

turn to Palestine. Every day brings them nearer. Long years may pass first, perhaps even centuries. At this moment, he thinks, only decades and not centuries are to pass away before this Restoration becomes a fact. The Eastern question is one of absorbing interest. National common sense has already suggested that the only way to calm the jealousies of the great powers as to Syria, which all of them want, is to *make it a neutral State*; then give it in charge of the Jews, who are peaceful and able to develop business possibilities.

But, Dr. Mendes adds, "Palestine is not desired by us simply as a national home, but on account of what it involves. First, the establishment of a *respected court of arbitration* for the settlement of international and such like disputes, thus causing war to cease, Isa. ii: 4. Second, an *evidencing of a religionizing religion*, a religion which shall not be a conventionality, so that no more shall we see how these Christians do not love one another, or how orthodox Jews are often most unorthodox, and reformed Jews sadly need reforming. For the expectation of a better moral tone in the world see Isa. xi: 10, or Jer. xxxi: 34.

"In short, to sum up what we mean by our restoration to Palestine, we mean the institution of *universal peace* and *universal brotherhood*, and, of course, *universal happiness*. This will be not simply a consolation for the Jews, or the consolation of Zion, so long bereaved of her children; but the consolation of the world after all the sobbing and shrieking which history's page records of each and every nation."

Rabbi Mendes' prophecies seem the more arousing now that we read how Jerusalem is growing. A German newspaper, published in Palestine, states that the growth in size and population is at a rate all the more surprising, because neither

the situation nor the trade of the city favor rapid increase; it lies among barren mountains, has next to no commerce, and no manufactures. Nevertheless, new buildings are rising daily; churches, gardens and institutes of various kinds filling up the formerly desolate neighborhood for half an hour's walk beyond the old city limits. The Jews come to the front as builders. Their houses spring out of the ground like mushrooms. The Rothschilds have completed a new hospital. Close beside it is a new Abyssinian church. The Russians have erected a new church, consulate, lodging houses for pilgrims of the orthodox national churches, and a hospital. Near to the Russian group stands the "German House" for German Roman Catholics. The Russians have also built a high tower on the Mount of Olives, from which both the Mediterranean and the Dead Sea can be seen. The Greeks and Armenians are also busy builders; the former build cafes and bazaars, and the latter set up shops.

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THE *Jewish Messenger* is following the lead of the school of expositors who take considerable liberty in the interpretation of prophecy. It marshals in array all the evil done in the past to the Jew, through the middle ages, and even in our own day; pictures forth the sore trials of the Hebrew race, visited upon them by priest and king, and ends the recounting of the miseries of the people by saying, "Thus the text of Isaiah is verified. The man of sorrows acquainted with grief is the Jew in every Christian age." It is suggested that the writer extend this novel application of the prediction a little further, and show how the Jew has always been lamblike! always silent as a sheep before the shearer! has done no violence, and no deceit has ever been found in his mouth! It would be well for this ingenious