

ily and nation and the medium of infinite blessing to the race.

2. *The promises accompanying the call.* There was a specific promise, a manifestation of grace, and a prophecy, in the covenants with Adam and Noah, and so here there are richer promises and predictions made. (a) "I will make of thee a great nation." The history of his descendants who have been all along and are to-day a forceful factor among the nations, is the fulfilment of this promise, which was afterwards repeated and amplified, Gen. 17:6; 22:17. His spiritual seed, according to Gal. 3:29, is "as the stars of the heaven" &c. (b) "I will bless thee." This guaranteed to him all that he could desire for himself personally, Heb. 6:13, 14; Prov. 10:22. (c) "And make thy name great" &c. (v. 2): make it renowned and enduring; and so it has come down to us through centuries, and he was honored as "the friend of God," 2 Chron. 20:7; Isa. 41:8; Jas. 2:23. (d) "I will bless them that bless thee," &c. Here God identifies Himself with Abram. He is to treat his friends and enemies as His own. This was verified in the conflicts of his descendants with Egyptians, Amalekites, Edomites, Moabites, Ammonites, as well as with Assyrians, Persians, Chaldeans, Greeks and Romans. (e) "In thee shall all families of the earth be blessed." He was to be the channel of unlimited good to others, and thus to be twice blessed himself. So said Jesus, "It is more blessed to give than to receive," Acts 20:35. This worldwide promise is fulfilled through the redemptive work of Christ, who is the seed of Abraham, Gal. 3:8, 16. "Abraham rejoiced to see his day," Jno. 8:56. Peter declared Christ to be the seed of Abraham, Acts 3:25, 26. (f) The promise of Canaan as a possession was typical of the spiritual blessings of the heavenly country. This is the method of Biblical prophetic teaching, to use the tangible, the visible, the temporal, as symbols of the invisible and eternal.

3. *Abram's obedience to the divine call.* (a) It was prompt. He at once acted upon God's word. Like Zacchæus "he made haste."

Luke 19:6. He "departed as the Lord had spoken unto him," v. 4. (b) His obedience was practical. He took with him all that were dependent upon him, his wife and nephew, &c., v. 5. "But if any provide not for his own," &c. 1 Tim. 5:8. (c) His obedience was the outcome of strong faith. Heb. 11:8-10. He was glad to be led of God. And so he "passed through the land," and enjoyed a special Divine manifestation. "The Lord appeared" to him at Sichem or Sychar, where Jesus met the woman of Samaria (Jno. 4:5), the present Nablus, between Ebal and Gerizim. (d) His obedience culminated in the building of an altar at Bethel, "calling upon the name of the Lord" in prayer, praise and thanksgiving. v. 8. "The name of the Lord" signifies the whole of that revealed side of the divine nature, which is turned towards man." (Oehler.)

For Teachers of the Boys and Girls

Almost every day at one or other of the ports on this side of the Atlantic there land companies of immigrants. They have left their own land beyond the sea. They are now setting foot upon new shores. There is something pathetic in the sight of a group of immigrants—in a strange country, speaking a tongue which is not theirs, far away from home and loved ones, yet with eyes full of hope.

Some of the scholars will be able to tell how, time and again, as the centuries have gone by, countries have been rejuvenated, saved, by the influx of fresh blood, for it is a fresh, virile people, not riches or natural advantages, that makes a nation.

Here is the most wonderful migration on record: not great in numbers—one man and one household only—; but great in the call that summoned Abram, in the man himself—the friend of God—in the promises given him, and in the outcome of it all.

1. *God's purpose.* He will not again destroy the world of sinners as at the flood, but will redeem them, sanctifying the world by the holy influence of a holy people and finally redeeming it by the "Holy Child," (Acts 4:27), who spring of this holy people.