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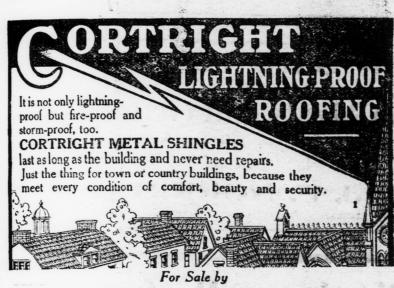
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esson X .- First Quarter, For March 9, 1913. .

THE INTERNATIONAL SERIES.

Text of the Lesson, Gen. xix, 12-17, 23-29-Memory Verses, 15, 16-Golden Text, Il Cor. vi, 17-Commentary Prepared by Rev. D. M. Stearns.

It does seem too had to hurry over hese lessons after the fashion of the auggestion of those who have assigned them, but the faithful teacher will take up the intervening portions and endeavor to omit nothing. Every part of the record of the visit of the Lord and the angels to Abraham in chapter xviii is most fascivating and most in-

structive and practical. See the Lord of glory in human form, as doubtless He also appeared to Adam and Eve in Eden. See Him and His companions, the two augels. also in the form of men. accepting Abraham's hospitality and actually eating the food prepared by Abraham and Sarah. Consider that He also ate

in His immortal resurrection body. Think of the breakfast He prepared for the disciples on the shore of Galilee and also of eating and drinking with Him at His table in His king-

Do not omit to notice the water for their feet. Consider His reference to the omission of this by Simon (Luke vii, 441 and see Him attending to it Himself in John xiii. Contrast Sarah's three measures of meal unleavened (xviii, 6) with the woman's three measures of meal leavened of Matt. viii. 33. See the great saying of xviii, 14, "Is anything too hard for the Lord?" Aud compare Jer. xxxii, 17-27.

in xvili, 22, see the Lord and Abra ham alone together, while the two augels go on their way to Sodom to rescue Lot. Hear Abraham pleading for Sodom and the Lord's assurance that if there were but ten righteous men in the city He would not destroy it. Contrast the greater sin of Israel when the presence of such men as Noah, Daniel and Job could not prevent the judgment from falling upon her and the intercession of Moses or Samuel would not avail (Ezek. xiv. 14-20; Jer. xv. 21-more tolerable for Sodom than for Capernaum in the day of judgment (Matt. xi. 23, 24).

We have seen Lot pitching his tent toward Sodom and later dwelling in Sodom (xili, 12: xiv. 12), but now we see him a ruler in Sodom, sitting in the gate of Sodom (xix, 1). That means getting on in the world, but it means such a fellowship with the world as angels cannot approve, for they preferred to abide in the street rather than enter Lot's house.

When they communicated to Lot their business, that they had been sent to destroy the city because of its iniquity, which cried greatly to God, they told Lot to tell his family and relatives to flee from the city because of the judgment that was about to come. They paid no heed to Lot's message, however, and he seemed to

hem as one that mocked. So much for the value of a testimony against the world by one who is conformed to the world. The life and conduct of Lot is such a problem that if the spirit by Peter had not told us that he was a righteous man (Il Pet. ti, 7, 8) we might never have supposed that he was such a one. Such a testimony concerning such a man should prevent us from passing judgment on any one as to whether they are the Lord's or not. See Rom. ziv. 13; 1

In the morning the two angels took Lot and his wife and their two daughters by the hand and brought them forth without the city, urging them to escape for their lives and look not behind them lest they should be consum-

ed in the destruction of the city. The perverseness and unbelief of Lot are seen in his refusal to escape to the mountain and in his fear that He who had delivered him from Sedem would let some evil befall bim in the mountain. See the marvelons grace of God in sparing Zoar at his request. How wenderful beyond all comprehension the sin of man and the grace of God! There is, however, a finit to His forbearance if sin is persisted in. for, though He is long suffering and not willing that any should perish. the day of the Lord will come (Il Pet.

From chapter xix, 15-23, it looks as if the day on which Sodom and Gomorrah were destroyed began with a clear sky, a morning of sunshine after a night of the usual sins to which the cities were given over. If the sonsin-law of Lot happened to mention to any of their friends the visit of their father and his strange message concerning the approaching doom it probably caused only laughter. But the clouds gathered, the storm broke, the fire and brimstone fell, and that was the last morning on earth for the inhabitants of those cities.

The Lord Jesus Christ, who sent the deluge in the days of Noah and the fire that destroyed those cities, has said, "As it was in the days of Nosh, * * * as it was in the days of Lot. * * * even thus shall it be in the day when the Son of Man is revealed" (Luke zvii, 26; xxviii, 30; 11 Thesa

He also said, "Remember Lot's wife" (Luke zvii, 32). And when today these Old Testament records are ridiculed, as they so often are, it is the Lord Jesus who is thus held up to scorn and contempt and through Him God the Father, for all of His words and works were the Father's through Him (John xil. 49; xiv, 10).

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No. 1. 7.53 a. m. No. 2 7.00 a. m. " 3 9.15 " " 5 10.15 " " 7 11.40 "
" 9 12.40 p.m
" 11 2.00 " " 8 10.50 " 10 11.45 " " 11 2.00 " 15 3.30 " 17 4.30 " 19 5.35 " 21 7.30 " 23 9.45 " 12 12 50 p.m. " 16 2.30 " 18 3.30 " 20 5 00 " 22 6.30 " 24 8 45 " " 26 10.55 "

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