

# The Prophetic News

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

*"Behold I come as a thief: Blessed is he that watcheth."*—REV. xvi. 15.

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## 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 irrepressible way, with a word, with a message, with an invitation, with an argument, 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 suffrage 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 feebleness 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 this 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 out, 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. I

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 God, and 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, discouragement

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 disastrous his 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 leading clergyman 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 unhesitatingly reply

in the affirmative. That He will return is as certain as that the sun will rise and set to-morrow. The time is uncertain when. The fact of his coming is 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. Were it precisely known, 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 recognise, 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. To return: in confirmation 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 first chosen by our Lord as one of his apostles, St. Peter: "Wherefore, he says, gird up the loins 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 inflexible heart 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 be met with now to whom

such doctrines are equally ungrateful. To pass on further, I would adduce other 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 we are 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 spectre it rises up before the seat of the imagination, and paints in vivid colours the awful truth on the walls of that corrupted 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 men's minds.

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 torpidude. 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 servant 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 fathers fell asleep, all things continue as they were from the beginning of the creation," 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 they shall 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," Is. 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 sinner, 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 unbelief until the Lord of life and glory does actually come! 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 continest unchanged till then. Let not the "Prince of darkness" deceive thee. Let him not rob thee of thy share of future bliss in Messiah's kingdom about to be established upon earth. "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 sneers, and frowns, and hatred, thou shalt ere long escape. 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—yea, 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 an eternal weight of glory." Blow the trumpet in Zion! Shout aloud for victory, ye saints of the Most High; your jubilee is quickly advancing. Soldiers of Christ, arise! and put your armour on, for your king cometh: yea, 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 "Homiletica," 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 fatness 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 result of them, they grow high-minded, 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, where 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. Infidelity, 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 darkness which 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 plainness 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. It is 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 *conversazione* 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 address from the chair, in which Dr. Bright, Messrs. Priestley, Eason, Perryne, White, and others took part, which resulted in the acceptance of the President's interpretation as most in accordance and harmony with the "Spirit of Prophecy."

On the third Friday, the 19th ult., the monthly meeting was held at "Summerfield 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 Summerfield House. The President demonstrated the accuracy of the prophetic description in connection with Judah's apostasy and degradation; and then dwelt on the exquisite beauty of the poetic allegory, 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 inculcated in the prophetic denunciation and promise. Dr. Rosenthal followed with some valuable and suggestive remarks from 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-timed a publication. 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 Philadelphian 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 conclusion at which you 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. xviii. 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 us. With what success the reader 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, and all 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 [or power] are like 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 that 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 God of providence 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 POLWHEEL.

Avenbury Vicarage, Bromyard, Jan. 9, 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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J. J. A. first raises a difficulty, then tries to solve it in his own way. We do not see the difficulty ourselves; and as our space is so limited, we must exclude "doubtful disputations."

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**A VOICE FROM SWITZERLAND.**

To the Editor of the PROPHECIC 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 world's rendering of many passages of the Scriptures; but this great subject is not for the world; and much mischief has been done in the world by some good 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 devising for their return. They had better sit still. "The tongue of the Egyptian Sea" will be destroyed and the Euphrates dried in God's time. How remarkable is the Lord's announcement that "He will smite the seven streams" (of the Nile) that men "may go over dry shod;" and if we look in the map we see it 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 on as a mere delusion: but,

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 heavens are restoring  
"Him" who comes in glorious clouds;  
By His Father's wrath outpouring,  
Every earthly glory shrouds.

Where are then the scoffer's tauntings?  
Where the infidel's proud boasts?  
Where the traitorous arch foe's vauntings?  
Where the "Armageddon" hosts?  
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?  
'Tis by His Father's power shielded,  
By His word, the only charm.  
Thus the Redeemer brings salvation,  
Thus will rebellious foes be crushed;  
Wrath be poured on every nation,  
Each defiant voice be hushed.

Then the longed for blissful morning  
Dawns with its "millennial light,"  
Then all doubting, scoffing, scorning,  
Will for ever take their flight.  
One flood of peace, one flood of joy,  
Shall pour upon the happy earth;  
One day, apart from all alloy,  
When plenty shall succeed to dearth.

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, very 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.**

THE Rev. Isaac E Salkinson, writing from Pressburg, says: "Having received the PROPHECIC NEWS with the HEBREW CHRISTIAN WITNESS for January. I take much pleasure in becoming your subscriber, praying that those twins may grow in favour with God and man, and prove to the house of Israel like Pharez 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 PROPHECIC NEWS, it makes it *more than double its value*; for the interest of news respecting the Jews 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.**

*City Road Chapel, London, and its Associations, Historical, Biographical, and Memorial.* By G. J. Stevenson. Demy 8vo. Part I., with Engravings. London: G. J. Stevenson, 54, Paternoster Row.

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 unusual facilities in consulting authentic 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 history of the Foundry itself, and the principal events connected therewith, and services held therein for thirty years. It also contains a curious list of the leaders 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 remained connected with 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 ensuing Conference in July, and will contain biographical sketches of nearly three hundred persons who are interred in the ground connected with the Chapel.

*The Footsteps of Christ.* By A. Caspers. Crown 8vo, pp. 434. Edinburgh: T. & T. Clark.

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 may be taken 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.

*The Saviour's Parting Prayer for His Disciples.* By Rev W. Landels, D.D. Cr. 8vo. E. Stock.

A SERIES of twelve discourses on our Lord's intercessory prayer. Read abstractly, they will interest and instruct; but where will Dr. Landels find in the so-called Christian churches of our day the characters he here sketches? 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; but where are the models to be found amongst living men? A spirit of overreaching, grasping selfishness seems to pervade even the Christian church, and the spirit of the "Saviour's parting prayer for his Disciples" seems almost unknown.

*And What if It be True?* By Lieut. Col. M. J. Rowlandson. 18mo. Hamilton.

A GOOD man, who has for forty years been gathering evidence to prove that the Bible and its teachings are true, has in this sixpenny tract 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; and the sea and the waves roaring;

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

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

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

**AN IMPORTANT SIGN.**—Our contemporary *The Rock*, Jan. 26, records that a Romanist Cathedral will shortly be opened at Jerusalem. Upon this information a correspondent sounds an alarm, based on St. Matthew xxiv., quoting the words of our Lord, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet," &c. "Whoso readeth let him understand." Is this the culmination of iniquity,—papal Rome, and the false prophet both enthroned in authority in Jerusalem itself? What can this sign mean?

**DR. CUMMING ON THE SIGNS OF THE TIMES.**—In closing the year 1871, Dr. Cumming delivered a discourse at the Scottish National Church, entitled, "A retrospect in the light of prophecy." Choosing for a text the first verse of the twenty-fourth chapter of Matthew, he pointed out the predictions of the signs which were to herald Christ's coming, and showed that these predictions were becoming historical facts. He said he did not believe the world was ever to come to an end—it would probably be raised in temperature, increased in fertility and beauty, and thus become the loveliest place in the Universe. It was not given us to know the exact day of Christ's coming; but certain significant things were to happen. Some of his readers said he was rash in his statements; but what happened during the past year? He had foretold the Papal apostasy, and what did they see now but schism in the Roman Church? Again, it was strange that whoever the Pope had blessed has come to evil, while those he had cursed had prospered. For instance, the blessing showered on the Emperor of Austria had ended in Sadowa; the Queen of Spain, who had received the Golden Rose, was soon a fugitive; Maximilian, who had been blessed, was shot; Victor Emmanuel, who had been cursed in the severest manner, was now King of Italy. His son King of Spain, and his daughter Queen of Portugal. As regarded the signs of the times, he would point to the fact that the Gospel had now been proclaimed in every land and tongue, and, though all people had not been converted, it had been preached to them "as a witness." Wars and rumours of wars were rife; every nation was arming to the teeth, though the great and terrible fight of last year was only just over; and a great moral revolution was also going on. In the midst of all this, he could only beseech his hearers to prepare to meet their God.

**THE SOLAR ECLIPSE.**—In the brief telegrams that have arrived respecting the observations made in India on the recent Solar Eclipse, especial reference has been made to the "Fraunhofer lines." And as many of our readers have probably asked what these "lines" are, we will endeavour to give a popular explanation of them. Every one knows that when a beam of solar light is made to pass through an ordinary prism, it is so bent or refracted as to be resolved into an oblong luminous band of different colours. These colours, beginning at the top, are violet, indigo, blue, green, yellow, orange, and red, and may compose what is called the "solar spectrum." But if this luminous band is examined analytically, it is found that hundreds of narrow dark lines, some of them visibly broader than the others, cross it transversely from one end to the other. These dark lines were first observed by Dr. Wollaston in 1802. But they are popularly known as "Fraunhofer's

lines," on account of the careful examination of them made by that eminent German optician, whereby he was enabled to construct a map of the solar spectrum, in which they are shown in their relative positions. The importance of this discovery it is scarcely possible to estimate. For, principally through the researches of MM. Kirchoff and Bunsen, it has been established beyond a doubt that these dark lines in the solar spectrum are connected with corresponding bright lines seen in the "spectra" of the vapours of terrestrial metals and gases in a state of combustion. And hence astronomers have been enabled to prove, with all but perfect certainty, that not only the sun, but the moon, planets, stars, nebulae, and even comets, contain many of the same metals and gases as the earth. Amongst these are included iron, copper, 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.—*Globe*.

**REFORMS IN TURKEY.**—The *Levant Herald* publishes the text of the instructions given to the Journaldjis, or official inspectors, who have been commissioned to inquire into the state of the Sultan's dominions. These 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 of the people in wealth and happiness. The following passage shows the spirit in which the whole document has been conceived: "It is in the nature of man to seek constantly to improve his position and promote the welfare of his country; and the only thing which can in the long run pervert these desirable impulses which are innate in him, and check his generous efforts to do well, is when he is doomed to see that the result of his toil is made to profit others more than himself. The attention of the Journaldjis should be specially directed to the mode in which these true and salutary principles are carried into effect in the vilayets 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 in their correspondence with the Porte."

**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 earthquake, felt in various parts of the town. The gale was raging about five o'clock with extreme violence, there being a heavy thunderstorm and vivid flashes of lightning. Residents in the south-western parts of the town report that the shock of earthquake was unmistakable, and produced a sensation as if they were being lifted out of their beds. During the storm, the church of St. Mary's, at Manchester, was fired by a flash of lightning, and entirely destroyed.

**EARTHQUAKE IN GALLIPIOLI.**—On the 11th ult. a sharp shock of earthquake was felt in Gallipoli, and some days later the town was visited by a violent storm which destroyed a number of *cafes* and other wooden erections on the seaboard. In the interior the cold has been intense; travellers have taken days to make their way from Adrianople, and several persons have been frozen to death near Kourandagh.

**THE STORM** of January 3rd, in the Midland Counties, was renewed on the 4th in the metropolis, attended with heavy rain. In Scotland 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 paper (see PROPHETIC NEWS for last December) which we, this month, with great pleasure, place before our readers. It is at once a concise and comprehensive digest of prophecy. It is from the pen of the late Mr. J. T. Vining, of Forest Hill; a clear-headed and sanctified-souled Christian. He, with his usual unobtrusive benevolence, had the paper printed for gratuitous circulation. Very few who read, marked, learnt, and inwardly digested the following valuable summary, knew whom the letter "V." represented. We feel quite confident that we are conferring a substantial favour, upon the students of prophecy, by giving insertion to the epitome in our monthly. It will not only be gratefully hailed by the departed author's numerous friends and admirers, but by sober-minded Bible-students generally.]

### THE PRINCIPAL EVENTS IN REFERENCE TO THE CHURCH OF GOD.

I.—Christ will come FOR His Church, or Bride, and receive her to Himself. On this occasion the sleeping, or righteous dead, shall rise first, and the saints who are then alive. "shall be changed in a moment, in the twinkling of an eye," and be caught up into the air, and the Church shall ever after be with the Lord. This will be the first resurrection. John xiv. 3; 1 Cor. xv. 51, 52; 1 Thess. iv. 15-17; Rev. xx. 5.

Christ's love for His Church, which is His body, is so great that He will not send, but come for her. This may take place at any moment, as no event, predicted to take place previously, remains to be fulfilled.

II.—When Christ shall come, none but the righteous will be raised. The wicked dead will not be raised until after the Millennium (See No. 5); and the unrighteous, who may be alive on the earth at Christ's coming, will be left on the earth in their unconverted state. 1 Cor. xv. 23; Rev. xx. 5; Matt. xxiv. 37-42.

III.—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 the Jews will believe on him and receive him as their Messiah. They will return in considerable numbers to Jerusalem, but not the whole House of Israel. The Temple will be rebuilt, and in it the Man of Sin will set up an image and require the Jews to worship it; and 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 supposed by many that the Pope, or the Papacy, is the Antichrist mentioned in Thessalonians; but the Scriptures show that the great transactions referred to in the passages quoted are to take place at Jerusalem, and a careful perusal of these passages will convince every sincere inquirer after truth, 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 not improbable; but in such case there will be a transfer of the seat of power from Rome to Jerusalem. The probability is the Man of Sin will be of Jewish extraction, who will deny the God of his fathers.

IV.—The Lord Jesus will next come WITH the Church, and destroy, with the brightness of His coming, the Man of Sin. HE 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 of our Lord. The first has nothing in connection with it but happiness and glory for the Church; whilst the second advent is connected with vengeance and destruction. He 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 a thousand years of blessedness. Antichrist, the Beast, and the False Prophet, will be destroyed, and Satan bound for a thousand years. Rev. xix. 20, 21; 2 Thess. ii. 8; Rev. xx. 1-3.

That evil will grow and continue to the end of this dispensation is proved by the fact that the two great heads of iniquity will be in existence when 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 the remainder of the Jews will be converted and "Look upon Him whom they have pierced, and mourn." Zech. xii. xiii., and xiv. 1-5.

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 Word of God declares that the greater part 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 to Christianity until 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. 5.

VIII.—Christ and the saints who are to be glorified at the first resurrection will reign over the world for a thousand years. Zech. xiv. 9; Rev. v. 10; Rev. xx. 4-6.

IX.—There is every reason for believing that no person who shall be living at the coming of Christ (No. 1) to take His saints to Himself, who shall have heard of, and not believed in Him, will ever be saved. Matt. xiii. 30, 40-42; 2 Thess. i. 7-10; Rev. xiv. 14-20.

X.—During the Millennial period and very early therein, the ten lost tribes will be recovered, and return to Judæa, 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 wonders are to be wrought for, and in the return of the Jews to their own land. Isaiah xxvii. 12-13; xi. 11-16; xxv. 8, 9; xxvii. 12, 13; xxxi. 3-5; Jeremiah xvi. 14-16; xxxii. 3-8; xxxii. 31 to the end; xxxiii.

XI.—The Jews will be the universal missionaries to the heathen, and 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. viii. 23; xiv. 16-19.

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 again in the 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 for a short season, preparatory to the last and final judgment; and will gather the wicked together to the great battle of Armageddon. Rev. xx. 7, 8.

XIV.—Then will the Great White Throne be set up, and the final judgment will take place. The wicked will be judged out of the books, but the righteous, whose names are written in the Book of Life, will not then be judged. They will take a part in the great judgment, whilst

the wicked will be cast into hell, there to live for ever in eternal torments. Rev. xx. 11, 12; 1 Cor. vi. 2; Matt. xxv. 34-41. 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 they which are written in the Lamb's Book of Life, that is the righteous, shall dwell therein, and holiness and happiness shall reign therein for ever. Rev. xxi., xxii. 1-5; Matt. xxv. 34; 2 Peter iii. 7-13.

Reader! Search the Scriptures for yourself, and see whether these things be so. Prophetic Scriptures are much neglected; but, whilst "none of the wicked shall understand, the wise shall understand." Dan. xii. 10. "Surely I come quickly" are almost the last words of Scripture. May every reader be able in sincerity to respond in the closing words of it. "Even so, come, LORD JESUS." V.

Forest Hill, July 1870.

[It is not improbable that some statements and conclusions in the foregoing may be found open to discussion; but for this our 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 ere we close our pre-millennial theme,  
Standing as 'twere upon the utmost verge  
Of scenes, such as the world hath not seen  
As yet; let's take one comprehensive glance  
In retrospect; back o'er the wondrous Book  
Divine—of promise, prophecy and type;  
And mark the marvellous exactitude  
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-Omega of truth,  
As touching on the past—the present times  
We live in; and apprehended future;  
So terrible—so precious and bright.  
Doubtless in all its literality,  
Also to be fulfilled, accomplished.

Conceive—if can—what beauteous Paradise  
Was Eden fair—when first prepared, designed,  
For Adam—Eve—connubial and pure.  
The holy, happy pair—what sacred tie  
Was theirs?—that union matrimonial!  
Emblem—Type was here—of second Adam,  
Prince of Peace—His Bride the Church, espoused,  
Eve from Adam's side. The Church, by Jesus'  
"Precious Blood" redeemed: nor spot, nor wrinkle  
Hers—His longing, suff'ring, waiting, bridal  
Spouse—betrothed to Him by covenant secure!  
What saith the wondrous Song of Songs.

"Who is this that looketh forth as the morning,  
Fair as the moon, clear as the sun,  
Terrible as an army with banners?  
I went down into the garden of nuts  
To see the fruits of the valley,  
And to see whether the vine flourished,  
And the pomegranates budded."  
Was e'er the beautiful and rich with this  
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;" and what a marriage feast to come.  
Stupendous overwhelming thought! was ere  
Such love as this? All one to be in Christ!  
Myst'ry, for finite mind unfathomable.  
That city promised "with foundations sure,"  
Up-built with gems and jewels, precious, pure;  
No temple there, nor night; no need of sun  
Nor moon what'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 "angels" watch'd and cared:  
No entrance there for sin.

Fellow-men! whose ends whose aims are centr'd  
All on earthly objects here below, hark,  
Listen to our loving, earnest, solemn,  
Call, ere precious opportunity hath  
Fled. Beware of Satan's wiles, deceptions,  
Lies. Bear with your fellow-man, redeem'd,  
Set free! recipient of blessings great  
And manifold. Those fresh supplies of grace,  
Each day, each hour bestow'd, shower'd richly down  
On his unworthy head. In midst of dangers  
Great, shielded, guided, watch'd o'er, upheld,  
Preserv'd, and kept. O, be it yours to pause,  
Reflect, and listen to this warning cry  
With warm affection given, interest deep;  
As thus he'd seek to point the way to heav'n,  
Happiness and peace.

Ah, brethren so dear, so precious,  
Say, what are all the tinsell'd vanities  
Of life, so fleeting, insecure, without  
The "love of Christ?" Think, what dread appalling  
Summons that will be, when Death the sadd'ning  
Career arrests, without one solid hope  
To rest upon. The darksome Grave—no vict'ry  
There for thee. O, then, do come to happy  
Be. His gracious calls, how sympathetic,  
Kind! Deceived ones, your Saviour precious  
Seek. No longer hesitate, but lowly  
Bow, and plead the "blood" so shed for all.

Lay at His footstool down that load 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!  
Seal'd by His precious blood! And then, O then!  
What song will thus be yours, if thus above  
We meet! what sweet communion then! what love!  
What garments pure! what crowns to wear! what  
harp  
To tune!

MANNA.

COME, oh come, all ye who weeping  
Carry empty baskets now,  
For the day of grace is fleeting;  
Come at once, and anyhow.

Manna is now fast descending,  
To refresh all wearied souls;  
Christ the Giver is attending,  
While He giveth He consoles.

"Fear not,"—hasten,—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 follow 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 temperately, and keep cheerful."

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

MESSRS. BAGSTER'S,  
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