

another promise than the one concerning Christ; for the law never did, and never was designed to, bless all nations.

Moses and Paul being judge, then, what becomes of the *Abrahamic covenant* so eloquently talked of by the D. D's., seeing there were at least two covenants made with Abraham.

A bird's eye view of these wide and most comprehensive topics can be given in a few sentences. God determined to bless Abraham by making him the head of a distinct and peculiar nation—also to bless him by making him a blessing to all nations. Two promises were made to him in accordance with these purposes, which were duly ratified or confirmed. When Isaac grew up, and afterwards when Jacob took Isaac's place, the promises in their proper form of covenants were repeated. After this, for between two and three hundred years, the twelve sons of Jacob were multiplied to twelve large tribes—a nation numbering its millions. The God of Abraham, Isaac, and Jacob now became the God of the nation—gave them a national law—led them as a nation to Canaan—subdued seven nations and put them in possession of the inheritance, according to promise. The national law, let it be noted, was as perfectly suited to the whole nation as the patriarchal enactments had been suited for a family or families, and was therefore independent of antecedent authority.—For the nation no longer looked to Abraham, Isaac, Jacob, Joseph, or Joseph's sons for practical enactments; but to the lawgiver of the nation, Moses, the minister of God.

Thus the promise to make Abraham a great nation was fulfilled at Sinai nearly four and a half centuries after the promise was made. The other promise—that concerning Christ—could not yet be fulfilled. Six hundred years elapse, and David is king of Israel. But the time is not yet. Five hundred years come and go after king David's death, and the last Jewish prophet dies. And still no fulfilment. Four hundred years transpire, and then the great Reformer—the second Elijah—the Preparer of the way—lifts his voice to the thousands of Israel, saying "Repent, the kingdom of heaven is at hand." Through the Cantons of Judah, and over the distant Province of Galilee, the strong voice of John is heard, exclaiming, "Think not, Israelites, to reason within yourselves that we have Abraham for a father—the axe is now at the root of the tree; and every tree that bringeth not forth good fruit is to be cut down." Strange doctrine to the sons of Abraham; the haughty Pharisee and the supercilious scribe heeded it not. Still, multitudes press to the new preacher and the new baptism. A stranger from Galilee at length appears on