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

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THE WEAL AND WOE OF ISRAEL THE ESSENCE OF PROPHECY.

THIS is a thesis, the treatment of which—for the benefit of beginners in the study of prophecy—we have often contemplated. Having, however, lately read once more "ISRAEL'S FUTURE," by the Rev. Capel Molyneux, B.A. (Vicar of St. Paul's, Onslow Square), the preface of which we have given in our January number, pp. 8-4, we bethought ourselves that a synopsis of that work would just answer our purpose. The author is no rash, shallow, haphazard interpreter of the sacred volume; nor does he plume himself in borrowed feathers. He is a profound student of God's Book; an original and independent thinker; and makes known his thoughts and sentiments in terse, clear, and forensic words and sentences. We cannot recommend, to a beginner in the study of prophecy, a better work which will help him forward in his praiseworthy pursuit of the best of all knowledge than ISRAEL'S FUTURE.

The work consists of seven lectures, "delivered in the Lock Chapel, in Lent, 1852," just twenty years ago, when the author was minister of that chapel. The volume has gone through several editions. We have before us the sixth. We propose to give here the ample table of contents, as sketched by the reverend author himself:—

Lecture I.—Israel's Blindness in Part.

"For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. xi. 25, 26.)

We are bound to make ourselves acquainted with Israel's history, past and prospective—Earth's welfare bound up with it—Her present state.

I. ISRAEL'S BLINDNESS. 1. What it is—Refers to spiritual things—Rejection of Christ.

2. What its cause—Past obstinacy and rebellion—Their whole history—Blindness to Christ a judicial result. 3. What its consequence—Rejection of Christ—Blasphemy against the Holy Ghost—Days of vengeance—Destruction of the city—Themselves scattered—Yet worse to come. II. ITS LIMITATION. The blindness is only to a part of Israel—Israel divided into two classes—A part blinded completely, but only for a season—A part not blinded at all, even for a season. 1. The blinded part—To remain blinded until the fulness of the Gentiles be come in—Their blindness removed. 2. The part not blinded—The remnant according to the election of grace—Blended with the Church now and ever—Use of the subject.

Lecture II.—Israel's Restoration in Part.

"Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you." (Ezek. xxii. 19-22.)

A restoration is generally now admitted—This will be partial in the first instance—Complete in the second. I. THE NEXT EVENT IN ISRAEL'S HISTORY WILL BE A PARTIAL RESTORATION. The partial and complete restoration—Distinctly proved. 1. When this partial will commence. 2. Its extent. 3. The means through which effected. 4. The moral state in which Israel will be thus restored. 5. The object of the restoration. II. ATTENDANT CIRCUMSTANCES. 1. How long this state to last—Daniel's seventy weeks. 2. What Israel's occupation during the same. 3. Remarkable persons to appear in the land contemporaneously—Antichrist and the Witnesses. 4. State at that time of the Gentile world—Application.

Lecture III.—Israel's Contemporaries—Antichrist and the Witnesses.

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." (Rev. xi. 7.)

Difference of opinion on this subject great—Literal Bible view. I. ANTICHRIST. 1. His individual humanity—Proof. 2. His character and assumption—Further proof of individual humanity—St. Peter's [at Rome] not the temple of God. 3. His supernatural constitution—Antichrist not Satan—Not Satan incarnate—Incarnation distinguished from indwelling—

Parallel between Christ and Antichrist—Blasphemous parody of the Holy Trinity. 4. His influence—The abomination of desolation. 5. The duration of his reign and power—Year-day principle. II. THE WITNESSES. 1. When to appear. 2. Who they will be—John Baptist not Elias—Silence of prophecy during this dispensation—The second Witness. 3. Their occupations—And object—Application—Extracts from early fathers in support of personality of Antichrist, and of the literal principle of interpretation.

Lecture IV.—Israel's Trouble—The Battle of Armageddon.

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." (Rev. xvi. 14.)

Wars to continue to the end—Abolished only by the coming of the Prince of Peace.

I. THE CONNECTION BETWEEN THE BATTLE OF ARMAGEDDON AND ISRAEL'S TRIBULATION. Israel receive Antichrist as the Messiah—Antichrist is God's scourge for Israel—God thus uses the mighty wicked—Antichrist identical with the Assyrian in Isaiah x. II. THE BATTLE ITSELF—Plainly predicted—Distinguished from other battles mentioned in Scripture—Divisible into two acts—Importance of this division in regard to the Church. 1. The cause of the battle. 2. The preparation for the battle—on Antichrist's part—on God's part. 3. The intensity of Israel's trouble in the battle. 4. The immediate result of the battle—Uses, &c.

Lecture V.—Israel's Deliverer—The Advent.

"Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south." (Zech. xiv. 3, 4.)

The Advent, most momentous of all subjects—Invariably connected in its primary effects with Israel's interests. I. THE ADVENT ITSELF. 1. Nature of—How HE will come—Positively unknown—Relatively revealed—Pre-millennial Advent—The historical principle of interpretation. 2. Where HE will come. II. ATTENDANT CIRCUMSTANCES OF THE ADVENT. In relation to the Lord Himself, sublime beyond conception—In other respects. 1. The rapture and glorification of the saints. 2. Destruction of Antichrist and the Nations—Of Antichrist, and his descent into hell—Of the Nations—Bible account terrible. 3. Conversion of the remnant spared through the siege of Jerusalem—Zechariah xii., application.

Lecture VI.—Israel's Restoration in Full.

"And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." (Ezek. xxxvii. 21, 22.)

Effects of Advent glorious, but limited in the first instance—Further effects in regard to Israel and the nations. I. THERE WILL BE A COMPLETE RESTORATION AND CONVERSION OF ALL ISRAEL. That Israel will be literally restored, generally admitted—Objection, that the predicted restoration was literally fulfilled in the return from Babylon, answered. 1. The land as to the extent and duration of its possession, according to the original grant to Abraham—God's covenant with Abraham—Scripture prophecies of the restoration—Abundant. 2. Agency through which restoration will be effected—Both human and divine. The spirit in which Israel will be restored—Unconverted. 4. The conversion—Universal—Aids to be seen in absence of all counteracting influences, and the presence of the Lord—Sublime prospect before Israel. II. THE CASE AND PROSPECTS OF THE NATIONS EXISTING ON THE EARTH AFTER THE ADVENT. Nations left after the destruction of Antichrist and his host—Which have never heard of Christ—The purposes for which they are left to occupy the new earth—Converted by ministry of those spared through Armageddon—Subject closes here—Inferences.

Lecture VII.—Israel First of Nations on the New Earth.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." (Is. lxx. 17-19.)

Subject of unmixed satisfaction and joy—Happy they who, by the light of prophecy, contemplate and anticipate it—The great hope of Israel and the Church. I. THE REGENERATION OF THE EARTH. It shall be regenerated—General view erroneous—2 Peter iii.—Meaning and use of this passage. The Regeneration of the earth subsequent to the Advent—Texts proving the fact of the regeneration prove the time of its arrival—Will the regeneration of the earth constitute the millennial state?—Question answered—Various proofs that it will. II. THE OCCUPATION OF THE NEW EARTH AND ITS RULERS. 1. The Lord and His glorified Church above the earth, in the new Jerusalem—The new Jerusalem co-existent with the new earth, and pre-millennial in its descent—The new Jerusalem is heaven—The court of the great King, from whence He, with His glorified saints, rules over the earth below—The transfiguration a type of the millennial state—Objections to glorified saints dwelling on earth met. 2. The inhabitants of the earth—Two classes—Israel occupy Judea—The Gentile nations the rest of the earth. First, ISRAEL IN JUDEA: The land divided afresh—Temple-service and sacrifice restored—Ezekiel's temple—Reasons for restoration of sacrifices—God's dealings with Israel have failed in their primary intention—therefore to be repeated—Apocryphal testimony—Israel's supremacy. Secondly, THE NATIONS: Left after Armageddon—The nations now afar off—How converted

—Feast of tabernacles—Permanence of Israel's state—Bible thus leaves the matter—Millennium and its close—What beyond we know not—Application and end.

We are quite sure that our readers will agree with us that Mr. Molyneux presents us, in his work, "Israel's Future," with the fulness of prophecy. We happened to speak about that author, some few weeks ago, to a highly educated and accomplished Jewish lady, a believer in the blessed Gospel of redeeming love, and she exclaimed, "Oh! with what interest I read his glorious book, 'Israel's Future!' How deeply he drank from the Fountain of Prophecy!"

ISRAEL'S PART IN CHRISTIAN PROPHECY.

THIS is a large and an intensely interesting subject, intimately interwoven with all the Scripture prophecies that relate to the future of the world and the Church: so large and so all-comprehending, that it is only possible in a brief space to touch upon some of its salient points.

Christian prophecy begins with what is commonly called "the rejection of the Jews," foreshadowed in the words uttered by Christ in his lamentation over Jerusalem, and in his prophecy of the destruction of the city and temple. If that rejection were final, there would be some reason for leaving the Jews entirely out of the considerations involved in the interpretation of Christian revelation; but we are assured in many ways that this is not the case: that, though now cut off from the olive tree, they shall be grafted in again; and that the blindness and unbelief of nearly two thousand years will be removed when "the fulness of the Gentiles" is brought in.

Those who make light of the Jew in regard to his future position and privileges should study what St. Paul utters respecting him in the epistle to the Romans. Though borne down with continual sorrow on their account, he speaks of his brethren, his kinsmen according to the flesh, with manifest exultation, as Israelites, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." He seems to have no idea that they will be deprived for ever of their high honours; rather, he fully anticipates their eventual restoration to still more exalted glories. (Rom. xi. 26-32.)

All the ancient prophecies centre in Christ Jesus, the son of David, of the seed of Israel and Abraham; and all Christian prophecy radiates from Christ to both Jew and Gentile. Before His birth it was announced that in Him the dynasty of David should

be revived, and He should reign over the house of Jacob for ever, sitting on the throne of David. Before His birth also it was directed that His name should be called Jesus, because He should "save His people from their sins;" an expression, the primary meaning of which was, without doubt, limited to His own people, Israel.

There are many references and allusions in the gospels to Israel, Judah, Jerusalem, and the Jews, which connect them inalienably with the future glory of Christ's kingdom; and if any would ignore the special claims of the scattered people to consideration in this great subject, they are obliged in defence to turn the plainest statements into metaphor and allegory at the risk of outraging common sense, by breaking up Scripture into disjointed fragments, a few only of which are serviceable to their interpretation, and the rest are quietly set aside as of no importance. This has long been the approved practice in the modern Christian Church with regard to the Old Testament prophecies also, which are systematically turned aside from their primary meaning, whenever unusual blessing and glory are promised. The common chapter headings in Isaiah, Jeremiah, Ezekiel, and other prophets, are mournful evidences of this injustice to Israel. Let the honest reader of those prophecies eliminate the word "Church" from all those headings, substituting the word which actually appears, whether it be Israel or Jacob, Judah or Jerusalem, Salem or Zion, and he will then see that there is not a word in any of the prophecies that can be dispensed with, while by using the word "Church" in the text, hundreds of passages are made ridiculously absurd or unmeaning.

Christ was "born King of the Jews;" He was crucified with this title placed over His head; He was saluted both by this title and the kindred one of "King of Israel," yet He never rejected it, but rather admitted that it was rightly bestowed.

The Book of Revelation is the sum of all prophecy regarding the future, and Israel's part is distinctly assumed. Mark—not so much declared as assumed, being a fact not subject to dispute. Christ, in the prophetic vision beginning with chap. iv., is introduced as the Lion of the tribe of Judah, the Root of David. The first series of symbols (the seals) are not completed, when the Divine Revealer calls attention to Israel in a remarkable manner by an enumeration of the twelve tribes, of each of which twelve thousand were to be sealed as the "servants of our God," beside an innumerable number of all other nations.

In the second series of symbols (the trumpets, Rev. xi.) are mentioned the measuring of the temple of God and the altar, with the worshippers; the giving of the outer court of the temple to the Gentiles, and the treading of the holy city under foot by them for forty-two months. These all indicate that Israel has some share (however inexplicable to us at present)

in the fulfilment of the prophecy. The two witnesses also bear the same indication in the terms by which they are described, and the works they perform. The striking similarity of the language to that of the prophet Zechariah also warrants the assumption that these witnesses may be as much connected with Israel as with the Christian Church; while the exposure after their martyrdom of their dead bodies in the "great city . . . where our Lord was crucified," carries the mind at once to Jerusalem and Israel in the extremity of the last great trial that will overtake them, when two parts "shall be cut off and die," and the third part shall be brought through the fire, refined as silver is refined, and tried as gold is tried. (Zech. xiii. 8, 9.)

These allusions are consistently supplemented at the end of the second series of symbols by the opening of the temple of God in heaven, and the exhibition of the ark of His testament.

The language of the twelfth chapter is convincing to our minds that by the travailing woman Israel is intended to be represented preparing to return to the land of their fathers. (Is. lxvi. 8, &c.) The introduction of the name of Michael in the war with Satan and his angels confirms this conclusion; for he is stated, in Dan. x. 21; xii. 1, to be "the great prince" of angels "which standeth for the children of" Israel, being specially designated their prince. Setting aside at present all attempts at general exposition, we think it is clear that the war of Rev. xii., carried on by Michael, is the same as that alluded to in Dan. xii.; and this connects the travailing woman with Israel indisputably.

Admitting this, the flight of the woman into the wilderness comports marvellously with what is prophesied in Ezek. xx. 33-44, of Israel being gathered and driven into the wilderness for discipline and purification before being restored in fulness to their own land.

Further indications of Israel's participation in these prophecies of the last times appear in various expressions, such as the beast opening his mouth to blaspheme God and His *tabernacle* (xiii. 6); the Lamb standing on *Mount Zion* (xiv. 1) with the one hundred and forty-four thousand—the *first-fruits* unto God and to the Lamb; the treading of the wine-press *without the city* (xiv. 20); the song of victory of those on the sea of glass (xv. 2, 3), who sing the *song of Moses* as well as the song of the Lamb; the drying up of the Euphrates (xvi. 12); the gathering of hostile armies at Armageddon (xvi. 16), the mountain and plain of Megiddo (= the valley of Jezreel of Hosea i. 11, ii. 22, leading through the midst of the land right up to the valley of Jehoshaphat, or valley of decision, of Joel iii. 2, 14); and the uniformity with which it is said the calamities that overtake the enemies of Christ are intended to avenge *the prophets* as well as

the apostles and saints. (xi. 18, xvi. 6, xviii. 20, 24.)

If the Lamb's Wife be Israel (and we have many reasons for supposing that this is the true hypothesis), the last four chapters of the Apocalypse place this great subject at its culminating point. She is made ready just when the great harlot is overwhelmed with destruction, and the kings and beasts of the world are preparing to sweep the last remnants of Jews and saints from the earth. Then the Bridegroom appears with the saints of the first resurrection, destroys the enemies of His kingdom, and begins the millennial reign.

The Bride, the Lamb's wife, is declared to be the holy city, the New Jerusalem. The twelve gates are inscribed with the names of the twelve tribes of the children of Israel, according to the prophecy of Ezekiel xlvi. 31-34; while the names of the twelve apostles are in the twelve foundations of the city. "And the nations of them that are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it."

That Israel must have some peculiar and distinguished part in the fulfilment of these prophecies receives corroboration from the words which Christ addressed to His apostles: "In the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Further, that the distinction of Israel is maintained throughout may be argued from the general tenor of the ancient prophecies, and may perhaps be illustrated by the phrase which occurs in Rev. xx. 9; by which it appears that Gog and Magog, with their innumerable armies, at the close of the millennium, will surround two separate places—"the camp of the saints, . . . and the beloved city." The distinction is clear, though the reason for the existence of a camp may not be discoverable. It is a camp of saints, not necessarily of such as *dwell* in the city, which may be the permanent abiding place of Israel only, under David their prince (Ezek. xxxiv. 23, xxxvii. 24), and the twelve apostles their judges (Matt. xix. 28).

"Thy people (Israel) shall be *all righteous*; they shall inherit the land for ever. They shall call thee—The city of the Lord, the Zion of the Holy One of Israel." (Isa. lx. 20, 14.)

In thus running cursorily through the inspired allusions and references which touch the future history of Israel, we have purposely refrained from all speculation as to their exact application and meaning. We are less concerned to find out these, than we are to watch the unfolding of the world's history, and to note how the position and prospects both of the Jews and of the Church are affected thereby,—the predominant idea in our own mind being to discover the bearing which all may have upon the expected revelation of Jesus Christ in these latter days in power and great glory.

THE FIRST AND SECOND ADVENT OF MESSIAH.

BY EVANGELOS.

SUFFER me, as one who loves your souls, O ye of the house of Israel, and all ye of the seed of Jacob; suffer me, I say, for a moment, to reason with you on these points. Favour me with your serious and prayerful attention, whilst I endeavour, by God's help, to prove them and set them in order before you; and in doing so, I would address myself to you by the mouth of your own prophets, who, though dead, yet speak; yea, whose holy ashes have long since been moulded with their kindred dust, but whose happy spirits, we believe, will again arise on the resurrection morn. Listen! Were not two of them, even Moses and Elias, to be seen at the transfiguration of Messiah on the sacred Mount? There were. Is not this an evidence that they are living still? Is it not, too, an ocular demonstration, contrary to the infidel notion, that men do not survive, or, as it is erroneously said, perish as do the beasts of the earth? But who believes this? Certainly none but they who deny the existence of a superior and superintending power, and the immortality of the soul. Yet I verily think they do believe it, and that what they would really like to do is this, viz.: to get rid of, if possible, the effect which this truth, if received, understood, and believed by the heart, would be calculated to produce—a consciousness that there is a God, a heaven for which they should prepare, a hell which they should strive to escape; in one word, to drive away all thought of their responsibility and accountability to a supreme Being.

But enough. Turn we now to the consideration of the first part of our subject: *The First Advent of Messiah.*

Under this head it may not be amiss to inquire—Firstly: *Did the old prophets predict that Messiah should come?* Secondly: *Did the Messiah come at the time appointed of the Father, and as the seers foretold?* Thirdly: *Was He the true and proper Messiah as foreshown by them?*

I. *Did the old prophets predict that Messiah should come?* They did. But where is the evidence of it? In the Old Testament Scriptures. Need I stay here to prove their divine origin? I think not. If I mistake not, you admit it; so I pass on to examine the testimony of the prophets. Do they not all as with one mouth testify to Messiah's advent? They do. 1. *That Messiah should come: Moses* (Gen. iii. 15; xxiii. 18); *David* (Ps. lxxii. 17); *Isaiah* (Is. xl. 5); *Haggai* (Hag. ii.). *Fulfilled: Gal. iv. 4; Rom. xvi. 20; 1 John iii. 8; Heb. ii. 14; Luke ii. 10.* Not only was it predicted that He should come, but the very *time* of His coming was announced, the *tribe* whence He should spring, and the *place* of his birth. *Vide Gen. xlix. 10; Hag. ii. 6-9; Dan. ix. 24; Gen. xviii. 18; xxvi. 4; and others. Micah v. 2.*

II. *Did the Messiah come at the time appointed of the Father, and as the seers foretold?* He did. (Gal. iv. 4.) There was a general expectation both among the Jews and Gentiles that He would come. Their expectations were realised. No other person answering to the description given by the prophets has ever been since; so I take this point to be fully established.

III. *Was He the true Messiah as fore-shown by them?* He was. *Note the marks of Jesus being the Messiah.*

Born of a virgin. (Is. vii. 14.) The seed of David. (Is. xi. 10.) The place. (Micah v. 2.) Within 490 years of the building of the second temple. (Dan. ix. 25.) Before the sceptra had quite departed from Judah. (Gen. xlix. 10.) To whom the gathering of the Gentiles has been, as to their Messiah, as well as the Messiah of the Jews. This is an astonishing mark, and notorious, and insisted upon over and over again in the prophets. Ps. ii. 8; lxxii. 8, 11, 17; cx. 2; Is. ii. 2; xi. 10, xlix. 6, and many other passages. For further evidence I would refer the reader to the Rev. C. Leslie's work, "A Short and Easy Method with the Jews," from whom I have quoted the above marks.

I hope I have answered the questions proposed under the first head to the full satisfaction of every inquiring Israelite. I proceed to consider my next point, *The Second Advent of Messiah.*

If it has been proved that He did come as the prophets predicted He would (of this there can be no doubt in the mind of every anxious inquirer after truth), it only remains to be shown that He will return a second time. If it is admitted that He has been, it will readily, I think, be allowed that He has gone; and if so, it will not be difficult to prove that He will return. The first passage of Scripture which I would quote is this, viz.: Heb. ix. 28. That Messiah will come a second time is a fact established by *reason* and *conscience*. If it be admitted that God is the moral governor of this world, then I think it will also be allowed that His creatures are responsible to Him, and that He has a perfect right to summon them to give an account of their actions done on the platform of human existence, how and when He imagines fit. The consciences of men point to a future state of retribution; if not, why, then, I ask, did the impious monarch Belshazzar tremble when he beheld the mysterious handwriting upon the plaster of the wall of his palace? and why did his countenance change, his thoughts trouble him, the joints of his loins loosen, and his knees smite one against another? Was there not a cause? His conscience had been lulled to sleep for a while; but in a moment it awakes; then the wicked king was made to feel the force of its lash. Take another case. Why did the adulterous judge tremble, as the holy prisoner at the bar "reasoned of righteousness, temperance, and judgment to come?"

It is also evidenced by the uniform testi-

mony of Scripture. Enoch predicted it (Jude ver. 14, 15); Abraham reasoned about it (Gen. xviii. 25); Job exulted in the expectancy of it (Job xix. 25-27); the sweet singer of Israel sublimely describes it (Ps. vii. 1); it is also asserted by Solomon (Eccles. iii. 17, xii. 14). With the assurance of His second appearance for glorious purposes, Messiah comforted the hearts of His disciples (John xix. 2, 8); and when He ascended, angels declared it (Acts i. 11). Besides, the day is appointed of the Father, and known only to Him (Acts xvii. 21; 2 Cor. v. 10).

To conclude, permit me to say one parting word more to you. O ye of the house of Israel, and all ye of the seed of Jacob, ponder deeply, I pray you, the evidence which has been now laid before you, to prove that Jesus is the Christ, the promised Messiah, the Hope of Israel; that the same Messiah has once been,—is gone, but that He will again appear, though not as a *suffering*, but as a *reigning* Messiah. Let me inquire if He has not a claim upon your affections,—if He has not done something to entitle Him to your love, favour, confidence, and obedience? If not, then I ask you again, What meaneth that bloody sweat dropped on the ground in Gethsemane's garden? and, oh! what again that shedding of blood on Calvary's cross? Is this all unmeaning? Gaze, and gaze again, I beseech you, in imagination, on that touching scene, until you feel that Messiah was "wounded for your transgressions, bruised for your iniquities; that the chastisement of your peace was upon Him, and that by His stripes you are healed!" May the God of Abraham, the God of Isaac, and the God of Jacob bless you; may He open the windows of heaven and shower down upon you the dew of His convincing, converting, and saving grace, that you may be ready to say, each one of you, I behold Him now by the eye of faith; and may your joyful hearts exclaim, *Jesus is my Messiah, and I am His.* That this may be your blissful portion here, and that when He shall come again to reign on earth for ever and ever, may it be yours to receive from His sacred hands the crown of glory that fadeth not away, is the fervent and devout aspiration to God of a true lover of Israel.

THE COMING OF THE SON OF MAN.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."—MATT. xxiv. 30.

How simple and clear the language of our Redeemer as thus, in this and other parts of St. Matthew's Gospel, He points forward to the scenes of His "coming glory." What boundless anticipations and precious hopes He places before His followers! What terrible judgments to be poured upon

the men who spurn His mercy and reject His rule!

Under impressions like these, the writer, on the night of the 18th of June, 1866, wrote, in his private journal, an account of a "vision of the night," which will never be forgotten by him. It is as follows:—

"During the earlier portion of the night, I had been thoughtfully and prayerfully awake; but, towards the morning, went off into a profound and deep sleep, when I dreamed that I was engaged in the ordinary duties and bustle of every-day life, near my residence, and suddenly the cry was heard, 'He comes!' 'He comes!' I looked up to the heavens, and saw, at first *indistinctly*, the outlines of an enormous cross, which every instant increased in dazzling brilliancy. At some distance from me, I saw a rapidly-clustering group of joyful expectants, towards whom I instantly ran, pointing upwards, and exclaiming, 'Look, look yonder! Behold yon wonderful sight! It is—it is *indeed* the very *sign* and *signal* of our coming King!' Then I beheld, close at hand, what appeared to be the *meeting* of Christ with an accumulating throng, all dressed in robes of purest white, ready waiting to meet their Lord. Again I earnestly endeavoured to join the glorious company, when, in the exuberance of their joy, they seemed to mingle into *one united whole* of dazzling brightness, and I awoke to meditate again upon the past, the present, and the future."

Dear brethren and sisters in Jesus, let us continue to *watch*, and *wait*, and long for the glorious appearing, equally of the "*sign*" and of "*the Son of Man.*" Meanwhile, O let us faithfully improve, for the glory of our Lord, each passing hour and opportunity, both *in* and "*out of season,*" bravely fighting the noble "*fight of faith,*" and maintaining the precious cause of truth and holiness for the love of God and the good of our fellow man. Trust evermore, and still obey.

The times we live in carefully consider and compare with past dispensations. The *present* is verging rapidly towards its predicted close. Clouds of judgment are pending over the world even now; but the glorious *bow* of the "*everlasting covenant*" encircles all, and *comforts* and *cheers* in the darkest hour all who with pure hearts "*look for His appearing.*" Oh, that on every hand and in every land the blinded votaries of mammon and of pleasure would "*stop and think*" of the impending peril!

One word more. Beloved in the Lord, of every Christian name, come to the "*help of the Lord against the mighty;*" rally round these *infant serial twins* with zeal and *ready energy*; support the generous and trusting editor by liberal contributions. But, *above all*, let us humbly seek, by *earnest* and *united prayer*, the blessing of God upon this remarkable combined action of *Jew* and *Gentile*, so full of interest, for the elucidation of Scripture prophecy. N. N.

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Signs of our Times.

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

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

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

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

THE NATIONAL THANKSGIVING.—Never since London has existed has excitement reached a higher point than during the past month. The feeling of sympathy with the Queen during the intense suffering of her son was beyond parallel; and now that recovery is all but established, the gratitude of the people has reached an extent of manifested earnestness never before known. Spontaneous, and original, taking no previous instance as a pattern, this demonstration will mark a period in English history of which all our successors will read with amazement. A future day will show more of significance in this demonstration than we can hope even to foreshadow.

FRANCE.—The state of France is very critical, much more so than at any period since peace was proclaimed. M. Thiers is fully aware of the importance of the impending changes—nearly all correspondents' letters indicate the intense feeling of unrest which is prevalent, and amongst the indicated probabilities is that of a declaration for monarchy, which may be expected any day. Some such change cannot be far distant. Even the recall of Napoleon looks more probable than it has been for a year past.

ROME.—One of the strangest of the many strange facts of our time is one just published in a London newspaper. The Rev. Henry J. Piggott writes from Rome to say a discussion extending over two evenings has been held in the *Academia Tiberina*, Feb. 9 and 10, between four priests chosen by the Vatican Council and four Italian Protestants, to investigate the question of whether Peter was ever in Rome at all. The event has excited the whole of the

theologians of the city, the public journals have been full of it, and a Roman prince and a Methodist preacher were seen sitting side by side, as joint presidents over the discussion. A full report of the discussion is promised in an English version. Gavazzi was the chief speaker on the Protestant side. The discussion is said to have been authorised by the Pope himself.

INDIA.—The double murder in India, of Judge Norman and the Viceroy himself, are not without importance. Granted that they may not have any political significance, yet the information they have elicited indicates causes for deep anxiety. We learn more of the intentions of Russia in Northern India, and we learn that Mohammedan fanaticism is struggling for existence against a power it cannot resist—that power is the Bible, the Christian missionary, and their defenders.

REMARKABLE DISPLAY OF AURORA BOREALIS.—On Sunday night, February 5, 1872, an opportunity was afforded of witnessing one of the most remarkable displays of aurora borealis that has been observed in this neighbourhood for several years. The phenomenon began to develop itself between five and six o'clock, at which time the sky was cloudless and the stars shining brilliantly. After going through a few fitful phases, the aurora took the form of a magnificent canopy, which for several hours, under ever-varying forms, continued to overspread the whole or greater part of the heavens. The centre of action seemed to be in the zenith, from which, for the most part, the rays of light shot forth on all sides like the ribs of a gigantic umbrella. Occasionally the beams seemed to radiate from a clear round patch of deep blue sky, but more frequently they issued from a corona of light which kept constantly changing its form. The prevailing colour of the rays was crimson, and in the course of the evening every variety from the most delicate rose tint to a shade almost verging on purple was profusely displayed. Throughout the evening the aurora was of sufficient brightness to hide the smaller stars, though those of greater magnitude could be dimly seen through it. Telegrams show that it was also observed with similar brilliancy all over England and Scotland. The phenomenon was accompanied with a degree of electrical disturbance which considerably deranged the working of the telegraph wires.

THE SUEZ CANAL.—Constantinople, Dec. 18. M. de Lesseps is attempting a combination for the purpose of procuring the purchase of the Suez Canal by foreign Powers. His overtures have been unfavourably received by the Porte and by the Khédive.—*Times*.

Correspondence.

THE STAR OF BETHLEHEM.

SIR,—When I read the accompanying article from the *Daily Telegraph* with this heading, I considered it a subject for more extensive elucidation; and I therefore now ask you to insert it for that purpose.

St. John, in the Apocalypse, has described his vision of the descent of "the city of the New Jerusalem" into the air, and also states that "the glory of God did lighten it, and the Lamb is the light thereof." Is it improbable that this shall first be discerned by "the Bride" in her watchings for the signs of the return of the Bridegroom?

The royal city may at first appear as a comet, which astronomers may be unable to understand; for its luminosity and stationary position in the eastern hemisphere may at first be but just discoverable. The news may then flash all over the globe by means of the telegraph.

The unusual brilliancy of the aurora borealis seems a fitting harbinger, together with the spots which appear in the sun, of the approaching climax (Luke xxi. 25, 26); for through the

prophetic telescope alone can we realise the intention of these wonderful phenomena.

I shall be glad if some of your correspondents, who may have given their thoughts to these points, would avail themselves of the PROPHETIC NEWS to help others to a better understanding of so important a subject.

Yours, &c. ZETA.

From the *Daily Telegraph* of Christmas Day.

By hymn and homily to-day we shall have recalled to us that ever-charming panorama of events of which Bethlehem was the chief scene eighteen and three-quarter centuries ago, the interest of which is so much heightened by the celestial apparition that guided the Magi to Jerusalem and the village where the new-born Saviour lay. Taking it for granted that many will be led to reflect upon the question what the nature of that guiding light could have been, we propose to consider the Star of Bethlehem from a purely astronomical point of view.

Our stand-point for the time precludes us from regarding the star as anything but a physically luminous object, shining in accordance with natural laws. That the appearance was conspicuous, we may be assured by the circumstance, that it attracted the Magi, who were familiar with ordinary celestial occurrences; and yet it does not seem to have been extraordinary enough to arrest the notice of those who were generally unfamiliar with heavenly lights. We cannot consider the object as a known star, and the principal fixed stars were well-known and catalogued many generations before the birth of Christ; nor can we look upon it as a planet strikingly bright and favourably situated. The Magi would not have been disturbed by what they could doubtless readily explain.

But it has been urged, that the phenomenon may have been an uncommon conjunction of several planets whose movements brought them into the same line of sight at about the critical epoch. This idea was espoused by one of the most learned chronologists of modern times, Dr. Ideler, of Berlin. Now a planetary conjunction is an event the time of which astronomers can calculate with great certainty; and, if it were admitted that the Star of the Magi was a phenomenon of this kind, the date of Christ's birth, the true *Annus Domini*, could be ascertained beyond dispute. Ideler calculated the places of the larger planets, to determine whether any apparent conjunctions took place about the reputed time of the Nativity; and he found that in the year 7 B.C. there were certain conjunctions of Jupiter and Saturn, when, in his judgment, the discs of the planets might have appeared "to weak eyes" so close as to be diffused into one. And he affirmed that the circumstances of these conjunctions wholly fulfilled the recorded conditions of the case—that one of them was of a nature to attract the attention of the Magi, and send them on their errand to Jerusalem, while another would lead them to turn their steps towards Bethlehem. But a few years ago Professor Pritchard repeated this calculation of conjunctions, and incited the Astronomer-Royal to repeat it also; and the result was, that the fact of the conjunctions occurring at the times found by Ideler was confirmed, but the planets were found to have been, at their nearest, much too far apart to be taken for a single object, even by very "weak eyes." This hypothesis of the guiding star must be consigned.

Could it, then, have been a new fixed star, or some previously insignificant orb which blazed into splendour for a short time, and then died down again? This is more probable. We know that such instances of stellar eruption have occurred. Tycho Brahe witnessed one in 1572, when a star burst forth suddenly, and rose to "a magnitude never before seen." It was visible even at noonday to keen eyes, and at night, when the sky was overcast, it could occasionally be seen through the clouds. For seventeen

Gleanings.

THE WHITE-ROBED AND PALM-BEARING
MULTITUDE.

[THE following interesting extract from a commentary on the Book of Revelation, by the Rev. J. Tomlin (Vicar of Irchester with Wolleston), may prove of interest to such of our readers as espouse the theory that WE ENGLISH are a portion of the long LOST TEN TRIBES.]

"After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

"And cried with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

"And all the angels stood round about the throne, and about the elders and the four living creatures, and fell before the throne on their faces, and worshipped God,

"Saying, Amen: Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."—Rev. vii. 9—12.

Here, I think, we have a reason tacitly assigned for the omission of the tribe of *Ephraim* amongst the twelve sealed tribes. For, Ephraim was to become "a multitude of nations" (*milou goim*). Gen. xlviii. 19. This was the emphatic prophetic annunciation of Jacob when he blessed the two sons of Joseph, Ephraim and Manasseh, just before his death. Joseph presented his two sons to his aged, and now blind father, placing Manasseh, the eldest, on Israel's right hand, the place of honour, and Ephraim, the younger, on Israel's left hand. "And Israel stretched out his right hand, and laid it on Ephraim's head, guiding his hands wittingly; for Manasseh was the first-born." ver. 14. Thus by crossing his hand *wittingly*, or, under Divine guidance, he frustrated Joseph's intention, and so placed his right hand on Ephraim's head, while he blessed the lads, a-signing the birth-right blessing to Ephraim, the younger. This displeased Joseph, who remonstrated with his father, and would fain have rectified his mistake, as he considered it. "And Joseph said unto his father, Not so, my father: for this (Manasseh) is the first-born; put thy right hand upon his head. And his father refused, and said, I know, my son, I know: he (Manasseh) also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a *multitude of nations*." 17—19.

This prediction concerning Ephraim becoming a *multitude of nations*, exactly corresponds with what John saw in his vision, "I beheld, and lo, a *great multitude*, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

This exactly defines and explains the prophetic import of the term "multitude of nations." Ephraim did not become a *multitude of nations* before he was taken captive with the ten tribes into Assyria. After the revolt of the ten tribes, under Jeroboam, the people were divided into two kingdoms, viz. the kingdom of Judah, and the kingdom of Israel; Ephraim being the ruling tribe over the latter. How then, it may be asked, did Ephraim subsequently expand into a *multitude of nations*? Let us look to "the Law and the Testimony" for an answer. I have already remarked that the patriarch Israel guided his hands *wittingly*, i.e., he crossed them, so as to lay his right hand on Ephraim's head, and his left on Manasseh's, and so gave the chief blessing to the younger son. How significant was this *crossing* of the means through which Ephraim's blessing and increase was to come! viz. through the cross

of Christ. And the patriarch "blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh." Gen. xlix. 19, 20. How could Israel bless Ephraim, except in Christ, through whom all blessings come?

Therefore when Ephraim and his brethren, the ten tribes, were cast off because of idolatry and sent into captivity under the King of Assyria he was still remembered by the Lord, and in due time brought back by the Good Shepherd into His fold. For they were emphatically the "lost sheep of the house of Israel." We find in the prophet Hosea an express intimation of the rejection of Israel, or the ten tribes, and also of their future restoration to God's favour. The prophet's wife bare him a daughter: And God said unto him, "Call her name *Lo-rukamah*, for I will no more have mercy upon the house of Israel, but I will utterly take them away." Hosea i. 6.

His wife conceived again and bare a son. "Then said God, Call his name *Lo-ammi*: for ye are not my people, and I will not be your God." ver. 9.

Now observe what immediately follows in the very next verse:—

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, Ye are not my people, there it shall be said Ye are the sons of the living God." ver. 10.

Thus Jehovah declares that the children of Israel, i.e. the ten tribes, should, after being cast off, become innumerable, as the sand of the sea, or, as John says, "A multitude which no man could number." And "in the place where it was said, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." That is, in "the place" or countries of their dispersion where they were previously not known as the people of God they should become "the sons of the living God." And how could they be otherwise adopted into the family of God than by faith in Christ Jesus? And we are not left in doubt as to the place, or countries, where they are found and brought to the knowledge of God in Christ: for, in the 30th and 31st chapters of Jeremiah we find full information on the subject:—

"Thus saith JEHOVAH: behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places;" &c. Chapter xxx. 18. "And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them and they shall not be few, I will also glorify them, and they shall not be small. . . . And ye shall be my people, and I will be your God." 18—21.

"For, there shall be a day that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the Lord; sing with gladness for Jacob, and shout among THE CHIEF OF THE NATIONS: publish ye, praise ye, and say, O LORD, save Thy people, the remnant of Israel, Behold I will bring them from THE NORTH COUNTRY, and gather them from the coasts of the earth," &c. . . . "for I am a Father to Israel, and EPHRAIM IS MY FIRST-BORN." Chap. xxxi. 6, 7, 8, 9.

Thus we see that Israel, or the ten tribes, are to be found in *the north country* and amongst *the chief of the nations*. And I doubt not they formed the great body of the Gothic and Saxon nations, who came from the East, broke in upon the Roman Empire, and settled in Europe, especially in these northern parts, and formed the ten kingdoms, symbolised by the ten horns of the Beast. (Dan. vii. 7, 24, and Rev. xiii.) And amongst "the chief of the nations," England has, by God's blessing, stood pre-eminent, especially since the BLESSED REFORMATION:*

* See a small volume by Mr. John Wilson. The title of which is "Our Israelitish Origin." The reader will find abundant and satisfactory evidence of the Gothic and Saxon nations being of Israel.

months it maintained its splendour, and then died out; and it has never shone forth again. Another such temporary star appeared in Kepler's time, in 1604; and yet another in 1670. This last faded out and revived several times during two years, and then finally vanished. Now we can easily imagine that such an apparition as that which startled Tycho Brahe, would from its anomalous character arouse the attention of the Magi; and it is not difficult to reconcile the phenomenon with the recorded conditions. The Magi were in the East; Jerusalem was west of them; they must have journeyed westward; and their journey must have been a matter of several months' duration. Supposing the star to have been really "fixed," it would, in the ordinary course of things, which we may observe week after week for ourselves, appear to move slowly more and more to the west each day, and therefore in the direction that the Magi would travel.

The fixed star eruption theory appears pretty tenable; but let us see what else than a star under eruption it might have been. It has very naturally been said to be a comet; but we take it that the apparition to the Magi was anomalous, and we may suppose that they were sufficiently familiar with "bearded stars" to prevent their attaching significance to any particular one of those objects. Our faith would be strengthened, were it proved beyond a doubt that a comet did appear about the time of the Nativity. The Chinese official histories abound in records of celestial occurrences, which prove in many instances perfectly reliable. And it is a curious coincidence, that one of their historians reported a comet as appearing in their year corresponding to our B.C. 4, in the first and second moon, or about our spring equinox; and we are told that it remained in sight during seventy days. Pingré, a famous cometographer, has no doubt of the reality of this comet's appearance. We do not pretend to say that this was the star of the Magi; but the coincidence of dates is striking. Pingré did not consider that a comet would satisfy the recorded conditions of the Bethlehem star: he, however, attached a strictly literal meaning to every word of the text.

The difficulty which Pingré found in reconciling a cometary apparition with the star is one which affects every *celestial* explanation. We are told that the star "went before" the wise men, "till it came and stood over where the young child was." This, taken literally, implies a motion, and an arrest of motion, to which we cannot suppose any celestial body subject. We incline to think, that if the licence were allowed which is always necessary when interpreting non-technical descriptions of technical things, the "moving" difficulty would altogether disappear. We know from youthful experience how a heavenly body—the moon, for instance—seems to accompany us as we walk or travel on a straight route; going before us or following, as the case may be. Would not a bright star, or a comet, appearing night after night nearly in the same place, with respect to travellers like the Magi, give rise to the impression that it travelled with them? And when they halted for a time, the star or comet might seem, if that time were short, to halt too. We have not, however, a *scientific* account of their journey, but only a record in which, either by chance or intentionally, merely the *apparent* course of things is narrated. A comet might have some vagaries of motion which would diminish the apparent difficulties; and on the whole a cometary explanation appears to be the most feasible that, in the present state of our knowledge, can be offered in respect of the Magi's star, if we can only satisfy ourselves that a comet would be a sufficiently remarkable object in the eyes of the Wise Men to be accepted as the sign they were expecting. Failing this, the "new star" observed by Tycho offers itself as the next probable phenomenon in the order of nature to which the star of Bethlehem can be considered analogous.

but now alas! is sadly fallen by allying herself to the Beast, and to the Romish Harlot again. May God in His infinite mercy and loving kindness open the eyes of our rulers in Church and State, and the eyes of the people, to see and acknowledge our grievous sin in departing from Him, and joining with the worst and basest of enemies! The repentance of Ephraim ought to be ours. Chap. xxxi. 18, 19.

Our Lord, in His parable of the vineyard and wicked husbandmen, foretold to the chief priests and elders, that, because of their unbelief and rejection of Him, the kingdom of God should be taken from them and given to another nation. "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruit thereof." Matt. xxi. 43.

The transference of the kingdom was not, as is usually supposed, to the Gentiles, as such, apart from Israel, but doubtless, to their brethren, "the House of Israel," though at that time mingled with heathen nations. For the Lord does not say it shall be given to other nations, but to a "nation" in the singular number. And Israel, or the ten tribes, constituted one nation, and was doubtless now the special object of the Lord's favour, for "the good Shepherd" came to seek the lost sheep of the house of Israel. And Ephraim and the ten tribes were now in a lost wandering state in Asia Minor, Mæsia, Dacia, &c., and were early brought into the Church by the apostle Paul and his companions and followers, and also by the faithful labours of Theophilus, Ulphilas, and others.

Our Lord seems to have had an eye to Ephraim in His touching parable of the prodigal, or lost son. And we also find his counterpart in Jer. xxxi. 18—20. Joseph also seems to be a type of his son Ephraim in "the latter days." For as Joseph in Egypt was lost and unknown to his father and brethren, and, in the wise providence of God, was the means not only of saving his father's house, but the land of Egypt and other countries from famine: so Ephraim after being sent into captivity in the land "spiritually called Egypt," has, in the wonderful providence of God, and by His special blessing in Christ, become a blessing to his brethren, and to many nations, by ministering to them the bread of life; his grand store houses being the British and Foreign Bible Society, and Religious Tract Society, &c.

I will adduce one more Scripture proof of the lost tribes being brought into the Christian Church. Peter addresses his first Epistle to them.

"Peter, an Apostle of Jesus Christ, to the STRANGERS scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied." 1 Peter i. 1, 2.

From history we know that the Goths and Scythians made irruptions into the provinces here mentioned, and part of them settled there. And the apostle had much fruit among them. These were doubtless a portion of the ten tribes. Indeed it is put beyond doubt by Peter in the second chapter of this epistle. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light: Which in time past were NOT A PEOPLE (*Lo-ammi*), but are now THE PEOPLE OF GOD: which had NOT OBTAINED MERCY (*lo-ruhamah*), but now have obtained mercy." ii. 9, 10.

Peter thus identifies the people by using the very terms employed by Hosea to designate God's dealings with Ephraim.

Are we able now to account for the omission of Ephraim among the twelve tribes in John's vision? This omission, I think, follows necessarily as a corollary to our conclusion from the above statements and arguments respecting the dealings of God with Ephraim. He was reserved in the secret wisdom of Jehovah to be

exalted and blessed, and to be made a blessing amongst the Gentiles, and to bring in many nations to the Church of Christ, and so become "a multitude of many nations," even "a multitude which no man could number of all nations, kindreds, and peoples, and tongues."

As the head of this countless multitude of nations arrayed in white robes with palms in their hands, he had a more honourable post assigned him than he would have had amongst the sealed tribes. He was like the apostle Paul as one born out of due time. And as Paul laboured more abundantly than all the other apostles, so Ephraim was singularly blessed and honoured above his brethren, the twelve sealed tribes. This countless multitude coming into Christ, under the banner of Ephraim is in the sight of God reckoned with Israel, and, as a token of *this* they have palms in their hands. So we find them and the whole Church of the first-born represented by the 144,000 in Rev. xiv.

[The theory which the above extract from Mr. Tomlin's able work advocates is peculiarly interesting and attractive to many minds; but it should not be overlooked, in the first place, that though Ephraim is not named in the tribal list of Rev. vii., Joseph is, of whom he was the elected and fore-ordained heir and representative; he is therefore as clearly comprised in Joseph as Judah is in Jacob. In the second place, to merge the great multitude in Ephraim, and therefore in Israel, is to set aside entirely the analogies of this last Christian revelation, which have a peculiar aspect towards "all nations" to whom the gospel was sent.—ED.]

RECENT DISCOVERIES AT JERUSALEM.

MOUNT MORIAH has been found to be a sharp crag or ridge, with so little space upon the top as scarcely to afford room for a temple of small dimensions. On all sides it fell off rapidly and very steeply, except from north-west to south-east, the direction in which the ridge ran. The area on the summit was enlarged by walls built along the declivities, the outside walls deep down the valleys, from 100 to 150 feet below the area on which the Temple buildings stood. One hundred feet again below this lay the original bed of the brook Kedron. The foundations of the Temple, therefore, were 150 feet above the deep defiles around. This area, originally built by Solomon and enlarged by Herod, still exists, running on the south along the Valley of Hinnom 1000 feet, and along the Kedron 1500 feet.

This inclosure was originally covered with splendid edifices. First were the porticoes or covered walks, built along the outer walls, and overlooking the Kedron and Hinnom. They were magnificent structures, resembling the nave and aisles of Gothic cathedrals. The middle walk, or nave, was forty-five feet broad, and the two aisles thirty feet. The aisles were fifty feet high, and the nave, rising like a clerestory between the two, was more than 100 feet high. And now terrace walls to the height of the porticoes, and we have a solid, continuous wall of masonry of 250 feet high. But these were only the outer buildings of the Temple area. The porticoes opened inwardly upon a court paved with marble, and open to the sky. Steps led up to a second court; beyond this, again, through beautiful gateways, was a third, and rising above them all was a fourth, in which stood the Temple proper, ascending story above story, and said to have been 100 or even 150 feet high.

These horizontal measurements have been verified. Of course, we cannot vouch for the correctness of the reputed height of these immense structures. We have the less reason, however, to doubt the last, as we have established the first. If one looked upon Mount Moriah from the Mount of Olives opposite, coming round the brow of Olivet on the way from Bethany, as our Lord did when beholding the city, it must have been a sight which, for architectural beauty and grandeur, perhaps,

has never been equalled, certainly not surpassed. It was an artificial mountain from the deep ravines below, wall, column, roof, pinnacle, culminating in the Temple within and above all, and probably measuring between 500 and 600 ft.

The palace of Solomon, too, added to the impressiveness of the sight. It is settled by recent discoveries that this pile of buildings was on the south-east corner of the area, joining on the House of the Lord above, and extending below to the King's gardens, where the two valleys met and "the waters of Siloah go softly."

All these buildings, porticoes, columns, pinnacles, altar, and Temple have perished. "Not one stone remains upon another which has not been thrown down." The area alone remains, and the massive sub-structures that for 3000 years have been sleeping in their courses. The preservation has been due to the ruin. Buildings so vast have been toppled down the slopes of the Moriah that the original defiles and valleys have been almost obliterated. What had been regarded as the original surface has been found to be debris from 70 to 90 feet deep.

With pick-axe and shovel British explorers have been down to the original foundations. Fallen columns have been met with, and avoided, or a way blasted through them. The cinders of burnt Jerusalem have been cut through, and turned up to the light—rich moulds deposited by the treasures of Jewish pride. The seal of Haggai, in ancient Hebrew characters, was picked out of the siftings of this deposit. The first courses of stones, deposited by Phœnician builders, have been reached, lying on the rock.

At the south-west corner of the area, debris has accumulated to a depth of not less than 125 feet—the accumulation of ages made up of the ruins of successive Jerusalems; and here some of the most interesting discoveries have been made. Here is the famous Arch of Robinson, shown now to be an arch, as he conjectured, by the discovery of the pier upon which the first span rested. It is the remains of a bridge which crossed the valley on arches, and connected Mount Moriah with the opposite mountain—the Modern Zion. It is the skewback or abutment that slopes to receive the end of the arch. Three courses remain. The stones are 5 or 6 feet thick, and 20 or 25 feet long. The valley here is 350 feet wide, and this must have been the length of the bridge connecting the Temple with the Royal Palace on the other side. At the depth of 30 feet a worn pavement was found, worn by feet that passed over it in our Lord's time. Lying on this pavement were the voussoirs, or wedge-like stones, belonging to the arch. Breaking through this pavement, and through 24 feet of debris beneath, they found a still more ancient road way, and resting upon this the key-stones of a still more ancient bridge.

The explanation is probably reached: Robinson's Arch is the remains of the bridge that was standing at the siege of Jerusalem, upon which, at the eastern end of it, stood the Roman General Titus, holding a parley with the Jews, occupying the other end of the bridge. The older bridge, the remains of which were found beneath the pavement, belonged to the palmy days of Solomon.

The whole of Mount Moriah has been found to be fairly honeycombed with cisterns and passages. One of the cisterns, known as the Great Sea, would contain two millions of gallons, and altogether not less than ten millions. The remains of towers and houses have been lighted upon, belonging to the age of the Kings of Judah. The Pool of Bethesda has been in all probability identified—an intermitting fountain, which explains the popular legend of the troubling of the water by an angel. Underground passages, probably of the age of Hezekiah. Channels, too, have been opened, down which the refuse of the altar, water, and the blood of the victim seem to have passed. The tracing of these channels will probably lead up to the identification of the exact spot where the Altar of Sacrifice stood.

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O THINK OF JESUS!

O THINK of the Lamb, who for sinners has died;
O think of the ransom for sin He supplied!
O think of His Name, and this you must do
To receive the sweet comforts He promised for you.

He makes Himself known to all who will ask,
And this is so simple,—by no means a task;
He knows all our thoughts, so that nothing is hid,
Which His omniscient eye hath already forbid.

Why waste then your time in needless suspense,
Continually doubting, until you go hence;
He tells you to come *at once unto Him*,
For He will receive you and wash out your sin.

O think, then, of Jesus, for ever and aye,
O let not "the vile one" entice thee away;
The Christian well knows this, and cannot forget
That Jesus is precious, though trials beset.

Shall we then in folly live thus out our days,
Forgetful of all that His volume now says?
"That all that is worldly is carnal and sin,"
From the seed of the serpent that lurketh within.

O Spirit of Truth, reveal to our mind
This treasure, that all those we love may yet
No pleasures on earth can ever supply [and
The riches this Saviour hath promised on high.

Then, reader, I ask thee to prove this is true.
Do pray that thy heart be created anew;
And look but to Jesus, and all shall be right,
O make Him thy friend, thy chiefest delight."
J. C. S.

THE TWO WITNESSES.

Rev. xi. 3.

1. ARE they individuals or things?
2. If individuals, do they mean two particular persons; or do they signify all the martyrs in general?
3. What is meant by the two olive trees and the two candlesticks? ver. 4.
4. Is it probable, think you, that the two witnesses alluded to are Moses and Elijah?
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