TO OUR SUBSCRIBERS.

We owe sincere thanks to many friends who have called personally at our office to express their approval and commendation of the change made in our new series. To others who have written their commendations, we are no less grateful. A few of the opinions of our correspondents we have printed, as samples of many others. The want of a cheap serial devoted to articles relating to the Second Advent of Christ is so deeply and extensively felt, that we feel assured attention needs only to be drawn to the work to secure for it very cordial support. There are hundreds and thousands of thoughtful Christians in England who will be glad to learn that such a work exists; we would cheerfully send a copy to any person likely to become a subscriber; and ask each one of our present subscribers to supply the clergyman or minister with whom he is associated in Sabbath worship with a copy of this serial for either January or February. Every one rendering this small service individually, and promptly, will thereby afford us important material aid. May we rely on each one thus to try and secure one additional subscriber this month? If done the first week in the month, the better for the promptitude. If any friends will furnish the publisher with the names and addresses of clergymen and other persons who take interest in such works, we will forward a specimen copy at once. We want the aid of all our friends in thus making the work known. Communications to be addressed to Mr. Stevenson, 54, Paternoster Row, London.

THE KINGDOM OF CHRIST.

BY REV. WM. ARTHUR, M.A.

The following forms the concluding portion of an extremely interesting address delivered a few days ago, to a large number of Lay preachers, in the City Road Wesleyan Chapel:

"The Lord founded a kingdom, very unlike any other kingdom. He founded it without drum, or trumpet, or banner, or sceptre, or throne, or crown. He founded it without geographical limits—without fortress, without fleets. He founded it as a kingdom whose foundations were laid in thought; as a kingdom whose wars were to be carried on in thought; as a kingdom whose instruments were those of thought; whose sword was not the sword in hand, but the sword that "proceedeth out of the mouth of God;" whose charter was the power of the Word; whose battlefield was only and ever the battlefield of thought. Into this world of thought Christ's kingdom came, to attack all that opposed; and in its own calm, searching, but irresistible way, with a word, with a message, with an invitation, with arguments, with an exhortation, with an entreaty, with a continuous pointing upwards—upwards, as if it had a distinct connection with invisible powers, which it had; and "bringing into captivity every thought to the obedience of Christ"—thoughts high, thoughts deep, thoughts old, thoughts built upon the foundations, as men supposed, of everlasting principles—thoughts certainly reared up with all the elaborate beauty of human genius and of vast national toil—thoughts consolidated by the suffrages of ages, and thoughts adorned and enriched by the splendour of empires! What was the result? Of all other powers none has the hold upon human thought that Christ has at this moment, and there is none advancing year by year as is the kingdom of the Lord Christ. The world has been always talking of its feelleness and failure, but where is the power that will venture at this moment to say, "I will sweep Christ out of human thought?" and in spite of all we see and hear of its failure and of its passing away, its glory is greater in this year 1872 than it ever was. What, then, is the work, brethren, that we have to do?

While I am speaking to you who are present, I see in every eye the representative of thousands of eyes unseen that are away there in the dark, in our vast extended realm of Methodism all the world round. I say, our work is to propagate the knowledge of Christ next year as we have never done before, to bring man to the knowledge of the Saviour by personal experience. I wonder how many will be converted through the instrumentality of those here. I wonder how many might be converted, if we were all in earnest? Will any one measure it? Are we straitened in the Lord? Is it His will that you and I should be barren during the year? Is it His will that all the Methodist preaching in England this next year should result in very little more than just supporting existence, that is, making up for losses by deaths, backslidings, removals, and so on? No, we do not believe it; we cannot believe it. Take the great work of which this city is the most solemn epitome we can have. Lay it before the Lord, and ask Him if He is well pleased to see nine out of every ten living as they now are. He is not; He would have them come to the knowledge of the truth. What a glorious thing to have a band of men in these different offices and duties of life—one at the desk, another in the schoolroom, here, there, and everywhere—who have God's work in their hearts, God's message on their lips, and opportunities in private as well as in public of asking men to come to God!

Our work as preachers, if thus multiplied and carried on, becomes a wonderful instrument for spreading living religion throughout the land. As to our modes of proceeding, or anything of the kind, I have no idea whatever that very much will ever come from amendment in your modes. Great works make their own modes, and great works never do come out of modes. By setting up this, that, or the other false principle, we may no doubt greatly hinder usefulness; but it will not be in the adoption of new modes that we shall ever very greatly extend our usefulness. I believe Methodist human nature is no better than any other human nature. We are just as much prone to magnify our system and constitution as others.
believe the sound view is, that the more thoroughly a man works his own Church system, the more likely is he to be useful. I have been much struck, in talking with other people, when they ask about our difficulties or conscientious objections to certain things. I sometimes think they do not believe that it is the rarest thing in the world for us to have any difficulty about doctrines or system. We hardly know what those difficulties are. What is necessary is an intelligent and hearty courage added to faith. Faith and courage go closely together. Faith is a firm reliance upon the incarnation of the Second Advent, courage is that state of mind and that bearing of the soul in the presence of difficulties which such a faith creates. If I measure difficulties by myself, of course they will be very much greater than I. If I measure them by the powers and resources of Methodism, they will be very much greater than Methodism. If, say twenty years ago, you had set before your predecessors the condition of Rome, and said, 'Now, will you just get a square plot of the city of Rome, as large as City Road Wesleyan Chapel, make it Methodist ground, and show me fifty people in the city of Rome meeting in class?' they would have said, 'What are we; what is all Methodism? We cannot do that. It would create a European war.' Well, it is done! And I believe, when we take to prayer at all, that the only thing worthy of praying for, is to pray for the impossible—yes, for the impossible. It is only when we do so that we really rise into the region of prayer. As long as you are looking for human effects, measure your forces; but when you come to the consideration of divine effects, let all human forces pass out of thought.

We want, then, what cannot be, according to human reason,—we want the conversion of all London! We want every street turned into a holy place, every house with an altar, every heart with God's love; we want sanctification upon the Exchange and in the House of Commons; we want the power of God resting upon the bench of bishops and upon the benches of the law,—the power of God upon all the pursuits and ways of science, upon all the high places of commerce; the power of God blessing the cots of the humble, and purifying those homes of the lowly that in their present condition are too often homes that seem as if they were made to render it impossible for men to grow up good—we want the power of God to come from the lowest cot to the highest palace of the land, and to fill the land with an atmosphere of salvation. When I speak for England, I am speaking for the whole world in this matter. Let us only get a great revival of the work of God here, and it will tell everywhere. The Lord is working in many parts of the world. We have certainly had years of leanness; let them not be years of discouragement. The worst thing that can befall a Christian is discouragement. Taking the word strictly, discourage is the state of mind in which a man's courage is gone out of him; in which he believes no man is likely to succeed, and he is not likely to succeed. I have sometimes met those who say, 'Well, you know, we cannot hope to see any good done until so-and-so takes place.' Now, I would rather have any state of mind than that in which a man believes the enemy has the field and will keep it. He believes he is going to be beaten, and he is beaten. There is no conquering with that temper. You can never win a battle with men that believe they are going to be beaten—never! The old English spirit will never let a man admit that he is beaten. And the worse he is beaten the more he is determined to beat; so that as his courage rises with disaster, the more disheartens the condition, the sooner he will beat the enemy. And this is the spirit of old Methodism. That is the metal out of which victory comes; and that is courage. We must have courage in the cause of God. Look all difficulties in the face. Don't magnify them. Never let your faith waver. In the presence of difficulties, and with very paltry resources, your faith stands, not in the wisdom of man, but in the power of God. Believe in the power of God, in its completeness, in its freeness; believe in it now, and to-morrow, and for all time to come. Whatever denomination you belong to, believe in the power of God. Every one ought to aim at the revival of the work of God in his own immediate circle, and in his particular body, whatever it may be. I have heard with particular delight lately of some real old revivals in connection with the Established Church. I have heard of a very remarkable work going on at Newport in Monmouthshire, of which some account has been published. A gentleman of well-known influence in this city gave me a most touching account—and as he gave it the tears ran down his cheeks—how, in Doncaster, God has been working in connection with special services held in the Church, and how a large congregation testified to his having, in the night-time, sought and found mercy; and he had come to know Christ as he had never known Him before. Now, let us have this work amongst us, no matter where. The work is God's work; and those who do it will be blessed, and will prosper. May every one of us be able to advance that work; and may it prosper in our own souls, and in the souls of all around us. Amen.'

MESSIAH'S SECOND ADVENT.

BY EVANGELOS.

Permit me through the medium of your serial to give expression to my thoughts on what I conceive to be a subject of the most vital importance—The Second Advent of Messiah.

1. Will Messiah come again to reign personally upon earth?

To this question I hesitatingly reply in the affirmative. That He will return is as certain as that the sun will rise and set to-morrow. The tide of human events is so strong, and the fact of his coming is so clearly stated in the Holy Book—the Bible. Yet, the accomplishment of this glorious event is known only to the Father. "The secret things belong unto the Lord our God." The fixed period I take to be among the secret or deep things of Jehovah. The day and hour of Messiah's approach is wisely hidden from mortal ken. For the same reason is the hour of one's own death. Precisely when we know, then all human activity would cease. The opposite is the lesson which our heavenly Father would teach his children. What he requires of them during his Son's absence is diligence in all their various callings in life, and energy in his service. Such he will recognize, own, and bless, whilst at the same time, he will punish the slothful and undutiful servant,—See more by the parable of the traveller, Mark xiii. 14.

2. Return: In consideration of the fact, viz., that Messiah will return, the first witness I would call is the Saviour himself; and surely no evidence can be more authoritative. To comfort the hearts of his disconsolate disciples, he said, "I will come again, and receive you unto myself." And at verse 18 of the same chapter he repeats the promise, "I will come to you," John xiv. 3, 18. And again, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh," Matt. xxv. 13, 44. Once more, "Behold, I come as a thief. Blessed is he that watcheth," &c. Rev. xvi. 15. A second witness I would call is the Great Apostle of the Gentiles, St. Paul. Now he, in writing to the church of Thessalonica, declares that "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. iv. 16; 2 Thess. i. 9, 10; Titus ii. 13. A third witness I would call is he who was most familiar with our Lord as one of his apostles, St. Peter: "Wherefore, he says, gird up the loin of your mind; be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ," 1 Pet. i. 13. The passages which I have quoted to establish the point in question may suffice; yet it may not be amiss that I should notice other testimony. What says the voice of conscience? The thought of a coming judgment made the flesh of a Felix to tremble. Note the effect which the powerful reasonings of the holy prisoner at the bar had on the judge's mind as he stood before him. The arrow of conviction had entered into his inmost soul. His faithful monitor within, though lulled to sleep for awhile, suddenly awakes; the Judge cries out, "Go thy way for this time." As if he had said, I can bear to hear no more about such unwelcome truths. Is it not true still! There are not a few to meet with now to whom
such doctrines are equally ungrateful. To pass on further, I would adduce another proof—The general belief of mankind that Messiah will ere long appear a second time to reign personally upon earth. It is doubtless the judgment of the wise, great, and good among men. Be this as it may, it will by no means alter the nature of the case, or nullify the credence of the faithful. It is with them no longer a speculative theory, but a practical truth. The very element in which they delight to breathe—the source of their joy—the consummation of all their hopes of future bliss. The subject, however, affords no such comfort to the unfaithful, unbelieving soul. On the contrary, it is calculated to fill the mind of such an one with terror, and cruel forebodings. That secret is on the eve of some crushing and startling crisis, is believed by many. Across the mind of the ungodly does the tremendous thought like lightning flash, and gladly would they, if they could, get rid of the unpleasant sensation thus created. But no—there it sometimes remains. Neither the allurements of pleasure, nor the world’s many charms can efface it from the mental vision. Like a voice, it echoes the seal of the imagination, and paints in vivid colours the awful truth on the walls of that corrupt chamber of the soul. And this is just the fulfilment of the Saviour’s prophecy that it would be so. “Men’s hearts failing them for fear, and for looking after those things which are coming on the earth,” Luke xi. 16. This will lead me next to inquire what effect this solemn truth ought to have on the soul of man.

1. On that of the true believer. It should awaken him out of that state of drowsiness in which he is but too apt to indulge. As in the case of the wise and foolish virgins in the parable—“They slumbered and slept.” The church herself is but half awake, and needs shaking out of her torpor. The man of God, the devout Christian, would do well to “gird up” the loins of his mind, watch, and pray, lest the day should take him by surprise. As the sentinel at his post watching for the approach of the enemy, so should the Christian soldier be ever in his watch-tower looking out for the Master’s coming. I have, however, a serious impression on my mind that some intimation or presentiment of it will be made to the elect, whilst no such favour will be vouchsafed to the non-elect. I ground my supposition on the fact that before God destroyed Sodom, he made it known to his faithful Abraham. “And the Lord said, shall I hide from Abraham that which I do?” Gen, xviii. 17. Be this notion true or false, it matters little to the sincere and true child of God; for his mind is made up as to the assurance of the Messiah’s Second Advent. He daily lives in anticipation of it. As it is an article of his creed, so does it also influence his practice. His ardent aspiration to the Father of light and God of all mercies is this—for my Saviour’s coming, O Lord, thy servant do thou prepare—Amen. 2. On the mind of the unbeliever. It is deeply to be regretted that on his heart no such impression is made; and yet, I know of no more awakening theme. It is true that he may now and then have some misgiving about his future state, but it is only a momentary feeling of dread. It soon passes away, and is gone “like the morning cloud and early dew.” If, indeed, his conscience be in the least alarmed, he quickly tries to drown its voice by drinking freely of the intoxicating draught of sensual and earthly pleasures. Should he be led to think about it, he may, in the language of the sinners in St. Peter’s day, ask, “Where is the promise of his coming? for since the day that the world began, there have been heavens and earth.” 2 Pet. iii. 4. This is one of Satan’s opiates to stupefy the carnally secure.

Though the hardened and impenitent sinner may now make light of this subject, yet a day will come when he will be made fully sensible of his folly and danger in neglecting to prepare for that awful event. The evangelical prophet Isaiah has most truthfully predicted his painful condition then in unmistakable words—“And thou shalt go,” he says, “into the holes of the rock, into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when he ariseth to shake terribly the earth,” Isa. ii. 19. Let me then, O careless one, address a few affectionate words of warning to thee! I would, if possible, so strike the note of alarm in thine ears as that its vibrations may be as lasting as thy life on earth. Give me then, my friend, my fellow believer, and fellow traveller to eternity, give me thine attention whilst I endeavour by God’s help, to set before thee the things which make for thy everlasting peace. Suffer me, then, to reason the point with thee. Suppose thou remainest in thy present state of unbelieving until the Lord of life and glory does actually come to me! What advantage will it be to thee then? Stay, and think. Wilt thou be better off? Will it promote thine eternal interest in that day to disregard the warning now? Act as thou wouldest in thy worldly matters; sit down and count the cost. How much wilt thou gain, then, by thy stubbornness now? Consumed thou wilt be by the brightness of the Saviour’s coming, and the glory of his power, if thou continuest unchanged till then. Let not the “Prince of darkness” deceive thee. Let him not rob thee of thy share of happiness in Messiah’s kingdom about to be established in Messianic kings.” Awake! awake, thou that sleepest; arise from the dead, and Christ shall give thee light.” Again, I would ask, “What meanest thou, O sleeper; arise! call upon thy God, if so be He will think upon thee, that thou perish not.”

To thee, O beloved in the Lord, my brother in Christ, would I speak, and they shall be words of solace. Rejoice! and again I say rejoice! “Lift up thine head, for thy redemption draweth nigh!” Thy emancipation is near at hand. Soon, very soon, thou shalt be entirely freed from sin’s bitter yoke of bondage, and slavish power. From the world’s snares, and claws, and hatred, thou shalt open wide the cup of sorrow and grief which thou art now made to drink, shall then be exchanged for the cup of unspeakable joy. Sick and sore thou mayest be now—yes, racked with pain in every limb, but “thy light afflictions, which are but for a moment, shall work out for thee a far more exceeding and eternal weight of glory. Blow the trumpet in Zion! Shout aloud for victory, ye saints of the Most High; your jubilees is quickly advancing. Soldiers of Christ, arise! and put your armour on, for your king cometh: yes, he cometh from heaven with a shout, with the voice of the archangel, and with the trump of God. “Go ye out to meet Him—trim your lamps, and let your lights be burning, then will He say unto you, ‘Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

"THIS DISPENSATION COMING TO A CLOSE."

The Rev. W. Harrison, in an article entitled “Homiectics,” in the January number of the Christian Advocate and Review, thus emphatically sets forth the aspect of the present dispensation:

“‘The open-mouthed infidelity is very striking, and it is slowly, but surely, filtering down from the educated to the uneducated classes. Surely it is very important that Christians should be aware of this, and that they should take their stand upon their watch-tower and ‘watch.’ The close of this world’s drama is hastening. Are we ready? "That the Gentiles have been for eighteen centuries grafted into the olive-tree of Israel, and have even taken the place of the original branches, is matter of history. The question is, how long they will continue to occupy it? The answer is, so long as they stand by faith, and no longer. So long as they hold fast to their spiritual mercies, and uplift their privileges above all other mercies, they will partake of the root and fruitfulness of the olive tree. But if, through the pride engendered by these privileges and their reliance upon a civilisation and freedom which have been the immediate cause of their prosperity and deal contemptuously with their charter, they will find that He who spared not the natural branches will not spare them. And this is the immediate danger of the Gentile nations. Let us look around and see. Among the nationalities of this earth, shall we find a national recognition of the mercies of the Gentile dispensation? I pass by those which bow to the Papacy. Let us come..."
to the Protestant nations, and ask where shall we see a national appreciation of the Gospel. Indifference, indifference, and contempt for ordinances will be found in the masses, but the body of true believers is a remnant.

"There is not to be found on earth any professing body of Christians who are parallel to the Church of the Acts of the Apostles. No doubt we can assign correct reasons for this state of things. But the plain fact is that the Gospel has become common and contemptible; and if the principles of secular education are carried out, the next generation in this country will be further off than ever. What, then, is the duty of Christians in the face of these perils? I cannot but think that it is their duty (and especially that of the ministry of the Word), firstly, to press upon men the fact that this dispensation is coming to a close.

"By this means the attention of many will be drawn to their spiritual privileges and mercies, so that they at least will not be left in the dark. This is so fast coming over the earth and its people. (See Jude 4, 8, 10, a remarkable feature in this day.)"

"Then, secondly, we must warn men that the Second Coming of the Lord is drawing nigh. True, that there will be scoffers to ask, 'Where is the promise of His coming?' But there will be some who will accept the warning.

"It is worthy of special notice that the frequency of speech and the multiplication of warnings in the prophets increased as the judgments were drawing nigh to Israel.

"There never was a time when the revelations of immorality were more startling and terrible. No interpreter could confine Malachi iii. 5 to the Jewish Church, at the first coming of Christ. These searching menaces belong to the day that is fast approaching. In the midst of all this, Christ is lifting up His voice in our streets, not for us to be silent or disheartened therefore. With Isaiah and Micah, and Jeremiah, and Ezekiel; with Paul, and Peter, and Jude, we must cry in men's consciences, and not be afraid. There will be some to hear and turn; and when that day comes it will be a day of light and joy for them and for us. For 'unto you that fear my name shall the Sun of Righteousness arise with healing in His wings,' &c., 'saith the Lord of hosts.'"

PROPHETIC REUNIONS.

We are glad to learn that those useful associations at Forest Hill, continue their monthly meetings regularly. The conversations for the first Friday in last month was on the first eleven verses of the Book of Revelation. The Rev. Dr. Margoliouth presided. He entered into a minute and critical analysis of that portion of Scripture. He submitted that certain views and opinions respecting that crowning work, the winding up of the Book of Books—the great volume of facts—were untenable. Dr. Margoliouth's sympathies are evidently with the futurist school of prophetic interpretation. A discussion followed the addresses from the chair in which Dr. Briggs, Mr. Messrs. Priestley, Eason, Perryne, White, and others took part, which resulted in the acceptance of the President's interpretation as most in accordance with harmony with the "Spirit of Prophecy."

On the third Friday, the 19th ult., the monthly meeting was held at "Summersfield House," Mr. Leake's residence. Dr. Margoliouth, as usual, took his place as President. The proceedings opened with a hymn; after which the Rev. Dr. Rosenthal, Vicar of St. Saviour's, Brockley, offered up a fervent prayer for a blessing on the assembly. The subject for consideration was the Lord's vineyard, spoken of by the prophet Isaiah, whose visions form at present the text book at Summersfield House. The President demonstrated the accuracy of the prophetic description in connection with Judah's apostasy and degradation; and then dwelt on the exalted character of prophecy, in connection with Israel's penitence, and restoration to divine favour. A good deal of "the Scriptures of truth,"—of the Old and New Testament—was brought to bear by the President on the subject, touching not only the prophetic import but also the practical lessons inclosed in the prophetic denunciation and promise. Dr. Rosenthal followed with some valuable and suggestive remarks on a practical point of view. A conversation then took place on the interesting topic, in which Messrs. Leake, Priestley, and others joined. The hymn beginning, "Guide me, O thou great Redeemer," &c., was then sung, and Dr. Rosenthal closed with prayer.

OUR ISRAELITISH ORIGIN.

To the Editor of the Prophetic News.

Sir,—I am happy to become a subscriber to the Prophetic News, and I shall be glad to do anything in my power to promote the circulation of so excellent and well-written a periodical. I cannot doubt but that the Lord will put it into the hearts of many others to do the same. As you kindly invite communications, I begin by sending you a few thoughts upon the subject that heads my letter.

I am aware that the very mention of our Israelitish origin is startling to many, and I greatly fear that this too often arises from a want of acquaintance with the Old Testament Scriptures.

We must know what the promises and prophecies relating to Israel are, before we can come to any conclusion in the matter. We cannot know whether a people be indeed the people of the promise, unless we know what is promised concerning them. Hence the importance of a careful and diligent perusal of the Holy Scriptures.

In the preface to a Philadelphia edition of "Our Israelitish Origin" by Wilson, the Editor says:—

"We commend these lectures to the careful reading of all, believing that whatever may be the conclusions which soon may arrive, you cannot investigate the subject without profit; and we are confident that you must be interested in the topics brought forward. We have read nothing of human production with so much interest for years as these lectures."

"The prophecies concerning Ephraim, whom God declares to be his first-born, are that his seed shall become a multitude of nations, and shall grow into a multitude in the midst of the earth; or, as it is in the Hebrew, shall grow as fishes do increase, sending off shoals or colonies. (Gen. xlvi. 16-19.) Has this prophecy failed? Is it to be considered a conditional prophecy? The latter idea we regard as an unwarrantable assumption. If the prophecy has failed so may all others. If it has not failed, where is the multitude of nations? Mr. Wilson attempts to show how. The reader who can judge when he has read his argument. We confess we had no conception of the strength of the evidence in favour of such a theory till we read his works. We do not vouch for the truth of his theory; but if it be correct, it will do more to unlock prophecy, and settle difficult portions of it, than any other that we have ever read. It will do more to wake up interest in the Bible, and to break down infidelity than any other theories that have been broached since the Christian era. That is our opinion.

"If the view maintained in Mr. Wilson's lectures be true, it is a subject of deep interest to us all; for, in that case, the inhabitants of the United States are a part of the lost tribes of Israel,' and the literal posterity of Jacob; and particularly are the Anglo-Saxons the posterity of Ephraim, the youngest son of Joseph, of whom it is said, 'His horns are a Horn of Jacob, and the horns of unicorns; with them he shall push the people together to the ends of the earth.' (Deut. xxxiii. 17.) His grand characteristic was to be of advance and progression; before whom no other people could stand. Such ever has been and still is the prominent trait of character manifested by the Anglo-Saxon race. The rapid progress and increase of this race is a matter of wonder and astonishment to all; and that the Government has some design in causing them and their institutions to spread abroad, compassing the globe, seems to be the impression of all reflecting men, without ever once having suspected their real origin, and the prophecies that are on record with regard to them."

"O the depth of the riches both of the wisdom and knowledge of God!" (Rom. xi. 33.)

Robert Fulweiler.

Avondale Vicarage, Plumstead, 2nd Feb., 1872.

[Mr. Wilson's book named above will be sent, post free, for 3s. 6d. in stamps, sent to our publisher, 54, Paternoster Row.]
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Several Correspondents are thanked for their sincere good wishes, and engaging Letters. Correspondents are requested to write on one side only of the paper, only of the paper.

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“VENGEANCE” must wait till we can see how his lines can fitly be admitted.

W. R. Reeves will aid our circulation by continuing to recommend his friends to become subscribers. We will every subscriber try this month to obtain one additional subscriber in seven days?

“DRUMCUNDR” is thanked. Six new subscribers in one month is real help. Kindly persevere.

J. A. first raises a difficulty, then tries to solve it in his own way. We do not see the difficulty of his case at an end. Hence, we must exclude “doubtful disputations.”

POSTAL REGISTRATION.—Our paper being under 2 oz. in weight, registration at the post office is not essential for its being sent abroad.

Correspondence.

A VOICE FROM SWITZERLAND.

To the Editor of the Prophetic News.

DEAR SIR,—For many years I have been greatly interested in the joyful subject you treat of; from the Bible and its literal reading I see and am assured of the fallacy of the modern rendering of many passages of the Scriptures; but this great subject is not for the world; much mischief has been done in the world by some godly men’s hasty speculations and calculations of the time of our Lord’s coming. We have but to study the signs, and never have they been so encouraging to the Christian’s hopes. How many plans are the Jews in their doings. They sit still. “The tide of the Egyptian Sea” will be destroyed and the Ephrathites dried in God’s time. How remarkable is the Lord’s announcement that “He will smile the seven streams” (of the Nile) that men “may go over dry shoal”; and if we look in the map we see it is running into the Mediterranean Sea exactly in seven streams. This is but one of God’s wonderful announcements out of the many hundreds the world is blind to, with a few exceptions. We are in the midst of darkness here, and the vast subject you treat of is looked at on as mere delusion. When the thunder’s crash shall waken A sceptical and godless world; When creation shall be shaken, All God’s promised vengeance hurled; When the invisible ate, “Him” who comes in glorious cloud; By His Father’s wrath outpouring. Ever earthly glory shrouds. Where are then the soother’s taunting? Where the infidel’s proud boast? Where the traitorous arch foe’s vaunting? Where the “Armageddon” host? There they lie in countless numbers. Bathing the ensanguined field: Slain by Him who never slumbers When His chosen need His shield. What wondrous power will be wielded, That all thus sink beneath His arm? I will by His Father’s power shielded, By His word, the only charm. Thus the Redeemer brings salvation, Thus we hope, but who will crush; Wrath be poured on every nation. Each defiant voice be hushed. Then the longed for blissful morning Dawns with its “millennial light,” Than all doubting, scoffing,联盟, Will for ever take a gleam bright. One flood of peace, one flood of joy, Shall pour upon the happy earth; One day, apart from all ailing, When plenty shall succeed to death. This is the day of victory. The Antichristian army slain; No more a bold usurper shall there be. But Jesus o’er His ancient ones shall reign. With every wish for the success of your useful periodical.—I am, Sir, most truly yours,

J. W. GRAY.

P.S.—Amidst the infidelity in Germany there are several periodicals on the second advent, sincerely written, but much wanting in them. I will not again trespass so long on your time.

FROM HUNGARY.

To the Editor of the Prophetic News.

DEAR SIR,—I have been reading the Prophetic News with the Hebrew Christian Witness for January. I take much pleasure in becoming for your subscribers. I see your efforts may grow in favour with God and man, and prove to the house of Israel like Pharaoh and Zarah, who have built the house of Judah.

W. R. Reeves (Tunbridge Wells), writes:—I think myself, with the addition of the Hebrew Christian Witness to the Prophetic News, it makes it more than double its value; and as such it is at all times an advantage to prophetic readers; and it appears to be conducted upon an excellent principle, to facilitate a self-recommendation to those who take an interest in such subjects as I do, and create a ready sale.

LITERARY NOTICES.


For nearly a century, the sanctuary named in the above title has been the head-quarters of Methodism. For the first time it has found an historian, and the first part of a new Illustrated History of City Road Chapel is now before us. The writer of the work, has, we learn, had unexcelled facilities in personal intercourse with old members, and official papers, which have not before been accessible to any historian, and he appears to have made careful and judicious use of these papers. The part before us is illustrated with a page engraving of the once famous Foundry, in which Methodism was cradled, and nurtured for forty years: it also contains a portrait of Mrs. Susanna Wesley, and a historical account of the Foundry, and the principal events connected therewith, and services held therein for thirty years. It also contains a curious list of the treasurer and members of the first society organised by Mr. Wesley, copied from his own manuscript, with notes showing that some of the families who joined the first society only returned to City Road Chapel to witness the City Road Society more than a century. The second part of the work, which will be published February 20th, will contain three engravings. The work is to be completed by the opening Conference in July, and will contain biographical sketches of nearly three hundred persons who are or were in the ground connected with the Chapel.


We welcome this volume in its carefully rendered English translation with considerable pleasure and satisfaction. It affords another proof that amongst the Lutheran clergy of Germany there are some who are not only sound in the faith, but who hold, as reliable, guides in teaching Gospel truth. This ample volume is yet greatly abridged from the original; but it is complete. With peculiar force it exhibits in terse and epigrammatic language the grand doctrine of justification by faith only. It treats the subject under the heads, “Christ for us,” “Christ in us,” “Christ before us,” and “Christ through us.” There are about sixty short chapters, and these furnish a large amount of precious truth; most of which is equally suitable for being incorporated in sermons, or for family reading. Our publisher will supply copies of the work post free at six shillings each.


A series of twelve discourses on our Lord’s last prayer: Read abstrusely, they will interest and instruct; but where will Dr. Landels find in the so-called Christian churches of our day the characters hehere speaks of? Selfishness and worldliness are condemned as points of character not pertaining to Christians. Where is the congregation to be found in which worldly conformity does not sway the actions and life of nine out of every ten of the so-called Christian worshippers? The author has here drawn some beautiful pictures of Christian life and character, and there are found amongst living men! A spirit of over-reaching, grasping selfishness seems to pervade even the Christian church, and the spirit of the “Saviour’s parting prayer for his Disciples” seems almost unknown.


A good man, who has for forty years been gathering evidence to prove that the Bible and its inspired truths are true, has at last published some comforting counsel to all who doubt. We have read it with hope, joy, and thankfulness, and should rejoice to know a copy was in the hands of every sceptical person.
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, 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 treading the nations under foot;

"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."—Lecr xxi. 25, 26, 30, 31.

AN IMPORTANT SIGN.—Our contemporary The Rock, Jan. 16, records that a Romanian Christian doctor from Constanza, has observed a rare and strange phenomenon. Upon this information a correspondent sounds an alarm, based on St. Matthew xxiv., quoting the words of our Lord: "When ye shall see all these things coming on the earth, the sign of the end shall be, and the sign of the end of the world, and of the power of the heavens." And hence scientists have been enabled to prove, with all but perfect certainty, that there have been no known volcanic disturbances, earthquakes, sunspots, nebulae, and even comets, contain many of the same metals and gases as the earth. Amongst these are nickel, magnesium, sodium, calcium, hydrogen, carbon, and indications of many others. Thus a flood of light has been thrown upon the general structure of the sidereal universe, and the constitution of the photosphere of the sun, especially, is now understood as it never was before.—Global.

REPORT FROM TURKEY.—The Levant Herald publishes the text of the instructions given to the Journalists, or official inspectors, who have been commissioned to inquire into the state of alien missions in the empire. Such instructions show that the inspectors are required to report on whatever grievances may exist in the empire, and on whatever hindrances are found to the progress or improvement of the Church. The following passages show the spirit in which the whole document has been conceived: "It is essential that the missionaries should seek constantly to improve their position and promote the welfare of their country; and the only thing which can in the long run pervert these desirable impulses which are innate in him, and which he vigorously and sincerely desire to promote, is to see that his own personal interests are not too much in the forefront of his mind. The attention of the missionaries should be especially directed to the measure in which these true and salutary principles are carried into effect in the violators under their inspection. To justify the great confidence reposed in them by the government, these gentlemen should shrink from no sacrifice which may within human reason be asked of their patriotism. Nothing should fatigue or repel them: they should visit every place personally, and see all things with their own eyes; and the utmost diligence and regularity are expected of them."—Levant Herald.

AN EARTHQUAKE IN ENGLAND.—The severe storm of January 3rd, was felt in almost every part of England, and was, it is stated, attended at Sheffield by several distinct shocks of earth- quake. A great number of houses in Manchester and Salford were injured. It was raging about five o'clock with extreme violence, there being a heavy thunderstorm and vivid flashes of lightning. Residents in the vicinity who witnessed the report that the shock of earthquake was unmistakable, and produced a sensation as if they were being lifted out of their houses. A man in St. Mary's, at Manchester, was fired by a flash of lightning, and entirely destroyed.

EARTHQUAKE IN GALLIPOLI.—On the 11th ult., a sharp shock of earthquake was felt in various parts of the district. Many houses in the town were visited by a violent storm which destroyed a number of cafes and other wooden erections on the seashore. In the interior the cold has been very severe, and it is reported that the crops may be such as to make their way from Adrianople, and several persons have been frozen to death near Kourangagh.

THE STORM OF January 3rd, in the Midland Counties, was renewed on the 4th in the metro-politan capital. In Scotland, on the 3rd, there was a severe storm which lasted some hours; its severity retarded the railways, and even suspended for a time telegraphic operations.

"A VOICE FROM HEAVEN."

[Such was the description which the President of the Forest Hill Prophetic Reunions, gave of the scene passing before the few who assembled at the Forest Hill Reunion on December 20, when a divine communication was made by the Rev. Mr. J. T. Vining, of Forest Hill; a clear-headed and sanctified-souled Christian. He, with his usual unobtrusive benevolence, had the paper read which contained the gratifying message, which few who read, marked, learned, and inwardly digested the following valuable summary, knew whom it was for. The description is quite confidential that we are conferring a material favour, upon the students of prophecy, by giving insertion to the epistle in our monthly issue. It is from the lips of the departed author's numerous friends and admirers, but by sober-minded Bible-students generally.]

THE PRINCIPAL EVENTS IN REFERENCE TO THE ESCHATON OF GOD.

I.—Christ will come for His Church, and receive her to Himself. On this occasion the sleeping, or righteous dead, shall rise first, and the saints who are alive, who are in Christ shall be caught up also together, he who despises or defies the appearing of Christ is rejecting the last commandment of the Most High. "And every eye will see him, and they that pierced him; and all the nations of the earth shall mourn over him. Even so, come, Lord Jesus." Rev. xiv. 3, 5; 1 Cor. xv. 50, 51; 1 Thess. iv. 15-17; Rev. xx. 5.

2. Christ's love for His Church, which is His own body, is so deep that He longs for it to come to an end; the world will not come, none but the righteous will be raised. The wicked dead will not be raised until after the Millennium (See No. 5); and the righteous, who may be alive in the body, will be raised after the Tribulation under the earth in their unconverted state. 1 Cor. xv. 23; Rev. xx. 5; Matt. xxiv. 37-42.

3. From the first resurrection until Christ personally appears again, evil will increase in the world. The Church will be with Christ; the dispensation of the Spirit will have closed; and nothing to check or resist the power of Satan will be left. There will be the form of godliness, without the power. During this time "Antichrist, or the Man of Sin," will arise, and he will possess all the attributes of God, and reprobate himself, and pass for the Messiah. He will return in considerable numbers to Jerusalem, but not the Messiah of the Jewish Dispensation; but the One of the future, who will be the Son of Man. In that the city of Jerusalem will be rebuilt, and in the Man Sin will set up an image and require the Jews to worship it; and in a state of wickedness, distress, and suffering will then prevail, such as the world never before saw. This will be the time of Jacob's trouble. 2 Tim. iii. 1-5, 13; 2 Thess. ii. 3-12; Rev. xiii. 11-17; John v. 43; Matt. xxiv. 15, 21, 22; Jer. xxx. 7, 8; Dan. xi. 36-45.

It is supported by many that the Pope, or the Papacy, is the Antichrist mentioned in Thessalonica, but the critics will say that the transactions referred to in the passages quoted are to take place at Jerusalem, and a careful perusal of these passages will convince every one that that is not the case. In the 7th of Daniel, 11, the end is described, and it will happen that neither the Pope, nor the Papacy, answers, at present, to the description given of Antichrist or the Man of Sin. That a pope may ultimately be the man of sin is possible, but in every case there will be a transfer of the seat of power from Rome to Jerusalem. The probability is the Man of Sin will be Jewish exalted to that which is done, and be a bitter enemy of God of the church.

IV.—The Lord Jesus will next come with the Church, and destroy with the brightness of His coming. That is the time when the Lord will stand with His feet upon the Mount of Olives. This will be the commencement of His second advent. Zech. xiv. 4; Acts i. 2; 2 Thess. ii. 8; Jude xiv. 15; Dan. xii. 1.
There is a wide distinction between the coming referred to in No. 1 and the second advent referred to in No. 2. The first has nothing in connection with it but happiness and glory for the Church; whilst the second advent is connected with the destruction of Jerusalem, and the wicked will then come to destroy, although that destruction will usher in a state of blessedness.

V. — The second advent will be at the commencement of the thousand years, when Antichrist, the Beast, and the False Prophet, will be destroyed, and Satan bound for a thousand years. Rev. xix. 20; 1 & 2 Thess. ii. 8; Rev. xx. 10.

That evil will grow and continue to the end of this dispensation is proved by the fact that the two great powers — Rome and Islamism, which then did so much to ruin the Lord and His Church — shall appear on the earth; and that until then they will not be destroyed.

VI. — The nations that will have assembled against Jerusalem at the instance of the Man of Sin, and a great portion of the Jews then in Jerusalem, will be destroyed at the appearing of the Lord Jesus, whilst His Remnant, or the Jew will be converted and "Look upon Him whom they have pierced, and mourn." Zech. xii. 10, xiii. 1, xiv. 10, 11.

Many persons tell us that the Jews, as a nation, will be restored, and converted to Christianity. This will ultimately be the case, but the restored Jew will be very different from that Jewism of the last days, and the righteousness of those who shall be gathered at Jerusalem will be "cut off in the time of the end," and never speaks of the Jews as a nation being converted, but at the last day, after the Millennial period has commenced. This proves that their return to Jerusalem will be only partial before Christ's second advent.

VII. — The wicked dead, or, those who have died in their sins, will not rise until the thousand years have passed. Rev. xx. 6, 15. These are the poor who are to be glorified at the first resurrection: which will reign over the world for a thousand years. Zech. xiv. 9; Rev. x. 10; Rev. xiv. 4-6.

It is the reason for believing that no person who shall be living at the coming of Christ (No. 1) to take His saints to Himself, whom shall have heard of, and not believed in Him, will ever ascend. Mt. xiii. 30, 40-42; 2 Thess. i. 7-10; Rev. xiv. 13-20.

X. — During the Millennial period and very early in it, the ten lost tribes will be recovered, and return to Judaea, and all the tribes of Judah and of Israel shall be saved—the whole house of Israel. The Scriptures on this subject are very Numerous and very interesting, and show what are the events that will be wrought for, and in the return of the Jews to their own land. Isaiah xxvii. 13-18; xi. 11-16; xxvii. 5, 9, xxvii. 11; Isaiah xlii. 1, 5; xlv. 17; Jer. xi. 16, 14-16; xxvi. 3; xxi. 31 to the end; xxxiii.

XI. — The Jews will be the universal missionaries to the heathen, be the instruments in God's hand of their conversion. All nations will go up to Jerusalem to worship; and in default, suffer grievous loss. Zech xvii. 23; xiv. 16-17.

XII. — During the thousand years a state of blessedness and glory will prevail over the whole world, such as has never yet been and never will be on earth as it now is during which the temple worship in some form will be set up at Jerusalem; but in the temple there will be no High Priest, and no Holy of Holies. All will be "HOLINESS UNTO THE LORD." Isaiah xi. 1-10; Zech. xiv. 11 to end.

XIII. — At the close of the thousand years, Satan will be loosed; and the Great White Throne be set up, and the final judgment will take place. The wicked will be judged out of the books, and the righteous, whose names are written in the Book of Life, shall be judged. He then will take a part in the great judgment, whilst the wicked will be cast into hell, there to live forever in ever-writhing fire. Rev. xi. 12; 1 Cor. vi. 2; Matt. xxv. 31-41. Note well the distinction in reference to the books mentioned in Rev. xx. 12.

XV. — Following the final judgment, the earth as it now is, will be burnt up, and the New Heaven and the New Earth will appear, and which they are written in the Lamb's Book of Life, that the righteous, shall dwell therein, and holiness and happiness shall reign therein for ever. Rev. xxi. 1, 5; Matt. xxv. 34; 2 Peter iii. 7-18.

Reader! Search the Scriptures for yourself, and see whether these things be so. Prophecy is not able to be taken away from the earth; and, even if they were, the wise and foolish shall understand. Dan. xi. 10. "Surely I come quickly." And the kingdom of God, and the dominion of the world, and the power thereof, shall be given unto the Son of Man. Matt. xxv. 34. Does the Son of Man mean the Lamb? For this chapter is the parable of the ten virgins. Matt. xxv. 1-13.

[It is not improbable that some statements and conclusions in the foregoing may be found open to discussion; but for this space, at present, is very limited. Any mature thoughts on the subject we shall be glad to receive.EDITOR.]

ON THE SECOND ADVENT (PRE-MILLENNIAL) COMING.

By N. N. of Dublin.

(Concluded.)

Or we are close our pre-millennial theme, standing as twere upon the sterno verge Of scenes, such as the world hath not seen As yet; let the right spirit prepare In retrospect; back o'er the wondrous Book Divine—of promise, prophecy and type; And mark the literal accomplishment Of literal fulfilment therein given, So far as promise—prophecy hath been Fulfilled; and —then again prospectively, From Genesis to Revelation's close, That glorious Alpha-Ofmega of truth As touching on the past—the present times We live in; and apprehended future— So terrible—so precious and bright. Also to be fulfilled, accomplished.

Conceive—if can—what beauties Paradise Was Eden fair—when first prepared, designed, For Adam and Eve to live in happiness. The holy, happy pair—what sacred tie Was theirs?—that union matrimonial! Enmity—The serpent's seed in Eden, Adam, Prince of Peace—His Bride the Church, espoused, Eve from Adam's side. The Church, by Jesus' free gift in His blood, the free grace. Nor wrinkle—His longing, suffering, waiting, bridal Spouse—betrayed to Him by covenant secure! What saith the wondrous Song of Songs? "Who is this that looketh forth as morning, Fair as the moon, clear as the sun, The bright bring her in to the Chiefs of bữaers. I went down into the garden of nuts To see the fruits of the valley. And there the fruit thereof is, full of oil, And the pomegranates budded. Was there ever?—and what a marriage feast to come To be compared in poet's sweetest song? O! Shulamite beloved! what Paradise Restored! is thus reserved for Thee and Thine.

Ah, fellow pilgrims, ransomed in the Lord! What recognitions then, when up on high, We meet the Bridegroom in Jerusalem The "New" Man; and what a marriage feast to come. Stupendous overwhelming thought! was there Such love as this? All one to be in Christ! Mystery, for the wise to see; that city promised "with foundations sure," Up-built with gems and jewels, precious, pure; No troublesome row, no night; no need of sun. Nor moon what's e'er—the light thereof the Lamb. Gates open all the day. Jerusalem The holy Capital of heaven's King, Prepared for the Church, His holy Bride! Each tribal gate by watch'd and cared. No entrance there for sin.

Follow men! whose ends whose sins are set All on earthly objects here below, hark, Listen to our loving, earnest, solemn, Call, ere you perish, ere you perish; Beware—Be watch'd, guarded, watched over, upheld. Present, and watch your every thought, pause, Reflect, and listen to this warning cry With warm affection given, interest deep; Thus he'd seek to point the way to hear, Happiness and peace.

Ah, brethren so dear, so precious, Say, what are all the tinsel'd vanities Of life, so fleeting, inseneible, without The "love of Christ"? Think, what dread appalling Summons that will be, when Death the sifting Career arrests, without one solid hope To return upon. The darkness Great, no victory There for thee. O, then, do come to happy Be — His gracious nay's — His sympathetic, Kind — with the garments of blissful grace Seek. No longer hesitate, but bowly bow, and plead the "blood" so shed for all.

Lay at His footstool down that lost of sin, Nor fear, Soul precious, unspeakable, Is thine. O listen to the still small voice Within. Believe and Live, rejoicing In hope—the hope of coming glory great! See what inheritance will thus be thine. Your Title-deed, the righteousness of Christ Saved by His precious blood! be read, O then! What song will thus be yours, if thus above We meet! what sweet communion then! what love! What sentiments pure! what crowns to wear! what parleys to tune!

MANNA.

COME, oh come, all ye weeping Carry empty baskets now For the day of blessing is Come at once, and anyhow. Manna is now fast descending. To refresh all weared souls; Christ the Giver is attending, While He bestows this consolations. "Fear not,―heaven—Christ is calling He that promised it shall give; See the showers around us falling. See, ye dead! awake and live. None, who will come, return empty, Jesus has enough for all; He can make the little plenty, Come, oh come, while He doth call.

J. C. SOMMERS.

HOW TO LIVE LONG.

"I should like to live to be as old as Methu- selah, wouldn't you, Uncle James?" asked Mary.

"No, my girl, I don't think I should like to live quite so long as that. But a long life may be made a very useful one, and you would do well to get the advice of a venerable minister who preached sixty-seven years in the same place. He was asked what the secret of such a life was, and he said: " Rise early, work hard, live moderately, and keep cheerful.

A man one hundred years old replied to the same question, "I have always been kind and obliging, have never troubled, have eaten and drank only to satisfy hunger and thirst, and have never been idle."
THE PROPHETIC NEWS.

FEBRUARY, 1872.

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