Matt. xix. 29; Col. iii. 1-4.

SECOND SABBATH.

SUBJECT: *The inheritance promised to Abraham.* Gen. xiii. 1-18.

While in Egypt Abraham is surrounded with temptations. He leaves for the land of promise as soon as the necessity for his sojourn in Egypt ceases. The promise is not yet fulfilled, but he continues to look for it. Looking for a "city that hath foundations, whose builder and maker is God," he scorns to remain in the noble cities that rise proudly on the fertile banks of the river of Egypt.

V. 1.—"South," the southern part of Palestine.

V. 2.—He prospered in Egypt, and wherever he went; but he did not set his heart on the "mammon of unrighteousness."

Vv. 3-5.—He is still steadfast in worshipping the true God and resorts to places endeared by previous intercourse with Jehovah.

Vv. 6, 7.—Increasing wealth often occasions new troubles, contentions, separations, heart burnings, heart breakings.

Vv. 8, 9.—A noble and rare example of self denial, magnanimity, and courteous kindness! The "Canaanite and the Perizzite" would like nothing better than to see Abraham and Lot "fighting it out." But the "father of the faithful" avoids all appearance of evil, and leaves a lesson of disinterestedness to all the future.

Vv. 10, 11.—The separation took place near Jerusalem. Lot at once chose the fertile but wicked country to the eastward—the valley of the Jordan—the cities of the plain—Sodom and Gomorrah. In his choice he had reference to no consideration but worldly advantage.

Vv. 12, 13.—Abraham avoided cities; Lot did not. Abraham continued in the land of promise: Lot went to Sodom, a

place notoriously wicked and marked out for vengeance.

Vv. 14-18.—Abraham's conduct meets with God's approval who renews His covenant with him. He who sought the world lost it; he who was willing to give it up obtained a promise of an inheritance "forever." Israel was driven out of the land for 70 years, and more recently for 1800 years; but God's promise has not failed. The land is awaiting the return of the wandering tribes of the chosen race. Vast multitudes have descended from Abraham,—Israelites, Edomites, Arabians, &c. But his spiritual seed is innumerable. He is directed to go through the land, to take possession of it in advance for his posterity, though still he is childless! Hebron is one of the oldest towns in the world. It is now called by the Arabs, *el-Khulil*—"the friend"—in honor of Abraham.

LESSONS.

1. Whenever we are drawn into strife let us imitate Abraham's good example.

2. We should not choose our earthly lot merely or mainly with a view to worldly advantages. To live in Sodom is to pay too high a price for wealth, however vast.

3. God is true to His promises and threatenings.

DOCTRINE TO BE PROVED.

Heaven the inheritance of believers. 1 Pet. i. 3-5; Col. i. 5; Matt. xxv. 34; Psalm xvi. 11; John xiv. 3. Compare also Heb. xi. 8-17.

THIRD SABBATH.

SUBJECT: *Abraham and Melchizedec.* Gen. xiv. 1-24.

This is the first war of which we have an account in history. It would, no doubt, have been passed over in silence only for the part Abraham and Lot had in it. *Shinar* was the old name of Babylonia. All the places mentioned in v. 1, were in the great plain of the two rivers, the Euphrates and the Tigris. The places mentioned in v. 2, were in or near the valley of the Jordan.

V. 3.—The *Vale of Siddim* is said to be the "salt" (or dead) "sea."

V. 10.—*Slime pits*—bitumen pits.

V. 12.—Lot chose Sodom from worldly motives, and he is in imminent peril of losing all. War is a fearful calamity. It involves great guilt on the part of those who provoke it; but God makes it fulfil His wise purposes.

V. 14.—Abraham was wealthy and powerful; loved his kindred so well as to risk his life for their sake. This is the only instance we have of his engaging in war.

Vv. 15, 16.—The invaders were numerous and powerful; they expected no attack.