

thes—"An instructor, guide, governor, friend, a wise and loving father, who would confer on them whatever was for their good, chasten them when they did wrong, and fit them for the high and important destiny to which he had called them." (Jamieson) Rom. 11: 16; 15: 8, 9. Compare ch. 26: 24; 28: 13; Heb. 11: 16; Rom. 9: 7-9. 8. The land of thy sojournings (R. V.)—Abraham never owned any of the land except a burying place (ch. 23: 4). The Israelites were only God's guests in the land and therefore might not alienate their property (Lev. 25: 23). David devoutly recognizes his position as dependent upon the divine hospitality (1 Chr. 29: 15). We are to cherish the same sentiments in regard to our whole earthly sojourn (Heb. 11: 13), and this should be an incentive to holy living (1 Pet. 2: 11). The land did not come into the possession of Abraham's descendants for 430 years (Ex. 12: 40, 41). The reason for the delay is given in Gen. 15: 16. An everlasting possession—"The everlasting covenant and the everlasting possession show that the covenant and the promised inheritance included the spiritual seed and the heavenly Canaan." (Cosman). The land of Canaan has ceased to be in possession of Abraham's descendants, but many think it will be again restored to them. However that may be, the full meaning of the promise can be found in nothing short of the "inheritance incorruptible, undefiled and unfading" "reserved in heaven" for the true seed of Abraham (1 Pet. 1: 4). Their God—This is the sum of all blessings. Ex. 6: 7, 29: 45; Lev. 26: 12; Deut. 4: 37; 14: 2; 26: 18; 29: 13; Ps. 48: 14; Rev. 21: 6.

IV. COVENANT OBLIGATIONS. 9. The covenant relation set forth in baptism is identical with that of which circumcision was the type. We have an excellent opportunity in this lesson of impressing upon our scholars the duties and privileges which rest upon them as "children of the covenant." What circumcision meant to the Jew, baptism means to the Christian. It is simply a historical fact that the latter took the place of the former in the Christian church. Urge the scholars to cherish the affections and perform the duties belonging to those who have been solemnly consecrated to the Lord. He expects it of them, and will reward their earnest and faithful effort by a confirmed Christian character. Show also that it is their duty and privilege to confess Christ and take their places at the Lord's Table. If unprepared to do this "worthily," then encourage them to self-examination that hinderances may be removed. God commands, Christ invites, "the Spirit and the Bride say Come,"—the sinful heart alone forbids. Before you teach this lesson will you not ask that it be blessed to yourself and to each of your scholars, praying for each one by name and in accordance with what you believe to be his, or her, spiritual condition?

SUMMARY AND REVIEW.

Twenty-four years of Abram's life have passed since our last lesson. He is now early a hundred years old. Perhaps sometimes he wondered if God would really do that he had promised. It seemed impossible without a miracle. So God appeared again to him and announced himself by a new name. Abram knew him as Jehovah, the covenant God, whose promise of a Saviour was confirmed to Noah and himself. He knew him too as Creator, he who made and sustained everything, the Lord of nature. Now for the first time he is reminded that he is the Almighty, who is able to make nature's laws bend to carry out his gracious purpose as Jehovah. So we have the precious truth in these three names—Our covenant God and Saviour, who made us, able to make all things work together for good to them that love him. (Rom. 8: 28).

Abraham did not receive the promises for himself alone. He is made the head and representative of an innumerable posterity. But most of Abraham's descendants were fit outside of the covenant. "In Isaac shall thy seed be called." Although the Israelites became a great people it would be extravagant to say that they were like the sands on the sea shore, or the stars in the sky. Abraham stands for the whole race, just as Adam and Noah did. For a time one little nation alone enjoyed the favor of God, but since Christ said "Go ye into all the world and tell men that God so loved the world &c.," the true meaning of this covenant has become clearer. The kingdoms of this world shall yet become the kingdoms of our Lord and of his Christ and he shall reign for ever and ever over a redeemed race. (Rev. 11: 15). Abraham stands as the covenant head of Israel until the time of Christ, and under the Gospel dispensation, of all believers who are ultimately to embrace mankind restored to fellowship with God. Shall we not work, give, and pray for this glorious triumph of missions.