HASZARD'S GAZETTE,

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HASZARD'S GAZETTE
Published by Haszard & Owen
Queen Square,
Is issued twice a week, at 15s. per year.
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THE LATEST NEWS, AT HOME & ABROA .

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New Books!

HASZARD & OWEN have JUST RECEIVED this day, per "Majestic," I case BOOKS, from Edinburgh, among which, are a new supply of CHAMBERS' PUBLICATIONS, viz,—Chambers' Information, English Literature,
Journal of Popular Literature, new series, Jan. to July, 1855.
Pictorial History of England, 1st volume,—A History of the People as well as of the Kingdom, illustrated with many hundred Wood Engravings, to be completed in 10 volumes,
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RINCE EDWARD ISLAND
CALENDAR
FOR
1856:

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Jan. 25, 1856.

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February 9, 1856. 1y

JUST RECEIVED, per Schr. 'SUPERB,' from Halifax, and for Sale at DODD'S BRICK STORE, a splendid
LOT OF TEA, SUGAR AND MOLASSES.
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THOMAS W. DODD.
Oct. 5.

Cigars! Cigars!!
40,000 SUPERIOR GERMAN CIGARS received by the Subscriber on Consignment, and for sale at his Auction Mart, corner of Queen and Water Streets.
The above Cigars are for unreserved sale, and will be sold Wholesale and Retail, at very low prices
BENJAMIN DAVIES.
Oct. 19.

Tar! Tar! Tar!
FOR SALE at the Gas Works, a quantity of very fine Gas Tar, at 15s. per barrel of 36 gallons.
WM. MURPHY, Manager.
March 10, 1856.

CORRESPONDENCE.

To THE EDITOR OF HASZARD'S GAZETTE.

Dear Sir;

From some mistake, your paper of the 6th inst., in which appeared a communication from an individual professing to be an "enquirer" after truth, containing some remarks on my sentiments with respect to the Jews, together with some "queries" involving as he conceives insuperable objections to them, did not come to hand till many days after it was due. Were it not, that considerable interest has been taken in my lecture or the subject of it, and that my sentiments have been publicly controverted by a clergyman, if I am rightly informed, I should have taken no notice of "enquirer," though I have no objections to discuss the question with a respectable antagonist, for I do not "suppose" that he is a person of "intelligence" at all events, of candour. He misrepresents the language of the notice of the lecture which appeared in your paper. No "bold and sweeping assertions were made" reasons were indicated for my doctrine, which is by no means new as the Rev. Donald M'Donald, to whom I am under considerable obligations, has lately testified to his people in my neighbourhood. If these reasons can be established as it was my object to do in the lecture they must be acknowledged to be conclusive. These reasons however, the enquirer has taken no notice of, while he calls upon me in a sneering way to prove the "broad and sweeping assertion." In deference to others more than to him, do I notice the objections he has started in his queries.

The first objection is that the Abrahamic covenant relates exclusively to the natural seed of Abraham, and that one principal object of it was to secure for them perpetual possession of the land of Canaan. He does not seem to hold the principles ascribed to the body to which he belongs "that it is possible to fall away from grace." It would be well, if they would learn to speak of the covenant of grace, which is enclosed in the Abrahamic, as the kernel is within the shell, as *securing* for its objects the possession of the inheritance of which Canaan was only a type. In that case they would preach sound doctrine.

In the Abrahamic covenant there was conveyed to Abraham and to his seed under the promise of the land of Canaan a twofold boon; one to be realized in the natural life, and the other in the resurrection—a *mingled* and *temporary* good before, and a complete and paramount one after. How do I prove this, it may be asked.

The development or progress of religion is as the shining light, which shineth more and more unto the perfect day. We are not to view the promise to Abraham as an isolated fact. It is doubtless to be connected with preceding revelations, and to be read in their light as well as in its own. Now from the first, man had proposed to him the hope of an inheritance to be enjoyed in an after-state of being. While the law of mortality was to assert its sway he was given to indulge the hope of ultimate and complete emancipation. The exercise of faith was to be the mode of an expectant of good things to come. The hope cherished of future good naturally took their shape from what had been lost. Restoration probably to the garden of Eden was what that was at first expected, but as the inhabitants of the world multiplied, some modification of necessity must have taken place in the belief of the good, a garden might suffice for a single family, but was plainly inadequate for unnumbered thousands.

The deluge came and with the corrupt inhabitants of the world swept away the paradisical remains, the monuments at once of what had been lost and the symbols of what was to be won. Scarcely however had that generation which had witnessed the confusion of a better world passed away, when in the promise of the pleasant and fertile land of Canaan a new shape and direction was given to the prospect of the inheritance which remaineth for the people of God.

Let the reader peruse the terms of the grant to Abraham, and he will feel assured, that the land of Canaan was to serve much the same purpose as the garden of Eden to the believer of the antediluvian world, to be to the eye of faith a type and a pledge of the final inheritance; a difference no doubt there was between the two, but of a character only which indicated an advance in God's revelations and purposes of grace.

The reader will observe on supposition, that the earthly Canaan only was conveyed in the grant, a manifest incongruity between the promise and the fulfilment. To Abraham, to Isaac and Jacob in succession was Canaan promised, as well as to their seed—to them and to thy seed being the words repeatedly employed—but neither these patriarchs nor their seed for 400 years after them, possessed a foot of land. How is the incongruity to be explained. It has, I know, been attempted in a variety of ways, but satisfactorily it can only be, by supposing that the inheritance promised was principally they heavenly Canaan, the full and ultimate possession of which, by the whole elect people of God being in the meantime to be represented and typified by the possession of the earthly on the part of Abraham's literal descendants. The promise of the earthly Canaan was part of a connected and growing scheme of preparatory arrangements which were to have their final terminations in the establishment of Christ's everlasting kingdom. A certain degree of dubiety was to be expected to hang over God's ultimate design as announced to Abraham, for until the redemption was brought in, the issue of it could not be made fully manifest. But the apparent incongruity between the personal condition of Abraham and the promise given to him was calculated and most probably intended to convince him, that there was further meaning in the words of promise than what lay on the surface; as we may infer from the pointed reference to it by Stephen, Acts 7, 5. "He gave him none inheritance in it, no not so much as to set his foot on; yet he promised to give it to him for a possession and to his seed after him." The promise being made so distinctly and repeatedly to Abraham Isaac and Jacob, while personally they were allowed no settled footing in the inheritance bestowed, could scarcely fail to impress them and their more pious descendants with the conviction, that higher and more important relations were included under those in which they stood to the land of Canaan during their earthly sojourn and such as required another order of things to fulfil. They must have been convinced, that there was great and substantial reason they had been identified with their posterity as to their interest in the promised inheritance, and so must have felt shut up to the belief, that when God's purposes were completely fulfilled, his word of promise would be literally verified, and that their respective deaths should ultimately be found to raise no effectual barrier in the way of their actual share in the inheritance, as the same being who could and would have raised Isaac from the dead, had he been put to death, was equally able to maintain the integrity of his word and raise them from the dead for the possession.

The land of Canaan was not understood by Abraham and others to be the whole or even the principal part of the inheritance promised. He neither did obtain nor expect to obtain possession of it. He looked above it and beyond it, though no doubt his faith and hope were assisted by it and desired a better country—not one where occupancy was to be of a temporary character, or which would be subject to the revelations of time, as doubtless he apprehended the earthly Canaan to be but one in which he should reside forever. He looked for a city built by divine hands and based on immovable foundations, as his ultimate and proper resting place and his expectations were warranted by the words of promise, otherwise, they could not be regarded as the triumphs of faith. When too, his descendants were put in possession of the earthly Canaan, the devout among them did not suppose they had their proper destination, their appointed home. Even David in whose time the words of promise were as to extent of territory fully realized, though he swayed the sceptre over all Israel, felt himself like his fathers when they had no sure or stable abode, a "stranger and a foreigner."

The reader will be convinced that the promise in the Abrahamic covenant, related to the resurrection from the dead, if in addition to what has been said he will consult Matthew XXII, 23, 32, and Acts XXVI, 6, 8. The "enquirer" will see that the covenant he speaks of "is still in force and will be. But he will also see

1st That the earthly Canaan was neither designed by God nor was it understood by his people to be the ultimate and proper inheritance.

2d That the true inheritance is yet future and will be possessed only by the spiritual seed of Abraham—those justified and purified—after the resurrection.

3d That the occupation of the earthly Canaan by the natural seed, was only a type of the occupation of the heavenly country by a redeemed church. The natural seed were typical of the spiritual seed; but the natural seed have ceased to be types. True believers of whatever nation, whether Jews or Gentiles are one people and indiscriminately called Israelites, the circumcision, even Jews, the wall of partition has been thrown down; and when the Israelites according to the flesh ceased to be types, their occupation of Canaan was no longer indispensable to foreshadow the future occupation of heaven by the redeemed; and accordingly from the time that the spiritual seed came to acquire a separate and distinctive form, the only inheritance held out is that which is "incorruptible, undefiled and that fadeth not away. If there be any other, it belongs to the new Testament specially to disclose it. Where is it to be found? As the Rev. Mr. M'Donald justly and truly remarked, a type can never be a type of itself.

PASTOR.