

FORMER THINGS COME TO PASS AGAIN.

THIS *Review* becomes pre-eminently the *Review*, as well as the "Book of Life," referred to by St. John, *Rev.* 20. 12, and ch. 22, 19, because in it is explained the bearing of one prophecy upon another, in their true relation and fulfilment in regard to all the children of Adam, as typified and illustrated by innate laws in accordance with which all created things exist, are governed and perpetuated, as testified of in the Old and New Testaments. And it will, in the new order of things, be what the Old Testament was to the Mosaic, and the New one to the Christian dispensation; all three harmonizing with and confirming the truthfulness of each other, and thus, in it, former things are seen to come to pass again.

In presenting a review of the prophecies which refer to the *Shepherd*, the *Stone of Israel*, called by Malachi, ch. 3, 1, the "Messenger of the Covenant," and by St. Paul, *Rom.* ch. 11, 26, the "Deliverer" out of Zion, it will be necessary to first show the true bearing of leading prophecies, that the blindness which has, in the language of St. Paul, *happened* to the Gentiles as well as to Israel, may be the more readily removed, thus the minds enveloped in darkness will be illuminated through the coming of the *light* of Israel, [*Isai.* ch. 60, 1,] called by the prophet Malachi, [ch. 4, 2,] the *Sun of Righteousness*, because the truths he will teach, and the laws he will enforce, will go forth as the rays from the sun to the utmost bound of the earth, to bless it with that eternal peace and prosperity through which all men, and in particular the Israelites, will in the language of Malachi, "grow up as calves of the stall," in perfect enjoyment of all earthly good as well as of all heavenly or spiritual blessings.

The prophecies of Isaiah are more definite, full and general in their bearing than any of the other prophets; he was as he states, [*Isai.* ch. 8, 18,] in himself and family a sign and type of the Branch to arise from a root of Jesse, and the careful reader will notice that his prediction of the restoration from the Babylonian captivity, by Cyrus, was typical of a much greater, the spiritual deliverance through the Shiloh, from Judah, called the *Rod* out of Jesse, and, ch. 41, 14, the Redeemer, the Holy One of Israel. And that those two deliverances are typical of a third and complete spiritual and tem-

poral deliverance and restoration of the whole house of Jacob, through a servant who is called Israel, when the fulness of the Gentiles should be "accomplished;" whom the Holy One of Israel, ch. 49, 3-9, shall choose. Thus the former things come to pass again as the Lord is said, [ch. 42, 5-9,] to declare to this servant, Israel, "I the Lord have called thee in righteousness, and will hold thee and give thee for a covenant of the people for a light of the Gentiles. Behold the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."

The first thing to come to pass is a New World as a "mate" for the Old World, for Isaiah, ch. 34, 16, prophesied that "not one should want its mate;" and America is that *New World*.

The Old World had what was termed the "Promised Land," but the Lord promised another *land*, to king David, 2 Sam. 7, 10, that he would yet appoint a place for the children of Israel and would plant them in a place of their own, from which they should never move, and David, Ps. 47, 4, also said, the Lord should yet choose an inheritance for the excellency of Jacob. That better inheritance is North America. And the place of the New Jerusalem is at the City of Hamilton, at the head of Lake Ontario, as amply described in the seventh number of this *Review*, page 416; also a new Mount of Olives, exactly as described by the prophet Zechariah, ch. 14, 4-5, and the location as described by Ezekiel, ch. 47, 2-13, where the new temple should be built when all the tribes of Israel were again, finally, gathered into one nation, with one king over them all, ch. 47, 22.

Thus we have a new world, a new promised land, a new Jerusalem, a new Mount of Olives, and a new location for the future temple, all chosen and prepared by the Holy One of Israel, as a beginning of former things coming to pass again, and in the Temple a new thing yet to spring forth.

The Old World had its *Promised land*, its Judea and Israel, its Assyria and Egypt, its Damascus and Tyre, its Babylon and Euphrates, its Edom and Bozra. Let it be remembered that the "things to come to pass again," cannot, under the circumstances, come to pass exactly the same, either in regard to the persons, the places, or the circumstances, but