

ters, and great shall be the reward which his grace shall bestow upon them in glory. C.

FUTURE PROSPECTS OF THE JEWS.

To the Editor.

SIR,—In reading the first piece in the September number of your Magazine, my mind became much interested, and it struck me that an article forming a sequel to that would be very desirable. As that places before the reader in a just, but yet in a forlorn and humiliating point of view, the “Present State,” so this should lay before him the Future Prospects “of the Jews.” It appeared to me, while the one manifested this unhappy but interesting people to be “prisoners,” the other would show them to be prisoners “of hope;” while by the one they were made to resemble the “dry bones” in prophetic vision, by the other they might be made to resemble no less strikingly or justly those bones quickened, clothed, and animated, and becoming an “army” of spiritual and holy soldiers. I had hoped that this thought would have suggested itself to some one more competent to do this subject justice; but after the lapse of so many months there seems little ground for further expectation; and in the absence of better, should the following thoughts, designed to illustrate a few of the many passages of Scripture relative to the future restoration of the descendants of the friend of God, appear to you to be suitable for your periodical, they are at your service.

Moses is very minute and forcible in his predictions of the dispersion, suppression, and persecution of his people; and yet he gives some lucid intimations of a blessed restoration. With him I shall begin. Will the reader please to take his Bible and read the 26th chapter of Leviticus,

particularly from the 40th to 45th verse. On his doing so, the first enquiry that is likely to present itself to his mind is this: To what period of time does this paragraph refer? If he will also read the account given in the former part of this chapter, of the calamities and curses which these people should be called to endure for their great wickedness, and compare that account with the history of the Jews, he will be convinced the evils here predicted refer to the time between their rejection and crucifixion of the Prince of Life, and the fulfilment of the passage under consideration; and, as it is very evident that that time has not yet arrived, this portion of Scripture must refer to a period yet future. He will then observe how very particular the inspired man is in describing the extreme sinfulness of this people, and in showing their sins to be the sole cause of their severe and long protracted suffering. “They shall confess their iniquity—the iniquity of their fathers—their trespass wherewith they have trespassed against me—and have walked contrary to me; if then their uncircumcised hearts be humbled *because, even because*, they despised my judgments, and *because* their soul abhorred my statutes.” Is it not probable that the iniquity of their fathers, wherewith they have trespassed against the Lord and walked contrary to him is *that* sin for which in particular they have been rejected, and for which all those mighty evils have been brought upon them? Verse 41. shows there will be a consciousness on their part that the calamities which they have endured for so long a time have been inflicted upon them by the hand of God, and that in just judgment as a punishment for their great sins, “His blood be upon us and our children,” was the dreadful imprecation of the fathers. “Surely,” will the children say, “his blood has been upon us!” Thus.