

nant to perform such and such things, and, upon failure thereof, "may God do so to us, and more also," as these victims are given to the birds of the air, and to the beasts of the field. Now, the Apostle tells us (Heb. vi. 16-18), "For men verily swear by the greater: and AN OATH for confirmation is to them an end of all strife. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie (the oath and the promise), we might have a strong consolation," &c. One is almost confounded at the incredible condescension of God to stoop down to our infirmities, and use means to assure our faith and strengthen our confidence, as if he were such an one as ourselves. So at eventide, as the presence of the Holy One is to become manifested, human nature trembles at the solemn approach, and a deep sleep and a horror of great darkness fell upon Abraham. We are forcibly reminded of the same scene when the favor: three were taken to Mount Tabor, and He was transfigured before them; and, as the Evangelist relates, that they were heavy with sleep, and of the fear that came upon them as they entered into the cloud, ere they heard the voice of God. In the 13th verse to the 21st, he is foretold the history of himself and his descendants, with the ultimate boundary of their possession, from the river of Egypt to the River Euphrates; which had its first actual fulfilment in the reign of Solomon (1 Kings iv. 21, 2 Chron. ix. 26), "And he reigned over all the kings from the River (Euphrates) even unto the land of the Philistines, and to the border of Egypt." This boundary, with the fact of the overthrow of the TEN KINGDOMS enumerated in the 19th to the 21st verses, are clearly typical of the period when the TEN KINGS and their armies being subdued, Israel is planted in her own land to be plucked up no more for ever; under the king who shall sit on the throne of David, and rule over the house of Israel for ever (Rev. xiv.)

"And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces." These are the two revelations of God. He is "a smoking furnace"; as the Apostle says, "Our God is a consuming fire"; and he is a "lamp of fire," "the true light, which lighteth every man that cometh into the world" (John i. 9). Under what aspect is this mighty God regarded by you? Is He a lamp to your feet and a light to your paths? Is he made unto you "wisdom, and righteousness, and sanctification, and redemption"? Or is he a smoking furnace, to consume you as an adversary? Israel proved him in these two characters,—her Deliverer and her Avenger.