

Haggai's life ; and, as a sequence, that these events are not yet in the future, but live in the history of the past. Practically, we have all found this difficulty in reading the Old Testament, and perhaps have been sometimes a little disheartened by the small result of our efforts to distinguish between those predictions already fulfilled and those still to be so. To turn, then, from an investigation of "the law, the prophets, and the psalms," to an inquiry into the prophecies of the New Testament, is almost as if emerging from dim twilight to the meridian blaze of noon-day splendor.

The important relative position of God's ancient people, the Jews, towards the Messiah, and also towards the Gentile nations, is plainly indicated in the sacred song of Simeon, where he represents the Lord Jesus in those two aspects suited to the two great national divisions of the human family—"a *light* to *lighten* the Gentiles"; because up to that time *they* were living in spiritual darkness ; but as the *glory* of God's people, Israel, because they already had the light of divine truth imparted to them, and that dawn was one day to swell to a flood of light, according to the ancient pledge, "My salvation shall not tarry, and I will place salvation in Zion for Israel, my glory." As there was an intimate connection between the Jews and Gentiles at the time of our Lord's birth, and as "salvation was of the Jews"—they being the ordained channel through which mercy was to flow to the nations of the world at large—so there is an indissoluble bond between God's chosen people and us Gentile races, until the time of our Lord's return to earth. So to speak, as we were once dependent upon the Jews, they are now dependent upon us. "The restoration of the Jews to Palestine forms the very keystone to the whole ecclesiastical and political structure of the world, and is the principal object to be accomplished by the awful events of the coming years. It is the grand consummation of which Hebrew prophets spake and Jewish bards sung ; it is emphatically the 'hope of Israel,' and the word of Judah's God is pledged to its accomplishment." For example, our Lord's words, occurring in the twenty-first chapter of St. Luke's Gospel—"And they shall fall by the edge of the sword, and shall be led away captive into all nations ; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"—foretell the fearful trouble of the nation, their wholesale slaughter by the sword, and their thralldom as the fettered captives of foreign princes. But the verse not only announces their