

much as uncertainty; we can bear anything rather than be kept in suspense; there is relief in the worst certainty.

But that is just God's principle of acting with us: He does not want us to know beforehand how and when His promises are to be made good to us, for then there would be no exercise of faith.

God told Abraham that his seed was to be as the stars of heaven. How was this to be, seeing he had no child? Everything but that he had got, silver and gold, flocks, tents, and three hundred trained servants. But who was to inherit all this? Naturally this question would often suggest itself. Poor Sarah tried to help him out of the difficulty in *her way*, by smuggling a child into the house; but it was not *an Isaac, a son of promise*.

How we see ourselves in Sarah! We have no patience to wait God's time for *giving*, so we put forth our hand and take, often to our sorrow and spiritual loss. Had we just kept hanging on God, He would have given us something far better than the thing to which we had helped ourselves in our impatience.

From the 9th verse we see that the pilgrim and stranger character was kept up—dwelling in tents; houses are for Canaan, tents for the wilderness. God's dwelling in the wilderness was a tabernacle or tent, in Canaan a temple. Abraham kept true to the pilgrim character, Lot did not. He pitched his tent first *toward Sodom*, afterwards had a house