

HOME STUDY LEAFLET.

LESSON 6.

FEBRUARY 11th, 1894.

1st QUARTER.

God's Covenant with Abram. Gen. 17: 1-9.

GOLDEN TEXT: "He believed in the LORD, and he counted it to him for righteousness." Gen. 15: 6.

COMMIT TO MEMORY verses 7, 8. LESSON HYMNS, 16, 151, 185, 229.

PROVE THAT—The pious family is blessed. Prov. 3: 33.

SHORTER CATECHISM—Quest. 88. What are the outward means by which Christ communicateth to us the benefits of redemption?

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
Gen. 17: 1-9	Gen. 15: 13-18	Ex. 6: 2-8	Neh. 9: 6-10	Ps. 105: 1-15	Heb. 8: 6-13	1 Pet. 1: 1-9.

To the Teacher—Do not credit any Scholar with having prepared the lesson who does not at least try to answer the questions. Take the leaflet home and assign a value to each answer, announcing the result on the following Sabbath. Take, or send, the Leaflet to absent scholars.

Always bring your Bible and Shorter Catechism to the Sabbath School.

HELPS IN STUDYING.

INTRODUCTORY. With whom had God previously "established his covenant? (Gen. 6: 18). What is a covenant? Who are the parties to this covenant? Who is its Mediator? (Heb. 12: 24).

LESSON PLAN. I. A Covenant God. vs. 1-3. II. A Covenant Head. vs. 4, 5. III. Covenant Promises. vs. 6-8. IV. Covenant Obligations. v. 9.

I. A COVENANT GOD. 1. **Ninety years old and nine** How old was Abram when he left Haran? (12: 4). How old when Ishmael was born? (16: 16). **I am Almighty God**—this name for God has not been mentioned before. It was intended to remind Abram that nothing was too hard for the LORD. Gen. 18: 14. He was able to fulfil all his promises. There are three names for God in our Bibles, the distinction between which is carefully observed. *Jehovah* (printed LORD) the God who enters into a covenant with man and seeks his salvation; *Elohim* (printed simply, God) the common name for the Supreme Being who has made and sustains all things; and *El Shaddai* (Almighty God) who overrules all things, and makes all work towards the fulfilment of his purposes. **Walk before me**—One's "walk" means the general character of his life. To "walk before God" means to live as in his presence, as one who appreciates the honor and privilege of serving him. Read Gen. 5: 22; 6: 9; Job 1: 1. **Be thou perfect**—Nothing short of perfection will satisfy one who tries to "walk before God." Read Matt. 5: 48; Heb. 12: 14. The root meaning of "holy" is "whole" or perfect. It is our duty to aim at being perfect so as to shew our loyalty and love to the utmost, but when we after all come short we can remember for our comfort 1 John 2: 1; and 2 Cor. 5: 21. **2. My covenant**—It had already been entered into (ch. 15: 7-21), it is now solemnly confirmed and a sacramental sign given (verse 10) corresponding to the rainbow to Noah, but meaning much more. **3. Fell on his face**—When we speak to God, as in prayer spoken or followed in silence and in singing, or when God speaks to us, as when the Bible is read or a sermon preached, we should shew by the attitude of the body that we are sensible of the reverence due to God's presence.

II. A COVENANT HEAD. **6. Abraham**—"Father of a great multitude." God does not treat with Abraham for himself only, but for a "multitude of nations" represented by him. The vastness of the number is referred to on other occasions. See Gen. 13: 16; and 15: 5. There have been other races much more numerous than the Israelites. So Abraham must stand as representative of many more than owed their natural descent to him.

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Now read Rom. 15: 8, 9; 10; 8; Gal. 3; 7, 9, 29, and] tell who are the real heirs to the promises made to Abraham. Turn to Rev. 7: 9 and see who are mentioned besides the twelve tribes of Israel.

III. COVENANT PROMISES. Three things were promised in the covenant. (1) "Nations and kings." It was literally true that nations and kings sprang from Abraham, but the real fulfilment is found in the nations of the world becoming Christians (Rev. 11: 15). (2) "All the land of Canaan." As long as Abraham's descendants kept the covenant they retained possession of the earthly Canaan. But Palestine was only a type of the real Canaan into which all believers are to come. 1 Pet. 1: 4. (3) "I will be their God." The best blessing of all and including all the rest. He will be the protector, benefactor, friend and loving Father of all his people. He will be their Redeemer, Sanctifier and everlasting portion. The covenant and possession are called "everlasting" because the benefits are to be enjoyed throughout eternity. The land of thy sojournings. Abraham never owned any of the land except a burying place (ch. 23: 4). Until Christians come into possession of the heavenly Canaan, they too are "sojourners." Read 1 Chr. 29: 15; Heb. 11: 15; 1 Pet. 2: 11.

IV. COVENANT OBLIGATIONS. 9. Thou shalt keep my covenant. Only those who keep Abraham's covenant have a right to Abraham's blessing. Every one of his descendants, through Isaac, had the right and privilege of being circumcised as a token that he was an heir, but unless he gave his heart to God the rite availed little. (Rom. 2: 28, 29). It meant a profession of faith (Rom. 4: 11). As the covenant still stands, it still has its seal. Christ himself replaced circumcision by baptism (Matt. 28: 19). The spiritual meaning of both is the same (Phil. 3: 3). By your baptism in infancy you were declared an heir to the promises made to God's people and their children. God claims you as his child (Ezek. 16: 20, 21). His service demands you in terms of the covenant of baptism. Will you despise your birthright? If you rightly despise one who turns traitor to his country, what shall you say of one who is disloyal to his God? God calls you; Christ died for you; the Spirit strives with you; will you deny your covenant God and Saviour?

To the Scholar. Study the lesson carefully, turning up the marginal references and reading the "Daily Portions." Then close your Bible and try to answer in writing the questions following without accepting aid from any quarter after you have begun to write. Then bring this leaflet to Sabbath School with you on the day of its date. If you cannot come, fill out the blank and send the leaflet (with the answers written out) to your teacher by some friend, or by mail, and you will receive credit for the work done as if you had been present. If your excuse is satisfactory, you will not lose in record of attendance.

1.—By what new name did God now reveal himself to Abram? Explain its meaning? (4)

2.—What command did God lay upon Abram? (2)

3.—What change was made in Abram's name? Give the meaning of both names. (5)

4.—What three blessings did God promise in the covenant with Abraham? (5)

5.—Who are meant by Abraham's seed? (4)

6.—In what sense was the covenant "everlasting," and Canaan an "everlasting possession"? (5)

Name, _____

Dear Teacher,—Please excuse my absence from Sabbath School to-day, I cannot come because _____ I have read the

"Daily Portions" and answered the questions as well as I could. I have committed _____ verses in addition to the Golden Text, and _____ Questions in the Catechism and have recited them to _____ I was at church

I send with this my Weekly Offering of _____ cents.