fall upon the earth." In other words, a remnant of the children of Isreal will survive to the end of time, when Jehovah will again deal with them in mercy. Says Henderson on vs. 2: "The universal character of the dispersion is likewise strongly marked, but also the great care for their preservation." How, we ask, can the fulfilment of & this passage refer to the return from Babylon, so that the subsequent verses of Amos have been fulfilled some time before the destruction of Jerusalem by Titus? This is impossible as the 15th verse says: "And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them.saith Jehovah they God." Of course, this has as yet never been fulfilled. This last concludes a psaage as charming as eloquent, in which the immediately preceding verses belong to the End-time as well as that plastplain final verse. "Behold, the days come, saith Jehovah, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring back the captivity of my people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land and they shall no more be plucked up out of their land which I have given them, saith Jehovah." Even Henderson is for forced to acknowledge by the clear import of the passage: "It is impossible to conceive of prophecy more distinctly of positively assertin the future and final restoration of the Jews to Canaan than that contained in these verses. Once again they have been removed from that favored land on account of their unbelief, but still it is theirs by Divine donation to their great progenitor. And when they shall return to the faith of Abraham beholding in retrospect the day of the Messiah whom "he saw and was glad", but deeply bewailing the

22