

city with city, and there will be one general revolution throughout the earth, the Jews fleeing to their own country, desolation coming upon the wicked, with the swiftness of whirlwinds and fury poured out, recollect, as it was poured out on the Egyptians.

Let us read the 35th verse—

“And I will bring you into the wilderness of the people, and there will I plead with you face to face.”

“No more miracles,” say this Christian generation; “no more power to be made manifest; we have a form of godliness, but we don’t need this display of power.” This is their cry, with all these prophecies staring them in the face.

“I will bring you into the wilderness.”

Bring whom? The house of Israel which are gathered from all these various nations. “I will bring you into the wilderness, and there I will plead with you face to face as I plead with your fathers in the wilderness in the land of Egypt.” How did he plead with them there? He plead with them by his power, by splendid miracles, by his own voice he caused Mount Sinai to tremble under the sound and power of his voice, while lightnings and thunders were made manifest before all the congregation of Israel. He spoke to them by the voice of a trumpet which, when the twenty-five hundred thousand of the hosts of Israel heard, they fled, and stood afar off—they were afraid and fearful, because the Lord had descended upon Mount Sinai. So will he plead with Israel in the latter days, and show forth his mighty hand and power, when he gathers them from the nations; and he will give revelation as he did to their fathers in the wilderness of the land of Egypt.

But as a still further testimony of the power that will be made manifest

in the restitution of Israel, let me refer you to another passage, which is contained in the 11th chapter of Isaiah, “He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” Here is a declaration that the two great kingdoms of Israel—its “outcasts,” the ten tribes, scattered seven hundred and twenty years before Christ, and the “dispersed of Judah,” dispersed among all nations, shall be gathered. But before he gathers them he will set up an ensign—an ensign is to be raised in the latter days especially for the gathering of Israel.

Again, says the Prophet, “And the Lord shall utterly destroy the tongue of the Egyptian sea.” How? “With his mighty power shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.” The same thing, not a spiritual, but a literal transaction, as the Lord smote the tongue of the Egyptian sea in ancient days, and caused his people to go through on a highway in the midst of those mighty waters which stood like walls on each side of the assembly of Israel. So in the latter days he will not only cut off the tongue of the Egyptian sea, but the river in its seven streams will also be divided and men will go through dry-shod. This is the testimony of the prophets concerning the events that are to take place when the times of the Gentiles are fulfilled.

But in regard to this ensign, the Lord has never said that he will lift it up before the time comes to gather