

perity intensifies the social problem.

"And the Canaanite and the Perizzite dwelled then in the land," v. 7. All the more reason why between the children of God there should be harmony. A quarrel between two good Christian people is more talked about than a very much more heinous offence on the part of a non-Christian. All of which is a sincere compliment to the high standard set for the Christian by himself and by others. *The best witness to God is a good life.*

"The whole land before thee," v. 9. Abram gave Lot his choice. That was a very fine instance of magnanimity—a virtue far too rare in these pushful days of individualism. There is such a thing as human rights—the rights of man and the rights of woman and the rights of the child, but sometimes it is well to forego a right for the sake of something better. There is a big way—the way of Abram and the way of David—of "dealing with our fellows." *"Look not every man on his own things, but every man also on the things of others."*

"Then Lot chose him all the plain of Jordan," v. 11. Lot took his choice. The first choice should have been left to Abram, the older man and leader of the enterprise. But Lot was selfish enough to take advantage of his uncle's magnanimity. That was meanness. Dr. Grenfell says, in one of his addresses on "The Two Fronts," that the very chaps who used to crowd and jostle each other like the rest of us at the ticket offices, now say as they are brought in wounded along with the others, "Attend to so and so. I can hold out a little longer." But why scramble for the small things of life? The heroic incidents we meet with but seldom in a lifetime. The average situation is always with us. In whatsoever we do, whether we eat or we drink, let us escape from that mean spirit which would faze a selfish advan-

tage of the goodness of others. *Beware of greed.*

"And they separated," v. 11. This was inevitable. How can two people walk together unless they be agreed? People differ from one another in circumstances and appearances, but the fundamental cleavage is to be found within. Abram was unselfish and Lot was selfish. This was the watershed which really divided them, sending Abram to the west and Lot to the east. Our Lord makes this difference of attitude to others the great divide, on the one side of which are the sheep and on the other the goats. *The nearest of kin may be the farthest apart in spirit.*

"Abram heard that his brother was taken captive," ch. 14:14. Abram and Lot were quite different in disposition, but when sudden disaster fell upon Lot it was soon seen that blood is thicker than water. All the feelings of a true kinsman were aroused and Abram went out to do battle for his nephew. So should we all provide for and protect our own. The little brother should not take sides against his little sister on the playground. The grown up sons and daughters should not allow the old folks to be cared for as paupers by the state. *The Dominion of Canada does well to say, our last man and our last dollar to help our kinsmen beyond the sea.*

"A friend loveth at all times; and a brother is born for adversity" (Golden Text, Prov. 17:17). Abram might have excused himself by saying that he was under no obligation to hazard his life on behalf of a mean man. A certain king of France who, as Duke of Orleans, was treated with insult, was urged on coming to the throne to revenge himself. His reply was memorable: "The king of France has nothing to do with the insults offered to the Duke of Orleans." How nobly did that man erect himself above himself. *All unselfishness is great.*

FOR TEACHERS IN THE SENIOR AND ADULT DEPARTMENTS

Teachers in the Senior and Adult Departments should study carefully the scholars' materials in the HOME STUDY QUARTERLY and the PATHFINDER, respectively.

Refer briefly to Abram's visit to Egypt recorded in the second half of ch. 12. "Abram left Egypt thinking meanly of himself, highly of God." Call attention to his return to Bethel. It is a good thing to return sometimes either in person or in memory to the

scenes of former religious experiences,—to think sometimes of the old home or the old church or the old helpful companions? Is there any suggestion here that Abram felt that he had made a mistake in going down to Egypt instead of relying more trustfully

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