

cannot be my disciple." There is the grand principle. God will have a people that absolutely belongs to Him. Christ gave not Himself by halves ; circumstances may vary, but the principle is ever the same. Whatsoever be the friends, the things which retain us, we must nevertheless come to this : "Get thee out of thy country, and from thy kindred." This order is terrible to the flesh ; it is not that we must hate our father and our mother as the flesh hates ; but it is the chain that is in one's self that must be broken ; it is from within the heart that we are detained ; it is also from that we would escape, it is with *self* that we must break. But God, who knows the heart, makes it deny itself, by making it break the ties with the world, which are outside it. "Get thee out of thy country," says He. He goes further : "And from thy kindred, and from thy father's house." Because God had manifested Himself to Abram he must belong to Him entirely.

Abram does it, but not completely. He did not at first, all he ought to have done. He truly left his country and his kindred generally, but not his father's house ; he goes no further than Haran, and stays there. He desires not, like many, to take all with him ; he gives up a great deal ; but that is useless : Terah cannot enter into Canaan. He was not called. In chapter xi. verse 31, "Terah took his son Abram, and Lot his grandson, and Sarai his daughter-in-law, Abram's wife, and they went forth with them from