

last verse Paul answers the objection which has probably already arisen in the minds of some readers, viz. that Abraham, Isaac, and Jacob in very deed cannot personally and individually inherit this land. But that God who gave the promise can raise the dead and give to Abraham, Isaac, and Jacob in the resurrection that very inheritance which they died yet hoping for. There is no reason at all why this earth, renovated and freed from the curse of sin, should not be the final abode of the righteous. Nay more, there is every reason to believe that such it will be; and that Palestine shall be not only during the millennium the inheritance of the Patriarchs and their seed, but that it shall be to them an everlasting inheritance.

Then, as to the posterity of Abraham, this promise has respect to that future occupation of Palestine, spoken of by the prophet Amos, "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God."

It is through Christ that all this is to be brought about. He is to restore again the kingdom to Israel. Christ is to reign in Jerusalem, gloriously. He is to inherit the earth. He is to reign over the Gentiles. He is the head of the world. God has given him the heathen for an heritage, and the uttermost parts of the earth for a possession. But Judea is to be the place of peculiar manifestation—the capital, as it were, of a vast inheritance.

III. The Blessing. God promises emphatically that in blessing Abraham he will bless him; and not only Abraham, but in his seed God promises to bless all the families of the earth. Out of Christ's fullness all believers even now receive this covenant blessing; and all Gentiles who are mystically united with Christ, are of the seed of Abraham, and sharers of this blessing. Comprehended herein are pardon, reconciliation, justification, adoption, sanctification, deliverance from enemies, assurance of victory, a place in Christ's kingdom, and the enjoyment of God to all eternity. The offers of the gospel bring these covenant blessings near to every one of us. In accepting Christ we receive these blessings. In rejecting Christ we put them from us. If you remain a stranger to Abraham's faith, you will be a stranger also to Abraham's exceeding great reward. If ye are content to remain now uncircumcised in heart, ye cannot enter into the heavenly kingdom; for without holiness no man shall see the Lord—without the obedience of faith ye are aliens from Abraham's blessing. The inheritance of the land is inseparably connected with meekness of spirit to delight in it.

That there is to be a millennium; a time of universal conversion and subjection to Christ's sway, is evident from the promise that in Abraham's seed all creation shall be blessed. The great and only real source of happiness to the creature, is the enjoyment of God's blessing; it is a truth most glorious that this blessing is to spread over all the earth—is to be universal. That in Christ, and under his millennial reign all nations are to be sanctified and saved. The exulting faith and hope of the believer cannot repress the cry, Come Lord Jesus, come quickly.

We would sum up the whole view of the Abrahamic promises under the following heads:—

I. The dispersed of Israel are to be converted and restored to the full and final possession of the land. The circumcision and regeneration of the hearts of the Jews are, throughout the prophecies, connected with their return to Palestine.

II. In connection with the restoration of the Jews, we are taught to expect the millennial reign of Christ, the seed of Abraham, who is to be personally revealed, and to reign on earth. The tabernacle of God is to be with men.

III. In connection with Christ's visible reign, we have the renovation of the earth, the resurrection of Abraham, Isaac, and Jacob, and not the patriarchs only, but their pious posterity, and the elect Gentiles, who, without any distinction of nation, are shown to be the sons of faithful Abraham, and heirs of these promises. Not only have we an account of the first resurrection in the book of Revelations, but we are told that they who wait on the Lord shall inherit the land; the meek shall inherit the earth; such as be blessed of God shall inherit the earth. The righteous shall inherit the earth, and dwell therein for ever. And again we are thus admonished: Wait on the Lord and keep his way, and he shall exalt thee to inherit the land. Psalms xxxvii.

These truths are clearly revealed, and though in connection with them there are difficulties and obscurities, verily the advent of Christ shall clear them all away.

Interest in the Jews is a Christian duty. Now they are scattered and peeled; but

God will not quench, nor slay them quite,
But lifts them like a beacon of light,

The apostate church to scare.

Or like pale ghosts that darkly roam;
How'ring around their ancient home,

But find no refuge there.

There is not one spark of generous, Christ-like feeling in that heart that has a sympathy with our outcast, unbelieving brethren of the house of Israel; and so closely are they connected with the future glory of Christ's church, that we cannot cry from the heart, "Thy kingdom come," without praying for the Jews.

[FOR THE CHRISTIAN OBSERVER.]

In reading the Holy Scriptures, we are often struck with the clear and decided manner in which many of the servants of God have been called to the discharge of a certain department of religious duty: the evidence of the call, has set aside all doubt in their minds respecting the duty devolving upon them; and they have entered upon it, in the full persuasion that they were doing the will of God. The legation of Moses; the appointment of David to the throne; the call of Jeremiah to the prophetic office, and that of Paul to the apostleship; were of such a character as to set aside all cause of anxiety, and uncertainty, respecting the path of duty. These holy men were consequently inspired with a

spirit of confidence, to which other must necessarily be strangers. They knew that their appointment was Divine; that their sufficiency was of God; and, that however formidable the allotted task, and great the opposition they might encounter, yet God would not fail to accomplish His purposes by them. Their work was with the Lord; and their recompense was with their God.

It is, however, often maintained, that such indications of the Divine will, respecting individuals, are not to be expected in the present day; and that it would be presumptuous to profess, or expect anything of the kind. And, indeed, it must be confessed that there is some ground for this objection. The visible symbols of the Divine presence in the earth are suspended; the mode of Divine intercourse, common to the pious patriarchs and Jewish prophets, is not now known; and the faithful servants of God are required, in a peculiar way, to live by faith; by faith in the testimony which He has graciously given them in the Scriptures. But we must not forget that the Holy Spirit is given to believers in the Lord Jesus Christ. He dwells with them, and in them, and is appointed to be with them for ever. This heavenly agent is not merely a passive agent, but He works actively in, and upon, the subjects of mercy and grace. He distributes His gifts according to His own will; and directs the servants of the Son of God to those employments, and to those spheres of usefulness, in which they shall most glorify God, and accomplish His gracious purposes concerning them. And if we were more faithful in the improvement of the grace which He has mercifully bestowed upon us; more careful not to grieve and quench the Spirit; and more given up to the exercise of faith and prayer; we should have abundant proof of His presence, and of His constant controul and direction. Of the truth of this statement, there can be no doubt; and facts now and then transpire, which give proof, that the secret of the Lord is still with them that fear him. The following narrative contains one of these facts:—

In the years 1822 and 1823, the writer, employed in the work of the Christian ministry, was stationed in the west of England, at Holsworthy, on the borders of Cornwall and Devonshire. It was during the winter of the latter year, that he was visited by the Rev. Henry Cheverton, of Launceston, who, in the course of conversation, related the following story. This story Mr. Cheverton had received from a brother minister, the late Rev. Robert Wood, who had just visited Ireland on a missionary Deputation.

Not long after the last Rebellion in that country, a zealous and devoted minister was employed in a town, within a short distance of which, was a village, inhabited