

and but for them mankind would soon banish from among them the revelation of their Maker's name and will, or bury it in the oblivion of their libraries.

Extraordinary supplies of their necessities were also graciously vouchsafed to the travellers of Arabia's deserts. They ate the quails and manna sent from heaven, and drank of the stream which flowed from Horeb's smitten rock. And our Saviour said: "I am that bread that came down from heaven," to remind us that his people feed on him. And in the last great day of the feast of tabernacles "He stood and cried, If any man thirst, let him come unto me and drink, and out of him shall flow rivers of living water. This spake he of the spirit which they who believe in him should receive."

Israel was blessed with glorious and surprising victories. If to chastise their sins, Jehovah sometimes suffered them to fall before their foes; yet whenever they placed their confidence in him, and made his will their pleasure, he gave them certain conquest, however numerous or formidable were the adversaries with whom they fought.

And thanks be to God who alway causeth us to triumph in Christ. When we offend him, he may use our enemies or his rod to smite us; but in all other cases no weapon that is formed against us can prosper. We are made more than conquerors through him that loved us.

God's Sanctuary too was erected in the midst of Israel, that they might enjoy his most solemn worship.

So believers have pitched among them the true tabernacle, the person of Christ, in whom they may freely participate all the honours and delights of his most hallowed service.

And finally, Israel was eventually *blessed with rest in Canaan*: the type of the celestial land of promise, where the saints shall ever close their wanderings. But of this privilege, or of some of the preceding blessings, it will be proper to treat at large hereafter.

V. *Their number.*—*At first the Jews were very few.* When first called, Abram and Sara composed the favored people. Nor was it till after Jacob's death, that they very materially increased. From that time, however, *they*

multiplied immensely, and all endeavours to prevent their increase proved abortive; so that eventually the promise was strikingly fulfilled in Abraham's posterity: "I will make thy seed as the stars of the heavens for multitude, and as the sand on the sea shore innumerable."

But this assurance appears to have been designed to apply ultimately to the spiritual posterity of Abraham; and in them will be fulfilled. They were indeed in the first period of the gospel church but very few—"a little flock"—but the little one has already become a thousand, and the word predicts that they shall multiply and still increase, till all shall know the Lord from the least unto the greatest; so that eventually a multitude which no man can number, out of every nation and people and kindred and tongue, shall surround his heavenly throne, and celebrate the triumphs of redeeming love.

The preceding parallel suggests various practical reflections, easy to be perceived by every considerate reader. They are, therefore, here omitted, as it is requisite to study all possible brevity in these papers, and as the present piece has extended beyond a convenient limit.

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* * * * * It was hoped that ere now this series of papers would have elicited some strictures on the writer's principles of typical interpretation. He has no conception that his views are perfectly correct, and would, therefore, court instruction. Besides, he considers that the subject has never been thoroughly examined, and, therefore, would excite free discussion. Is there not one of your enlightened correspondents who will take up the question?

THE HOSPITALITY OF THE EARLY CHRISTIANS.

It is impossible to speak in terms of less admiration of the hospitality exercised in that age towards Christian strangers. The followers of Christ, how widely soever they were scattered throughout the world, were then united as one great family, and agreeing, as they did, in the happiest spirit of concord, to regard any local varieties of custom as matters of indifference, kept