

wish, a Prophecy is given of the establishment of the reign of the righteous branch of David. In this prophecy Judah and Israel are so distinguished that the words can only apply to the divisions of the literal family of Abraham, after the flesh. They are said to be gathered out of the North Country; and from all Countries, whither Jehovah had driven them; which affords the most unmistakable evidence that the restoration from Babylon could not be here intended. This prophecy, then remains to be fulfilled in a yet future restoration of the whole family of Abraham to their own Land. But yet again, it must be remembered that at the time when the thirty-first chapter of Jeremiah was written, Israel was in the state in which it has ever since, and even now remains. The entire chapter is a full and varied prophecy of the restoration of both Israel and Judah, so varied indeed that an interpretation which will accord with the language used, can hardly be conceived, except that which declares the literal restoration of the Jews. In the first nine verses, Israel, Ephraim, and Samaria are mentioned in a manner to distinguish the ten tribes with all clearness from the house of Judah. From the twenty-seventh verse onwards, both are mentioned together. We may gather the sum of the prophecy from this portion: "Again will I build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets and shalt go forth in the voices of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria, the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God."

The sixth verse would appear to be written as if to make it perfectly plain that the miserable mixture of a race who inhabited Samaria, in our Lord's day, could not possibly be meant, as some commentators have ventured to consider them a sort of restoration of Israel, in order to justify a strained system of interpretation, for what Samaritan ever cried "Let us go up to Zion." Certainly no inhabitant of that village at least where John and James wished to act the part of Elijah in calling down fire to consume them.

Let us listen for a moment or two to some of Zachariah's testimonies respecting this future restoration of the twelve tribes. 8th Chap.—"Thus saith the Lord of hosts. Behold I will save my people from the East Country, and from the West Country. And I will bring them, and

they shall dwell in the midst of Jerusalem and they shall be my people, and I will be their god in truth and in righteousness. And it shall come to pass that as ye were a curse among the Gentiles, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing, fear not, but let your hands be strong. And I will strengthen the house of Judah and will save the house of Joseph, and I will bring them again to place them, and they shall be as tho' I had not cast them off, for I am the Lord their God. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as thro' wine, yea their children shall see it and be glad, their heart shall rejoice in the Lord."

What can the spiritualizers do with such transparently literal translations as these? They must either give up their spiritizing (or rather mystifying) or else abandon the Bible in toto. But what saith Ezekiel hereon, he who wrote so much respecting Israel and Judah. Hear him:

"The word of the Lord came unto me, Ezekiel, saying: Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions, then take another stick and write upon it for Joseph, the stick of Ephraim and for all the house of Israel his companions, and join them one to another into one stick, and they shall become one in thine hand. "And when the children of thy people shall speak unto thee saying, Wilt thou not show us what thou meanest by these?" Now here follows, what the children of Ezekiel's people were to understand by it, and if we understand it as they were to, we may safely smile at any incredulity of Gentile professors too wise in their own conceits, to receive the Spirit's teaching. "Say unto them, Thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side and bring them into their own Land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And David my servant shall be King over them, they all shall have one Shepherd, and shall dwell in the land that

I have given unto Jacob my servant, where in your Fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children for ever, and my servant David shall be their Prince forever. And the nations shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." That individual who can remain unconvinced by such testimonies as these of a future, literal, and glorious Restoration of the whole House of Israel to the Land given to their Fathers, is deserving of our sincerest pity. For truly of such an one it may be said in the words of Paul, when Moses and the Prophets are read, the veil is upon his heart.

But the restoration of Israel and Judah, thus scripturally established, the first question prompted by fond desire is, when will this divine Restitution become an accomplished fact. All Christians ever pray, "Thy Kingdom come," when then will the Kingdom come? Lord, when will thou restore again the Kingdom to Israel? Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. The Kingdom cannot come while the times of the Gentiles are yet unfulfilled; it cannot be delayed, after these times shall have been completed. Let us then still pray, Thy Kingdom come, encouraged by the signs of the times that are long, Jerusalem shall again become a praise in the Earth. Now is our salvation nearer than when we believed. Even so come Lord Jesus, come quickly—Amen. J. C. Toronto, March, 1867.

We regret to have to say that the want of space has obliged us to lay aside several important communications, notices and editorial matter. We had prepared a reply to several enquiries from the brethren respecting certain points of Doctrine contained in Bro. Brown's "Constitution and Order," in vindication of his position, explaining some points which we perceive have been misinterpreted—with proofs and references in regard to his statement respecting the resurrection of Christ in his flesh and blood nature, &c., but unfortunately all are crowded out.

Agents for the Marturion.

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