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THE REGIONS BEYOND.—PART II.

[EDITORIAL.]

Beside the literal ground unoccupied for Christ, there is the unclaimed, untrodden, territory of *Divine promises*. What did God say to Joshua in chap. i., v. 3? "Every place that the sole of your foot shall tread upon, that have I given unto you," and then He draws the outlines of the Land of Promise—all theirs, on one condition: that they shall *march through the length and breadth of it*, and measure it off by their own feet. They never did that to more than one third of the property, and consequently they never *had* more than one third; they had just what they measured off, and no more. Now, if we turn to the New Testament, in the Second Epistle of Peter we read about that other "Land of Promise" that is opened up to us, "Whereby are given unto us *exceeding great and precious promises*, that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." Mark the close analogy between those two passages. Here is God's true Land of Promise, "exceeding great," "exceeding precious;" and it is God's will that we should, as it were, measure off that territory by the feet of obedient faith and believing obedience, thus claiming and appropriating it for our own, becoming partakers of the Divine nature, and escaping the corruption which is in the world through lust and which was typified by the Canaanites that had to be expelled before the Land of Promise could be possessed.

Now, let us look at these promises. They are marvellous! How many of us have ever imagined the wealth and the extent of that land? And how many of us have ever taken possession of the promises of God in the Name of Jesus Christ? It is a territory for faith to lay hold on and march through the length and breadth of, and faith has never yet done it. The faith of the Church has, thus far, taken possession only of a very small portion of this exceeding great and precious land, and the rest lies in "the regions beyond."

We are limited by sight; sight makes a great deal of the *visible and temporal*, and unbelieving disciples prefer that which is tangible to that which is unseen and eternal.