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 terrible 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 war expenses for 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 over-estimated. The German Government gives these Reformers in the Church of Rome all its support. This step has been fiercely resisted 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? What of France? 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 preventible causes; and all those persons this 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, indolence, 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 men.

“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 indolence, 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 indolence and opposition to religion. The prevalence of sloth 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., indolence, 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 transepiring at the present hour.—Ed.]
CHRISTIANITY AND THE ADVENT.

BY E. V. GERHAET, 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 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 of 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 actualization 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 only be 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 "blado" 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 mysteries 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 fulfill 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 consummate state of His revelation also consummate with Himself His mystical body.

Until then the true nature and full meaning of the present militant, interim period of Christianity, can be 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 admitted or must be made. Yet exceptions are made, constantly made, and especially with respect to that portion of Divine 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? No.

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 of understanding it is laid upon us by the authority of the Lord our God. We are laid under an obligation to search it "unto the end", as the Lord shall show to us what we must do. 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 entirely 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.

The 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-
THE PROPHETIC NEWS.

JANUARY, 1872.

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NOTICES TO CORRESPONDENTS.

J. C. S. has our sincere thanks for his persistent and successful efforts to circulate the Prophetic News. We have had a few such friends, our Paper will soon be a success.

J. C. AXFREZ—“Little” help, and they are always welcome, when they manifest so much sincerity.

CLERKSHIP and MINISTERS will oblige by mentioning the Prophetic News to their week-end congregations.

Several Correspondents are thanked for their sincere good wishes. If you wish to communicate with the Editor, the address is 

The Editor, 54, Paternoster Row, London, E.C.

CONTRIBUTIONS RECEIVED IN DECEMBER.

Encouraged by the aid sent by our friends to contribute to 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 for the attention of our friends.

From Waterford ................................ 2 s. 6d.
A Friend by J. R. .......................... 10s.
"Watchman, What of the Night?" ............ 1 0 0
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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, 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 so valuable 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, etc. 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.

Eaemost 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 may be 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 twopenny per month. The title will be extended so as to include a second de-
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 works? A more important point of criticism 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 tides of waters; troubled states, with perplexity; and the sea and the waves roaring; and 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 xxxi. 25, 27, 28.

THE JEWS.—The Swiss National Council has adopted several measures against the Jews. They are interdicted from settling in the canton, 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 intensively embitter the defeated Communism of France, and perhaps it will take vengeance on France for its efforts. The carnificine told "Empire" does not seem to be quite so far off. The Orleans princes have taken their seats in the assembly and 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 sanitary 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 further said that he would constantly maintain religious liberty in all its integrity, and whereby 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 encountered. Sometimes 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 world. So help me, in the midst of the 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 God has not forsaken them; that he, the Prince of Peace, has heard the prayer of his people and is about to deliver them."

CHINA.—Despatches lately received by Earl Granville from Mr. Wade, supply us with the following 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 that the profits they derive from acts that produce scandal. Mr. Wade himself expressthat the mission" must be supported out and out by the Government of China."

AMERICA.—The Ex-Controller of New York, being unable to procure the required surtax, has been imprisoned. The Tammany ring has been broken. It is a great thing for the American people to have this momentous question settled.

"The Slumbering Volcano" is the title of a leading article in The Watchman newspaper of Dec. 30, published in London. After a description of Europe, says, "The bias of the day seems to be against authority, and in favour of self-assertion. In households, schools, and churches, the force of discipline is universally relaxed, and things too often take their own course."
THE JEWISH IN MODERN TIMES.—Last month, the first of two lectures on "The Jewish in Modern Times" was delivered by the Rev. D. W. Marks, London, to the members of the Philosophical Society of Edinburgh. He 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 connection with the European nations. He described the Sabbat observances of the Israelites, and concluded an interesting lecture with the following remarks:—All Jews who can afford it, the Reform Jews, the Rabbi and the Rabbi's son, who believe they are Rabbinites or pure Scripturalists, believe in the final gathering of the Israelites. We consider our ancient and historic 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 playing-chance of history, and with respect to which so 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, as believers, we shall view our past, as a prelude to a filling in the closing scene of the great moral drama which the Jews have represented upon the broad theatre of the world. All God's people, and the same as our fellow-men, believe that the past does not alter the principles of State Government, and when all existing political institutions will be annulled. Hence the sentiments which we cherish of our ancient and historic institutions are not more feeble by the doctrine of the restoration than are the sentiments of so many of our Christian brethren. We shall be the same in the future as we were in the past.

We can both hold our separate religious views without suffering them to diminish in the smallest degree our affection for our common country, for our common culture, for our common zeal for its glory and its prosperity.—*Sotman.*

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.

**Baker's Comet** was seen obscurely on Monday night past on the horizon, in the northern part of the heavens, in the third from the Pole Star, and it is expected to return again in three or four weeks. We do not yet know all the significance of these comets which are seen.

**RUSSIA AND THE EAST.**—Despite the veiled secrecy with which the Russians attempt to conceal their proceedings in Asia, every now and then public expressions of their intentions 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 positions of the British Empire and of Russia in Central Asia. It is not generally known that by one of the articles of the Treaty of Turkmanchay, concluded in 1827 between Persia and Russia, the latter obtained the exclusive right to march an armed force, in case of need, through the territories of the Shah, but also secured that the transport and supplies required for the force should be furnished by the Persian Government. Not very long ago, the Russians offered to build, at their own expense, a railway from Herat to the Persian frontier, and compensation was paid to the Moslem pilgrims who every year crowd to Herat, a railway from Tehran to that city. The immense advantage which the Russians would have obtained, 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 because of the injuries suffered by British diplomats. Since then, however, the Russians have established themselves firmly in Samarcand, the great seat of Mohammedan learning, and found how the wonderful movement of Mohammedan revival is now spreading in all the west of Asia will assuredly be turned against the Mohammedans with their usual ability. The last indication of their activity and intentions which we have noticed is to be gathered from a wreck which occurred in the Channel last month, the schooner Kama, on its way to Baku and Petropofsk, and supposed to be only engaged in ordinary cruising service, was wrecked, and the boat's crew of 22 men could be saved. The schooner was carrying 22 guns, and 3952 cases of cartridges. Baku is the point of embarkment for Krasnodik Bay, and Petropofsk for the Manghigibak Peninsula of the Russian Empire. It is well known that several Russian engineers and other officers are in favour of the Khatan 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. There will be no necessity to bring them into direct relations with Afghanistan.

There are some oddrumours about uneasiness in India. It is said that a secret movement to assassinate the Governor-General of India at Simla. At any rate, so strong was the suspicion of some such intention, that the 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. xiv. 10. Then how can we set them aside, when it is further added from the same verse, that the testimony of Jesus is the spirit of prophecy, and "as seal not the sayings of this prophecy,"—with this important warning, "If any man take from this prophecy, the same shall be added unto him, and he shall be added unto the book of life, and the holy city, and shall be WASHED, and have his part in the tree of life?"

The subject of prophecy then is "no private interpretation," and is of too vital consequence either to be set aside or to be questioned in its integrity, and very little more will be necessary to bring them into direct relations with Afghanistan. Rationalists attempt to get over the difficulty by employing the whole as intended for metaphysical purposes, and for the avoidance of harsh and hasty conclusions, to synthesize the past history of the world as all that is necessary in the present day! It is of course well known 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 prophecies of the Old Testament.

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 parabolical 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 those verified to all who "ask salvation and to seek it diligently."

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 "receiving seed by the wayside: it may be snatched up by the road, or taken by the thorns of care, or destroyed by the end of the world," the end of which is alike unfruitful, though apparently at first most promising.

In the present day we find many such self-satisfied men as such will observe that the subject of prophecy, because they have listened to commentators, and not applied their own gifts to the pure word, is a matter of "not taking this text 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 divert our minds of all preconceived views, commended to us by modern writers on the subject, wherever we find them designed to prejudice our minds against what we may read, and we shall never be denied; for "all the promises of God are yea and amen in Christ Jesus."

**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 held, and posthumous political activity has almost ceased, for formal expressions of affectionate sympathy are reported in all directions, beginning with the Common Coun-

del City of London and the metropolis, to comparatively humble provincial associations. During the crisis of the illness, the bulletins from Sandringham were sought after with intense excitement and eagerness, as in many instances were even read aloud from the bench by the judges in the law courts, and at the various sessions 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 Sun-

days 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 held for the Prince of Wales. During the late critical period of his illness some newspapers have published sermons warmly praising English loyalty, and making thanks for prayers to be said in all the Jewish synagogues throughout Palestine for the Prince's restoration; and even the fire warnings of India offered devotions to their divinities for the health of the 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 condition of the Prince of Wales. During the late critical period of his illness some newspapers have published sermons warmly praising English loyalty, and making thanks for prayers to be said in all the Jewish synagogues throughout Palestine for the Prince's restoration; and even the fire warnings of India offered devotions to their divinities for the health of the object.
RESTORED JERUSALEM.

We give as fully as our space will admit, some notes of a sermon preached by Rev. Burman Cassius, M.A., Vicar of St. George, at the Episcopal Jews' Chapel, Palestine Place, upon the occasion of the Anniversary of the Hebrew Church, on Tuesday, June 5th, 1871. The text was taken from Zechariah vii, 11-14: 'And the city shall be full of boys and girls playing in the streets thereof.'

After 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 not many who do not desire that the streets of the city shall be full of boys and girls playing in the streets thereof. And I am confident that many of them have at some time or other considered what it is that shall make the city full of boys and girls playing in the streets thereof. And I am confident that many of them have at some time or other considered what it is that shall make the city full of boys and girls playing in the streets thereof. And I am confident that many of them have at some time or other considered what it is that shall make the city full of boys and girls playing in the streets thereof.

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THE PROPHETIC NEWS.

ON THE SECOND ADVENT (PRE-MILLENNIAL) COMING.

BY N. N. OF DUBLIN.

(Continued.)

Paradise's Son! the fearful Antichrist! What dreadful desolation, this to thine And thee? Na finite mind can comprehend, Describe; nor dare imagine, understand. But this we know—uncer 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 serve the judgment, Douse, fix't and decreed by power divine, Immovable and sure.

Ah rebel Prince! e'er since thy ruin fell, What usurpations thine hath ever been 'Gainst heaven and earth! yea, God and man combined! What plottings deep! temptations powerful Thine from first to last, to frustrate, impede, Salvation's wondrous work, divinely planned. How thus, where earth was saved from 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, enchant'd.

Redeemed in the Lord, your heads uplifted, Behold, how marvels these, unseparably 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 creation of the Christ! The Christ! The glorious Conqueror of Death and Hell, The Grace! Our very Resurrection Lord! Yea, the Almighty—Alpha, Omega! Faithful, Holy! True! On steed of purest White He sits—in vesture crimson d'or With blood, his myriad foes disconsolat, Appall'd, undone.

See, brethren, see! What retinae is His? Your "Captain of salvation glorious!" The "Wonderful!" The mighty comforter and conserver, and strong thus, "His mighty power to take," establish sure. Those armies bright; in numbers numberless, And purest panegyrick arrayed, redeemed. Each one His raised, changed, ransomed sons, From every clime. Those minist'ring angels Sweeping round, His high heavens to execute, Fulfil. Paint tracings those 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 rip'ning Years, by fell disease arrested suddenly! His precious life, hung trembling 'twixt 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 conch of sufferings, severe, intense; Still hoping, trusting, looking up to Him Who errth not—is ever gracious, kind; The Hearer, Answerer of fervent prayer! And still the wondrous 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; What a voice of warning loud, to rich And poor, to prince and peasant, to the old, Alike! Come life, come death, Thy sovereign will be Done: 'tis ours to humbly bow, confess Our manifold delinquencies, and break Of trust to Him, who as a nation hath So greatly blast, upheld. What sympathies And prayers pour'd forth, express'd, and deeply felt, By myriad loving hearts, in all climes more! Those boundlings full of, grateful, thankful hearts, As long as last, the gladning tidings come Of hope revived, and symptoms promising; Our Edward Albert aper'd!

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, Conclude. Forbid it, Lord, that old or young Should e'er neglect, reject Thy loving call, Sacrifices, full, for thee, and thee, true and more! Those boundlings full of, grateful, thankful hearts, As long as last, the gladning tidings come Of hope revived, and symptoms promising; Our Edward Albert aper'd!

-Literary Notices.

A Present Salvation.

Messrs. Nisbet & Co. have just published, in rapid succession, a second thousand. Of the above named admirable tractate, by the Rev. Uriah Davids, Vicar of St. Matthew's, Islington. For scriptural and logical proofs nothing could be more conclusive. An appeal, 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. Davids thus remarks, "Salvation is in the Christ, and for the Christ has accomplished, fully accomplished, salvation for us, and now He offers it to us freely, and earnestly press 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 any more, and you! and, the joyfulness of fearing neither death nor eternity in Christ! Oh, the ecstasy of knowing that, because you are a child of God, all 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 last act on earth and in heaven, and the moment when 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.