

The fruit of Messiah's sufferings and Israel's final penitence (lii : 6).

Her joyful restoration and enlargement by Messiah.

Converted Israel compared to a wife put away for conjugal infidelity, converted and restored to marital relations.

Even more—the Gentiles compared to a barren woman now wedded to the Lord (?) whose children become more numerous than those of the married wife.

The Bride of the Lamb, no longer Israel, but a church gathered from among the Gentiles.

"Enlarge the place of thy tent"—domestic figure expressing increased accommodation for a more numerous family.

"Grudge not," give abundantly, means for enlargement of church. (2 Cor. ix : 5-7).

"Lengthen," and "strengthen." The more the tent is enlarged by lengthening the cords the more the stakes need strengthening that hold the cords and sustain the cloth covering.

A hint of expansion, to cover more territory, and of extension by organization which attempts great things, and by development which expects great things.

"Thou shalt burst forth with increase." Compare "the servant" and the "servants" of the Lord, phrases which turn on the travail of soul of Christ; up to chapter liii it is always singular, after that, plural.

Compare Acts—the enlargement as taught by Peter's vision, and the conversion, Cornelius, etc.

Enlargement means more enterprise for God; world-wide occupation of territory. It means a plan. "Attempt large things." Strength implies development—the missionary church must be strong in doctrine, in faith, in prayer, in gifts to the treasury.

We know of no grander missionary text. The analysis is suggested by the leading words:

ENLARGE, LENGTHEN, STRENGTHEN, GRUDGE NOT.

LIVING ISSUES FOR PULPIT TREATMENT.

The God of Nations.

O Lord of hosts, God of Israel, that dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth. Is. xxxvii : 16.

THE difference between sacred and secular history is, that the former directly declares the divine interposition, while the latter only allows it to be inferred from its effects. But these are often so striking as to clearly show the direct action of Him who worketh all in all. It is worth while to bring to the thoughts of men such striking instances of providential interposition as may make the presence and action of a living God a present reality to the thoughts of men. Two such instances appear among recent events. One is in the case of the Louisiana Lottery Bill. Gov. Nichols sent in an emphatic

veto of the measure, though it had been passed by a two-thirds vote in both houses, and seemed morally certain to be at once passed again over his veto. He did his duty manfully, when it seemed utterly useless, and the God of providence interposed to make his blow for the right avail. The story of events is well told in the following extract from *The Voice* :

The Louisiana Lottery is farther than it was last week from a future lease of life. The Legislature has adjourned without passing the bill over the Governor's ringing veto. One House passed it, but the other House failed to do so because of the serious illness of a single member, whose vote was necessary to make the two-thirds majority required. The Legislature's time had expired, and it could do nothing more than denounce the Governor, impeach his constitutional right to veto the bill, and then adjourn. One of the most remarkable things about the contest over the bill in the Legisla-