

temple. He argues against it on the ground of the small number of Jews now in Palestine and Syria (only about 70,000 in all, he says), and the fact that Jewish migration is westward rather than eastward. The return of the Jews is frequently spoken of in Scripture, but this he refers to a spiritual return to Christ. The marvelous prophecy in Ezekiel 40-48, means the future glories of the Church. A literal fulfilment would be, in his judgment, physically impossible without the most stupendous miracle ever performed. If the future of the Jew is material, then we are bound to say that the Messiah was an earthly king, and that He has never come. Our duty to the Jew is simply to win him to Christ, and to this end he recommends that young ministers and evangelists be trained to familiarity with the Messianic prophecies, that they may thus meet the sincere difficulties of the Jews and the specious objections of the caviller.

I would begin my reply with a cordial recognition of the timeliness and wisdom of this last remark, except that I would extend its application not only to young ministers and evangelists, but even to theologians of mature minds and occupying high stations. There is a deplorable lack of acquaintance with the prophetic portions of both the Old and New Testaments, throughout the whole Church. My own experience in working among the Jews, for example, is to the effect that both their sincere difficulties, and their specious objections, are best met by the very opposite view of prophecy to that entertained by my distinguished brother. And in this I am sustained by the experience and testimony of some of the most successful and honored workers among the Jews both in this country and Europe, one or two of whom are favorably mentioned by Dr. Jessup in his article.

In the second place, I would respectfully submit to the doctor, and any who may be troubled by the matter, that the present number of Jews in Palestine and Syria, and their migratory trend toward the West, have practically but little bearing on the question. Less than 50,000 returned with Zerubbabel after the Babylonian Captivity, but these were enough to fulfil the prediction of that return and ultimately re-people the whole land. The migratory trend of the Jews in that day was in other directions than Palestine, but God found a way to bring them there for all that, and it is conceivable that He may do it again.

In the third place, there is nothing impossible with God, and the literal fulfilment of prophecies yet to take place in the history of the Jews is no more stupendous a miracle than the preservation of that people, distinct from every other, for the past eighteen hundred years. Even the philosopher Hegel, the greatest intellect that ever appeared among men, as some think, could account for everything, and find a place for it in his theory of the universe, except the Jew. What to do with him he knew not. He was the most supernatural thing that came under the survey of his capacious mind. There is good reason to believe that Hegel would not have expressed the surprise of some accredited students of God's Word, to be told that that people were ultimately to be restored to their own land, to be reigned over by their Messiah, and to be the center of all the governments of the earth. To say that Jesus is to be an earthly king, is only to say what the Scriptures say, and what He himself said. It was thus He came the first time had He been received by His people, and it is thus He will come a second time, when every eye shall see Him and they also which pierced Him.

That the Jews are to be restored to Christ spiritually there can be no manner of doubt, but the promises which point to this are no more numer-