

# The Prophetic News

AND HERALD OF THE SECOND ADVENT OF THE SON OF GOD.

“Behold I come as a thief: Blessed is he that watcheth.”—Rev. xvi. 15.

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## A GLANCE AT THE PAST.

There are many thoughtful and careful observers of men and things as they pass daily before our attention; and there are many more utterly indifferent to both men and things, excepting only as they directly concern themselves individually, or the duties of their vocation. Only glancing over the surface of the events of 1871, the scene is one of extraordinary variety and of startling importance.

The transformation scenes in Paris alone, taken in their succession from the opening of the year, the intense sufferings, privations, and endurance of the people; their entire subjugation, their forbearance in the presence of their foes, and the toleration shown by the conquerors; the assumption and exercise of power by the Commune, and the terrible revenge they manifested towards their fellow-citizens when, as an armed force, they took back their capital in the name of France, are all events of which historians will know the importance. Add to these the hitherto passive acceptance by the French people of the Thiers Government, the successful raising of such enormous sums as war indemnity, and now the peaceful admission into the National Assembly of members of a past royal dynasty, indicate a mighty change in the otherwise impulsive nature of Frenchmen. But who shall picture the horrors of the reign of the Commune, and the equally horrible termination of that fearful strife? Such scenes have their lessons, and whether we will learn them in time or not, yet they have a significance which will be plainly enough manifested within a period probably nearer at hand than many are disposed to think. There is one aspect of the changes of France which should have its weight with those who are conscious of moral responsibility. The present head of that nation has pro-

claimed equal liberty in matters of religion to Catholic and Protestant alike. Are there not in France, and belonging to her families, thousands of godly men and women, whose paramount duty is plainly manifest, to scatter the seeds of Divine Truth in city, town, and village, to every household where access can be had; so that there may spring up in a country as dark, Christianly speaking, as heathendom—the light, the love, and the truth, which alone can make any people great?

Impoverished France has undesignedly raised Germany, not only into an empire, but lost her own Imperial dignity as the result. Germany has achieved greatness, and had it thrust upon her by her conquering sons. The result of the war has been to add large and wealthy provinces to her territory, to strengthen her position by almost impregnable fortresses; also to pour an amount of wealth into her exchequer enormous in its value, and thus afford a twofold consolidation of importance such as history has rarely recorded. Germany remodels her coinage, increases the emoluments of her officials, augments her navy, provides a war fund on a vast scale, so as to lessen the burden of future warfare against themselves, and has united in one grand federal bond a vast community which may look forward to a considerable career of peace, even in spite of an extent of hostile feeling and sentiment, which was, perhaps, never exceeded.

Germany has been active in her religious life during the year; intensely so, as far as regards her sons and citizens when engaged in conflict; nor less intensely as far as regards the great theologians of her country. The promulgation of the dogma of the Infallibility of the Pope, producing as it did the determined action of Dr. Döllinger, and the formation of a community of learned divines, under the name of “The Old Catholics,” to resist the Papal

infatuation and to restore primitive purity and freedom in the Church of Rome, indicate movements which cannot be overestimated. The German Government gives these Reformers in the Church of Rome all its support. This step has been fiercely resented by Ultramontane priests; but the Government taught them their true position, when it passed a Bill fixing two years imprisonment for any priest who uses the pulpit for disloyal purposes; and religious liberty has in other ways taken a decided step in advance in Germany during the past year.

During the year, Italy has seen another king set up his throne and government in the Imperial City of Rome; and whilst the Pope has completed his reign of twenty-five years, yet he has been shut up to an absolutely ecclesiastical domain; and whilst threats and warnings are freely hurled at Victor Emmanuel, and the kingly power, yet Italy, free and independent as far as her means will allow, is reorganising her army and increasing her fleet. But what else of Italy? and what of Rome? America has sent one of her divines to establish Episcopal Methodism on a deep and broad basis in her cities; whilst simultaneously we read of a Methodist chapel for Rome, at a cost of ten thousand pounds; and that Mr. Spurgeon himself has three times in one week preached most powerful sermons in the City of the Cæsars, exposing her idolatries with scathing severity! What are we to say to these things? The GOSPEL MUST BE PREACHED IN ROME ALSO. Who could have even hoped for such tidings ten years ago?

And what shall we say of Spain? True she lost, in an evil hour, one of her noblest sons at the beginning of the year; but she rejoices in the presence of a young, courteous, and tolerant king; and though she suffers from her impoverished resources and from internal

strife, yet she manifests more signs of life and thrift than have been her lot for many long years past.

These have been the darkest spots on the religious horizon, and now they are all aglow with bright hopes for the future. The Word of God is freely distributed in all these countries, the Gospel is preached, the people are enjoying their newly-acquired liberties, and there seems to be everywhere the signs of approaching millennium glory. Who will not help to fan the fire into a flame which shall consume all the "tin and dross" of sin, and worldliness, and formalism? Surely the set time to favour Zion has come, and to build up the waste places of Jerusalem!

There is another aspect of the past year which forbids our neglect. The nature and extent of the disasters which have been chronicled in our pages alone, form a theme from which we might draw many lessons of startling importance. The famine in Persia, which still threatens destruction fierce and vast, is terrible in its devastations. The hurricanes in the West India islands have been appalling. In Antigua alone, seventy villages have been laid in ruins. From India and China destructive floods have been reported, extensive and destructive! But what shall we say of America? In Chicago, alone, nine square miles of dwellings laid in ruins in thirty-six hours! The forest fires, too, in Michigan, Wisconsin, and Minnesota, depriving of life hundreds of human beings, literally roasted to death, whilst thousands of animals perished in the most awful manner. It is appalling to read the accounts of these fires: and what lesson do they teach? Are men to pass them as merely common occurrences without admonition or warning? And what of the colliery explosions in England, and the Stowmarket gun-cotton disaster?

What a fearful loss of human life was the result last year of the calamities enumerated; a large proportion arising from preventable causes; and all those persons this time last year looking forward to a more than probable protracted existence. How loudly do these events proclaim in our ears, "Be ye also ready; for in such an hour as ye think not the Son of Man cometh."

The destruction of property indicated by these events, is almost beyond appreciable estimate. The personal losses by the

French war and the destruction of public buildings, each represent a sum of money, which, if applied to benevolent and pious purposes, would have been a permanent blessing to millions of poor people. Could charity and religion but have the value burnt in a few hours in Chicago, for its absolute use in one year, we should then have cause to think that the kingdoms of this world were becoming the kingdoms of our God and of His Christ. Men will not recognise their stewardship to God, so the Almighty is Himself obliged thus to appear occasionally to teach men that they are but stewards, not owners. Surely, the day is nigh at hand when those who have wealth will distribute of their abundance such a proportion as shall save the poor from want, supply all needful aid to benevolent enterprise, and send the Gospel and its preachers into every city, town, and village upon the earth.

#### ON THE MILLENNIUM.

BY BISHOP HOPKINS.

SPEAKING of events which are to take place, according to Scripture prophecy, before the beginning of the Millennium, the Bishop says:—

"One event will take place after another, which will greatly weaken and remove the power of the Pope among the nations in Christendom; by taking away his riches, by drying up the stream of wealth, and removing other things, by which the Church of Rome has been made strong, and stood for many ages. Yet this will not be attended by any general reformation of professing Christians; nor will the moral state of the Christian world, or of mankind in general, be reformed, and grow better. On the contrary, infidelity, and the most open and gross impiety and profanation of everything sacred, will prevail and abound. A worldly spirit will be very strong and prevalent, prompting both old and young to the gratification of their sensual appetites. The inhabitants of the earth, in general, will be united, and, as it were, gathered together in arms against heaven; till they become wholly ripe for destruction, and for the battle of the great Day of the Almighty, which will come on under the seventh Vial (Rev. xvi. 17), and will be conducted, fought, and finished, by Christ himself against an ungodly world.

"The true Church of Christ will subsist and continue in this evil time of the prevalence of the powers of darkness. But the number of real Christians will be small; and many of them will, probably,

be weak in their Christian exercises, through the influence of evil spirits, and will be too much conformed to the world. They will be opposed and trodden down by the wicked, and be in an afflicted, suffering state, in this dark and evil day.

"This battle, as before observed, will be carried on by Christ, while in heaven, invested with all Divine power, in the exercise of His Providence, bringing judgments upon a wicked world, as by a clear and remarkable manifestation of His presence and power; and an incontestable evidence of the truth of Christianity, by fulfilling his predictions and promises, and taking vengeance on his enemies. He will, doubtless, make use of instruments in this battle. Even the wicked themselves will be instruments of afflicting and destroying each other, by carrying on destructive and bloody wars, and laying waste whole countries and nations; so that the earth will be, in a great degree, depopulated, and rivers of blood will be shed by the unrestrained pride and cruel rage of man.

"This battle will not be fought and finished at once, but continued through a course of many years. By a series of different and increasing calamities and sore punishments, mankind will be reduced and brought down, and every high thing levelled to the ground; in which the hand of God will be remarkably visible.

"While Antichrist is coming down, and the way preparing for the utter extinction of Rome, the world, in general, will make swift advances in infidelity, and all kinds of wickedness; which will, doubtless, be the means of preparing the way for the overthrow of that Church.

"The ten horns, or kings, which will hate the whore, and make her desolate and naked, and eat her flesh, and burn her with fire (Rev. xvii. 16), will do this from a selfish, worldly spirit, and under the influence of infidelity and opposition to religion. The prevalence of deism and atheism in Popish countries, which are the natural fruit and offspring of the practices and tyranny of the Romish Church, has been the means of exposing the superstition and wickedness of that Church, and weakening the Papal hierarchy. And deists and wicked men may be made the instruments of pulling down that Antichristian fabric still farther, as the Romans were of destroying the corrupt Church of Israel. If so, the fall of the Pope will be so far from implying a revival of true religion, that [for a season] it may be attended with the contrary,—viz., infidelity, immorality, and all kinds of wickedness,—as the means of it, so far as it will be effected by the instrumentality of men."

[Bishop Hopkins died in 1690. These words have been written nearly two hundred years. The thoughtful reader will readily see how exactly these views of the bishop represent the events transpiring at the present hour.—Ed.]

CHRISTIANITY AND THE ADVENT.

BY E. V. GERHART, D.D.

LOOKING backward, Christianity includes the Person, the personal life, the work, and the perfection of Christ in His glorification, as antecedent to the proper founding of the Church on the day of Pentecost. Looking forward, Christianity takes in teleologically, as being essential to the completeness of divine revelation, the Second Coming of Christ and all the last events; among these the passing away of the present mundane order, the resurrection, the destruction of death, and the transition of the Church from the state militant to the state triumphant. This transition implies an organic change in her constitution—a change in kind and degree like that which her living Head underwent in passing from His state in the flesh to His state in glory.

Now the Church is in her true state. This is intermediate between the ascension and glorification of her Head, and His coming again to judge the quick and the dead. She is indeed His mystical body, the actual Christianity, the established economy in which Christ lives and reigns on the earth. But the Church is the actual Christianity only in a relative, not in an absolute sense. It is self-evident that the actualisation cannot be more complete than the objective truth which is actualised; that the economy cannot be more perfect than the mystery which originates, warrants, and fills the economy.

Christianity is itself only relatively complete. The Second Advent is still a future fact, not yet a reality; but though not yet real, it is, nevertheless, the culminating fact of divine revelation. It is the final grand event. This event will not be super-added, externally, to all previous acts of Jesus Christ, assuming that these are in and for themselves final and whole; but, being inwardly and dynamically related to the Church, to Pentecost, and the Ascension, it will come as the full ripe fruit of all antecedent revelation, and thus be the perfection, not only of Christianity as to its general idea, but at the same time also of every necessary fact and element that enters into its constitution.

So mysteriously is the Second Advent related to every previous fact of revelation, that to deny it is to resolve the entire Christian faith into a delusive, empty dream; or to ignore it, and yet endeavour whilst ignoring it, to form a true conception of the Church or of our Lord, is to be so far forth necessarily disqualified for the attempt. Every conception of Christianity formed in the light only of what has thus far been brought to pass in the actual history of the world, will be as defective as was the conception which the unbelieving Pharisees formed of Moses and the Mosaic economy, whilst they refused to recognise in the incarnate Word, or in the First Advent of Christ, the true

end and fulfilment of the ceremonial economy which God established by Moses. Or, it is like an attempt to pass judgment on the meaning of the "blade" whilst we leave out of view the relation which the "ear," and the "full corn in the ear," bear to the blade.

There is another analogy that is still closer and more pertinent. The Second Advent is related to the antecedent revelation like the resurrection of Christ from the dead to His crucifixion, His life in the flesh and holy nativity. The force and meaning of these mysterious facts became manifest by His victory over death. Until then their virtue was in abeyance,—was not an actual power of redemption. Being thus concretely related, we can form no Christian conception of His death but in the light of His resurrection. Could we suppose that Christ did not really rise from the dead, we would by the supposition at once resolve His life into a delusion or imposture, and reduce His crucifixion to the character of an historical event.

So does the Second Advent fulfil and make real the sense and purpose of Pentecost, or the true nature and virtue of the Church. Sin still prevails, though it is the mission of the Church to save men from sin. Death still reigns over all men, saints and sinners, notwithstanding the promise that the gates of hell shall not prevail against the Church. There is in her bosom forgiveness of sins and eternal life. Yet the law of sin is not abolished, and eternal life is still only possible and potential, not a realised fact. The possible and potential will become a glorious reality when Christ shall consummate the mystery of grace in his Second Coming; and in the consummation of his revelation also consummate with Himself His mystical body.

Until then the true nature and full meaning of the present militant, interimistic period of Christianity, can as little manifest and authenticate itself perfectly, as could the victory of Christ, achieved in His death, be made manifest before He came forth in triumph from the state of the dead.

In the second Advent, accordingly, Christianity will become the absolutely complete Divine revelation.

THE STUDY OF PROPHECY EXCEEDINGLY BENEFICIAL.

We quote the following admirable extract from the preface to a work entitled *Israel's Future*, by the Rev. Capel Molyneux:—

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

"All Scripture!" Then (says the

author) no exception either in the estimate we form of it, or in the regard we pay to it, must be made. "All" alike claim our attention: all alike is "given" by the same authority—*God's!* All alike is "given" for the same end, *our profit*; and no exception whatever, I repeat, can be admissible or must be made. Yet exceptions are made, constantly made, and especially with respect to that subject of Scripture revelation, the consideration of which is PROPHECY! *Prophecy is excepted*, passed over by many, almost entirely disregarded; yea, practically adjudged of little or no account. And yet is not *prophecy* included in "all Scripture?" If not, let us have a new canon! If it be, why is it excepted, and what the plea for neglecting its study? Is it that prophecy is obscure, difficult, "hard to be understood?"

Be it so: and so are the doctrines of the Trinity, Incarnation, and the New Birth; and, by the testimony of Peter, so are "some things" in all Paul's epistles, (2 Pet. iii. 16,)—and, therefore, some men are sceptics, even infidels, and Socinians; and some men are students—touching the Bible—only of the Proverbs of Solomon and of the Sermon on the Mount. But are they right? Certainly they are, if others are right in rejecting prophecy and its consideration, because of its assumed obscurity and difficulty; they only carry out the principle of *exception* to its legitimate results; the *plea* of justification is as sound and available in one case as the other.

We are bid to "search the Scriptures;" prophecy is a part of Scripture, therefore we are bid to search prophecy. The duty is plain and positive. We sin against God and our own souls, if we neglect it. We must therefore discharge it as best we can. We must study prophecy as well as the rest of the Scripture; and to help our infirmities and meet the difficulties, God, who gave the Spirit for the utterance of prophecy, promises the same Spirit for the understanding of prophecy. We must ask for that Spirit, and so enter on the work with humility and simplicity of purpose, and not be afraid. It is better, incomparably better, to study prophecy and make mistakes in the interpretation than not to study prophecy for fear of making mistakes. In the latter case, we run directly counter to God's bidding; in the former, we *do what we can*, and such effort, whether directed to the obedience of truth, or its investigation, never was and never will be without a blessing. In fact, this very *study of prophecy is in itself exceedingly beneficial*. Apart from the question of the amount of prophetic light and knowledge that may be acquired thereby, it directly and necessarily associates the mind with "things to come;" it substantiates invisible things; it converts prospective interests into present realities; it invigorates faith by bringing near to view its proper ob-

jects; and of necessity induces, in the believer's case, a detachment from earthly trifles, a heavenly frame and affection, and a holy, happy anticipation of final bliss. *It is, and must be exceedingly beneficial.* Hence, as might be expected, and, as if to remove all doubt on the subject, a special blessing is annexed to the reading and hearing the words of that book, which is not only beyond all others prophetic, but obscurely prophetic, in the canon of Scripture—the Book of Revelation: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." (Rev. i. 3.)

In regard to reading and profiting by man's exposition of prophetic subjects, there is but one rule to be attended to, but that one is absolute—"Search the Scriptures whether these things are so." It is not ingenuity of system, nor plausibility of theory, nor beauty of illustration, but *manifest agreement with the written Word of God, and nothing else*, that determines the worth of an exposition, or entitles it to our credit. Look for this—and it ought to need but little search—the agreement ought to be obvious, on the surface,—and, if not there, the probability is it is *nowhere!* The book may, then, be clever—a bright effusion of human intellect—but it is not of God, nor the effusion of His Spirit. It may entertain and gratify the mind, but will not edify and nourish the immortal soul. *Search, then, the Scriptures;* compare carefully, strictly, what is written by man with what "is written" by God; and believe and receive accordingly. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "*Search, then, I repeat, the Scriptures, and thus separate the precious from the vile; yes, even in the same book; for there is no book so "precious" but that there is to be found in it also much of the "vile," much the result of human ignorance! much the result of human prejudice! much the result of human systematising! much that needs to be winnowed away, and to which the "fan" of God's Word must be wisely, but firmly applied.*

THE MILLENNIUM.

HASTE, Lord, the grand Sabbath year  
Of holiness and rest,  
When sin and pain shall fly our sphere,  
And never more molest.

Sweet peace shall spread her halcyon wing,  
And love and joy return;  
And every tongue enraptured sing,  
And every bosom burn.

Long subjected, but not by choice.  
To misery's cruel bands;  
Creation freed shall then rejoice,  
Beneath thy fostering hands.

The savage wolf, no longer fierce,  
With infant lambs shall play;  
And heaven the pristine curse reverse  
In that millennial day.

CARMEN SECULARE

TO SUBSCRIBERS.—POSTAL ARRANGEMENTS.

SUBSCRIBERS to the PROPHETIC NEWS can be supplied with that Journal, direct from the office on the day of publication, on the following terms:—

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- 2 Copies, 1 year, ditto .....4s. 6d.
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Or any number of Copies post free at twopence-half-penny each, by sending P. O. Order, or stamps to prepay, to George John Stevenson, 54, Paternoster Row.

In reply to several Subscribers, who desire other works of a similar character to be sent with the PROPHETIC NEWS, the following arrangement can be made:—

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Subscriptions to be invariably prepaid, and sent to the address given above.

NOTICES TO CORRESPONDENTS.

J. C. S. has our sincere thanks for his persistent and successful advocacy. With a few such Friends, our Paper will soon be a success.

J. C. AKESTER.—"Littles" help, and they are always welcome, when they manifest so much sincerity.

CLERGYMEN and MINISTERS will oblige by mentioning the *Prophetic News* to their week-evening Congregations.

SEVERAL Correspondents are thanked for their sincere good wishes, and encouraging Letters.

CORRESPONDENTS are requested to write on one side of the paper only.

LITERARY COMMUNICATIONS and ADVERTISEMENTS to be addressed to "The Editor," 54, Paternoster Row, London, E.C.

CONTRIBUTIONS RECEIVED IN DECEMBER.

Encouraged by the aid sent by our friends to commence the New Series, we have with cheerful courage issued the first Number, and rely on the continued and extended kindness of both old and new friends to sustain our future efforts. It will be seen that we have not yet met with Ten Friends each to guarantee 10s. per month. May we hope that this matter will receive the early attention of our friends.

	£	s.	d.
From Waterford	0	10	0
A Friend by J. C. S.	5	0	0
"Watchman, what of the Night."	1	0	0
N. N. Dublin	0	10	0
J. C. Akester	0	2	6
One of the Ten Tribes saved in Christ,			
Gal. iii. 29	1	0	0
Evangelos	0	1	0
George Hislop, for free copies	0	1	6

CHARGES FOR ADVERTISEMENTS.

Four Lines, or Thirty Words .....	1s.
Every additional Line, or Eight Words .....	8d.

Correspondence.

"THEY ALL SLUMBERED AND SLEPT."

To the Editor of the PROPHETIC NEWS.

SIR,—If the wise as well as the foolish are to be found sleeping, how much need NOW for us to aid every effort that may rouse us to trim our lamps in time?

After many years' study of the question, both in this country and the colonies, I consider no effort I have yet seen made that so suitably supplies this need as the *Prophetic News*. I have taken several periodicals, American weekly papers, also various tracts, all on prophetic subjects, and if you will permit me, after a long experience, I will take the liberty to state why I consider your paper the best medium of circulating the subject, and also pointing out one thing that I think might be improved. First, the paper, being monthly does not seem to be exhausted for some "new thing," as I have found the American weeklies, but always appears to have even more than it can tell. And who has not found when it comes from the post with other papers and letters, that it recalls the wandering thoughts from the earthliness around, an

tends to rouse the slumberer again and again? This it would cease to do, so continually coming as a weekly paper. Then its form as a newspaper. How many persons, especially men, will accept a newspaper who would reject a tract, and its plain teaching makes it suitable for general distribution. I am glad I have only one fault to find with it, and that not a very material one: it is your column of melancholy disasters, a kind of chamber of horrors, that makes it very unpleasant to offer the paper to those who entirely object to the subject, and who conclude that all holding those views, instead of being as we are, a rejoicing band, are searching for all the most distressing things we can find. True, in the distress of nations we can find a solace none others know of, in feeling it heralds the approach of the Prince of Peace; but can we regard the sudden death of a man in the street, or a railway accident, or all those sad events incidental to mankind in the same light? If the same valuable space were devoted to an epitome of the general news for the month, how many poor men, who can take no newspaper, would gladly receive yours; also items concerning unusual disturbance over the world, such as earthquakes, wonders in the heavens, &c. Many who pass them over in the daily papers might be startled to see them as signs of the times, when seen noted in connection with the glorious coming of our blessed Lord and Saviour.

In humbly offering these suggestions, should you not agree with me I bow to the better judgment of yourself and others, and shall do all I can to promote the circulation of the paper, for I feel you require *immediate* assistance to uphold so valuable a publication, even though on so small a scale as my present offering can only be. Permit me to become a subscriber for next year for £2 13s; £2 as a subscription towards the fund for meeting the expenses of publication, and 13s. for six copies at the increased price with postage.

Earnestly trusting many friends may be raised by the Lord to sustain this cause, and that an abundant blessing may rest on your labours, I am, Sir, yours truly,

AUTHOR OF "WATCHMAN WHAT OF THE NIGHT?"

[NOTE.—We thank our gentle monitor for her contribution of wise thoughts and kind suggestions. We have no intention of continuing some of the details to which exception is taken. The examples already given on some of the "accidents" of life, have been sufficient to indicate that they are "signs of the times," worthy of being noted. May we hope for further contributions for our serial?—EDITOR.]

TRUE SYMPATHY.

[As an example of the many kind letters we have received, we give the following extract from a West of England correspondent.]

To the Editor of the PROPHETIC NEWS.

DEAR SIR,—In the *Prophetic News* for the present month there is a proposal that the serial should be enlarged on and after the 1st proximo, and be charged twopence per month. The title will be extended so as to include a second de-

partment, and will run thus: *The Prophetic News, and Hebrew Christian Witness.*

I beg to intimate that it has my most sincere approval and commendation; and more than this, I beg to appear or come forward in a double form, as one of the ten friends named in the proposal, and enclose you *twenty shillings*. I sincerely hope that the other nine friends will (if they have not already done so) come forward in the same double form before the 16th inst., so that all obstacles may be removed and the enlarged series entered upon.

With hearty wishes and earnest prayers for the success and prosperity of the purposed undertaking, — may it realise a circulation fully equal to its self-support, and may it not only be established on a firm basis, free of all pecuniary care, but that it soon may be able to clear off all incumbrances entailed upon the publication of the *Prophetic News*, since its first circulation in July last.

I remain yours in the blessed hope (Titus ii. 13),

ONE OF THE LOST TEN TRIBES  
SAVED IN CHRIST. (Gal. iii. 29.)

#### RESTORED JERUSALEM.

To the Editor of the PROPHETIC NEWS.

DEAR SIR,—I at once send you an article from *The Jewish Intelligence* of this month, which I have read with the greatest pleasure, as confirmatory of my own cherished thoughts in regard to Restored Jerusalem. (See page 7.)

I think you could not do better than copy it in the *Prophetic News*, as the subject is not only suitable (for so increasingly interesting a monthly serial), but is eminently *practical*, to draw off the tendencies of the age in which we live to what is written in the volume of *The Book*. I am glad to see the *Prophetic News* is likely to be made still more extensive in its object, and all that relates to the restoration of the Jews and the latter day promises to them, as well as to the Church of Christ, in the gospel. Yours very truly,

JOHN C. SOMMERS.

#### VERBAL INSPIRATION.

A correspondent sends us the following extract from an article which appears in the December number of *The Christian Advocate*, (edited by the Rev. Edward Garbett,) entitled "A Meditation on the Gospels," by the Rev. W. Harrison.

"I will simply turn to the combination of these six gospels, and ask,—Can they be false? And here we may just touch upon one question which occasionally crops up and disturbs not a few,—the question of what is called *verbal inspiration*. The objections against the theory, if theory it can be, are objections against the exactitude of the history and narrative itself; for if the words are uncertain, what becomes of the facts and the thousand delicate touches of the narrative? what becomes of all the synonyms and the verbal discriminations, and the efforts to get at the exact text? What stores of beautiful and delicate shades of meaning, what heaps of textual criticisms must go for nothing! When we reflect that much of the very gospels

must have been unknown to the personal observation of the writer, what is the value of his testimony if we can throw doubt upon any of his words, and imagine that some other expression must have been intended? Surely, if we give up the inspiration of the words, we surrender all. But to him who accepts the whole of the original text, even to the jot or tittle, as the express meaning of God, the statements of the Scriptures speak with an authority which shuts out all doubt, and therefore all dispute."

#### Signs of our Times.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; and the sea and the waves roaring;

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

"And then shall they see the Son of man coming in a cloud with power and great glory.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—LUKE xxi. 25, 26, 27, 28.

THE JESUITS.—The Swiss National Council has adopted several measures against the Jesuits. They are interdicted from settling in the country, teaching their tenets, or possessing convents.

IRELAND.—The one pervading idea amongst the Irish people just now is Home Rule. Any man who fixes his principles on this text may be almost sure of a seat in the House of Commons from an Irish constituency.

FRANCE.—The growing activity and influence of the Monarchists will intensely embitter the defeated Communism of France, and perhaps arouse it to new efforts. The earnestly foretold "Empire" does not seem to be quite so far off. The Orleans princes have taken their seats in the assembly; they sit there in defence of constitutional monarchy.

SUNDAY TRADING.—The Lambeth vestry has resolved to prosecute those persons who will not discontinue Sunday trading in the streets on the Lord's day. They have been joined in their salutary work by the vestry of St. Saviour's.

RELIGIOUS LIBERTY IS NOW A REALITY IN FRANCE. On December 20, M. Thiers stated to a deputation of the members of the Reformed Church of France that he belonged to no party, and was only solicitous to remedy the misfortunes of his country. He farther said that he would constantly maintain religious liberty in all its integrity, and in doing so he yielded to the desire of an immense majority.

MR. SPURGEON has been to Rome. He preached there several times, and fearlessly denounced the idolatry he saw there. On December 7th he wrote a letter from the imperial city to his friends in England, which concludes in these words: "Brethren, as one man, cry mightily to the God of our Lord Jesus Christ, the Father of glory, beseeching him to put his hand to the work, and magnify his Son in the eyes of all the people. Standing where Satan's seat is, in the midst of ten thousand idols, I beseech those who worship God in the spirit to wrestle in prayer for times of refreshing, that all lands may know that Jesus Christ is Lord. How long shall the name of Jesus be blasphemed by the idolatries of Antichrist? It may be that the times of darkness will last till the children of light cry out bitterly, day and night, by reason of soul anguish. Then will God avenge His own elect, and that speedily. As I have trodden the Appian way I have rejoiced that Jesus, whom Paul preached, is yet alive, and is certain in due season to put down His enemies. Already He has desolated the Colosseum where His faithful martyrs poured forth their blood; the pagan power has fallen, and so also shall the papal, and all other which opposes His kingdom. Let

us proclaim a spiritual crusade, and set up our banners by redoubled prayer. It is certain that supplication produces marvellous results in heaven and earth; its power is proven in our own personal experience, and throughout the history of the Church. Brethren, LET US PRAY. Yours, for Jesus' sake, C.H. SPURGEON."

GREECE AND THE EAST.—The *Times* correspondent, writing from Athens a review of the present state of the Eastern question, says, "Greece, as well as Russia, has adopted a new line of policy with regard to Turkey; the aggressive principles of Hellenism and Orthodoxy, which have so long disturbed the peace and impeded material improvements, are on the wane. For different reasons, and with different views, both Greece and Russia have, for the present, ceased to harass Turkey; Russia, confiding in her constantly increasing strength, leaves her course of action to be determined by future events, while Greece, seeing that her national influence is losing power, has abandoned her abortive attacks on the outlying provinces of the Sultan's dominions. The conviction is at last forced on her that her great idea and her aggressive Hellenism will not enable her to construct a Byzantine empire. The history of the 19th century, as far as it goes, does not encourage a policy of aggression. Napoleon I. ruined himself by an aggressive policy, and indulgence in *les idées Napoléoniennes* in Mexico and against Prussia ruined the Napoleon of Peace. An aggressive policy against Turkey brought the Emperor Nicholas to grief, and an aggressive policy in favour of Southern slavery gave the victory to freedom in the United States."

PERSIA.—The *Times of India*, in its overland summary, says:—"Famine continues its ravages in Persia, and the extent of it will never fully be known. Much as we know of the misery this wide-spread, long-continued famine has wrought, it is strange that we hear nothing of an organised and sustained effort for alleviation being made by the Persian Government. The starving people are left to look after themselves; such as can leave the country do so; such as cannot must die, unless some relief from some unexpected quarter reaches them. As is usual, disease has appeared in the districts to complete what famine had begun. Letters from Yezd and Bunder Abbas intimate that cholera is committing sad ravages among the population." Christianity has received no welcome in Persia—the people regard it not: is this the scourge of the Almighty to remove from His presence those who regard not the call of the Gospel of the Son of God?

CHINA.—Despatches lately received by Earl Granville from Mr. Wade, supply us with this information:—According to the representations of the Chinese Government, Roman Catholicism has become most unpopular in the empire, owing to the missionaries of that religion receiving men of bad character as converts, and supporting them against the native authorities. The Chinese Government begs, therefore, that the missionaries may be subjected to the laws of the land as in all other countries, and restrained from an undue assumption of authority, and from acts that produce scandal. Mr. Wade himself expresses the opinion that the missionary "must be supported out and out by the sword of the protecting Powers."

AMERICA.—The Ex-Controller of New York, being unable to procure the required surety, has been imprisoned. The Tammany ring has become thoroughly demoralised. The reward of unrighteousness.

"THE SLUMBERING VOLCANO" is the title of a leading article in *The Watchman* newspaper of Dec. 20, in which the writer, after taking a survey of Europe, says, "The bias of the day seems to be against authority, and in favour of self-assertion. In households, schools, societies, churches, the force of discipline is universally relaxed, and things too often take their own course."

THE JEWS IN MODERN TIMES.—Last month, the first of two lectures on "The Jews in Modern Times" was delivered by the Rev. D. W. Marks, London, to the members of the Philosophical Institution, Edinburgh. The lecturer spoke at length on the Jews of Germany, of Turkey, and of Holland, and narrated the progress they had made during the last two centuries in securing a settlement in these countries. He described the Sabbath observances of the Israelites, and concluded an interesting lecture with the following remarks:—All Jews who have faith in Biblical prophecy, whether they be Rabbinites or pure Scripturalists, believe in the final ingathering of Israel. We consider that without a future restoration our entire history will be one of the greatest incongruities ever offered to the mind of thinking man. Without restoration, we feel that we shall have no connection with the past nor with the future, but that we shall appear like a community which had been the plaything of chance, and with respect to which Almighty Providence had no fixed design. But we have this belief of a restoration in our hearts. A bright future opens before our eyes, or before our faces; and we have, as we believe, a full view of the part which we are destined to fill in the closing scene of the great moral drama which the Jews have represented upon the broad theatre of the world. (Applause.) At the same time, this belief does not exert a political influence over our social or political relations, because we hold that the restoration of Israel points to a time when a thorough change will be wrought on the principles of State Government, and when all existing political institutions will be annulled. Hence the sentiments which we cherish of our native land as citizens are no more affected by the doctrine of the restoration than are the sentiments of so many of our Christian brethren, who still believe in the millennium. We can both hold our separate religious views without suffering them to diminish in the smallest degree our affection for our common country, or our ardent zeal for its glory and its prosperity.—*Scotsman*.

THE JEWS.—A newly formed organisation by the Hebrews in general, against the Society for Promoting Christianity amongst the Jews, has lately been formed at Birmingham.

ENCKE'S COMET was seen obscurely on Monday evening, December 11th, at 5 p.m., about two thirds towards the Polar Star, and it is expected to return again in three and a half years. We do not yet know all the significance of these comets as signs of the times.

RUSSIA AND THE EAST.—Despite the veil of secrecy with which the Russians attempt to conceal their proceedings in Asia, every now and then sufficient indications of the preparations in progress for some energetic and definite course of policy to be adopted there shortly, are afforded, to induce those who watch this matter with interest and carefulness to believe that Herat will soon be again a point of great interest in connection with the relative position of the British and the Russians in Asia. It is not generally known that by one of the articles of the Treaty of Turkamanchai, concluded in 1827 between Persia and Russia, the Russians not only obtained the right of marching an armed force, in case of need, through the territories of the Shah, but also secured that the transport and supplies required by the force should be furnished by the Government of Persia. Not very long ago, the Russians offered to build, at their own expense, and entirely for the benefit and convenience of the Moslem pilgrims who every year crowd to Herat, a railway from Teheran to that city. The immense advantage which the Russians would have obtained, if the offer had been accepted, is obvious to all who know anything of the position of affairs in that part of the world; but the offer was declined with thanks, principally, I believe, through the instrumentality of British diplomatists. Since then, however, the Russians have established themselves firmly in

Samarcand, the great seat of Mohammedan learning and fanaticism, and the wonderful movement of Mohammedan revival now spreading in all the west of Asia will assuredly be turned to account by the Muscovites with their usual ability. The last indication of their activity and intentions which I have noticed is to be gathered from a wreck which occurred in the Caspian in the course of last month. The schooner Kama, on its way to Baku and Petrofsk, and supposed to be only engaged in ordinary cruising service, was wrecked, and was then found to have on board a cargo of 22 guns, and 3952 cases of cartridges. Baku is the point of embarkment for Krasnovodsk Bay, and Petrofsk that for the Manghyshlak Peninsula of the eastern coast. It is well known that several Russian engineers and other officers are in favour of approaching the Khanat of Khiva from this direction, and thus we are likely to see the Caspian, from which by treaty all Persian vessels of war are excluded, turned into a new base of operations for further Russian conquests in Central Asia, and very little more will be necessary to bring them into direct relations with Afghanistan.

THERE are some odd rumours about uneasiness in India, and there is talk of the discovery of a plot to assassinate the Governor-General of India at Simla. At any rate, so strong was the suspicion of some such intention, that his body-guard was strongly reinforced.

#### "THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY."

THESE words are "written in the volume of the book," Rev. xix. 10. Then how can we set them aside, when it is further added from the same authority, "Blessed is he that keepeth the saying of this prophecy," and "seal not the sayings of this prophecy,"—with this important warning, "If any man take from this prophecy," &c.

The subject of prophecy then is of "no private interpretation," and is of too vital consequence either to be set aside or to be evaded in its intention.

Rationalists attempt to get over the difficulty by employing the whole as intended for metaphor; while some, more disposed to avoid so rash and hasty a conclusion, try to synchronise the past history of the world as all that is necessary in the present day!

It is only "as we follow on" that we shall know—as it is written; and it is through the teaching of the Holy Spirit—whose prerogative it is to "guide us into all truth"—that we can understand the Scriptures aright.

"Taught of God" does not imply we are leaning upon our own understanding; but it proves that, possessing faith in the revealed word, we are made "wise unto salvation."

Confidence in God enables the believer to understand much that is parabolic to others; and hence the discrimination we read of in regard to Daniel's wisdom, compared to those around him. In like manner we may find the same verified to all who "ask savingly and to roft."

Many stand still on first principles, and quiet their soul by inferring that they are not responsible so long as they do not deny the possibility of what is written.

Alas! this is just like the one of whom we read, that "receiveth seed by the wayside; or it may be as "he that received the seed into stony places," the end of which is alike unfruitful, though apparently at first most promising.

In the present day we find many such self-sufficient persons who avoid, if possible, the subject of prophecy, because they have listened to commentators, and not applied their own gifts to "the pure word."

To transpose the text above quoted,—"**The spirit of prophecy is the testimony of Jesus,**"—and that of itself is a sufficient warrant for

all professing Christians to make it their particular study.

We have only to divest our minds of all preconceived views, commended to us by modern writers on the subject, wherever we find them deviating from the plain language of our Bibles.

We soon come to see that literalness is distinguishable from the metaphorical; and by adhering to it, our experience shall at once lead us on in the right direction to understand the Scriptures.

If we desire wisdom, we are told where to apply for it, and we may rest assured we shall never be denied; for "all the promises of God are yea and amen in Christ Jesus." SIGMA.

#### DAY OF GLORY.

GLORIOUS day, which fast approaches,  
Hasten on without delay;  
Saints, beware when sin encroaches,  
And be more intent to pray.

Oh that He, the King of glory,  
Would us summon Him to meet;  
What a rapture! what a story!  
Then to welcome Him and greet.

Sing aloud ye broken-hearted,  
Shout with joy your praises high;  
He who once from earth departed  
Comes to meet you in the sky!

We, who in this dispensation,  
Suffer all things for His sake;  
Shall thro' trials, and sore temptation,  
Then a crown of glory take!

J. C. SOMMERS.

#### SYMPATHY WITH ROYALTY.

THROUGHOUT one whole week the Prince of Wales' illness was the one absorbing topic. On the days when the worst was feared, business was almost at a stand, and only that which was indispensable was transacted. The expressions of national feeling have again been very marked. Entertainments and meetings of all kinds have been postponed; political activity has almost ceased; formal expressions of affectionate sympathy are reported in all directions, beginning with the Common Council of the City of London, and going down to comparatively humble provincial associations. During the crisis of the illness, the bulletins from Sandringham were sought after with intense eagerness, and in many instances were even read aloud from the bench by the judges in the law courts, and at the various assizes then in progress. In fact, it would scarcely have been possible for sincere and enthusiastic loyalty to have found more varied and numerous modes of expression. On Sunday the crisis through which the nation has lately passed was the topic of the day in many pulpits, and the recognition of a great and merciful answer to prayer was very general. A special commission was issued for prayers to be said in all the Jewish synagogues throughout Palestine for the Prince's restoration; and even the fire worshippers of India offered devotions to their divinities for the same object. The Empress Eugenie, on landing in England, Dec. 22nd, from Spain, reported the deep feeling of sympathy and excitement which prevailed in Gibraltar when she started therefrom. The French press expresses warm sympathy in the joy of the English people at the favourable change in the condition of the Prince of Wales. During the late critical period of his illness some newspapers have published articles warmly praising English loyalty, and asking in a very wistful tone, "When will France possess a similar common sentiment and bond of union?"

RESTORED JERUSALEM.

WE give as fully as our space will admit, some notes of a sermon preached by Rev. Burman Cassin, M.A., Vicar of St. George's, Battersea, at the Episcopal Jews' Chapel, Palestine Place, upon the occasion of the Anniversary of the Hebrew Schools, June 6th, 1871. The text was taken from Zechariah viii. 5:—"The streets of the city shall be full of boys and girls: playing in the streets thereof."

After making some practical remarks appropriate to the occasion, and specially addressed to the young people present, the preacher proceeded as follows:—I would observe that there are four obvious truths which lie on the very surface of the subject before us. If boys and girls are to play in the streets of the city, (and the name of the city is given, Jerusalem,) then it is clear that at that period, whenever it be, the city must be in existence. Again, if there be streets in the city, then it is plain that such city has become established, and is arranged by local authority and order; that, in short, it must be a city in all the fulness of that word. If the streets of the city are full of boys and girls, then surely there must be a large and—political economists would I presume, say—a thriving and prosperous community. Indeed, upon this matter, the Word of God leaves us in no doubt. This very city is described in the second chapter of this prophecy, and at the fourth verse—"Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." And we remember what the Psalmist sang about children and their influence upon a population: "Happy is the man that hath his quiver full of them: they shall not be ashamed, they shall speak with the enemies in the gate." There is yet another obvious truth, suggested at once by the text, it is this: if boys and girls are playing in the streets of the city, which streets are full of them, then surely the city must be at the time in peace, as well as in prosperity. No din of war, no roar of cannon, no scenes of bloodshed will be, along with boys and girls filling the streets of a joyous city.

Now, if I have carried you with me thus far—if these four characteristics of the city, its *being*, its *order*, its *numbers*, and its *peace*—are clearly made out to you, it becomes our duty to inquire, *What is the period of time when this state of things exists?* Here I take it for granted that you are of those who take the Bible in its natural and literal meaning, except when taught by itself to apply to any passage an allegorical or spiritual interpretation; that you take Jerusalem to mean Jerusalem; a city to mean a city; boys and girls to mean boys and girls, and playing to mean playing. This being so, then, is the state of things before us past, present, or future?

It is so patent to everybody who has the slightest knowledge of the condition of the Holy Land now, that this state of things is not *present*, that I need hardly say that a heap of ruins, a population of aliens, and the debris of excavations, are no city full of boys and girls playing in the streets thereof, as set out in the text in its connection. We have only then to ask whether this state of things is *past*, or is to be *future*. Is it *past*?

There are three considerations drawn from the context of the passage before us, which, in my judgment, prove to demonstration that this condition of things has not yet been, it is not *past*.

At the time of this prophecy, in the fourth year of Darius, certain Jews in *Babylon* sent up to those at Jerusalem to inquire about the observance of particular fasts; they are answered by the Lord, through the Prophet, that not mere outward observances only, but inward piety and the fear of God are looked for by Him, and that because these were not found, wrath had gone out against them. The Lord, however, promised to return in mercy, and amongst the promises, of which our text is one, there

are three which will guide our minds as to the period of its accomplishment and theirs.

In the first place, the *city* itself is thus spoken of in the third verses of this chapter: "Jerusalem shall be called a *city of truth*: and the mountain of the Lord of Hosts, the holy mountain." I ask any student of the Bible, or of history, whether, since the captivity of Babylon, the city of Jerusalem could have been truly so described? Was the character of the people who returned such as to warrant anything like this description? Was not the climax of the iniquity of that city over which Jesus wept—even His wicked murder by His own people—was not that climax in itself a proof that the city was not then a city of truth? Is not the miserable destruction of that city, as a punishment for its crimes, the crowning proof that never yet has that city been a city of truth?

There is a second consideration gathered from this chapter, which will, I think, show that the state of things described in the text is not past. Those who are to be the inhabitants of this city are thus alluded to in the seventh verse: "Thus saith the Lord of Hosts, Behold, I will save my people, from the east country, and from the west country." Now, undoubtedly, part of this promise was fulfilled in the return from *Babylon*; the Lord did bring His people from the east country. But when, I ask, has the Lord brought His people from the west country? Suppose it to be true that a few individuals came from the west, (which indeed is most doubtful,) would that be a fulfilment of the promise, "I will bring my people from the west country?" Are they not now scattered in the west country—the country west of the Holy Land? There is a passage in the book of the prophet Isaiah, ch. xi. 11, which will help us to see this with greater clearness "And it shall come to pass in that day," (and observe, "that day" is the period at which ver. 9 of that chapter says, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea.") "in that day, the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Cush, (Africa,) and from Pathros, and from Elam, (Persia,) and from Shinar, and from Hamath, (Syria,) and from the islands of the sea." Will any one venture to say that this passage has been yet fulfilled? With Bishop Lowth, and such authorities, we may surely look to the future for its glorious fulfilment.

There remains yet a third passage in this chapter which gives to the text a future accomplishment, as I venture to assert. At the thirteenth verse we read God's words—"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing; fear not, let your hands be strong." Here is a new element introduced: the house of Israel—the ten tribes. They were not in Babylon, they were not brought back from Babylon. There may have been a few individuals. But Israel and Judah together—the ten tribes and the two—have surely never yet been brought back to dwell in their own city, where David their king ruled over them, and Solomon swayed his sceptre of peace.

From these three considerations, then,—the fact that Jerusalem has never yet been "a city of truth": that only from the east, and not from the west country has the Lord brought His people; and that Israel has never yet been restored; we infer that the state of things of which the text speaks is not past. We saw that it is not present. We are, therefore, shut up to the conclusion that it must be future.

Into the features of this future glory of the city and the people of Abraham, Isaac, and Jacob, we are now to look. The sight is glorious. It fills us with rapturous delight. "Pray for—long for—the peace of Jerusalem; they shall prosper that love thee."

Observe Israel's future as described in this chapter, verses 1—8, and 20 to the end. Israel

and Judah restored to their own city, and enjoying peace and prosperity. Converted to God, they shall possess so vast an influence over the civilised world, be so mighty an army of missionaries for God, that ten men out of all languages shall be the reward of the missionary effort of every Jew. Talk of missionary enterprise; of grand and mighty results of the preaching of our beloved missionaries, at home and abroad; where will you find anything approaching to this in its glorious and unspeakable fulness?

No doubt it will be said by some that this was fulfilled in the spread of Christianity through the preaching of Christ and His apostles. It will be urged that the day of Pentecost was a fulfilment of those words—"Ten men out of all languages of the nations shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

We shall be told that three thousand souls brought to Christ through the preaching of Peter, the Jew, at the time of the gift of the Holy Spirit to the Apostles, present the very picture portrayed in these words. Now I am not going to deny that on that glorious occasion there may have been a partial fulfilment of those words—a foretaste of the complete realisation in the future. But bear in mind that these converts, though speaking known languages of the world at that time, were all *Jews*. Remember, further, that some of the nations were then not even discovered or heard of, and that the prophecy speaks of all languages of the nations.

Surely this consummation of glory must yet be in the future; it has never seen its complete accomplishment. It is impossible for me, in the short space of time necessarily allotted to me on this occasion, to multiply quotations of Scripture bearing upon and teaching this future glory of the Jewish people. There are, however, one or two with which I will close this feeble attempt to set forth the cause, as we believe, so dear to the heart of our God; and I prefer putting before you God's Word itself, to the statement of any theories of man, which are so liable, of course, to be either prejudiced or mistaken.

We turn then to the prophet Jeremiah, and we find certain gracious promises of Abraham's God to this people of His love, in ch. xxx. 3, 18-21.

Now, I pray you, read carefully these last words, and compare with them those in the ninth verse of the chapter—"They shall serve the Lord their God, and David their king, whom I will raise up unto them." Will any one venture to say that this people has ever, since the uttering of Jeremiah's words, possessed an internal government?—that the words "they shall serve David their king, whom I will raise up unto them," have been in any way, or at any time, fulfilled? I will not now say anything as to the opinion held by some students of prophecy that God will literally place David the king, in his risen glory, to take his part in the future session upon the throne which relates to this people. I prefer taking the ordinary view, namely, that as "David" may be rendered "beloved," the promise refers to the risen Jesus, the Messiah, God's well-beloved and only Son.

But even so, the prophecy has never surely seen its accomplishment. Where have the Jewish people acknowledged this David as their king? Since the time in answer to Pilate's question, "Shall I crucify your king?" they said, "We have no king but Caesar—crucify him—crucify him," have they not continued to reject the Messiah, and to scorn the notion that He is their King?

But I must hurry to a conclusion, and will therefore refer but to two more passages to complete our subject. They are familiar to most of us, and will, I trust, show beyond doubt that this glory of God's ancient Israel is yet in the future. The former passage is Jeremiah xxxi. 31—34, and the latter in St. Paul's Epistle to the Romans, ch. xi. 25—27.

Zechariah gives the touching picture of that

pardoning love of Jesus, when He shall come to Zion, and turn away ungodliness from Jacob. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." And then, after a pathetic scene of these mourning converts weeping family by family apart, the prophet adds, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." The process of their conversion is the same as the process in yours—the Holy Ghost given to reveal the blood which cleanseth from all sin. I trust you know this cleansing stream.

"Is there a thing that moves and breaks  
A heart as hard as stone?  
Or warms a heart as cold as ice?  
'Tis Jesus' blood alone.

One drop of this can truly cheer  
And heal the wounded soul?  
What multitudes of broken hearts,  
This living stream makes whole.

Hark! O my soul; what sing the choirs  
Around the glorious throne?  
Hark! the slain Lamb for evermore,  
Sounds in the sweetest tone.

The elders there cast down their crowns,  
And all, both night and day,  
Sing praise to Him, who shed His blood,  
And wash'd their guilt away."

Little Jewish lambs are to be folded in the Saviour's arms. What will you give to help us to teach them of Jesus? Surely you will not grudge, but sing—

"And this, while here, will we proclaim,  
Cheerful in our degree,  
That through the blood of God's dear Lamb,  
Each soul may happy be.  
But Thou, O Lord, make every day  
Thy grace to us more sweet;  
Till we behold Thy wounded side,  
And worship at Thy feet."

—*Jewish Intelligence*—December, 1871.

#### THE SECOND HEBREW-CHRISTIAN BISHOP OF THE PRESENT CENTURY.

We are glad to record the fact that Dr. Hellmuth, a Christian Israelite, has attained the high and responsible position of Bishop of the Diocese of Huron, in West Canada. During his active career of ministerial usefulness, which extends over a quarter of a century, he has successively occupied the positions of Archdeacon and Dean. Quite recently he was elected Coadjutor-Bishop with Dr. Cronyn, and now, owing to the death of the latter, he succeeds to the Bishopric of Huron.

Bishop Hellmuth was born at Stettin, in the kingdom of Prussia, about the year 1815. He was educated at the Gymnasium, at Breslau. He came to England in 1841, and in the following year sought admission into the then existing Institution at Liverpool, for inquiring Jews and Hebrew-Christians. At this institution one of his brethren according to the flesh and a Christian, then pursuing his studies at the University of Dublin, but residing at Liverpool, was accustomed to give him two hours a day of Christian teaching. By him the future Bishop was instructed preparatory to receiving the Holy Sacrament of Baptism; and to him we are indebted for the particulars contained in these lines. The sacred rite was administered at All Saints' Church, Liverpool, by the Rev. H. S. Joseph, at that time an agent of the London Jews' Society.

"In the year 1843, some kind friends, endued with foresight as well as kindness, enabled Mr. Hellmuth to go to Canada. There, by the sole force of his ability and industry, and above all by his consistency of character, he has risen to the highest position of influence."

#### ON THE SECOND ADVENT (*PRE-MILLENNIAL*) COMING.

By N. N. OF DUBLIN.

(Continued.)

Perdition's Son! the fearful *Antichrist!*  
What dreadful destiny is this, to thine  
And thee? No finite mind can comprehend,  
Describe; nor dare imagine, understand.  
But this we know—unerring *Truth* doth tell—  
You mightier angel comes; thy power on earth,  
Thus for a thousand years to bind, cancel;  
Thyself to bottomless abyss consign,  
Reserved there to be, for everlasting  
Doom, fix'd and decreed by power divine,  
Immutable and sure.

Ah rebel Prince! e'er since thy ruin fall,  
What usurpations thine hath ever been  
'Gainst heaven and earth! yea, God and man com-  
bined!

What plottings deep! temptations powerful  
Thine from first to last, to frustrate, impede,  
Salvation's wondrous work, divinely planned.  
How thus, when rid of thee, will earth restored  
To pristine beauty excellence rejoice!  
With all its glorious, blest inhabitants,  
Their universal sovereign Lord, its King!  
Thy presence, power, malignancy shut out.  
Yea, more; thy emissaries horrible  
With thee, Diabolus, enchain'd.

Redeemed in the Lord, your heads uplift,  
Behold, what marvels these, unspeakably  
Sublime! You opening skies your Prince reveal,  
Amidst the chariot-clouds of heaven high.  
He comes! He comes! O what a splendour there!  
The very crucified! The Christ! 'Tis He!  
The glorious Conqueror of *Death* and *Hell*,  
The *Grave!* Our very *Resurrection* Lord!  
Yea, the *Almighty—Alpha, Omega!*  
Faithful, Holy, True! On steed of purest  
White He sits—in vesture crimson'd o'er  
With blood, His myriad foes discomfited,  
Appall'd, undone.

See, brethren, see! What retinue is His?  
Your "Captain of salvation glorious!"  
"The *Wonderful!*" The mighty *Counsellor*  
And "Prince of *Peace!*" Behold! He cometh thus,  
"His mighty power to take," establish sure.  
Those armies bright; in numbers numberless,  
And purest panoply arrayed, redeemed.  
Each one His raised, changed, ransomed sons,  
From every clime. Those minist'ring angels  
Sweeping round, His high behests to execute,  
Fulfil. Faint tracings these of what the *Word*  
Reveals, in language unapproachable, sublime.

What then, beloved expectants, should we be,  
With such a sure and "certain hope" as this?  
How should his waiting, watchful, blood-bought sons  
Look down, with resignation, calm, serene,  
In midst of all those warnings, perils great,  
That so abound? *Perplexities* on every hand,  
Increasing every hour. "Signs of the times,"  
Indeed. Then, be it yours to "patient wait;"  
It may not be to "tarry long."

Even whilst these thoughts are penn'd, what sorrow  
fills

Each loyal British heart, this land throughout!  
England's youthful, hopeful, "apparent *Heir,*"  
Struck down, in all the buoyancy of ripening  
Years, by fell disease arrested suddenly!  
His precious life, hung vibrating 'tween life

And death, 'midst sufferings, complications great.  
His patient, loving, lovely Princess dear,  
His faithful devoted mother—Empress-Queen!  
Brothers, sisters, sorrowing, watching near  
His couch of sufferings, severe, intense;  
Still hoping, trusting, looking up to *Him*  
Who erreth not—is ever gracious, kind;  
The *Hearer, Answerer* of fervent prayer!  
And still the wond'rous telegram doth say,  
"He lives! He breathes! life's flickering spark  
remains,  
But moment brief may close his young career."

What trial, visitation, judgment sore  
To all is this! in empire, kingdom, Throne;  
And what a voice of warning loud, to rich  
And poor, to prince and peasant, young and old,  
Alike! Come life, come death, Thy sovereign will  
Be done: 'tis ours to humbly bow, confess  
Our manifold delinquencies, and breach  
Of trust to *Him*, who as a nation hath  
So greatly blest, upheld. What sympathies  
And prayers pour'd forth, express'd, and deeply felt,  
By myriad loving hearts and true! Still more!  
Those boundings full, of grateful, thankful hearts,  
As long at last, the gladning tidings come  
Of hope revived, and symptoms promising;  
Our Edward Albert spared!

But what a thought it is; to think upon,  
Reflect. The immortal, priceless,  
Never-dying soul, in such a crisis terrible!  
Where'er it be, 'tween life and death, without  
A Saviour near to comfort, rest upon,  
Confide. Forbid it, Lord, that old or young  
Should e'er neglect, reject Thy loving call,  
So precious, full, and free; and so to learn,  
Not only how to live, but die. Their all  
Concentered to be in *Him*—the *Way*,  
The *Truth*, the *Life*.

#### Literary Notices.

##### *A Present Salvation.*

Messrs. Nisbet & Co. have just published, in rapid succession, a second thousand issue of the above named admirable tractate, by the Rev. Uriah Davies, Vicar of St. Matthew's, Islington. For scriptural and logical proofs nothing could be more conclusive, not only as to its obligation primarily on becoming a Christian, but also as to its practical value in "running the race set before us in the gospel." We highly commend this little work for the million, from its gospel teaching and simplicity, and being in accordance with our own sentiments. We trust it may have a large circulation among the many who have been halting between two opinions, and so induce them to accept the terms "Now;" for, as Mr. Davies thus remarks, "Salvation is Christ's work, not *ours*. Christ has accomplished, fully accomplished, salvation for us, and now He offers it to us freely, and earnestly presses us to accept it. Get it now. Go then at once to Him for it. Have the safety and bliss of pardon, and adoption, and peace yours *now*. Oh, the luxury of being saved! Oh, the unspeakable bliss of having no condemnation hanging over you! Oh, the joyfulness of fearing neither death nor eternity in Christ! Oh, the ecstasy of knowing that, because you are Christ's, all things are yours, and shall be made to work together for your good, and to enhance the glory of your heavenly inheritance!" We firmly believe with the author that *Salvation* is the stand-point from which and upon which alone we can realise the truth as it is in Jesus. It is the ground and pillar of our faith in believing THE REVEALED WORD OF GOD.