

xxiv. 42), nothing more is meant than death that comes to all.

Our Lord indicates the right method of handling the word, when He says, "Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is householder, which bringeth forth out of his treasure things new and old," (Matt. xiii. 52); and when He speaks of "that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season," (Luke xii. 42). So the workman that needeth not to be ashamed is described by the Holy Ghost as "rightly dividing the word of truth," (2 Tim. ii. 15); nor must it be forgotten that "to everything there is a season," and "He hath made everything beautiful in his time," (Ecc. iii. 1, 11). But if the statements of His word are dragged out of their season, and disjoined from their appropriate time, their harmony is disturbed and their brightness obscured.

A Jew might sing with entire propriety, "O daughter of Babylon, who art to be destroyed, happy shall he be that rewardeth thee as thou hast served us: happy shall he be that taketh and dasheth thy little ones against the stones," (Ps. cxxxvii. 8, 9); but such language would be utterly unbecoming in the mouth of a Christian to whom it is said, "Dearly beloved, avenge not yourselves; but rather give place unto wrath: . . . Therefore if thine enemy hunger, feed him; if he thirst, give him drink," (Rom. xii. 19, 20). A Jew might say, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his

seed begging bread," (Ps. xxxvii. 25); but it would be lack of intelligence to apply the language to the Christian dispensation, especially if limited, as it is usually, to our temporal wants. Every one knows that since the Master had not where to lay His head, multitudes of His followers have starved to death, and multitudes of their children have been dependent on charity. Indeed the more faithful they are, the more surely as a rule will they be made to know that their portion is not on earth.

The Jew was placed under a divine law which said, "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe," (Ex. xxi. 24, 25). This was good and beautiful in its time and season, but He who gave the law had a right to repeal it, and at the beginning of the Christian dispensation we find a new utterance breaking from His lips, "I say unto you, That ye resist not evil: but whosoever shall compel thee to go a mile, go with him twain," (Matt. v. 39-41). Thousands look at "the vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem," (i. 1), without a thought that it was really concerning Judah and Jerusalem. So they do not hesitate to apply to the church the language of the same prophet, "For the nation and kingdom that will not serve thee shall perish," although it would be difficult for them to tell when the church has been "forsaken and hated, so that no man went through it," (Isa. lx. 12, 15).

It was probably the failure to discern the distinction between the two dispensations, or between

Israel and the church, that led such devoted servants of the Lord as Calvin, Luther, Zwingle, and Cromwell to the commission of acts that cast a shadow upon the splendor of their achievements. It is quite the fashion in these days of shams, and flimsy morals, and sickly sentimentality, to sneer at their character and conduct, although any one of them would outweigh a whole army of their puling detractors; but if they had fitted truth into its proper place, they would have surpassed the greatness of their testimony and service.

They lived in an age that had just emerged from the long, dark night of error, when it was believed the church was meant in the words, "The nation and kingdom that will not serve thee, shall perish," and when it was forgotten that "the weapons of OUR warfare are not carnal," (2 Cor. x. 4). Even to this day the error exists, as seen in the State-Church establishments of Europe, and in the habitual tendency of the churches in America to "intermeddle with civil affairs which concern the commonwealth." It is still believed by most that the State should rule the church, or the church should rule the State; and it is extremely difficult to get Christians to understand the significant testimony of the Holy Ghost, "our citizenship is in heaven," (Phil. iii. 20, Revised Version). All of this confusion arises from the fact that so many under the present dispensation of grace, still occupy Jewish ground.

II.

THEIR DISTINCTIVE CALLING.

FIRST, there is a marked difference between the two with respect to their "calling." The former was earthly; the latter is heavenly. Of course it is not meant by this that the saint under the Old Testament dispensation obtained no spiritual mercies; much less is it intimated that he was not saved forever through faith in the coming Redeemer. But corporately, or as a body, Jehovah gave Israel a portion on the earth, leading them out from Egyptian bondage to an earthly inheritance, urging them to obedience by promises of earthly blessings, and warning them of the disastrous results that would flow from disobedience in earthly calamities and curses.

He reminds them by the prophet Isaiah of their lowly origin, when He says, "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him," (Isa. li. 2); or as He says by Hosea, "When Israel was a child, then I loved him, and called my son out of Egypt," (Hos. xi. 1). But both at the beginning of their national history, and after their release from captivity, their calling was distinctly to a specified part of the earth as their inalienable possession. Thus He said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I

will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed," (Gen. xii. 1-3).

This grant of a certain land was confirmed again and again unto Abram and his posterity. The Lord said to him after the separation from Lot, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever," (Gen. xiii. 14, 15). Subsequently the boundaries of the territory are particularly defined. "In the same day the Lord made a covenant with Abram, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," (Gen. xv. 18). This immense territory, having an area equal to the whole of New England added to three or four of our finest western states, is unsurpassed in climate, soil, productions, and natural advantages, and it is capable of containing a vast population. The term during which the grant will hold good against all claimants is also mentioned. "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an EVER-LASTING possession," (Gen. xvii. 8).

It is needless to notice the repetition to Isaac and Jacob of the deed by which Israel holds the land; but if any argue that the deed has been forfeited and nullified by the unfaithfulness of the Jews, it is enough to reply that provision has been