

The entire scheme seems to be a kind of fad, which is being pursued with a special object, having none of the elements which made the old Phœnician colonies and the modern Anglo-Saxon colonies successful.

Several observations occur to me in connection with this whole subject of the future of the Jewish people :

1. The trend of Jewish migration at the present is westward, and farther than ever from the old land of Israel. There are about four times as many Jews now in New York City as there are in the whole of Palestine. Tens of thousands are going to the Argentine Republic in South America. They seem to be more and more torn loose from territorial attachments, and the great future of the Jewish race seems to be about to be wrought out in the free air of America.

2. The return of the Jews is to be a spiritual return to Christ, their Messiah and Lord. The marvelous prophecies in Ezekiel 40 to 48, clothed in priestly language and figures which speak of a readjustment of the configuration of Palestine, of a temple a mile square, and a special sacred "oblation" or temple area fifty miles square, clearly refer in splendid imagery to the future glories of the Church of Jesus Christ, and the "waters" flowing from beneath the sanctuary point to the life giving streams of the Gospel dispensation, which are destined to vitalize and bless all mankind. A literal fulfilment of those extraordinary prophecies is manifestly physically impossible without the most stupendous miracle ever performed.

3. The literal interpretation of the prophecies with regard to the "return" of the Jews is extremely improbable.

According to the New Testament, "he is not a Jew who is one outwardly." "They are not all Israel who are of Israel." When a Jew believes in Christ he becomes by faith a son of Abraham. The Christian Church to day is the Israel of God, and all believing Jews who enter the Church become Israelites.

Two lines of prophecy run through the Old Testament, one pointing to the Messiah and the other to the future of the Jews. If we take one literally, we must take the other. If we take one spiritually, we must take the other.

If we say that the future of the Jews is a literally material future ; that they are to return to Palestine, rebuild Jerusalem, reconstruct the temple, its altars, ritual, and ceremonies, and that all the world is literally to "go up once a year to Jerusalem" to worship, and that the destruction of the temple by Titus was only an incidental matter, a temporary disappearance of the temple, as when destroyed by the King of Babylon, and that it is to be restored in all its details, services, and typical rites, then we are bound to say that the Messiah was to be an earthly king, and that *He has never come*. But if we claim that Jesus of Nazareth was the true Messiah, our atoning High Priest, and that the Epistle to the Hebrews rightly declared the whole Jewish dispensation, with its types, symbols, sacred persons, and rites and victims to have been fulfilled in Christ and done away forever in