

man name. Meanness of nature is far enough away from the spirit of true religion. That spirit is not everlastingly standing upon the outer edges of its rights, and insisting that not one of these rights shall in the slightest degree be invaded. It sees not merely "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure," but also, "whatsoever things are lovely, whatsoever things are of good report." Dishonorable conduct, overreaching practices, on the part of a professor, must greatly damage the Christian name in the estimation of an honorable man of the world. The ungenerous, the undignified, the petty, the mean, should never stain the action of the King's noblemen.

2. A spirit of covetousness also manifests itself in this choice of Lot. Why did he so ungenerously accept Abram's offer, and choose the plain of Jordan? The answer is clear from the words: "Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well-watered everywhere." And can there be anything wrong in such a choice, some will be prone to ask? Is a man any less a Christian, for admiring the natural beauties of scenery, or entering his plough in a mellow soil rather than among stones? Surely not. Man is at liberty, nay more, it is his duty to undo the heavy burdens that may be resting upon him in this world. He is justified in making himself as comfortable as possible, nay, in securing wealth, if he can honestly do so. Bodily mortification is no part of religion. It is however one thing to be rich, and another, and quite a different thing, eagerly to desire riches, and to bend all our energies and efforts to that end, utterly regardless of consequences. And there seems to be little doubt, that this eager grasping after gain—this intense worldliness—was one of the ruling passions, in the mind of Lot, when he chose that rich valley.

That this form of Lot's sin still prevails, there can be little doubt. Is not ours decidedly an age of materialism? How many make the acquisition of wealth, the first and highest end in life, taking little or no account of anything else? The warning

of our Saviour is as much needed to-day, as when it fell from his lips, "Take heed, and beware of covetousness." This sin presents itself under so many specious forms, insinuates itself on so many occasions, and may be indulged in with so little danger of losing our reputation, that there is a loud call for prayer and watchfulness against it. When in any step in life, mental, moral, and spiritual profiting, is deliberately sacrificed to worldly gain, such an one should pause and ponder. There is great danger that he should be led along troublous paths. We do not say, that he will not sometimes secure his object. The termination may not be always like that of Lot. "Verily I say unto you, they have their reward." But if he be one of God's people, who is indulging this sin, he may lay his account for a thorny and briery way.

3. There is further observable, in Lot's conduct, a lack of Christian prudence. That Lot knew when he made his choice that he was settling down in a godless land, there can be little doubt. It is said that "the men of Sodom were wicked, and sinners before the Lord exceedingly." Indications of that wickedness were probably open to his view. And this being the case, how highly injudicious his conduct? How great a risk to himself and children, to venture such evil association!

And what of the consequences in this instance? That Lot himself spiritually suffered, is a fair inference, from the offer which he afterwards makes to save his guests. It is true that it was made under great mental confusion and anxiety; but surely such an offer could not have been made had not his spiritual instincts been somewhat marred by the evil practices of the place.

But from what is supposition, let us turn for a moment to what is recorded fact. His wife and family fell in love with this unholy community; and when he pressed upon his sons-in-law "Up get you out of this place for the Lord will destroy this city—he seemed as one that mocked." But as his sons-in-law would not hear, he is commanded to leave them, and take his wife