

beyond, it assumes a literal dispersion, it announces a no less literal return; it describes Israel as it is blighted, cast out, dead; it describes Israel as it should be, restored and regenerated; "a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God."

In the month of two witnesses shall every word be established. The Old Testament Scripture teem with predictions of Jewish restoration; the teaching of the New Testament is to the same effect. If "Jerusalem is trodden down of the Gentiles," it is only to be "until the times of the Gentiles are fulfilled." (Lk. xxi. 24.) If the anxious inquiry is addressed to Christ, "Lord, wilt thou at this time restore the Kingdom to Israel?" The answer, "It is not for you to know the times and the seasons which the Father hath put in His own power," plainly implies that the Kingdom is in God's own time to be restored to Israel. (Acts i., 6, 7.) Whilst in the great doctrinal exposition of Israel's future in the Epistle to the Romans, the premise of such restoration is distinctly implied. "For the gifts and calling of God are without repentance."

Such then is the revealed purpose of God towards the Jewish nation during the present dispensation.

II. . . What is the consequent duty of the Church?

This question needs but a short answer. If it be the ultimate purpose of God that "all Israel should be