

tion as the second portion of the great Jewish Family, both to be gathered to their own land again, and as this has not yet been done, it remains to be divinely accomplished, all the twisting of the Spirit-walkers to the contrary notwithstanding.

A "*Thus saith the Lord*" for the lovers of his truth before the "*ipse dixit*" of all the D. D.'s in Christendom, so called.

The opening of the 61st chapter of Isaiah was read by our Lord in the Synagogue at Nazareth, to the middle of the 2nd verse where he closed the Book, and said "*this day is this scripture fulfilled in your ears.*" So far as he read, it was then fulfilled, but he did not read of "the day of vengeance of our God," which yet remained as now to be fulfilled. The subsequent portions of this chapter relate to events yet awaiting their accomplishment. "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen, and your vine dressers. But ye shall be named the priests of the Lord; men shall call you the Ministers of our God, ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

It is very easy to assume that Zion is used only metaphorically for the Church, and not literally for the Mount of Jerusalem, and that by Israel is meant the children by faith in Christ, and not the children of Abraham according to the flesh; but it is by no means so easy to trace out an intelligent meaning for such a passage consistently with the metaphor. This appears most strikingly where the Gentiles are spoken of in contradistinction from Israel. If Israel means Gentile Christians in a passage where universal peace and prosperity are promised, what, we ask, is intended in the metaphor by "the Gentiles," as contrasted with Israel? It cannot be applied to persons not Christianized, for they suppose the promises to Israel to intend such an extension of Christianity as leaves no room for unchristianized persons to remain on earth. In the 61st chapter of Isaiah (who, be it remembered, spoke concerning his own beloved Judah and Jerusalem,) if the promise be not literally to the Jews, but if it be metaphorically to the Christian Church in its enlarged prosperity, who then, we ask, are "the strangers" that are to feed the flocks, and who are the sons of the alien that are to be the servants? and yet again, who are the Gentiles whose riches are to be eaten, and among whom the seed is to be known? Can they give me any satisfac-

tory reply, consistent with this theory? Verily, no! The *literal* rendering, always the best, fully justifies our assured anticipations of a literal and glorious restoration yet to come, and ere long to be strictly realized. But this beautiful prophecy, thus understood, appears to the child of Faith more glorious still when taken in connection with the 62d chapter, which is the continued word spoken prophetically in the Name of the Anointed One, and attested to personally by Jesus as the Christ, when in the synagogue at Nazareth he also settled its chronology. Who can hear the voice of Jesus crying "For Zion's sake, will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Who can hear all this and yet doubt of the future glories of Jerusalem, when she shall become "the City of the Great King"? Who can hear his gracious promise, "Thou shalt no more be termed forsaken, neither shall thy land be termed any more desolate; but thou shalt be called Hephzibah and thy land Beulah, for the Lord delighteth in thee, and thy land shall be married," who can hear and believe this and not look forward with ardent hope and longing desire for the glories of Messiah's day, and who can hear his high command, "Ye that make mention of the Lord, or ye who are the Lord's remembrancers, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth"? Who can hear this and not give vent to the ready echo of the Saviour's voice in earnest intercession unto the God of Abraham, Isaac and Jacob, in behalf of his still desolate heritage?

Let us now look a moment at some of Jeremiah's declarations. He, too, was a Prophet of Judah, and prophesied at least sixty years after the entire destruction of the kingdom, and removal of the children of Israel—the ten tribes of Ephraim—from the country of Samaria. Yet none of the Prophets have spoken more distinctly of the restoration of that people as well as of the people of Judah. They have never appeared as a nation from that time to this; therefore the word of Jehovah is pledged to the fulfilment of the promises made by him through the mouth of Jeremiah, his servant. Listen to the following language, and see how the "holy men of old" did speak of Israel's future glory, as contrasted with the "ailing, faithless twitterings of the self-anointed D. D.'s of our times when questioned on the Restoration of that people still beloved for their fathers sakes;" and of the Land on which

the eyes of Jehovah ever rest:" "Oh, we think the restoration of the Jews an open question; some of our great men believe it others do not. God knows, but we should make it our great care to secure our own salvation, and the future will reveal itself in due time."!!!

Jeremiah writes. "And the Lord said unto me, the backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and has scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, the ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil hearts. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers."

The Prophet deduces that the then existing people of Judah were more sinful than the already destroyed people of Israel, and then he issues a proclamation in the name of Jehovah, calling, not Judah, but Israel from the north, and promising their Restoration. "I will take you one of a city, and two of a family, and I will bring you to Zion, and the Proclamation is closed by a distinct statement, that in those glorious days of restoration, Judah and Israel shall walk together. "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North, to the land that I have given for an inheritance unto your Fathers. Has this divine prediction, we ask, received an accomplishment?

But again, in the 23d chapter of Jere-