JANUARY, 1880.

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And Israel’s Watchman.

JANUARY, 1880.

WATCHFULNESS FOR THE SECOND ADVENT—WHAT
IT IMPLIES.

By Rev. Richard Chester, A.B.
Rector of Midleton, Ireland.

Watchfulness Enjoined—Illustrations of what it Implies—Incompatibility of Watchfulness for Christ’s Return and the Expectation of Intervening Events—Stages in the Second Advent as in the First—Christ’s Coming “for” and “with” His Saints—Danger of Deception.

There is no position, with regard to His Second Advent, more strongly inculcated by our Blessed Lord and His inspired Apostles, than that of watchfulness. Matt. xxiv. 42—44; xxv. 13; Mark xiii. 33—37; Luke xii. 35—40; xxi. 30; 1 Thess. v. 6; 1 Peter iv. 7, &c.

It is, therefore, very needful that we should clearly understand what it is rightly and fully to occupy and to maintain this position of watchfulness, lest we deceive ourselves, or be deceived by others, upon a subject so important. The figures and illustrations chosen and employed by the Lord himself, and the language used by Him, are surely the best guides to us in this matter.

Is our position at all, and, if so, how far is it, analogous to and correspondent with such?

In the Gospel we find that our Lord bids His Disciples (Luke xii. 35—37) to be like men who, with girded loins and burning lights, are spending the night-time of their Master’s absence at a wedding, in utter uncertainty as to the hour of His return, and, therefore, in listening expectation of at any moment hearing His knock at the door, in order that when they do hear it they may “open to Him immediately.”

He compares His disciples, (Matt. xxv. 1—13)—such of them as, when He comes, shall go in with Him to the marriage—or whom, as it is expressed, John xiv. 3, He will “receive unto Himself”—to “wise virgins” who with trimmed and burning lamps have gone forth to meet the coming Bridegroom on His way—while those whom at His coming He will exclude from His presence, and to whom His words shall be, “I know you not,” are compared to “foolish virgins” who—absent at the moment of His arrival from the company of watchers—shall, upon their subsequent effort to join it, find the Bridegroom come—the wise virgins already gone in—the door shut—and the effort to get it re-opened for their admission altogether vain.

Now if these illustrations are to be understood really to mean what beyond question they seem to imply, is it not evident that we are not fully occupying this position of watchfulness in the sense in which our Lord has thus enjoined it, if—aware as so many are at present that the second advent is approaching—that the close of the present dispensation is at hand—we are nevertheless putting, as many of such are doing,
either the Restoration of the Jews, or the Revelation of the last Antichrist, or any other event, or series of events, the occurrence of which must necessarily occupy some not very inconsiderable portion of time, between us and this approaching Advent? In so doing are we not saying to ourselves and to others "It is true, solemnly, blessedly true, that the day is approaching, but there are some dark hours as yet between us and the dawn. If, therefore, any be disposed towards a little more slumber, a little more folding of the hands to sleep, there is still some short time for so doing, only they must be careful not to sleep too long." "It is true that the Master is on His return from the wedding, but He is some way off at present. It is not, therefore, positively needful to gird the loins, and light the lamps, and listen for the knock for a half hour or so longer." "It is true that the cry has gone forth, 'Behold the Bridegroom cometh,' but He cannot be actually here for a little while as yet; there is therefore time for those who have any other pressing matter in hand to be absent for a few minutes more upon their business or their pleasure from amongst the number of those who are engaged in looking out for Him."

That such is far from being the actual meaning or intention of many of those who are thus regarding events as yet future, as necessarily between us and the Advent, we may rest perfectly assured. But that such is the tendency of their views, and that there is, therefore, in the maintenance of such views a very manifest divergence from the position of watchfulness and expectation which our Lord enjoins in the passages to which I have referred, seems to me almost, if not altogether, incontrovertible. The servants were not to wait for the passing footsteps of some other guests who had been at the wedding, and whose going by might prove to them that the entertainment was at an end, and their Master, consequently, near at hand. It was for the Master Himself, His own actual presence, His own knock at the door, that they were to be in momentary expectation. Even so, it seems evident to me that it is not for preceding events, however significant or conclusive as to the actual nearness of the Advent, that we are to watch, but for the Lord Himself. I am not aware of any passage of Scripture enjoining watchfulness for events, however, as certain predicted events do occur, they, like buds upon the fig tree, may be, and are to be regarded by those who witness them, as betokening that "He (margin) is nigh, even at the doors." (Matt. xxiv. 32, 33.)

But it will of course be asked, Are not the restoration of the Jews, the revelation of the last Antichrist, and several other most important and significant events distinctly foretold as necessarily to occur before the second Advent? I answer, "Yes, assuredly," if by the second Advent we mean the event foretold Zech. xiv. 1—5; 2 Thes. i. 7, 11, 1—8; Rev. xix. 11—21, &c., &c. But if we mean the event foretold, Matt. xxiv. 36—44; xxv. 1—13; John xiv. 3; 1 Thes. iv. 15—17, &c., &c., I venture to reply, "Most decidedly, No!" Then, it will be said, you make out two distinct second Advents, or rather a second and a third Advent, of our blessed Lord. To this I reply again in the negative. No more than I make two distinct Advents out of His first Advent, which nevertheless included in it a coming as an infant to the manger-cradle at Bethlehem, and a coming as a full grown man to Jerusalem, to suffer and to die. There was, be it remembered, an interval, nowhere foretold, of thirty-three years between these two comings. There seems to me to be no reason whatsoever why the second Advent—foretold in many passages of Scripture as one event—should not, nevertheless, consist of two or more separate, and very distinct and different acts or parts, with an interval or intervals between them, any more than there was why the first Advent—spoken of in Holy Scripture before it took place—and still continually spoken of by us in like manner as one event, should not have consisted, as we know that it did consist, of different acts or parts such as I have mentioned with intervals, unforetold both as to existence and duration, between. The Lord will come for His Saints to receive them to Himself" (John xiv. 3 ; 1 Thess. iv. 15—17; 1 Cor. xiv. 51, 52). He will come subsequently with His Saints (Zech. xiv. 1—5; Jude 14, 15; Rev. xix. 11—18). Why may these not be an interval between these? The harmony of Holy Scripture, or rather of the mind and purposes of God as revealed in Holy Scripture, required this in the one instance in order to its fulfillment. Does it not seem to do so equally in the other? Why may not many, we know not how many, events predicted to occur before His descent upon the Mount of Olives with His Saints, occur during an interval between His so doing and His previous descent for them to the air? Had views, similar to those at present so generally entertained concerning the second Advent, been held by Simeon, and Anna, and all who, at that time, "were looking for redemption in Jerusalem" (Luke ii. 25—27), can we not
“THE HOPE SET BEFORE US.”

The Master is coming! He’s coming again! —John xiv. 3.
He’s coming to free us from sorrow and pain. —John xiv. 18.
To bless all creation, and ransom the earth. —Rom. viii. 19—23.
He honoured before by His wonderful birth. —Luke i. 30—32.

Yes! Jesus is coming! He’s coming the same. —Acts i. 11.
As loving and kind as aforetime He came;
And those who in Him are asleep in the grave, —1 Thess. iv. 13—15.
Shall wake at His voice, for He’s mighty to save. —1 Thess. iv. 16.

As Lazarus came forth by the word that He spoke; —John xi. 43—44.
The daughter of Jairus the Ruler awoke; —Mark v. 39—42.
The son of the Widow of Nain was restored, —Luke ii. 14—15.
So they shall revive at the call of their Lord. —John v. 25—29.

The saints who are living, and those who thus rise, —1 Cor. 15—51.
Will mount up together to Him in the skies: —1 Thess. iv. 17.
No longer frail mortals of earth shall they be, —1 Cor. xv. 52—54.
But fashioned like Him whom in glory they see. —Phil. iii. 20—22.

When earth has been freed from its sorrow and sin, —Isa. xxv. 8,
The reign of Emmanuel its Heir shall begin. —Rev. xi. 15.
Then Grave! Where thy victory? O Death where thy sting? —1 Cor. xv. 54—55.
Thy captives shall triumph in life with their King. —2 Tim. ii. 12.

Seeing then that we hope when our Lord shall appear—1 John iii. 2—3.
To establish His kingdom of Righteousness here, —Jer. xxiii. 5—6.
That we in the throne of His glory shall share. —Rev. iii. 21.
Let us hasten His Coming, and join in the prayer: —2 Peter iii. 11—12.

“Our Father in Heaven, may Thy Kingdom come: —Matt. vi. 9.
Thy will upon earth, as in Heaven be done: —Matt. vi. 10.
May Jesus our Saviour come back soon again! —Rev. xxii. 20.
And Thine be the glory for ever.” —Matt. vi. 13.

G. P. M.
THE TRIBULATIONS OF SCRIPTURE.

By William Maude.


It will be quite apparent to the careful reader of the New Testament that our Lord and His Apostles speak of several perfectly distinct "tribulations;" the confounding of which has been the occasion of not a little perplexity and confusion in many minds. We can, for ourselves, clearly distinguish three tribulations as referred to in the New Testament, and to point out wherein these differ, either in time or character, is our object in the following paper.

I. In the first place, then, we find both the Lord Jesus Christ and the apostles Paul and John referring to what we shall take leave to call:—

THE TRIBULATION OF THE CHURCH.

Of this our Lord Himself speaks when He says, "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but of good cheer, I have overcome the world" (John xvi. 33). And again, when, in answer to the statement of Peter, as the spokesman of the apostolic band, "Lo, we have left all, and have followed Thee," He replied in those remarkable words: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions" (Mark x. 28—30). To which words of the Lord Jesus it is probable that Paul referred when he exhorted the disciples at Lystra, Iconium, and Antioch to continue in the faith, reminding them that "we must, through much tribulation, enter into the Kingdom of God" (Acts xiv. 22). While John subscribes himself to the seven churches in Asia as their "brother and companion (or fellow-partaker) in the tribulation and kingdom and endurance in Jesus Christ" (Rev. i. 9).

This, "the tribulation in Jesus," or in other words, the Church's tribulation, is concurrent with her whole earthly existence. Its sources are obvious and constant. Consciousness of her own failure, the latent when not overt hostility of the world, the malignity of Satan and his hosts, and the gracious educative discipline of her divine Husband and Lord; these are ever more or less in operation, and serve to make the pathway of the Church one of suffering and tribulation from her Pentecostal birthday to the time of her gathering together in the presence of her returning Lord, at the sounding of the last trumpet. Nevertheless there have, doubtless, been special seasons in the history of the Church, when she has been called upon to endure tribulation of unwonted severity, when the furnace has been heated seven times more than it is wont to be heated, as when it is said to the Church in Smyrna, "Ye shall have tribulation ten days" (Rev. ii. 10); supposed by some to have reference to the ten great Pagan persecutions through which the early Church had to pass.

II. Of this tribulation of the Church it is not our intention to speak particularly at present; and therefore, having thus briefly indicated its separate and special character, we may at once proceed to notice in the second place

THE TRIBULATION OF ISRAEL.

This was most distinctly and emphatically predicted by the Lord Jesus in what is called "the Prophecy on the Mount," recorded in the twenty-fourth and twenty-fifth chapters of the Gospel according to Matthew, and also, more succinctly, in the thirteenth chapter of the Gospel according to Mark; and the twenty-first chapter of the Gospel according to Luke. In
THE TRIBULATIONS OF SCRIPTURE.

the first of these narratives, having referred to the "abomination of desolation, spoken of by Daniel the prophet, standing in the Holy place;" a prediction which certainly received, at least, an inchoate fulfilment in the planting of the standards of the Roman legions—the eagles upon which were objects of idolatrous worship to the Roman soldiers—in the lines of the besieging army under Vespasian, and their subsequent setting up on the site of the Temple after the taking of Jerusalem by Titus; our Lord gives a warning to "them that are in Jerusalem to flee to the mountains;" a warning which we know the Jewish Christians actually obeyed by fleeing to Pella, a town on the northern boundary of Perea. He then proceeds: "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened " (Matt. xxiv. 15—22). Now the parallel passage in St. Luke's Gospel,— for that it is a parallel passage and a chronological parallel the most able commentators are now pretty well agreed,—reads thus: "And when ye shall see Jerusalem compassed with armies (= "When ye shall see the abomination of desolation"), then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them that are in the midst of it depart out; and let not them that are in the countries enter therein. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto those that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled (Luke xx. 20—24).

Here we are plainly taught that the period of Israel's tribulation extends from the events which led to and accompanied the destruction of Jerusalem to the close of the present Gentile dispensation. Nor is there any real contradiction or even inconsistency between the prophecy as recorded by the Evangelist Matthew and the Evangelist Luke. The tribulation of Israel commences and ends in a terrible crisis. The commencing crisis was the siege and destruction of Jerusalem, accompanied by all the appalling sufferings of the Jewish people, of which their historian Josephus has left us so ghastly a narrative; and the closing final crisis is that which they have yet to endure under the last personal Antichrist. These two crises in their main features bear a striking resemblance to each other, and they alone seem to be referred to by Matthew. Luke, however, shows us that they are only the beginning and ending of one long period of tribulation extending over many centuries of more or less severe suffering to be endured by the Jewish people during their dispersion among the Gentiles.

This interpretation of the narratives of the three Synoptists alone enables us to affect a substantial harmony between them, without having recourse to the arbitrary and untenable assumption that while Luke describes only the events connected with the destruction of Jerusalem; Matthew, on the contrary, refers only to events to take place at the close of this dispensation. Mark, it is immediately after and in obvious connection with the announcement that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," that Luke refers to the abnormal celestial phenomena which are to indicate the imminent "coming of the Son of Man with power and great glory." And surely it is difficult to doubt that the time, as well as the events themselves, are identical with those spoken of by Matthew, when he says:— "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth (lit. 'of the land') mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory" (Matt. xxiv. 29—31). The point we desire clearly to bring out is this: Luke, as all admit, speaks of the destruction of Jerusalem as the days of Divine vengeance and wrath, to terminate only with the times of the Gentiles, and to be immediately followed by the predicted signs in the heavens, and the coming of the Son of Man. Matthew tells us that "Immediately after the tribulation of those days," these signs are to appear, and the coming of Christ is to take place. But when he speaks of "those days," to what days does he allude? What days have been previously spoken of? Plainly, days commencing with the destruction of Jerusalem, and which must
continue their course to the end of the present age, since they are to be followed "immediately" by its closing events. Therefore, according to both Matthew and Luke, the tribulation of Israel has already extended over more than eighteen centuries, and in this sense, as well as in that of the severity of its crises, it may truly be called "a great tribulation, such as was not since the beginning of the world, no, nor ever shall be."*

III. The third tribulation, to which we may now proceed to refer, is distinguished from all other tribulations in the same way, and by the same inspired writer, the Apostle John, as the last personal Antichrist is distinguished from all preceding manifestations of the "Mystery of Iniquity;" namely, by the use, in the original, of the definite article. In his first epistle, the beloved disciple writes:—"He is the Antichrist that denieth the Father and the Son" (ii. 22); and in like manner in the book of Revelation (ch. vii. 14) he speaks of

The Great Tribulation;

or, as it is literally, "the tribulation, the great one." Now this tribulation, though intimately connected with the tribulation of Israel, of which we have just spoken; being, as we apprehend, so far as Israel is concerned, identical with its closing crisis, will at the same time by no means be confined to Israel; on the con-

* The attempt, which has not unfrequently been made, to eliminate from St. Matthew's prophecy all allusion to the destruction of Jerusalem, seems to us absolutely hopeless. The occasion of the whole discourse was, as we learn from the commencement of the chapter, the disciples drawing Christ's attention to the massive strength and grandeur of the Temple, and His exciting their profound astonishment by His startling reply: "See you not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." Revolving these strange tidings in their troubled minds, they on the first opportunity ask Him, "Tell us when shall these things be?" By "these things" obviously meaning "these things respecting the destruction of our glorious Temple." Is it possible to suppose, then, that in the discourse which the Lord thereupon delivers, He actually gives no answer, does not, in fact refer, to their special inquiry? Would not this be as though having selected one text, He preached His sermon from another altogether different?
THE MISSION OF ELIJAH IN THE LAST DAYS.

By Rev. E. J. HYNES.

The Great Crises of the World's History always Preceded by the Warning of some Prophet—Examples, the Flood and Destruction of Sodom—Elijah to appear in like manner—His Coming Literal, not Figurative—Not Fulfilled by John the Baptist—Period and Duration of Elijah's Mission—His Mission Specially to Israel—Its Blessed Results.

The historical portion of Holy Writ is characterised by one special feature, namely, that whenever there was any crisis in the world, it was usually accompanied by atmospheric signs and invariably preceded by some prophet being anointed to warn of the impending judgments. This was eminently the case prior to the Noachian deluge; for the earth did not receive its terrific water-baptism until Noah—that practical preacher of righteousness—had told, day by day, for 120 years, of the approaching judgment. So was it also in the days of Lot; for notwithstanding all his inconsistencies, he was grieved with the iniquities of Sodom, and warned his relatives, at least, of its impending doom before the fire from heaven and the inflammable asphalte of the plain united their forces to destroy the guilty cities. These striking incidents may be regarded as historical parables of what will occur in the last seven years of this dispensation. They were, in fact, cited by our Lord (Luke xvii. 26—30) as typical of the fearful events which are to precede His second advent as the judge of apostate Christendom. For events occur in such returning cycles that Solomon only outlined a Biblical fact when he declared (Eccles. i. 9), "the thing that hath been, it is that which shall be; and that which is done is that which shall be done."

As, then, the destruction of the world by the deluge, and of Sodom by fire, was preceded by stirring human testimonies, we might infer, were there no direct prediction of the fact, that the close of this dispensation would be marked by the advent of some notable evangelist. Nor is this inference unwarranted; for this function is to be performed by the prophet Elijah, who will be recalled to earth for that specific purpose. For the knowledge of this astounding event we are indebted to the last prophet of the Jewish dispensation, Malachi, who was instructed by the Holy Spirit to say (Mal. iv. 5—6), "Behold! I will send you Elijah the prophet before the great and terrible day of Jehovah."

Many commentators have, doubtless, interpreted this prediction as being of a figurative or allagorical character. Yet, if this strangest of strange events—a man sent outside the gates of
Paradise to save the Jewish "remnant"—is to occur, it would have been impossible to frame the prophecy in clearer or more definite terms. We cannot, then, wonder that every orthodox Hebrew rabbi, as well present as past, has construed the prophecy literally, and regarded it as the premonitory sign of the close of this dispensation. Hence it is that on the night of the Passover, when that solemn rite is celebrated, the door is left wide open for his entrance, as they believe his second advent will occur on that night. That our Lord's apostles concurred in this national belief is implied by the question they submitted to Jesus; for they said (Matt. xvii. 10), "Why say the scribes that Elijah must first come?" Thus has the literal interpretation of the prophecy, spoken 2,300 years ago, been accepted in its literal sense by the doctors of the Jews as it was by the first teachers of the Church.

It cannot, however, be forgotten that many true, and not merely nominal, Christians have denied this mission of Elijah in the last days, first, as they have denied that Christ's feet will ever literally stand again on Mount Olives, though Zechariah (ch. xiv. 4), states it as a fact in most definite terms. They maintain their notion, that the predicted mission of Elijah was fulfilled by John the Baptist, because our Lord said (Matt. xvi. 14), "If ye will receive it, this is Elijah that was to come." But a conversation with His disciples on a subsequent occasion gives a clue to His true meaning; for He said emphatically (Matt. xvii. ii.), "Elijah truly shall first come, and restore all things." Comparing, then, the two statements, we are led to infer that, if the Jewish nation, and not a mere feeble few, had repented of their national sins when they listened to the exhortation of John the Baptist, the predicted future mission of Elijah would have been unnecessary. But they so miserably failed that, instead of their nationality and sonship to God being restored, the Jews became a doomed race, and were "trodden down by the Gentiles," a very byword as they are to this day.

Another argument employed to negative the literal meaning of Malachi's prediction is based on Christ's reply to their question respecting Elijah (Matt. xvii. 10—13), "then the disciples understood that He spake unto them of John the Baptist." But how often they misunderstood the meaning of their Master, notwithstanding their intimate association with Him, need we indicate? that their dulness of spiritual perception was a great grief to Him, many passages in the synoptical books fully prove; nay, on one occasion He was so amazed at their spiritual blindness as to exclaim (Luke xxiv. 25), "O fools and slow of heart to believe all that the prophets have spoken!"

It is scarcely needful to indicate that John the Baptist never countenanced the prevailing error that confounds Him with Elijah then when asked by His disciples (John i. 21):—"Art thou Elijah?" He gave a prompt and decided negative to the query. We, doubtless, know what his real mission was, from the report of the angelic words given by his father Zecharias (Luke i. 17): "He shall go before Him [Messiah] in the spirit and power of Elijah." Kindred as he was in spirit to that undaunted prophet, John the Baptist no more feared the wrath of Herod Antipas than Elijah dreaded King Ahab, and the abandoned Hebrew priests of Baal.

In considering the future mission of Elijah, it must not be forgotten that this future coming will not be his first visit to earth since His rapture to glory. For, when our Lord was transfigured, or, in other words, manifested His inherent glory, Elijah, accompanied by Moses, talked with Christ on Mount Tabor. Hence, it is, that some have seen in that event the exact fulfilment of Malachi's prediction. But in order to refute their supposition, we have only to glance at the predicted result of Elijah's mission, for the prophet declares that (Matt. iv. 6):—"He shall turn the heart of the father to (or with) the children, and the heart of the children to (or with) the parents, lest I smite the earth (or land) with a curse." When on the mount of transfiguration, Elijah scarcely warned the Jews of their national peril, much less restored them to their ancient position as God's central nation. Why, instead of their being there re-adopted as the covenant people of God, less than fifty years afterwards, Jerusalem (A.D. 70) was sacked by Titus, and the principal Jews were carried away as captives to Rome. In fact, on that occasion, both Moses and Elijah merely spoke (Luke ix. 31) of the coming crucifixion of our Lord, and the place of His slaughter. Moreover, instead of such a visible appearance of Elijah as is necessitated to fulfill the words of Malachi, Christ charged the three apostles to keep it a secret (Matt. xvii. 9) "until the Son of Man be risen from the dead."

The period and duration of this last mission of Elijah to Israel, and, through them, to
an apostate world, is not definitely stated, unless, as many prophetic students infer, he will be one of these two sackcloth clad witnesses mentioned by John (Rev. xi. 3—13). But, whether their assumption be correct or not, we may at least construe the words “before the great and dreadful day of Jehovah”—even “the day that shall burn as an oven, when the proud and all that do wickedly shall be stubble, and the day that shall burn them up” (Mal. iv. 1)—to imply that the whole or a moiety of it will occur during the last seven years of this dispensation. Hence, whilst the last seven plagues are decimating the realms of Antichrist and of his vassal Gentile kings, and, that probably through his agency, Elijah will perform a mission, which, while it tells the meaning of the Gentile judgments, will speak of God’s measureless mercy to the house of Israel as well, temporal or spiritual.

It is obvious that the future mission of Elijah will not be primarily to the world at large, nor even to the ten kingdoms of the revived Roman empire, for the very first sentence in Malachi’s prophecy confines it to the Israelites. There we find that the initial words are: “The burden of the word of Jehovah to Israel by the hand (margin) of Malachi.” There, again, in the closing sentence of the book, the very passage which speaks of Elijah’s second advent, indicates the same restricted mission—“Behold I send ye Elijah the prophet.” It is, however, probable that the reflex influence of his testimony, especially his announcement that, “the great and dreadful day of Jehovah” is at hand, will affect the hearts of many Gentiles, who have refused to worship the effigy of Antichrist, and so escaped the terrible penalty of the lake of fire (Rev. xiv. 9—11), which will be the doom of all his worshippers. So was it when Moses preached and wrought miracles in Egypt; for we find that, when Israel left the house of bondage (Exod. xii. 38), “a mixed multitude went up also with them.” This remnant may possibly include those “foolish virgins,” who, for their worldliness, are left behind at the rapture of the church to suffer the horrors of the seven last plagues, which are destined to decimate the ten kingdoms, and, then, to be slain by Antichrist for denying him Divine honours.

Many prophetic writers have, as we have already remarked, inferred that Elijah will be one of the two sack-clothed witnesses who, according to the Apocalypse (ch. xi. 3—13; see also Zech. iv. 2—3), will witness for the Lord in Jerusalem. Their opinion is based on the former miracles of Elijah and their striking similarity to those wrought by the two witnesses. Then, again, if the testimony of Elijah leads to Israel’s penitence, so then the result of the preaching of the two witnesses is (Rev. xi. 13) that “the remnant are affrighted and give glory to the God of heaven.” For a fuller consideration of this question we would direct our readers’ attention to a paper by the Rev. J. I. Jones, in the November “Prophetic News,” and to a note by the Editor, wherein the conflicting theories as to who will be the two witnesses are indicated and discussed.

But, on the other hand, it must not be forgotten that the special function of the two witnesses is to testify against Antichrist and his associated kings, or in other words against the apostate Gentiles; whilst that of Elijah is primarily to the Jews to lead to that national unity which will precede their recognition of Jesus as Messiah.

Nor will the future mission of Elijah be as fruitless as his former one; for he will not then say—not knowing that there were 7,000 Israelites still loyal to God—“I, even I, only am left, and they seek my life” (1 Kings xix. 19). For when he returns he will see the visible fruits of his labour; for it is affirmed that “he shall turn the hearts” of at least the “remnant” to Jehovah. Nor does this precious fact rest merely on the testimony of Malachi; for our Lord confirmed it when he said (Matt. xvii. 11), “Elijah shall truly first come, and restore all things.” For not only will national unity be restored, and recognition of Jesus as Messiah speedily follow, but they will become acknowledged as the imperial people, and the very land itself will have that curse of barrenness removed (see Isa. lv. 13, and Rom. viii. 21) which has been its doom for nigh two millennia, and has led so many rationalists and other infidels to deny its former luxuriance and beauty.

Even prior to that Second Advent of our Lord, which he promised, the two tribes at least will have been restored to the Holy Land, but in an unconverted state. Protected by a league with Antichrist (comp. Isa. xxviii. 15 and Dan. ix. 27) for seven years, their ruler will think that they are safe from the iron hand with which he will rule the Gentiles. But lawless as he is—denying God, and scorning the commonest rights of humanity—he will break this treaty when only
a moiety of the time fixed has expired, and will waste the remainder of the term with such an awful carnage that two-thirds of the Jews in the Holy Land, and it may possibly be throughout his empire, will be exterminated (Zech. xiii. 9). For so long as the temple services are held in honour of Jehovah, it is clear that they cannot offer him Divine homage. But as the King of Pride will not endure any one to stand between himself and Divine worship—he will break his covenant and stop the daily sacrifice (Dan. ix. 27). Their defiance will probably be one result of the testimony of Elijah; not that the Jews will yet understand their real relation to Messiah; for they will be in such a spiritual dilemma that they will offer sacrifices in the rebuilt temple, God will not accept them (Isa. lxv. 1, 3). But still their light will be sufficient to lead them to reject the worship of a mere man, even though it lead to the guillotine (see Rev. xx. 4, "beheaded for the word of God"). To those contending for a partial truth God will graciously reveal the whole truth; and when the feet of Christ stand again on Mount Olivet (Zech xiv. 4), they will bow their hearts to Jesus.

From this review of Malachic predictions it will be seen that the last Hebrew Prophet, as an anunciator of the Holy Spirit, indicates that Elijah has not only not completed his work in this world, but has now a more important mission to fulfill than his former one to his race. And, happily, our Lord, whilst He confirms this prediction, portrays His glorious success amongst a race who, in spite of all their apostasies, are still (Rom. xi. 22) "beloved for the fathers' sake." No longer a dispirited man flying from the minions of the painted wanton Jezebel, and either hiding himself in a gloomy cavern, or seeking the scanty shelter of the Spanish broom, as a shelter from scorching suns, he will raise his brethren into that national unity which is a prophecy of their restoration to God's favour.

And who ought to rejoice more in this provided revival of the Hebrews than the Gentiles? For one of the most learned and eloquent of their brethren thus wrote (Rom. xi. 12), "If the fall of them be the riches of the world, and the decay (margin) of them the riches of the Gentiles, how much more their fulness," or filling up of the vacuum left by their dispersion. For, if the hope of the church is the coming of Jesus, surely the ingathering of the Jews is the hope of a restless, distracted world.

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**FRUIT OF CHRIST'S TRAVAIL.**

"He shall see of the travail of His soul and shall be satisfied."—Isa. liii. 11.

| On the cross I see One dying,        | When the remnant of His sealing          |
| Wring with grief and racked with pain; | Shall the Crucified adore.              |
| Tears and prayers and sevenfold crying | Then all Israel's tribes returning    |
| Seek a special boon to gain.         | "Blest be He that comes" shall sing,    |
| Why that Victim lacerated,           | And the Nations, wisdom learning,      |
| Flesh with scourge and head with crown; | Hail Him universal King.                |
| Tree and nail and spear why sated   | In the Olive Tree united                |
| With the life-blood streaming down?   | Jew and Gentile shall embrace;          |
| Woes and soul-wounds penetrating     | By the Tree of Life delighted,         |
| Him who hangs upon the tree,         | Bless the Tree of Calvary's grace.      |
| Are but birth-pangs generating       | Fruit of Jesus' prayer and pleading    |
| Salem's liege posterity.             | Lo, He claims His ransomed Bride,       |
| The day is near, all things revealing,| Travail of His soul, when bleeding,     |
| Mystery shall veil no more,          | He sees and is satisfied.               |

F. T. B.
THE JEWS TO BE MISSIONARIES OF THE FUTURE.

By the Rev. John H. Broome.

Some years since the Archbishops of England called upon their respective Bishops to exhort their clergy to set apart a day for prayer, that the Great Head of our Church would vouchsafe His blessing on the labours of our missionaries throughout heathendom; for the increase, too, of such as would go forth in the spirit of their Divine Master, who taught His apostles and first missionaries thus to pray. Was it a great marvel, then, believing these prayers would be answered, when the Church Missionary Report of the following year clearly exhibited an unusual number of most suitable applicants, who were ordained and sent forth for the work?

Nevertheless, Scripture reveals to us that it is not by human instrumentality, however excellent, that the entire world is to be converted, but in God's own good time, when the Jew's Messiah (the Anointed One) "Shall ask of Him, and He shall give Him the heathen for His inheritance, and the uttermost parts of the earth for His possession" (Ps. ii. 8). See the whole of this Psalm, which will have a second but fuller accomplishment, than when Peter and John released from the Sanhedrim, lifted up their voice in praise in the words of the Psalmist (Acts iv. 25, 26). A very remarkable order and consistency exists in all God's providential dealings both in nature and in grace. In this present dispensation, "He takes out the people for His name" both among Jews and Gentiles; such is termed an "election," and the "fulness of the Gentiles," means, when the last soul among them is added to His Church. It is then God again takes up the scattered descendants of Abraham's own elder brethren, and they are converted at once, not by missionary effort, but through the outpouring of His Holy Spirit (Joel ii. 28). "As soon as Zion travailed she bringeth forth her children" (Isa. lxvi. 8). They shall also "look on Him whom they had pierced and mourn," and be led by God's Holy Spirit to "the fountain opened for sin and for uncleanness" (Zech. xii. 10; xiii. 1).

The sudden conversion of St. Paul, when our Lord appeared to him on the road to Damascus, seems to be the type of the conversion of the entire of his nation to Christ. The mourning of the Jews for their guilt in crucifying their Messiah is exhibited in the fifty-fifth Psalm. Primarily it was written after Nathan the prophet came unto David; after he had gone in to Bathsheba, but in a more extensive sense, with a double interpretation, it is made applicable to David's nation in the latter day, as among others, the four last verses clearly show. This is only one among many examples where the prophetic word bears a double interpretation. Israel's cry for God's mercy is again repeated in the opening of the sixty-seventh Psalm, but here it is prophetic, not of the conversion of Israel only, but of the entire world unto God, that through their mercy the universe itself may obtain mercy. "That Thy way may be known on earth, Thy saving health among all nations" (ver. 2).

For the first time we have here God's ancient people Israel announced as missionaries throughout the whole of the inhabited globe. Now this sixty-seventh Psalm was once sung at the feast of Tabernacles, a joyful hymn of praise for the event and consequences, which that profound Hebraist, bishop Horsey thus renders:

"First Voice—
God be merciful to us and bless us; Cast the brightness of His Countenance upon us,

Second Voice—
That Thy way be made known in the earth, Thy salvation among all the heathen.

Chorus—
Let the peoples praise Thee, O God; Let the peoples praise Thee universally.
THE JEWS TO BE MISSIONARIES OF THE FUTURE.

FIRST VOICE—
Let the nations rejoice and sing,  
For Thou shalt sentence the people uprightly,  
And comfort the nations in the earth.

CHORUS—
Let the peoples praise Thee, O God;  
Let the peoples praise Thee universally.

SECOND VOICE—
The land hath given its increase;  
God, our own God, blesseth us.

FIRST VOICE—
God shall bless us,  
And all the extremities of the earth shall fear Him."

What a hymn of thanksgiving and praise is this, and it seems as though the Apostle Peter had the occasion on which it was sung in his mind, when on the Mount he saw Moses and Elias talking with his Lord, and exclaimed, "Lord, it is good for us to be here. Let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. The feast of Tabernacles is a lively type of the time when the Son of the Blessed (who dwelt in the pillar of cloud in the wilderness) shall dwell as Emmanuel, God with us, in the millennial times approaching. It was Peter's wish to detain his Lord, Moses, and Elias, by twining booths for them, and to retain the exquisite joy which their presence earned; for his cup was running over. It is when the Lord shall come in His glory, and His kingdom has been set up by Him in power (Mark vii. 38; ix. 1), that the antitype of the feast of Tabernacles shall arrive. Then is the earth to be clothed with its newly created loveliness (Isa. xxxv. 2); the very "trees of the wood rejoicing before the Lord" (Ps. xxvi. 12).

The 67th Psalm foreshows that God's ancient people, Israel, will hereafter be the most successful missionaries, turning many from darkness to light, and from the power of Satan unto God. Had the prophet Daniel this knowledge deeply impressed on his prophetical mind, when he wrote that "they that turn many to righteousness shall shine as the stars for ever and ever;" and again, "Many shall run to and fro, and knowledge shall be increased" (Dan. xii. 3, 4).

It was revealed to the Apostle John (the Daniel of the New Testament) by the Son of Man, that the seven stars which he held in his right hand, were the angels or messengers of the seven Churches; and the Church of Ephesus is commended for her works, and labour, and patience, for His name's sake (Rev. ii. 2). Doubtless, through the zeal and labours of that solitary messenger of the Ephesian Church, many a soul was turned to righteousness. But Daniel had foreseen the time approaching, when many such faithful messengers should run to and fro, and knowledge should be increased. Now, the word "knowledge" in the original has the definite article affixed, and consequently thus reads:—"Many shall run to and fro, and the knowledge shall be increased." "It is the knowledge of Him who first revealed Himself to Moses in the desert, as Jehovah Elohim, the everlasting Triune God, who is here meant, before whom every idol shall bow down, and they shall cast them to the moles and bats" (Isa. ii. 20). Then shall "the earth be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9). "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them, unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. xxxi. 34).
THE APOCALYPSE:  

A SERIES OF LECTURES ON THE REVELATION OF JESUS CHRIST.

By REV. J. A. SEISS, D.D.

LECTURE SIXTH—THE PROPHETIC HISTORY OF THE CHURCH.

Representative Character of the Apocalyptic Churches—Wherefore only Seven. Teaching of the Seven Epistles in Relation to the Entire Church. I.—The Professed Church a Mixed Society. II.—The Evil in the Church constantly Cumulative and Growing. III.—Progress of Corruption Traced Throughout Church History—Christ’s Altered Attitude Towards the Church. IIII.—Christ’s Judgment and Decision on Certain Ecclesiastical Matters—Nicolaitanism, Priestcraft—The Reformation Incomplete—Our Present Position—Conclusion.

“He that hath an ear, let him hear what the Spirit saith unto the churches.”—Rev. iii. 22.

We have glanced over the contents of these Epistles, considered in relation to the particular Churches addressed. But this is not the only nor the chief aspect in which they are to be viewed. These particular Churches have a representative character, comprehending the entire Church of all places and ages. It is impossible to find an adequate reason why only these seven were written to in this manner, except upon this assumption. The number is that significant of dispensational fulness, entire completeness. The Saviour speaks of them as involving some sort of “mystery,” having significance beyond what appears upon the surface. The command to hear and consider what is said is given with such urgency and universality, as to argue something peculiarly significant to all people of all time. Much of the language is symbolically applied, and fits and receives a comprehensive lucidness, in a prophetic acceptance, which it is not otherwise found to possess. These seven Epistles are also a very prominent and vital part of a book which is specifically described as a book of prophecy (chap. i. 3; xxii. 18). There is also an evident historical consecutiveness in the several pictures, as well as contemporaneousness; and such a complete successive realization of them can be traced in the subsequent history of the Church, even down to the present, that it seems to me impossible fairly to get rid of the conclusion, that these seven Churches were selected as affording, in their respective names, states, wants, and messages, a prefiguration of the entire Church in its successive phases from the time John wrote to the end of its history. Joseph Mede has well presented the case, where he says: “If we consider their number, being seven (which is the number of revolution of times, and therefore in this book the seals, trumpets, and vials also are seven); or, if we consider the choice of the Holy Ghost, in that He taketh neither all, no, nor the most famous Churches then in the world, as Antioch, Alexandria, Rome, and many others, and such, no doubt, as had need of instruction as well as those here named; if these things be well considered, it will seem that these seven Churches, besides their literal respect, were intended to be as patterns and types of the several ages of the Catholic Church from the beginning thereof unto the end of the world; that so these seven Churches should prophetically sample unto us a sevenfold successive temper and condition of the whole visible Church, according to the several ages thereof, answering the pattern of the seven Churches here.”

“Receiving this, then, as the truth in the case, I now take up the topic deferred when we last had this subject before us, and proceed to notice some of the teachings of these Epistles, considering—”

II. IN RELATION TO THE ENTIRE CHURCH REPRESENTED.

And so important and far-reaching is the subject, that it becomes us to approach it with

* Mede’s Works, Book V. chap. 10, p. 90.
solemn hearts, and to pray God to aid us with His enlightening grace, that we may indeed hear, mark, learn and inwardly digest "what the Spirit saith unto the Churches."

1. Viewing these Epistles, then, as descriptive of the entire Church, I find in them this item of fact: that, the professed Church, as pronounced upon by Christ himself, is a mixed society, embracing interminglings of good and evil from its beginning to the end. Whether we take the seven Churches as significant of seven successive or of seven coexisting phases, they must needs reach to the end, and so depict the entire Church. And as there is not one of these Epistles in which the presence of evil is not recognized, so there can be no period in the earthly history of the Church in which it is without bad admixtures. Whether the Ephesian Church extends, as in some sense it must, from the apostolic era to the consummation, or whether it relates mainly to the first period alone, and the Laodician last, we shall have a vast deal which the Lord and Judge of the Church condemns, stretching its dark image from the commencement to the close. There were fallen ones, and some whose love had cooled, and some whose first works had been abandoned, and some giving place to the base deeds of the Nicolaitanes, and some false ones claiming to be apostles and were not, even among the warm, patient, fervent, enduring, and faithful Ephesians. In Smyrna were faithless blasphemers, and those of Satan's synagogue, as well as faithful, suffering ones, and those whom Christ is to crown in heaven. In Pergamos were those who denied the faith, and followed the treacherous teachings of Balaam, and the doctrines of the detested Nicolaitanes, as well as those who held fast the name of Jesus, and witnessed for Him unto death. In Thyatira, we find a debauching and idolatrous Jezebel and her death-worthy children, and multitudes of spiritual adulterers, as well as those whose works, and faith, and charity, and patience are noted with favour, and who had not been drawn into Satan's depths. In Sardis there was incompleteness, deadness, defalcation, need for repentance, and threatened judgment, as well as names of those who had not defiled their garments. In Philadelphia we discover "the synagogue of Satan," falsifiers, those who had settled themselves upon the earth, and such as had not kept Christ's word, as well as such as should be kept from the sifting trial, and advanced to celestial crowns. And in Laodicea there was found disgusting luke-warmness, empty profession, and base self-conceit, with Christ himself excluded.

Never, indeed, has there been a sowing of God on earth, but it has been oversown by Satan; or a growth for Christ, which the plantings of the wicked one did not mingle with and hinder. God sowed good seed in Paradise; but when it came to the harvest, the principal product was tares. At earth's first altar appeared the murderer with the saint—Cain with Abel. God had His sons before the flood; but more numerous were the children of the wicked one. And in all ages and dispensations, the plants of grace have ever found the weeds upspringing by their sides, their roots intertwining, and their stalks and fruit putting forth together. The Church is not an exception, and never will be, as long as the present dispensation lasts. Even in its first and purest periods, as the Scriptural accounts attest, it was intermixed with what pertained not to it. There was a Judas among its apostles; an Ananias and a Simon Magus among its first converts; a Demas and a Diotrephes among its first public servants. And as long as it continues in this world, Christ will have His Antichrist, and the temple of God its man of sin. He who sets out to find a perfect Church, in which there are no unworthy elements and no disfigurations, proposes to himself a hopeless search. Paul told the Thessalonians that the day of the Lord should not come until there came a falling away first, and an extraordinary manifestation of sin and guilt in the Church itself; and assured them that that embodied apostasy was to live and work on until the Lord Himself should come and destroy it by the manifestation of His own personal presence. The Saviour Himself has taught us, that in the Gospel field wheat and tares are to be found; that it is forbidden to pluck up the bad, lest the good also be damaged; and that both are to "grow together until the harvest," which is the end of the economy—the winding up of the present order of things—"the end of this world."

2. But I further ascertain from these Epistles, that, in Christ's judgment of the Church, the evil that is in it is constantly cumulative and growing. The first of nearly everything in the Scriptures is mostly considered the best; and so the Church was purest at its beginning. As
Hegisippus has said. "The virgin purity of the Church was confined to the days of the apostles." The further centuries carry it from its first years, the more of its original excellence does it lose, and the more apostate does it become. It was so before the flood. It was so in the Jewish economy. And it is so in our dispensation. If these seven Churches represent so many phases or states of the Church general, those phases or states must also be successive, as well as co-existent. And if successive, then they must succeed each other in the order in which Christ has put them: the first first, and the last last. The Church in Ephesus thus becomes descriptive of the first phase or period; that in Smyrna of the second; that in Pergamos of a third; that in Thyatira of a fourth; and so to the end.

In the first Epistle, the Lord puts his finger upon the origin of the mischief. Here is pictured a first and model estate, which is described as that of "first love." From that "first love" the Saviour notes a decline. This is the first picture. It was in the very hearts of Christ's own people that all corruptions of Christianity and apostasy began. "Thou hast left thy first love." It is to the heart that Christ traces all evils. And it is according to the state of the heart that He judges of us. Where love declines, bad practices soon creep in. The Ephesians waned in original fervour, and soon were troubled with those who departed from the simplicities of the Gospel, betook themselves to Jewish and Pagan intermixtures, and began to put forward the ministry as a sort of priestly class, depreciating and setting aside the laity. Of these were Diotrephes, who coveted preeminence; and those of whom Peter disapproved, as undertaking to be "lords over God's heritage;" and those whom Paul resisted, as seeking to transfer to Christianity what pertained to the Jewish ritualism and Pagan philosophy. These were the "Nicolaitanes," whose "deeds" are singled out for reprehension. But so long as the apostles lived, their influence was inconsiderable. At first, they had but few followers and small success. It was not long, however, as Church history shows, until they gained adherents and force, and laid the foundations of all subsequent defections and troubles. What in the first picture was feeble, and vigorously resisted, and found only in isolated cases, in the second picture has already grown to be a distinguished and influential party, whose utterances are heard and felt, and which is now characterized as a "synagogue of Satan." And in the third picture, what were only "deeds" have come to be taken up as doctrine. The false practices now appear in the shape of an article of faith. What had previously been kept pretty well at bay, is now found nestled in the very heart of the Church. What in the first picture was hated and withstood is now tolerated and seemingly cherished. And to it is added another feature, equally condemned by the Saviour, and equally favoured by many of these Pergamites.

To the Nicolaitanes are added Balaamites: destroyers of the people, as well as vanquishers of them, as the meaning of the word Balaam is. The sin of that prophet was, that he counselled the enemies of Israel, and advised the drawing of them into forbidden friendships and adulterous and idolatrous alliances, by means of which "twenty-four thousand" were destroyed (Numb. xxv. 9). The Pergamite Church had those who counselled like unlawful unions between the Church and its powerful enemies, thus repeating the apostate prophet, who taught Balak to seduce Israel to sin. And whatever interpretation of the matter we accept, it bears the condemnation of Christ, and in His view so unfavourably characterizes the Pergamites as to furnish a picture of most fearful advances in the inroads of evil.

And the next view gives us a still further advance in the same disastrous tendencies. Here is a heathen, impure and bloody woman, exalted to queenly dominion over God's people, governing them, and domineering over them, and drawing them away into spiritual harlotry and abomination. She is even taken to the bosom of the very angel of the Church, and suffered to assume the prerogatives of a prophetess to the people, though in reality another Jezebel. Have we not here the plain and indubitable evidences of continuity and growth in evil, defection, and apostasy? From the gradual decline of first love we have one steady and onward march, till that line of development reaches its climax in the scarlet woman.

But now comes a new and reactionary movement. The pure Gospel is reproduced, once more heard, and largely received. The old and corrupt order of things is not overthrown or superseded, but a remnant escapes from it, and

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* This name signifies "Vanquishers of the people."

starts out upon a career of fresh life in a new order. But notwithstanding the re-announcement of the Gospel, and the many noble names whom God enabled to clear their skirts of the abounding and terrific abominations, the growth of evil, though it took another direction, was not stopped. The renewal was hindered, and the works of the Sardians did not come to perfection. Christ does not find them complete before God. What was "received and heard" was not properly remembered and held. The things which were preserved were left to droop, ready to fall into the embrace of death. The new life that had been engendered was soon enfeebled and brought to languishment. And under the name and boast of life, there was death. The old was not changed, and the new which had escaped out of it was stagnant and lifeless. Evil had gained a new victory on a new field. Christendom had completed a new phase, and was one step further in its process of ripening for ultimate rejection. Another is described, in which the work of God is revived and thriving in many hearts who are drawn together in united efforts and brotherly affection. An open door of usefulness in the spread of the truth is set before them, which no one can shut. They show a little strength, and in poverty and self-denial hold fast to the word and the name of Christ. But they are an exceptional band of brothers in the Lord. About them are the great multitudes of nominal Christians, dwelling upon the earth, and comfortably settled down in its good things, who require the sifting of great trial to bring them to even a tolerable Christianity. And besides, there is a great herd of errorists and liars, who wear the profession of Christians, but are really "the synagogue of Satan."

One other picture is added, and it is the worst. In the first four, the progress of mischief is in the line of consolidation and concentration of power, with all its abuses. In the last three the reverse obtains, and the evil runs in the line of disintegration, separation, and individualism, until finally each man comes to be pretty much his own Church. The Laodicean Church is not the Church in Laodicea, as in the other cases, but "the Church of Laodiceans." It would seem as if the Church, in its proper character of an elect company, had quite faded from view, and the world itself had now become the Church. The confessing body is hardly any longer distinguishable from any other body. It is neither one thing nor the other—"neither cold nor hot." And yet, pride and boastfulness, hypocrisy and self-deception, there never has been its like. It claims to be rich, and increased with goods, and having need in nothing, and yet is the wretched, and pitiable, and poor, and blind, and naked. It thinks itself all it ought to be, and appropriates to itself all divine favour and blessedness; and yet, the very Lord in whom it professes to trust is denied a place in it, and is represented as barred out; where He stands and knocks as His last gracious appeal before giving over the infamous Babylon to the judgments which are ready to sweep it from the earth. That which started as a little band of loving, self-sacrificing, and persecuted saints, redeemed out of the world, and no longer of it, comes to be a vast, wide-spread, characterless, Christless, conceited thing, to which Jehovah says, "I am about to spew thee out of my mouth."

We may trace this continuous growth of ecclesiastical evil, also, in the varying attitude and conduct of the Saviour toward these several Churches. To the first, He utters himself in the utmost gentleness. He first commends with great satisfaction, and then rebukes with great mildness and reluctance. Much the same tone is maintained in the second Epistle, with a stronger insinuation with reference to the closer and more potent presence of a body of Judaiizers, whom He denounces as blasphemers. But in the third, His words gather sharpness, and the angel of the Church of Permagus is reproved with an intensity of displeasure and condemnation for the first time seen, and which heightens with the next. "Thou hast there those who hold the teaching of Balaam. O O O Thou thyself also hast those who hold the doctrine of the Nicolaitanes." And in the fourth Epistle, besides the sweeping severity of His complaints and threatenings, He makes a change in the position of the admonition of the Spirit to hear. Up to this point, that admonition precedes the promise; here, and in the subsequent Epistles, it is put after the promise. In the first three instances, it would seem to be the address of the Spirit from within the professing body, calling to the world without; but in the last four it would seem that the Spirit itself is without, and that the call is considered now as having the same relation to the body of the professed Church as to the world. It is thus intensely significant of prevailing apostasy, which has so Paganized the professing Church as to make true Christians as exceptional in the Church as in the world. As the pillar of cloud went up from before the camp of Israel, and took its
place behind it, to sever the Lord's people from the Egyptians, so this change intimates that the Church, as a body, has become so blended with the world, that a separation needs to be drawn between Christ's true people and it, the same as its calling was meant to sever it from the world. Hence, in all the Epistles in which the Spirit's warning takes its place after the promise, the great body of the professed Church, as such, is treated as apostate, and hopelessly corrupt, whilst at the end the fearful announcement is made that Christ is about to cast it loathingly from Him.

And in still another respect does Christ successively alter His attitude towards these Churches, indicative of growing displeasure on His part, and gradual ripening for judgment on their part. He required of the Ephesians to repent of their decline of love, simply referring to the fact that He "will come." He enjoined upon the Pergamites to repent of their still worse defections, by the sharper announcement: "Otherwise I am coming to thee quickly." Concerning the Thyatirans, He gives a still more fearful picture of His coming to judgment, and declares that He will cast Jezebel and her paramours into perdition, and slay her children with death. Upon the Sardians he threatens the disaster of arriving over them as a thief, at a moment of supposed security. The liars and errorists of Philadelphia He says He will humble in the utmost degree, and bring upon those settled down in the world an hour of dreadful trial, the same as shall befall the world itself; and that He is coming quickly, as already in the very act of it. And with reference to the loathsome Laodicceans, He represents Himself as already present, appealing to them for the last time, and ready now to spue them out of his mouth.

What, then, does this mean, but that the Church, as a professing body, pure and excellent as it was at the beginning, and with all the partial revivals that mark different periods of its career, and with all the myriads of saints it has embraced, is yet, in the judgment of the Son of God Himself, a subject of gradual and ever-increasing decline and decay, first in one direction, then in another, until it becomes completely apostate, and, as such, is finally and for ever rejected. This will be for many a very sad and startling doctrine. It is a paradox. It crosses many a fond dream. It carries dismay to certain humanitarian theories, which are much preached up. It strikes the death-blow to the doctrine of a temporal millennium, and to the hope of an ecclesiastical renovation of the world. Contrary to much of the thinking which prevails, it shows the professed Church in process of conversion to the world, instead of the world in process of conversion, by its means, to Christ. But I am sure that it is the truth of God. Be the logical consequences what they may, I stand here upon the solid rock of Christ's own presentation of the case, and viewed from the judgment-seat.

3. But I further learn from these Epistles, considered in their representative relations, what is equally, if not more, important. They give Christ's own judgment and decision concerning many very grave matters which have agitated, divided, distracted, and despoiled the Church in various ages, and some of which are still of the most intense practical moment. In this respect, they differ greatly from most other portions of Scripture. We elsewhere find what, if rightly applied, would give us the same results. But here we have, not only principles, which we in our weakness are to take and apply as facts and circumstances may require, but the facts themselves, under Christ's own eye, and directly and authoritatively pronounced upon by Him; not only the materials out of which to form our judgment of what Christ is likely to think of particular systems, tendencies, or measures in the Church, but those systems, tendencies, and measures themselves, brought before the judgment-seat, reviewed by His all-searching intelligence, and their true character declared direct from His own lips.

In the view of these Epistles which I have been endeavouring to bring out, we can be at no great loss to know what Nicolaitanism is. If they relate to successive phases of the Church general, there can be no disagreement as to the identity of the Smyrna period with the era of the Pagan persecutions. Smyrna was to have a tribulation of "ten days;" and all ecclesiastical writers agree in enumerating "ten" of these persecutions, raging most fearfully during ten years, from the decree of Dioclesian in A.D. 303, to the Constantinian edict of Milan in A.D. 313. Even the opponents of the prophetic view of these Epistles agree, that "Smyrna represents excellently well the ecclesia pressa in its last and most terrible struggles with heathen Rome."* The distinctive Pergamite period did not therefore commence before the fourth century. And as we find these Nicolai-

* See Trench on the Sev. Epist., p. 309.
tales in full sway in this period, and giving character to it, it follows unmistakably that they were not a primitive sect, of which some have spoken, but of which no one knows anything. Existing already in the Ephesian era, we find Nicolaitanism stretching through centuries, and exerting an influence so marked, that it is not possible that history should be entirely silent with reference to it, although not known by this name. The truth is, that it figures largely in all Church annals; and we have only to look at the signification of the name which Christ gives it, and at the characteristic tendencies of the period succeeding the Pagan persecutions, to identify it. We know that it was a thing which started in practice, and afterwards embodied itself in theory, and became a feature of doctrine. We know that it was something which put down the people, superseded them in their rights, and set them aside; for this is the plain import of the name which Christ gives it, and the names which are divinely given are always exactly descriptive of the things or persons that receive them. We also know, from the Scriptures, and from the common representations of all ecclesiastical historians, that the Church was hardly founded until it began to be troubled with the lordly pretensions and doings of arrogant men, in violation of the common priesthood of believers, and settling upon ministers the attributes and prerogatives of a magisterial order, against which Peter, Paul, and John were moved to declare their apostolic condemnation, but which grew nevertheless, and presently became fixed upon the Church as part of its essential system.

We know that there is to this day a certain teaching, and claim, and practice, in the largest part of the professed Church, according to which a certain order severs itself entirely from the laity, assumes the rights and titles of priesthood, asserts superiority and authority over the rest in spiritual matters, denies the right of any one, whatever his gifts or graces, to teach or preach in the Church who has not been regularly initiated into the mysterious puissance of its own self-constituted circle, and puts forward its creatures, however glaringly deficient in those heavenly gifts which really make the minister, as Christ's only authorized heralds, before whom every one else must be mute and passive, and whose words and administrations every one must receive, on pain of exclusion from the hope of salvation. We also know that this system of priestly clericalism and pre-latical hierarchism claims to have come down from the earliest periods of the Church, and traces for itself a regular succession through the Christian centuries, and appeals to patriotic practice as its chief basis, vindication, and boast. We know that it first came into effective sway in the period immediately succeeding the Pagan persecutions, reaching its fullest embodiment in Popery, and has perpetuated itself in the same, and in Laudism, tractarianism, and high-Churchianism, even to our day, and to our very doors. And if we would know what the Lord Jesus thinks of it, we have only to recur to these Epistles, in which He lays His hand right on it, and says: "This thing I hate."

Contemporaneous with the flowering of Nicolaitanism, was another influential and characteristic feature manifested in the Church, of which the name of Pergamos itself is significant—a certain marriage with worldly power, which the Saviour pronounces adulterous, idolatrous, and Balaamitic. Nor can we be in doubt respecting this, any more than the other. Its development is located in the period immediately succeeding the Pagan persecutions, when the Church, according to all historians, sacred and secular, did consent to one of the most marked and marvellous alliances that has occurred in all its history. We know that there was then formed a union between the Church and the empire, which the fall of that empire hardly dissolved, and which has been perpetuated in the union of the Church and State, in the greater part of Christendom, down to this very hour. It was an alliance cried up at the time, and by many since, as the realization of the millennium itself, and the great consummating victory of the cross. But Christ here gives His verdict upon it, pronouncing it an idolatrous uncleanness; Israel joining himself to Baalpeor; a fearful and disastrous compromise of Christianity with the world, which disfigured and doathed the Church, and destroyed myriads of souls. Nor can any one dispute the appropriateness of the imagery, or the justness of the sentence. (See also Heb. xii. 6; James iv. 4; 1 John ii. 15; Rev. xviii. 3–9.)

And by means of Nicolaitanism and affiliation with worldly power, by which all sorts of corrupting elements were taken up, the Church soon put on another phase, the distinguishing features of which are most graphically sketched. "For such Protestant expositors," says Trench, "as see the Papacy in the scarlet woman of
Babylon, the Jezebel of Thyatira appears exactly at the right time, coincides with the Papacy at its height, yet at the same time with judgment at the door in the great revolt which was even then preparing." Systematized prelacy, and Balsamism, made the Emperor president of the Church Councils and the confirmer of their decrees, brought the community of saints into conjunction with "Satan's throne," and so gave being to that mongrel, but mighty thing, in which Pagan life was transferred to Christian veins, heathen pomp and ceremony commingled with Christian rites and sacraments, and the professed Bride of Christ transformed into a querulous adulteress, the harlot mother of a harlot household. And in all history there is not another character which so completely represents the Papal system—its character, works, and worship—as the unclean wife of Ahab, the Jezebel of those Epistles. She was a heathen, married to a Jew; and such is the character of the Papal system in its main elements—Paganism joined to an obsolete Judaism. She is described as calling herself a prophetess, and as undertaking to be the teacher of God's servants; and Popery claims and professes to be heaven's only infallible teacher of God's truth. She is described as having a set of "works," emphatically "her works," as distinguished from others which are called Christ's "works," and Popery is a system of works—a religion of ceremonies, penances, fasts, masses, prayers, vigils, abnegations, bodily macerations, purgatory, and supererogatory and meritorious holiness of saints, by which it proposes to save its devotees. She was an adulteress; and Popery, above all, has been characterised by her unclean dealing with the kings and powers of the earth, lending herself to serve their pleasure, to bring them under her sway, and teaching God's people to accept worldly conformity as a means of Christian victory. She was a persecutor and murderer of God's prophets and witnesses; and the Papacy is marked by nothing more than its severity toward such as stood out against its impious pretenses, and its public and secret tortures and butcheries of the saints. "For in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." According to the most credible reading of these Epistles, this Jezebel is represented as the angel's wife; and it is characteristic of Popery to enforce celibacy upon the clergy, holding them to be married to the Church, and hence teaching all her sons and daughters to call them "fathers." This Jezebel is also described as having "children," alike with her unsatisfactory to Christ; and whence but from that unclean source have we those semi-Papal national religious establishments, by which the Church of Jesus is befouled, hindered, and disgraced, even in many Protestant countries? We thus obtain from these Epistles, Christ's own direct verdict upon Romanism, both in its more offensive features in the old mother, and in its more modified forms in the daughters.

And so, if we would know how the Reformation stands in the Saviour's estimation, we also find it here. As to the great spiritual leaders in it, His comforting declaration is, that their garments were undefiled; that their names are held in honour; and that they shall walk with Him in white; "for they are worthy." As to the characters of the doctrines on which it was based, His command is to remember them, observe them, and watch, as the means of being ready for Him when He comes. And as to the final outcome of the blessed movement, His plain and unmistakeable word, on the other side, is, that it was not complete; that its works have not been found perfect in the sight of God; that the new phase of the Church which resulted from it had not the vitality which it professed; and that the things which it had taken in hand to conserve, it did too much neglect and leave to droop and wither. Its agents were pure and noble, its principles were right and true; but its fruits were incomplete, its results were marred, and its achievements fell short of the mark at which it aimed.

Two centuries passed and the Protestant Churches assumed another phase. The times of the Pietists, and the Puritans, and the Methodists came on, and there was a new stir in dead Christendom. Those who had escaped from the dominion of Jezebel began to remember how they had received, and heard, and to observe, and repent, and wake up to a sense of the common brotherhood of man, and especially of believers. Christians began to see and feel that the Gospel is more than orthodoxy, and that living aggressiveness is one of its fundamental features. The era of revivals, and missions, and united efforts for the 'general conversion of mankind ensued, such as has not been since the primitive ages. Many, indeed, continued to live on in ease, settled comfortably upon the earth, and but slightly influenced by the new

* On the Seven Epistles, p. 310.
spirit. Great multitudes of false professors, boastful of their claims, and sneering and censorious toward the men of true faith, yet swarmed throughout Christendom. But, upon the whole, there was great revival of life and fraternity among Christians. All this we find depicted in the sixth Epistle, and verified in the history of the last hundred years. And Christ's estimate of this state of things is also given: The true men of love He declares He loves. As their hearts have been to extend the victories of the cross, He promises them an open door of success which none should be able to shut, notwithstanding the efforts made to silence and hinder them. Because they kept His word in patient waiting on Him and for Him, He promises that they shall be kept out of the sifting trials which He threatens to send upon those dwelling at ease. And as for the rest, they are the “synagogue of Satan,” whom He engages to humble at the very feet of His faithful ones.

There is yet one other phase. Shall I say that it is yet future, or that we have already entered it? Here are still some whom Christ loves,—mostly suffering ones, under the rebukes and chastenings of their gracious Lord. But the body of Christendom is quite apostate, with Christ outside, and knocking for admission into His own professed Church. Paul prophesied of the Church that in the last period, men would be mere “lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breaking, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God,” “having the form of godliness but denying the power thereof.” (2 Tim. iii. 1—5). This is a fearful picture, almost as dark as that which he gave of the heathen world before Christianity touched it. (See Rom. i. 26—32.) But it answers precisely to the Saviour's portrayal of the characteristics of the Church in its last phase.

It is Laodicean,—conformed in everything to the popular judgment and will,—the extreme opposite of Nicolaitane. Instead of a Church of domineering clericals, it is the Church of the domineering mob, in which nothing may be safely preached except what the people are pleased to hear,—in which the teachings of the pulpit are fashioned to the tastes of the pew, and the feelings of the individual override the enactments of legitimate authority.

It is lukewarm,—nothing decided,—partly hot and partly cold,—divided between Christ and the world,—not willing to give up pretension and claim to the heavenly, and yet clinging close to the earthy,—having too much conscience to cast off the name of Christ, and too much love for the world to take a firm and honest stand entirely on His side. There is much religiousness, but very little religion; much sentiment, but very little of life to correspond, much profession, but very little faith; a joining of the ball-room to the communion-table, of the opera with the worship of God, and of the feasting and riot of the world with pretended charity and Christian benevolence.

And it is self-satisfied, boastful, and empty. Having come down to the world's tastes, and gained the world's praise and patronage, the Laodiceans think they are rich, and increased with goods, and have need in nothing. Such splendid churches, and influential and intelligent congregations, and learned, agreeable preachers! Such admirable worship and music! Such excellently manned and endowed institutions! So many missionaries in the field! So much given for magnificent charities! Such an array in all the attributes of greatness and power! What more can be wanted?

And will it answer to say that all this is not largely and characteristically the state of things at this very hour? Can any man scrutinize narrowly the professed Church of our day, and say that we have not reached the Laodicean age? Is it not the voice of this Christendom of ours which says: “I am rich, and increased with goods, and have need in nothing?” And is it not equally the fact that this selfsame Christendom of ours is “the wretched, and the pitiable, and poor, and blind, and naked.” Did the “Mene, mene, tekel upharsin” of Belshaszar's palace better fit the ancient heathen than this modern Christian Babylon? Men talk of it as destined to glorious triumph. They proclaim it commissioned of God to convert the world. They point to its onward march as about to take speedy possession of the race for Christ and heaven. But “The Amen” hath spoken. “The faithful and true Witness” hath given His word: “I AM ABOUT TO SPEUE IT OUT OF MY MOUTH.”

Friends and brethren, I have not made these pictures; I have found them; and the sevenfold admonition of Almighty God with reference to them is: “He that hath an ear, let him hear.” You have listened to my statements;
have you taken in their truths? If there is any just apprehension of Holy Scriptures in them, these seven Epistles stand out in transcendent interest and value, as they do in the urgency with which they are pressed upon our attention. They are Christ's own history of His Church. They are Christ's own criticisms upon all its characteristic features and doings for nearly two thousand years. They are Christ's own verdict upon all the great questions which have agitated it, and upon all the great influences and tendencies, from within and from without, which have affected its character or destiny in every period of its career. The touches are few, but the marks of their divinity are in them. They are comprehensive, true, and unmistakable to Him who will rightly approach and fairly deal with them.

And if these Epistles really are what I have represented them to be, then we have in them what Christians have so much felt the want of, namely, an authoritative settlement of the great questions between us and prelatists, papists, and false pretenders, errrists ritualists, and radicals of many sorts. Then also we have in them a final settlement of the question whether the Church or the returned Saviour, is to carry redemption into successful effect upon earth's depraved and rebellious peoples—whether there is to be a millennium of peace and universal righteousness wrought by present instrumentalties or not—whether the tendency of Christendom is toward improvement and perfection, or, like everything else with which fallen man has to do, earthward, deathward, and hellward,—and whether or not the true flock of God is ever to be anything else in this dispensation than a feeble depressed, and hated minority. All these questions, and many more alike interesting, important, and vital, are put beyond all reasonable disputation in these Epistles if the doctrine of their proper prophetic aspect is to be maintained. And I submit it to you, as you shall answer before the bar of God, whether the truthfulness of this acceptance of them has not been credibly and conclusively made out. The key exactly fits the lock, the impression answers to the stamp, the cast bears the precise outlines of the mould; and it would seem to me like trifling with the truth not to admit that, in the mind of Jesus, they belong together.

“BAPTIZED FOR THE DEAD.”


“ Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?”—1 Cor. xv. 29.

That the interpretation of this passage is a matter of much difficulty and uncertainty is generally acknowledged. Some suppose that it refers to a practice of baptizing a living person in behalf of one deceased without having been baptized—a heretical invention founded on this text in the time of Marcion. But there is no evidence of any such practice at any time recognized by the Christian Church; and this explanation must be rejected. Great varieties of other interpretations have been broached. Our own view of the case, involving as we think, the fewest difficulties, and harmonizing best with the strain of argument which the apostle is pursuing, may be stated as follows:—

Paul is here arguing the resurrection of the dead, especially against certain heretics who questioned and denied the literal truthfulness of that article of the Creed which declares the future recovery of the dead to life. Among other arguments he draws one from baptism; not a baptism of sufferings for the faith, nor any other baptism save the common Christian sacrament of induction into the covenant of grace.

The nature and force of the argument is to this effect: If there be no resurrection of the dead, as some affirm, then what will they do—what profit or advantage shall they have—what becomes of the profession and hope of those, who, having embraced Christianity, received baptism in the persuasion and belief that they were thus to attain to the resurrection of the just?
We know how the first ministers of the Gospel urged Christianity upon their hearers. We know that the hope of a blessed resurrection was one of the great motives which they everywhere and constantly presented. Even where that doctrine was most ridiculed and offensive—as we see from the example of Paul at Athens—they put forward “Jesus and the resurrection,” as the most prominent thing in their addresses. They preached a Saviour who was to redeem believers from spiritual death and condemnation to newness of life here, and from corporeal death and the grave hereafter—the signification and type of which they associated with baptism. When persons were baptized they were baptized into Christ’s death, buried with Him in baptism with the profession and hope of present resurrection to newness of life in Him, and of a future resurrection of their bodies to a glorious immortality of the same character with that upon which the Lord entered by resurrection from the dead.

Of course, then, the striking out of the doctrine of the resurrection of the dead involved an emptying or emasculation of the significance and relations of holy baptism, rendering it a useless and absurd thing. To deny the resurrection was, in effect, to destroy the grand motive under which baptism was received, as well as the particular hopes therein foreshadowed and forepromised. It took away the very heart of faith and negatived the chief point in the Christian profession. If the doctrine of the resurrection was not to stand, its fall must carry the whole Christian profession with it—and especially the particular expression and sacrament of that profession. There was then no help, no profit, no significance or worth in being baptized into this hope and profession of the resurrection.

Hence the Ethiopic version of this text reads, “Else why do they baptize? Is it not that they may arise from the dead? If, therefore, they shall not be raised from the dead, why then do they baptize?” Paul says, “they,” because he did little or no baptizing himself—as he says in the beginning of this epistle: “Christ sent me not to baptize, but to preach.”

In this view of the matter, the text would read in this manner: “Else [that is, if it be as these unbelievers declare—that there is no resurrection of the dead] what shall they do [what account can those give of themselves and their profession] which are being baptized for [the resurrection of] the dead? If the dead rise not at all, why are they then baptized for [the resurrection of] the dead?”

The next verse, as it contains the same strain and method of argument, tends to confirm this view of the case. Taking the assumption of the adversary that there is no resurrection, Paul demands an explanation why Christians are so regardless of themselves in what they were compelled to bear on account of their faith and profession. “Why stand we in jeopardy every hour? I die daily. I have fought with beasts at Ephesus. What advantage hath it me if the dead rise not? let us eat and drink, for to-morrow we die.” That is to say, it was nothing but absurdity and madness for Christians to imperil and expose themselves to all manner of sufferings for their faith, if, after all, there is to be no resurrection of the just, when they shall be recompensed for all these things. Why suffer in hope of resurrection rewards if there be no resurrection? They did suffer for the hope of the resurrection of the dead, as they had been baptized for the same; and both were alike fools’ work if there be no such thing as resurrection.

It thus appears, from a side-light indeed, what a central and important place was assigned to the doctrine of the resurrection in apostolic times, and how baptism and the whole Christian profession was considered as standing or falling with that doctrine, for which many modern professors of Christianity seem to have no use whatever.

CONVERSIONS IN ISRAEL.

IV.—DR. NEANDER.

This celebrated man holds the foremost rank among the noble host of descendants of Abraham, who, by the divine grace, have been brought to read the Word of God aright and to receive in Christ Jesus that inward peace which the Old Dispensation alone is unable to bestow upon its adherents. There have been no Jews and scarcely any Gentiles in the present century
CONVERSIONS IN ISRAEL.

who, in the course of a life of barely an average length, have achieved a greater fame as sowers of the good seed in the field of literature, as well as in the pursuit of the ministry of the Gospel.

David Mendel was the original name of our subject of this sketch. He was born at Göttingen, in Hanover, on January 17, 1780. His father, Emanuel Mendel, was a trader, and his mother, Esther, a woman of great piety, was a relative of the celebrated philosopher Moses Mendelssohn. Esther lived away from her husband at Hamburg, in apparently depressed circumstances, and David does not seem to have known his father at all. It was Dr. Stieglitz, a maternal relative of his, who provided for his first education, which he received at the Johanneum of Hamburg, one of the principal public schools of Germany.

The head master of that school, Johannes Guritt, a man of British descent, was equally eminent as a Christian and a great pedagogue; and it was he who, having recognised young Mendel’s gifts, devoted his especial attention upon this boy, who, as a Jew, was despised and slighted by his schoolfellows. For it must be remembered that this was a time when the Jews were still subject to all manner of civil and political disabilities, and Christian parents were not ashamed of teaching their children to look down upon and revile the poor Jew, instead of imparting to them an affectionate regard for him as the representative of the race from which the Saviour Himself had sprung.

David, though excluded from instruction in the Christian faith, was yet present when Christian prayers were said, and having once learnt to pray like a Christian, a yearning after a knowledge of Christ was soon awakened within him. At the early age of sixteen, on April 4th, 1805, young Mendel passed his examination for Maturity, which corresponds to the B.A. degree in England; and on that occasion he delivered a discourse in Latin “On the best method of bestowing the rights of citizenship upon the Jews,” which was thought so much of by the authorities of the Johanneum that they had it reprinted in the “Michelmas programme” of that college.

Having once left school, young Mendel enjoyed greater liberty and less control from those of his relatives who had already began to conceive a suspicion of his Christian leanings. He entered the Academic Gymnasium of Hamburg to prepare for the study of the Law.

It was here that he began to read Plato, and to this reading, strange to say, he traces his first desire of becoming a Christian. The works of this great Pagan philosopher, he tells us, became to him a Vorlachule or preparatory school of Christianity.

Plato exposes the abominable hypocrisy, the vile stratagems and iniquitous schemes by which the sophists of Athens sought to ruin the innocent Socrates, and eventually succeeded in their design; and when young Mendel came to read the Gospels, he tells us that at first he looked upon “the Man of Nazareth” and the Pharisees as a parallel to the Athenian philosopher and his enemies; but he soon came to understand that vital difference that, while Socrates represented error under the disguise of truth, Jesus, on the contrary, taught the pure truth as derived from the Revelation of God.

This is a most remarkable coincidence, and goes to support the view of those who hold that Plato, though himself a representative of Pagan error, yet occupies a prominent place in the history of the dissemination of Christian truth. During the middle ages, the monks and scholastics were not acquainted with the writings of any Greek philosopher save Aristotle, and so long as the authority of that writer prevailed in the schools of Europe, the corrupt teachings of the See of Rome were scarcely, if ever, questioned; for Huss and Wicliffe aimed their shafts rather at the practices than at the teachings of the Papal Church. But when, after the taking of Constantinople by the Turks, in 1453, the Greek “humanitarians” brought Plato’s works to western Europe, the scholastics lost their hold on the educated classes, and within about half-a-century of that time the Reformation, that second dawn of Christianity, stepped in, and dispelled the clouds of Papal error from a great part of Europe.

To David Mendel, the reading of Plato afforded, as he himself informs us, “just a faint foretaste” of religious truth, just as the merest particle of gold found in the earth is generally wrapt in a whole clod of dross. He went on studying the Greek philosophers, and thought he discovered even a greater amount of that precious metal in the moral ranks of Plutarch, a writer, who lived at a time when Christianity had already began to spread through Greece and Asia Minor. But the first notion of Christian truth was instilled into him when he ventured so far to transgress the prohibition imposed upon him by his Jewish relatives as
to read a real Christian work, which at that
time began to attract general attention through-
go pride, viz., the "Discourses on Religion," by the great Schleiermacher, the leading German
divine of the first half of this century.

From the reading of this work, young Mendel
was led directly to the study of the New Testa
ment which, up to that time, had been a sealed book to him. About the same time, he
was induced to join a union of Christian
young men, many of whom, like Sieveking,
Neumann, Noodt, and others, became eminent
ministers of the Gospel in the sequel. Among
them was to be found also Adalbert von
Chamisso, the great German poet. Young
Mendel, though naturally very reserved, con-
ceived much friendship for these youths, and
so they did for him, and having once began
to search the Scriptures, not of the Old Dis-
 pense only, but of the New as well, he
would converse with them on those questions
in which his doubts still counterbalanced his
inchoate intelligence of Christian truth.

But how was Mendel’s conversion brought
about? The intermediate period between the
time when he first faintly conceived and eventu-
ally fully recognised that Jesus is the Christ,
may for our purpose be bridged over by the
following short extract from the funeral oration
delivered after Mendel's death by his friend,
pastor Friedrich Strauss:—

"We take our refuge to the word of God.
With irresistible force we are again and again
reminded of a passage in that Gospel which he
himself called the principal Gospel, and of the
apostle to whom he bears the greatest re-
similarity. It is John xxi. 9, 'Therefore that
disciple whom Jesus loved saith unto Peter, It
is the Lord.' In this word we hold the special
character of the Evangelist John and of his suc-
cessor. Our deceased friend was a disciple whom
Jesus loved, and this makes up his innermost
life and power. 'It is the Lord' was the
announcement with which his whole life and
works are replete.'

On February 25th, 1805, David Mendel
received the holy baptism by the hand of pastor
Bosch, of St. Catharine’s Church, Hamburg,
and on that occasion he took the name of Johann
August Wilhelm Neander ("New Man").

(To be continued.)

PROPHETIC NOTES AND QUERIES.

[Under this heading we propose from time to
time—our readers affording us due encourage-
ment—to insert questions which may be ad-
dressed to us on the details of prophetic inquiry.
Doubtless many readers feel much difficulty in
regard to the correct interpretation of some
particular passage of Scripture, or some dubitated
point of interpretation, which they would gladly
see cleared up. Our desire is to give such in-
quirers an opportunity of laying their difficulties
before brethren who may, on the particular
matter in question, have received more light,
which, we feel assured, they will deem it a
privilege to impart. Brief and striking notes
on prophetic subjects are also invited. We
think it right to add, that while all com-
munications will be carefully considered, the
Editor retains the absolute right of judging
what it may or may not be advisable to insert.
—Editor "P. N."]

QUERIES AND ANSWERS.

The Duration of the Millennium.—W.B.
writes:—"It is taken for granted by many
expositors that the thousand years spoken of
in Rev. xx. 1—6, are ordinary years of 365
days each; whereas days in other parts of the
Bible signify years. (See Dan. ix. 26; xii. 11;
Rev. xi. 3; xii. 6.) What authority have in-
terpreters for this diverse mode of reckoning?
To me it seems very unreasonable for four
reasons:—

"1.—The seed of Jacob have been wanderers
among the nations, oppressed by their foes,
shut up in unbelief, rejectors of the Messiah,
for nearly 2,000 years. When, then, they accept
Jesus as the Messiah, turn to the Lord, and
are restored to Palestine, will Jehovah, so to
speak, compress all the good things He has in
store for them into one thousand years? This is
very unlike fulfilling the promise made to them in Isa. lxi. 7: ‘In their land they shall receive the double.’ Two thousand years wanderers to be for one thousand restored, is more like making their punishment twice as long as their blessedness.

"II.—The old serpent, the Devil and Satan, has been going about in the world as a roaring lion for six thousand years, making the human race suffer untold misery; are Adam’s children on this earth, then, to be free from his tyranny and cruelty only one thousand years?

"III.—The Son of God made the earth and all that therein is. He upholds it, preserves it and supplies the wants of all His creatures. For His rebel children He became Man, wept, died, and rose again. It is His right to reign over the earth He has redeemed, and He has done so over a very small portion of it as yet. When His Kingdom shall indeed come, are we to suppose that His reign will last only one thousand years? Why should the Devil rule the world 5000 years longer than the lawful Sovereign?

"IV.—If the thousand years, or the Millennium comes to an end in 1000 (prophetic) days, or in a very short time longer, the next scene will be the final judgment and burning of the world, thus making the earth last only seven thousand years, according to the Jewish tradition, which, perhaps, has no better foundation than many of those other traditions by which they made the Word of God of none effect."

Answer.—Our correspondent, who presents the difficulty very well from his point of view, nevertheless seems to us to have fallen into several errors and to labour under some serious misapprehensions.

1. In the first place the inconsistency of interpreting the thousand years in Rev. xx. literally, while the other prophetic periods in Scripture are understood as signifying a year for a day, can only be urged against those who hold the year-day theory. On that theory it does seem to us, as to W. B., a difficulty which, as far as we can at this moment remember, only the venerable Dr. Keith has fairly met by maintaining that the Millennium will embrace a period of one thousand prophetic, or 365,000 literal years. We shall be glad, however, if some of our historical brethren will give us an explanation.

2. We have never met with any interpreter who believed that Israel would only be restored to their land—the land given to Abraham as an everlasting possession—for only one thousand years. (See Jer. xxxi. 33—37; Luke i. 33.)

3. Satan’s imprisonment and the world’s deliverance from his awful usurpation cannot be said to be confined to the thousand years even if taken literally, for it is expressly said: “When the thousand years are expired, Satan shall be loosed out of his prison for a little season” (Rev. xx. 7, 3).

4. It is an utter mistake to suppose that the Kingdom of Christ is confined, or that any intelligent expositor supposes it to be confined to His millennial reign. That is only introductory to His Kingdom proper. During the millennium He is putting down His enemies, having put them down, He reigns for ever.

MUST IRELAND BE SEPARATED FROM ENGLAND?

The present disturbed and disloyal condition of certain parts of Ireland, and the apparent inability of statesmen of any political party to establish permanent harmonious relations between the two countries, suggests the inquiry,—Are there any intimations, either direct or indirect, in the prophetic word leading us to conclude that a separation between England and Ireland—at least legislatively—will be among the events of the near future? That many expositors, amongst others, Mr. W. B. Newton, have held that opinion is well known. M. B.

(This question seems to us to resolve itself very much into a still more important one, viz., Will England be one of the ten kingdoms of the revived Roman Empire?—Editor "P. N.").
WHAT THE JEWISH PAPERS ARE SAYING.

Baron Haymerle.

The Jewish Papers have found out that the new Foreign Secretary of the Austro-Hungarian Monarchy is as much a Jew as the Prime Minister of England, so that at the moment when England and Austria are playing conspicuous parts in the settlement of the Eastern question, the destinies of both Empires are guided by men of Jewish parentage. Baron Haymerle, though in blood as closely allied to the Jewish nation as the Prime Minister of England, is not quite as closely allied to the Hebrew community. His parents before him had embraced the Christian faith, and he was born and bred a member of the Church of Christ.

Baron Haymerle is now about fifty-two years of age. He began his career as a Revolutionary, exactly the same as his predecessor, Count Andrassy. Like him, he was sentenced to death in 1849, and his life was spared only by the intercession of Baron Hubert, a prominent Austrian diplomatist. Not only did he receive a full pardon at the hand of the youthful Emperor Francis Joseph, but within less than two years he was actually admitted to the service of the State, in the capacity of assistant interpreter to the Austrian Intermunio at Constantinople. His career was rapid and brilliant. At the end of the war of 1866, he took a prominent part in the Nikolsburg negotiations which led to the definite settlement of German affairs between Prussia and Austria.

After filling different other diplomatic posts, he was appointed Austrian ambassador to the Italian Court in 1877, and while holding this office, he was deputed as one of Austria’s representatives to the Congress at Berlin, in 1878. On the resignation of Count Andrassy he was thought to be the worthiest successor of this great statesman, and thus we find him now at the head of the Foreign Office, which is the most distinguished post in the gift of “His Apostolic Majesty,” as the monarchs of Austria are termed in their capacity of Kings of Hungary. In reflecting on the promotion of a Jew to this office, the Jewish Chronicle remarks:—

“It is of the greatest possible interest to us as Jews to mark the growing tendency of liberal States to recognise the genius which is the inalienable heritage of favoured specimens of our race. In olden times it was the Hebrew who revealed God to man, and by the divinity that was within him recorded in the imperishable page of prophecy the events of the future. As of old the Jew is not forsaken, and there are signs that in the future the Jew will, under the Divine favour, regain much that he has lost and once more become a ‘light to the nations.’ In the present condition of the Eastern Question the elevation of Baron Haymerle to the post of Minister for Foreign Affairs in Austria, may be taken as a good omen, that the course which Austria will pursue will be guided by moderation, prudence, and firmness."

We cannot but concur in the wish expressed by the writer of this paragraph, about Israel becoming once more a light to the nations. And it is very curious indeed, and shows a considerable amount of naiveté in him, that he should use these words in speaking of men who belong to that faith which is the fulfillment of the prophecies of the Old Dispensation, in which alone the unconverted Jews believe. The Jew will certainly come to be, as he ought to be, a light to the nations on the day on which he will have to understand the words of the Gospel, “And the light shineth in darkness, and the darkness comprehended it not.”

Jewish Soldiers.

The German papers have lately published some statistics of the proportion in which Protestants, Roman Catholics, and Jews are represented in the armies of the German Empire and of the Austro-Hungarian Monarchy. From the labours of Harren Frentz, Derstics, and Engel, the official statisticians of Berlin and Vienna, it would appear that out of every 10,000 of the population, the Protestants in Germany send 134 soldiers to the army, the Romanists 108, and the Jews no more than 47; or in other words, to every 4 Jews serving in the German army there are 9 Romanists and 10 Protestants.

In Austro-Hungary, the case is somewhat similar. On Dec. 31, 1869, there were 11 soldiers to every 1,227 Romanists, 10 to every 1,435 Protestants, and 10 to every 3899 Jews; or in other words, the Romanists supplied upwards of three times, and the Protestants nearly three
times, as many soldiers in proportion to their population as the Jews. The Berlin paper from which we derive these facts, holds that "either the Jews must be a race greatly fallen off in comparison to the Gentiles, or else they must be possessed of means and ways, not open to Christians, of evading the stringent laws on compulsory military service in both countries.

The Jewish papers are of a different opinion. To some extent they trace the smaller proportion of Jews to the greater frequency of short people, and of near-sightedness among them, both of which do not necessarily denote a decrepit race. On the other hand, they say that a higher degree of education is more general among Jews than among Gentiles, and superior education entailing a man to the favour of twelve months instead of three years' service under the colours, the smaller number of Jews is thereby readily explained. This theory has doubtless a great deal of truth in it. Certain it is, that education is much better cared for among the Jews of Germany and Austria than among the Gentiles, and, in this respect, it is time for the Christian people of both countries to take a leaf out of the book of Israel.

**Is Judaism Likely to Last?**

In the "Prophetic News" of November, 1879, we quoted a letter addressed by a fervent Jew to Dr. Philipsson, the editor of the *Allgemeine Zeitung des Judentums*, respecting the vitality of Judaism, and in which the writer strongly expresses an idea that Judaism at this day is simply going down the hill, and wants to know "What is to become of Judaism." Dr. Philipsson devotes nearly half-a-dozen articles in his journal to trying to prove that his correspondent's idea is mistaken, and that Judaism is now more flourishing than ever.

Dr. Philipsson divides the history of Judaism into three large epochs. The first of these ranges from the exodus and revelation of Sinai down to the destruction of the Second Temple and the dispersion of the chosen people throughout the inhabited globe. The second epoch is the medieval one, that is to say, as he puts it, a period embracing about seventeen hundred years, from the destruction of Jerusalem by Titus down to the French Revolution, during the whole of which the Jews, scattered all over Europe, the North of Africa, and the West of Asia, were exposed to an amount of oppression and persecution the like of which no other nation had at any epoch of history endured for only the tenth part of the time without being utterly crushed and annihilated.

The writer recalls the condition of things in Josephus's time, and asks, "What prospect did Josephus see before him?" The reply is, "Being inured in the state of the Roman Commonwealth, he could not hope for a restoration of the national existence of the Jewish people. The Holy Land had become a Roman province, the Jewish people had either been massacred or sold sub hasta for slaves; or else they had settled in small groups in different countries where they were dispersed, hated, persecuted, despised, and excluded from human society altogether."

Those who did not belong to any of these groups had turned away from Judaism altogether and been amalgamated with other nations, as we find in Abyssinia, Nubia, Egypt, and elsewhere. But for any of those there was no centre whatever left, and it might reasonably have been thought that Judaism, as the religion of some million people who had no means of communion with one another, would not survive very long. Yet, despite every imaginable effort on the part of the potentates of the middle ages to put an end to a faith upon which they looked as the negation of their own, Judaism lasted, and would not die.

The third great phase, in the writer's opinion, is the age we live in. In this age it is the task of Judaism "to transform and reform itself so that it may continue to exist with perfect vitality and efficiency." In order to do so it wants two things, viz., first, that Judaism should not stray from the historical foundation on which it is built up; and, secondly, "that its dogmas be developed and put in a new light, without, however, being subjected to a cutting modification or revolution.

The way in which the consummation is to take place Dr. Philipsson explains at great length; but it must strike even the dullest of observers that this would-be dialectician is reasoning in a circle, and that the whole of his argument is what is called in logic begging the question. Judaism in its modern shape is to gain a perpetual tenure of life by keeping upon the historical foundation on which it is built up; and this foundation is precisely the one which he has been seeking to subvert and undermine for nearly half a century. They have made of Modern Judaism a school of what they call Aestheticism, and of what in reality amounts to nothing more nor less than rank Infidelity.
So very far from controverting the argument of the writer whom we quoted in our November issue, Dr. Phillipson rather confirms what this writer says, and clearly shows that the only way for the Jews to build their faith upon its true historical foundations, is to adopt the teachings of history in all their bearings, and behold in the faith of Christ the real corner-stone and fulfillment of historical Judaism.

**The Messianic Prophecies.**

The *Jewish Chronicle*, in a review of Dr. Gloag's Baird Lecture on the Messianic Prophecies, contends against the correctness of the interpretation of the Messianic passages of the Old Testament which have at all times been adhered to by all Christian writers, to whatever particular denomination they may have borne allegiance. The meaning of the reviewer's argument may best be understood by the following passage of his article:

"If Jesus is foretold in the Old Testament, the passages which are adduced to prove the fact must foretell him clearly and unequivocally. There must be no doubt about the matter. There ought to be no necessity for putting interpretations upon these texts; they ought to explain themselves, and explain themselves in the Christological sense only. They ought to be capable of no other interpretation without undue straining. But the very opposite is the case. The undue straining has to be effected before these passages can be coaxed into giving out any Christological truth. "Secondary meanings" and "types" and various inventions of a like character must be resorted to, very often the whole spirit of the context must be ignored, in order to discover that testimony to the Messiahsheip of Jesus which, we are assured, the Old Testament so plainly bears."

If this writer speaks about "straining," his remarks apply with much more force to the Jewish than to the Christian interpreters of the Messianic passages of the Old Testament. Thus, Dr. Hirsch, one of the Jewish exponents of the fifty-third chapter of the prophet Isaiah, holds that the people of Israel are meant, and not Christians. There could be nothing more artificial and specious than such an explanation of that part of the Prophecies in which the life and death of our Lord are most vividly foreshadowed, and the same may be said of all other attempts of Jewish theologians to interpret away the most natural of all views on the prophetic parts of the Old Testament.

**Jews in Cochin China.**

The *Jewish Chronicle* quotes from the correspondent of an American journal the following account of the Jews in Cochin China: "There passed occasionally through the streets men fairer of countenance than are the inhabitants of India, and with strongly marked Jewish features. These men were indeed Jews, and known as the Jerusalem or white Jews. They occupy a quarter of the city by themselves; and it was to learn something more of them, and to see their synagogue, that we had wandered into that part of the city. The existence of such a people, forming a separate community, and in dress, manners, and customs entirely distinct from either European or native, is one of the most interesting features of this curious old city. The part of the city which they occupy is called Jews' Town, and the houses are all built alike. How they contrived to reach a place so distant from their own country, or in what numbers they arrived, must be left to conjecture, as they have no records of their pilgrimage. Tradition says that the original emigrants fled from Jerusalem when it fell into the hands of the Romans. They now number between thirty or forty families. Their synagogue, situated at the upper end of the street they occupy, is very plain. The floor is paved with china, neatly inlaid; and at one end of the room is a handsome recess, a rich curtain before it; and within, protected by folding doors, are deposited, in silver cases, five copies of the Pentateuch written in Hebrew characters on vellum. The street leading to the synagogue was narrow, the houses close together, and directly opening on the street. The doors facing the street were usually open, but before each hung a screen, and as we passed, many of these screens were lifted, and dark-eyed mothers and maidens looked curiously out upon the strangers; while the children, many of whom were exceeding fair, flitted from house to house, apparently at home in all. Quite near the synagogue was a school for the children of these Jewish families. We were permitted to visit it, and found about sixty children present, boys and girls. All the children were fair, with dark hair and eyes. They were comfortably clad, and with a nearer approach to cleanliness than is usually found among Hindu or Mohammedan children. All were reading the Bible in Hebrew. One little boy whom we designated came forward without hesitation, and read to us a portion from the Pentateuch; and a pretty little girl, nine years of age, read in a
clear, sweet voice, the twenty-third Psalm. The priest in charge told us, that in the five books of Moses, they were carefully instructed, but were taught little else. In family intercourse they use the language of the people among whom they dwell. The men are for the most part merchants; and the mothers, after, the manner of the women in the Orient, seemed indolent, judging from the groups lounging at every door.

There are, in Cochin, black as well as white Jews. These black Jews occupy the lower part of Jews' Town. Little is known of the early history of these Jews, but they have in their possession, engraved on copper, a grant or licence from the sovereign of Malabar, bearing a date corresponding to A.D. 308." The correspondent adds that it is difficult to convert them to Christianity.

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Passing Events.

1880.

"Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them from fear, and for looking after those things which are coming on the earth." What words could more truly and graphically describe the condition of things which we witness around us at the opening of a new year, alike in the religious, the commercial, the political, and the social world? Those who are best acquainted with the silent but mighty currents of modern thought, warn us that the religion of Christ is about to pass—if it is not already passing—through the most tremendous conflict in its entire history. A conflict from which, as Archbishop Trench has well said, "it must come forth triumphant, or not come forth at all; perishing as the false religions of the world have done."

Descending to mundane affairs, we may easily discern in the condition of our own beloved land much cause for anxious thought. Apart from the very serious position of affairs in Afghanistan, we see that in Ireland there exists a revolutionary agitation and widespread dissatisfaction which, if not wisely as well as firmly dealt with, may rapidly assume alarming dimensions; while in England long-continued commercial distress, extended and aggravated by the almost total failure of the harvest of the past year, has produced a feeling of dissatisfaction with the existing order of things, the fruit whereof does not as yet appear. At the same time, however, we are on the eve of a General Election, the result of which, be that result what it may, will be of momentous national importance.

Casting our eyes abroad, we behold Europe as one vast camp, each of the great Powers regarding its neighbours with jealous suspicion, and being united only in this—a desperate determination at any cost and by any means to keep down those ever-growing revolutionary forces which they feel heaving beneath their feet, and which, as they truly forebode, are destined ere long to shatter their power and cast their thrones down to the ground.

The Observatore Romano quotes the following from a Berlin correspondent: "When the Emperor William received the news of the last horrible attempt on the life of the Czar he became very serious, and after remaining silent for some minutes, he said, with melancholy accent, but with a certain energy, 'If we do not change the direction of our policy, if we do not think seriously of giving sound instruction to youth, if we do not give the first place to religion, if we only pretend to govern by expediencies from day to day, our thrones will be overturned and society will become a prey to the most terrible events. We have no more time to lose,
and it will be a great misfortune if all the Governments do not come to an accord in this salutary work of repression.' These are, says the writer, the exact words of the Emperor, to which I add nothing of my own.'

Meanwhile the Turkish power is silently but swiftly hastening to its close. The 'sick man' is at last sick even unto death; the most ardent and sanguine of his physicians giving his case up as hopeless; so that we find the Times itself describing the Porte as 'actually in a state of almost glaring bankruptcy,' 'the account of affairs in Constantinople as deplorable,' and adding significantly that unless the Porte amends its ways 'the country must sooner or later fall to the lot of some more energetic and capable power.' The fall of Turkey, which the present year may not improbably witness, will assuredly, however, be the occasion of a fierce and jealous rivalry among the nations of Europe, on the question of the possession of the lapsed inheritance, which may kindle the flames of war from the centre of Asia to the shores of America.

Amid all these darkening shadows, however, it is the Christian's privilege not only to possess his soul in peace, but to 'rejoice and lift up his head,' seeing in them only the accumulating evidences that 'his redemption draweth nigh.'

THE REVIVAL OF ISLAMISM.

It is a very remarkable and startling fact that just as the Ottoman power is manifestly tottering to its fall, and the name of Turkey will ere long be erased from the map of Europe, the religion of Mohammed is displaying a renewed energy and vitality which fifty years ago would have been deemed impossible. Yet the fact is unquestionable. A very high authority, Dr. Döllinger, writing in the Contemporary Review, June, 1879, says:—'If we look simply at the strong expansive force of the Arabian religion, which is extending itself now almost as rapidly and as vigorously by the peaceful methods of persuasion as formerly by the sword, we are in presence of an historical enigma. In Africa it advances like a torrent; whole tribes in the interior which yesterday were idolators or fetish worshippers being to-day believers in the Koran. In Sierra Leone, on the north-western coast of Guinea, there is a Moslem high-school with 1,000 pupils. In China the Muslims have already become so numerous that they were able to recently venture on an insurrection. Among the Malays in the islands of the Eastern Archipelago they have, for the first time in our day, made hosts of proselytes. From Sumatra, Islam has spread to Java, and the whole population (nearly 8,000,000) have now for the first time become Mahometan. Wherever in the Indian Archipelago a formerly heathen population is under the Dutch rule Islam makes gigantic strides, while Christianity, in spite of the missionaries and missionary societies, advances very little, if it does not actually lose ground.' Truly, as Dr. Döllinger says, this is an historical enigma. How is it that this imperfect faith, said long ago to be dead and buried in the grave of its prophet, has started up before us all at once in the possession of strong and growing life?

Dr. Döllinger assigns as the chief cause of this astonishing revival of the Moslem faith 'the facility offered by steam navigation for the pilgrimage to Mecca; for the numerous pilgrims or Hadjis who return from thence become, as a rule, zealous missionaries of the prophet.' He adds: "Moreover, in Eastern Asia and Africa, as elsewhere, Islam has one important advantage over the Christian Churches, from its knowing nothing of any sharp distinction between the clergy and laity; so that every Moslem feels bound to take part in the conversion of unbelievers, while Christians are accustomed to treat mission work as an affair of the clergy."

This may doubtless be correct as far as it goes, but we are persuaded a deeper cause needs to be sought. When we observe that a somewhat similar revival of various great systems of religion and philosophy, from Romanism to Lucertian materialism, is apparent at this time, would it not seem as though all the great powers which have affected the world for good or evil were being summoned once more to take part in the last great conflict now so rapidly approaching?

INQUIRERS IN ISRAEL.

Mr. Cohen, an old worker for the good of Israel, has just issued a letter which gives an interesting insight into the present spiritual state of the Lord's ancient people. The following are extracts:—

"Those who have watched God's ancient and still beloved people narrowly, as I have done for nearly forty years, will bear me out in the assertion that there is an unusual spirit of inquiry going on in the hearts of many Jews at the present day, and especially among the younger part of the Jewish community; and were they to speak out, not a few would be found "on the
Lord's side;" but the "fear of the Jews," and the dread of being separated from their parents and friends, keep hundreds from publicly confessing the Lord Jesus Christ as their Saviour. "I would gladly," said a Polish Jew the other day to me, "publicly confess my belief in Christ, whom I love dearly, were it not for my wife, who is a bitter enemy to the Gospel, and my father, who holds office in the synagogue." And he added, "I come in contact with a great many of our brethren, and I know that there are hundreds of them who read the New Testament carefully, but are so much afraid of each other, that they do not avow their real sentiments."

A most intelligent young man, who is perfectly acquainted with Gospel truth, said, "Were I to follow the voice of my awakened conscience, I ought at once to come forward, and confess my faith in Jesus, whom I believe to be He, of whom Moses in the law and the prophets wrote; but the fear of losing my Jewish sympathy and support keeps me a Jew outwardly, but a believer in Jesus in the heart, which no one knows but God."

Recently an old man told me, he had found more comfort in reading the New Testament within the last two months, than he had in studying the Talmud these seventy years, and said, "My desire is to love and serve Jesus all the remaining days of my life."

While conversing with several of my brethren, one of them recognized me as having preached the Gospel to him several years ago; and on asking him what impression the Gospel had upon his heart and mind, he said, "My desire is to live to the glory of that Saviour who loved me, and gave Himself a sacrifice for me." On leaving him, an elderly man accosted me; and after having told me that he was much interested in what I had told them about Christ suffering on the cross for sinners, he said, "You have quite enlisted my heart on His behalf, and I should like to know more about that Jesus." Oh, that the happy day may soon arrive when it shall be, "None but Jesus; None but Jesus!"

Instances like these, ought surely to encourage us to "cast our bread upon the waters," being assured, by the faithful promises of our God, that it shall return to us, even though after many days."

**An Unscriptural Service.**

On the evening of December 2nd, a very curious service took place in St. Paul's Cathedral. Spohr's Oratorio, "The Last Judgment," was "performed" before a crowded congregation. A shortened form of service was used and the Cathedral authorities caused to be given to each person entering the building a paper, stating that the object of the service was to suggest to Christians, and indeed, to all men and women present, some of the most solemn realities of our existence. The paper concluded as follows:—

"Every man's chief work in this life is to prepare for death and judgment. Many of the occupations which take up time and thought, are frivolous. Many are sinfull. Many are lawful and important; but less important than the great work of getting ready for death. That is the wisest, noblest, most useful employment for every human being. Reader, does it take up much, or any, of your time and thought? If God were to summon you to meet Him in judgment now, in what condition would He find you? What would He say to you? What would be your eternal condition? Think of this, while yet you may."

Now, we boldly assert that, so far from its being a Christian's "chief work in this life to prepare for death and eternity," that forms no part of his work at all. The Christian has the blessed promise, that "he shall not come into judgment, but is passed from death unto life." Moreover, we challenge the production of a single exhortation from the New Testament to any one to "prepare for death." The one supreme event for which the believer is ever exhorted to prepare, is the Lord's coming. This seems to have been forgotten at St. Paul's.

**Jewish Immigration.**

MR. JOHN B. HAY, late United States Consul-General, writes from Jaffa:—

"The Jews Regaining their Land," is the title of a paragraph going the rounds of the papers, to the effect that, 'owing to the Jewish immigration, the population of Palestine has more than doubled during the last ten years.' As a resident of this country since 1867, I can positively deny this statement. Many Jews, it is true, have come to live in Jerusalem (not in other places), or rather to lay their bones in the valley of Jehoshaphat during the past decade, but it is utter folly to declare that 'the population of Palestine has been doubled' by such immigration.

"The population of Palestine was reckoned 1,200,000 ten years ago, and to maintain it has doubled would give us an influx of 1,200,000
Jews. The truth is, that about 5,000 Jews have come to this land during the past ten years; and this is the origin of much exaggeration. Of these 5,000 a large number have died; but others may have taken their places, leaving the number about the same. Nearly all these Jews live in poverty, and make appeals from time to time to their wealthy brethren in Europe and America for means to maintain themselves and families. The immigration is a pauper influx, who expect to live in idleness upon the half-earned savings of their co-religionists abroad. Some are eventually disgusted at the penury which the Rabbis' strict rule often enforces, and return to the countries whence they came. I helped, a few weeks ago, a poor American Jew to return to New York, and the United States Consul at Jerusalem has given assistance to many.

"An attempt is being made to found an agricultural colony on the Plain of Sharon near Jaffa. Its success is mediocre, as the young Jews disdain work so long as they can live upon charity. At the head of this colony is a man who professed Christianity ten years ago in London, and was sent to take care of a model farm near Jaffa. Here he fell away from Christianity, and returned to Judaism, and, after keeping an Arab coffee-shop, was eventually made the superintendent of the agricultural Jewish colony. The ignorance of such a man would alone suffice to condemn it. A number of new houses have indeed been built outside the walls of Jerusalem by both Jews and Christians, following the example of the Russian and Protestant Missions, which first began to do so. These houses being built over cisterns of rain-water, are for the most part nests of typhus and malarial fevers, and, instead of contributing to the health of the city, have materially added to the prevalent insalubriness of Jerusalem.

"In the city itself the soil is so saturated with the impurities of past generations, that any disturbance of the ground for building purposes invariably engenders malignant fevers. Captain Warren, R.E., and his corps of assistants, while making explorations and excavations in, and about Jerusalem, suffered terribly from this cause. The scarcity of pure water is another source of evil at the Holy City, and, although an abundant supply could be brought from the ancient Pools of Solomon, yet all efforts to repair or rebuild the aqueduct are thwarted by the fanaticism of the Moslem rulers. The land of Palestine is extremely productive, and were colonies planted here, as they are in Australia, New Zealand, and the United States, there is no reason to doubt their success.

"The Rev. Charles Neill, once Incumbent of Christ Church, Jerusalem, has given some very satisfactory reasons why farming should be profitable in Palestine. I can corroborate from personal observation the truth of his description, and believe that a European immigration on a large scale would be a valuable means of regenerating Palestine. A judicious outlay of capital in planting orange-orchards and vineyards, would yield a return in three years' time. Farming is lucrative, and native labourers must be employed when long exposure to the direct rays of the sun is required, but Europeans can readily oversee their labourers without suffering from the summer sun.

"The autumn, winter, and spring, are charming; the summer heat can be diminished by building houses with verandahs and venetian blinds, and placing the doors and windows opposite each other. The writer will be glad to afford any information about Palestine, and has had the advantage of almost continual residence in either Palestine or Syria since 1867."

"P.S.—Since writing the foregoing, the Berlin Society for the Promotion of Christianity among the Jews, have published their fifty-sixth Annual Report for 1878. The population of Jerusalem is given as 7,000 Mohammedans, 5,000 Christians, and 13,500 Jews. These last are classified as German, Spanish, and Arab Jews. The total number of the Hebrew race to-day is about what it was in the days of King David, between six and seven millions. There are in Europe about 5,000,000; in Asia, 200,000; in Africa, over 80,000; in America, 1,000,000 to 1,500,000. More than half of the European Jews (2,621,000) reside in Russia; 1,375,000 in Austria, of whom 575,000 in the Polish province of Galicia; 512,000 in Germany; Roumania, 274,000; and Turkey, 100,000; Holland, 70,000; England, 50,000; France, 49,000; Italy, 35,000; Spain and Portugal, 2,000 to 4,000."
THE PROPHETIC NEWS
And Israel's Watchman.

FEBRUARY, 1880.

THE PROPHETIC PROSPECT OF THE PRESENT YEAR.


During the year 1879 two totally unlooked for events occurred, which served well to illustrate how singularly God works out His ends; doing "accordingly to His will in the armies of Heaven and among the inhabitants of the earth," and setting aside all human rules of probability. One of these events was the

DEATH OF THE PRINCE IMPERIAL

of France. The Zulu war was in itself little more than one of those unhappy collisions which are periodically occurring between British colonists and the native tribes of the adjoining territories, and that any very distinguished British subject should have lost his life in such a campaign would have been considered a remarkable and untoward circumstance. How much more then, would the idea that the exiled Imperial heir of France should perish there have been set down by all reasonable men as beyond the extreme bounds of probability. However, just as a bow drawn at a venture found the disguised king of Israel between the joints of his armour, and led to the dogs licking up his blood on the spot where Naboth had been unrighteously put to death, so a boyish freak carried Napoleon's heir to the African bush, and he fell on the field while other young soldiers, as foolhardy as himself, escaped unhurt.

Observe now the prophetic aspect of this lamentable occurrence, which excited the sympathy of the civilized world for the bereaved Empress Eugenie. To begin, some students of the prophetical books are agreed that the predicted Antichrist is to rise in France, where the infidelity, the refined immorality, the brilliant talents, and the martial disposition of the people, combine to make the appearance of such a character probable; and, further, the name Napoleon affords the best solution that has ever yet been suggested of the number of the beast, which is offered in Rev. xiii. 18 as the test of wisdom in discerning the Antichrist! for, "it is the number of a man."

Now as long as the young Prince lived, many things marked him out as the next ruler of France: his distinguished name, his unmistakable capacity, his soldierly spirit, and, above all, his settled purpose of living for the restoration of his dynasty. So when he started for the seat of war at the Cape, his object undoubtedly was to take a step toward dazzling his father's subjects by some warlike exploit; and that would also have been a step toward the fulfilment of the great prophecy. For, although the Prince's amiable qualities and strong English associations rendered it extremely unlikely that he would be the Antichrist, there would have been a chance of his being succeeded on the
THE PROPHETIC PROSPECT OF THE PRESENT YEAR.

throne by some members of his own family more ruthless and dauntless than he.

But things look as if the end drew nigh and God was precipitating events. By the sad calamity in Zululand, the heir-apparent has been mystically taken out of the way, and the way opened, if such be God's will, for the ascendency to supreme power at once of a Napoleon who will substitute spiritualism for religion, and the worship of himself for superstition, who will be without one tender tie, and will allow no consideration whatever to stand in the way of his personal aggrandizement, and who will enforce his lawless and blasphemous decrees with torture and death.

The second remarkable event which arrests the attention of students of prophecy at the present time is

THE AFGHAN WAR.

A year ago it was expected that England would inflict one or two defeats upon the marauding hordes of Afghanistan, and then retire to the frontier and fortify a position commanding the highway into India. But the assassination of the newly-appointed British Resident at Cabul rendered necessary a second advance of an armed force upon the capital, and then the sudden abdication of the Ameer Yakoob Khan threw the government of the country into the unwilling hands of the English. What the issue may be now no man can tell.

Unless the British, having fairly displayed their supremacy, take the first opportunity to retire gracefully from their most awkward position of responsibility in Afghanistan, one of two results seems probable. Either the measures to which they must proceed will provoke the armed interference of Russia, or their occupation of the country will lead to such resistance, and to such a strain upon the government of India, that the strength which keeps down the spirit of revolt among the Mohammedans of the latter country will be materially weakened. Either of these events would open the way for the separation of India from England, an event which seems to be predicted in the prophecies relative to Gog and Tarshish.

There is still another circumstance that seems to show that the last days are fastening on. We refer to the extraordinary rapidity with which

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| is being opened up. (Comp. Dan. xii. 4 and Matt. xxiv. 14.) It is little more than two years since Stanley completed his journey across that dark continent; and though all the civilized world understood the importance of the event, nobody anticipated how eagerly merchants with their ships, and missionaries with their Bible, would rush to be first in the new field. But already the traders of Europe and America have opened markets in Central Africa, and four missionary societies have started missions there. This reminds thoughtful Christians that with the Lord one day is as a thousand years. Without expecting to be followed in all the details of our interpretation of the prophecies regarding the end of the world, we are persuaded that the Church would be much awakened and strengthened by an intelligent understanding of

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| which underlie every reference in Holy Scripture to the last days. One is that wickedness will increase in the earth; the other is that war will increase in the earth. We think it a pity that the larger part of the Church is at one with the general body of ungodly philosophers and benefactors in misinterpreting the signs of the times, so that they believe good will inevitably outgrow evil till evil becomes extinct. The infidel moralist calls religion superstition, and predicts the certain elimination of the Christian faith before the advance of reason. But that is an idle dream; for each year surpasses that which preceded it in the growth of the Church and the triumph of the Gospel.

On the other hand the un instructed believer thinks atheism and irreligion are to go down before the power of God's Word. But that, too, is a vain hope; for the spirit of socialism is steadily growing more rampant, and it already binds together a strong party out of every country in the civilized world. At the same time there is growing up, parallel to the vigorous growth of the Church, a spirit of scepticism which pervades the community at large, and is as serious a menace as was the public ungodliness of former times. There is, however, this marked difference between the two phases of irreligion: the ungodliness of the past sought to shield itself under a cloak of
Christian profession; while the sceptical spirit of the present prides itself in its independence of the Church.

The truth is that sin cannot die out. Its nature is too deep for that, and its vitality is too strong—facts which the Church ought to declare with a less uncertain sound than it does. Sin, and with sin death, must be destroyed with a mighty hand, and that is what our Lord will accomplish when He is "revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." (2 Thess. vii. 8. See also Isa. xxxiv. 8; xxxv. 4; lxi. 2.)

For confirmation of all this we can do no better than refer once more to what God has told us, in words that are not capable of two constructions, regarding the true state of the world before His Son comes in power to establish His kingdom in it. (See 2 Tim. iii. 13; 2 Thess. ii. 3—10; Luke xviii. 8.) But the key to the whole of this doctrine is in the fourteenth chapter of Zechariah, where the destruction of Antichrist's army at the siege of rebuilt Jerusalem is foretold as to happen miraculously when the Lord descends upon the Mount of Olives. (Compare Acts i. 2.) This passage cannot be mistaken, and Bible students should read in its clear light all the other less explicit statements, in both the Testaments, about the restoration of the Jews, the increase of war and persecution, the reign of the Man of Sin, and the time and circumstances of Christ's reappearance.

It is an interesting question what the part and position of America will be in the struggles that usher in our Lord's second coming. None of the symbolic names used by the prophets has been identified with this growing nation with any approach to probability. Its isolation from the scene of the future Antichrist's oppressions is perhaps a hopeful sign; as are also its want of armaments and the peaceful disposition of its people. But on the other hand nobody can shut his eyes to the sure progress with which its large cities are being enclosed in the fatal net of Socialism. The bond which binds the Socialists of America and Europe together is probably as strong as any which unites the religious, benevolent, or commercial interests of the two continents. And wherever Socialism is, there are the irrepressible germs of anxiety and civil war.

But the Scripture prophecies are not all prophecies of terror. "The earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9). All these terrors having for their end the extermination of sin, the abolition of death, and the final punishment of the devil, will be the beginning of the reign of peace and joy on the earth. Every time we pray "Thy kingdom come," we are "looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness" (2 Pet. iii. 12, 13).

The beloved disciple, in his apocalyptic vision, "heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. . . . And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face, and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. chaps. xxi. and xxii).

Each new year is a joy to the Christian, for it tells him he is one year nearer home; and the ominous signs that appear in the political and social atmosphere as 1880 opens upon us remind us of our Saviour's words, "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." (Luke xxi. 25—28.)
THE NEW EARTH.

By H. M. JOHNSON.

The earth renewed presents a glorious scene:
Mountains and valleys of perpetual green;
Delicious plains, and odorous bower towers,
Unfading forests, never-dying flowers;
Fruits that op fragrant trees immortal grow,
Rivers that murmur sweetly as they flow,
Fair gardens decked with everlasting spring,
And shining warblers on the tireless wing.
No howling tempest breaks the sweet repose,
No piercing thorns surrounds the blushing rose.
No sultry heat parches these blooming plains,
No night is known where day forever reigns;
No thunder's roar, no lightning's vivid glare,
No darkened sky, disturbs the beauty there.

The Royal City, the divine abode
Of ransomed men and their eternal God,
Rises 'mid blooming bower and lofty trees,
And waves its banners to the gentle breeze.
Upon its pearly gates and shining walls
A flood of everlasting glory falls,
And tingles with its own delightful glow
The lovely river murmuring below.

That river from the living fountain springs,
And, guided by the mighty King of kings,
It wanders through the saints' celestial home,
Where, robed in white, the ransomed nations roam
Through golden streets, and gardens fair and free;
And on its banks stands life's unfading tree.

All, all is bliss, and love, and glory there:
No pain, no sickness, no corroding care,
No grief, no aching hearts, no tearful eyes,
No broken bands, and there no severed ties;
For, o'er those broad and beautiful domains
The Prince of peace, the great Immanuel reigns.
The good have met, of every age and land,
Around the throne a glorious throng they stand;
The crown of life, the blood-washed robes they wear,
The conqueror's palm of victory they bear;
They bend the knee, they raise the joyful eye;
And hark! O, hark! that vast assembly cry;
"Worthy the Lamb to be exalted thus,
Worthy the Lamb, for He was slain for us!"
And angels with the ransomed millions sing,
"Glory and honour to our God and King!"

THE BUILDING OF BABEL.

By the Very Rev. Dean Bagot, D.D.

GENESIS IX. 1—9.

The builders of Babel the degenerate descendants of Noah—What was their specific object?—The Conjecture of Josephus untenable—Not intended to be a monument of Architectural Skill—Four circumstances helping us to a conclusion—The real design the founding a universal empire—The confusion of tongues the divine frustration of this project—Reasons for God's interposition—Babel an attempt to antedate the kingdom of Christ—All later attempts of the kind in like manner frustrated.

This portion of Scripture History refers to a remarkable occurrence which took place about 120 years after the Flood—to the building of the City and Tower of Babel, and to the confusion of tongues which was caused by the immediate intervention of God Himself, and also to the dispersion of those who projected this ambitious enterprise upon the face of all the earth. Such is the natural depravity of fallen man, that no manifestation of divine justice, however tremendous, no visitation of judgments, however terrific, can of themselves have the effect of leading him to fear and reverence his Creator. Divine grace must always accompany the judicial infliction, in order that it may be successful in arresting the attention of sinners, and in leading them to recognize and submit to the super-eminent authority of God. We see an illustration of this in the fact of the Flood having been so soon forgotten, and that men
surrendered themselves so speedily to evil and presumptuous designs.

There was, however, a portion of the sons and descendants of Noah who kept themselves apart from the wickedness of the rest. These dwelt in the northern parts of the valley of Shinar, and over them their father averted the patriarchal sceptre for the space of 350 years after the Flood. From these his degenerate descendants withdrew, for the righteous and the wicked will not long remain together—their principles and their habits are so dissimilar and un congenial as to preclude the possibility of any lengthened companionship or association. They journeyed from the east until they came to a plain in that part of the land of Shinar, which borders on the river Euphrates, large enough to accommodate, and fruitful enough to support them. Here, therefore, they proposed to settle, and resolved to build "a city and a tower whose top might reach unto heaven," by which they might make for themselves a name and prevent their being scattered abroad over the face of the earth. Their plans, however, were inconsistent with the purposes of God, and, consequently, He interposed to frustrate and defeat them. He confounded their language so that they could not understand each other's speech, and thus He created an effectual barrier to that union and cooperation, without which their plans could not have had the slightest prospect of succeeding.

Let us now endeavour to ascertain what was the specific object which these people had in view in their proposal to build a city and a tower whose top might reach to heaven. With regard to the building of the tower, I reject as absurd and untenable the conjecture of Josephus, that their object was to defend themselves against a future flood. God had distinctly promised that "the waters should no more become a flood to destroy the inhabitants of the earth." And even if He had not given such a promise, or if they, disbelieving it, were anxious to take measures to protect themselves against such an anticipated catastrophe, they must surely have had common sense enough to know that the highest structure they could raise could have had neither elevation nor capacity sufficient for the purpose.

Nor do I think that this tower was intended as an appendage to an idolatrous temple. There is nothing in the passage to warrant this interpretation. It was not for the name of a God, but for their own name that they proposed to build, and not a tower only, but also a city. Nor could the remedy which God had recourse to have been the means of preventing or restraining their idolatrous propensities. Idolatry has prevailed in nations of different tongues as much, if not more, than it would have done if the whole earth had remained of one language and one speech.

Some commentators have imagined that this edifice was intended to be nothing more than a monument of architectural ambition. The idea of these builders saying "Let us make us a name" may have suggested this; but there are other statements in the narrative which this explanation cannot account for. They must have had a far more deep laid scheme in view when God is represented as saying—"This they begin to do, and now nothing will be restrained from them which they have imagined to do"—words which show that they must have had some most ambitious and aspiring design in contemplation, and one which could only have been defeated by the direct and miraculous intervention of God Himself.

But let us look to the narrative itself, and we shall find four circumstances which may help us to ascertain, with, at least, extreme probability, what was the ultimate design which these builders had in view. They were influenced by ambition, for they said "Let us make us a name." Their projected enterprise required that they should be consolidated into one united and political community, and therefore they proposed to build a city. It was necessary that they should be furnished with suitable facilities for defence, and accordingly they proposed to build a tower, as an appendage to the city, of such an elevation as to defy the aggressions of an enemy who should attempt to attack them with arrows or other weapons of war. And the enterprise was wisely and skillfully planned, so that, if God had not interfered, it would have been successfully carried out, and we, may add, that it supplied an occasion of such momentous importance, even in the estimation of God Himself, as to warrant and require His special intervention.

We believe, then, that the object which these builders of Babel had in view, was to monopolize for themselves the sovereignty and dominion of the whole earth—to lay the foundation of one universal monarchy, and to bring the entire world into subjection to their imperial rule and sway. To this end they proposed to build a city to be the central seat of govern-
ment—the capital and their unlimited empire, the metropolis of the whole earth. The tower which was connected with the city, was intended to afford a vantage ground of defence against every hostile invasion. The description which was given of the city and tower—"whose top may reach unto heaven"—is an hyperbolic mode of speech which is employed to denote an extraordinary elevation or an aspiring magnificence. Thus, in Deut. i. 28, and ix. 1, the cities of the Amorites and Anakims are said to have been great and "walled up" or "fenced up to heaven," and this method of description may be explained by the following line from Horace:

"Attingit Solium Jovis et ecclesia tentat."

In all likelihood Nimrod, who is described as a man who "began to be a mighty one in the earth," and as a mighty hunter (or rather as a mighty warrior) before the Lord, was the leader and commander in this gigantic and stupendous scheme of ambition. And here we may observe how the plan adopted by God was precisely calculated to frustrate the speculations and defeat the designs of these daring adventurers. For what is it, let me ask, that constitutes the great barrier between kingdoms and kingdoms, and that now prolongs and protracts the isolated independence of each? What is it that chiefly prevents the intermixture and the union of the several nations of the earth into one all-pervading and universal empire? It is not so much the seas, or the mountains, or the walls which nature may have placed or art may have reared between them, but it is the social boundary of language. The multiplicity and varieties of tongues is, I say, the great obstruction which stands in the way, so as to prevent the blending together of all the peoples of the earth under one comprehensive monarchy. This we can see in the simple fact that when nations extend their conquests and acquire new colonies, their leading policy is to endeavour to remove this impediment by promoting the diffusion and adoption of their own language, so as to amalgamate the inhabitants of their newly-acquired territories with their own people.

But why did God interfere in this miraculous manner to prevent the accomplishment of the object which these people had in view? Many reasons may, perhaps, be given for His doing so. Fuller in his copious and useful exposition of Genesis mentions some. The interposition of God was an act of mercy to the world.

One universal government administered by man as his nature now is, must necessarily have been cruel, tyrannical, and oppressive, having nothing to check or control its arbitrary designs; whereas different nations and empires serve to restrain and to counteract each other’s rapacity and ambition. The interposition of God was also an act of mercy to the Church. If the whole world had been one despotic monarchy Israel must have been in all ages in prolonged captivity, a mere despised and degraded province of slaves under the dominion of a power that would continually harass and oppress them as they were oppressed in Egypt. And for the Church of God in our dispensation, the division of the world into separate and independent nations acts as a check to persecution. Thus, if the servants of Christ have been persecuted in one city or country, they have had others to fly to. One all-engrossing sovereignty, swayed by men of sinful passions and of arbitrary principles, would have left no place of refuge or of safety for the faithful followers of the Redeemer. In short, the establishment of a universal empire by a people of whom it could be said that "nothing will be restrained from them, which they have imagined to do" (v. 6), would have tended to frustrate the plans which it was the purpose of God to elucidate and develop in the future political history of the earth, instead of its manifesting the authority and the almightiness of Him of Whom it should always be said, that He is “the Most High, Who ruleth in the kingdom of men,” and “doeth according to His will in the army of heaven and among the inhabitants of the earth” (Dan. iv. 25—35).

And this leads me to state what I believe was the chief reason for the interference of God upon this memorable occasion. It was not the Divine purpose that one unlimited system of government, comprehending the entire earth, should be established until “the times of restitution of all things” (Acts iii. 21), when the whole creation, which is now groaning and travailing in pain under the pressure of the curse, shall be delivered from the bondage of corruption into a freedom that shall be analogous to the glorious liberty of the children of God (Rom. viii. 21, 22), and shall welcome her divine Redeemer, when He shall return to this world to take to Himself His great power and to reign. The grand purpose of God, as intimated in prophecy and disclosed in history, has evidently been this—to raise up the Jewish nation, first to be His witnesses to the world, to
be the depository of His oracles, and to be the nation from which the Redeemer was to come; then to transfer the first place in political ascendency and importance to the four great empires in succession—the Babylonian, the Persian, the Grecian, and the Romans—first in its undivided, and then in its divided form. But it is not the purpose of God to allow a universal monarchy to exist until the glorious appearing of Him to whom He has said—"I shall give Thee the Heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession" (Ps. ii. 8), and of Whom it is said, that "the Lord God shall give unto Him the throne of His father David," and that "He shall reign over the house of Jacob for ever," and that "of His Kingdom there shall be no end" (Luke i. 32, 33).

We have said that the object of the builders of the city and tower of Babel was to establish a universal monarchy in their day, a project, which has stimulated the ambition of many kings and conquerors, in different ages of the world ever since, but which God has always interposed by remarkable arrangements of His providence to defeat. The grand principle upon which He has always acted, whenever aspiring monarchs have thus presumptuously endeavoured to anticipate and forestal His plans, is that, which He has enunciated in decisive and majestic language by the prophet Ezekiel: "Thus saith the Lord God; Remove the diadem and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it:

and it shall be no more, until He come whose right it is, and I will give it Him" (Ezek. xxi. 26, 27). This world can never be rightly governed until He shall come who shall "speak peace unto the heathen, and whose dominion shall be from sea to sea, and from the river even unto the ends of the earth" (Zech. ix. 10). But "behold, He cometh with clouds, and every eye shall see Him"—He cometh to crush His enemies with a rod of iron and to diffuse throughout the atmosphere of this world, the elements of harmony and joy. Then shall the seventh angel's trumpet be sounded, and the proclamation be made that the kingdoms of this world are become the Kingdom of our Lord and of His Christ, and He shall reign for ever and ever" (Rev. xi. 15); and the prophecy shall be accomplished that there should be "given to Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, and His Kingdom that shall not be destroyed," and His people as joint heirs with Him shall share in the royalties and felicities of His reign, for "the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High" (Dan. vii. 14—27), and then shall Christ, our Redeemer, who is King of kings and Lord of lords wield His righteous and, His peaceful sceptre for ever and for ever as the undisputed and Universal Monarch of a ransomed, and renovated, and reconstituted world.

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**THE FOUR ANCHORS.**

**By H. E. Brown.**

The night is dark, but God, my God, Is here and in command;
And sure am I, when morning breaks, I shall be "at the land."
And since I know the darkness is To Him as sunniest day,
I'll cast the anchor _Patience_ out, And wish—but wait—for day.

Fierce drives the storm, but winds and waves Within His hand are held,
And, trusting in Omniscience, My fears are sweetly quelled.
If wrecked, I'm in His faithful grasp; I'll trust Him, though He slay; So, letting go the anchor _Hope_, I'll wish—but wait—for day.

Still seem the moments dreary, long? I rest upon the Lord;
I muse on His "eternal years," And feast upon His Word;
His promises, so rich and great, Are my support and stay;
I'll drop the anchor _Hope_ ahead, And wish—but wait—for day.

O wisdom infinite! O light And love supreme, divine! How can I feel one fluttering doubt, In hands so dear as Thine?
I'll lean on Thee, my best beloved, My heart on Thy heart lay; And casting out the anchor _Love_, I'll wish—but wait—for day.
THE PLACE OF PROPHECY IN EVANGELICAL PREACHING.

By Rev. William Graham, of Bohn.

I.—Prophecy a proper subject for the Pulpit, because 1.—All Scripture given by Inspiration of God is Profitable. 2.—It Illustrates the Character of God and strengthens our Faith. 3.—There is hardly a Book in the Bible which is not in some measure Prophetic. Among the most conspicuous themes of Prophecy are 1.—The Lord Jesus Christ. 2.—The Church. 3.—The Jewish Nation. 4.—The Earth. 5.—The Second Advent. II.—Prophetic Preaching is pre-eminently Practical Preaching. III.—Prophetic Preaching is Gospel Preaching.

I have been led to consider this point by a sentiment lately expressed by a very beloved and laborious brother. The sentiment may be stated in these words:—

"The faithful minister of Christ does not give himself to prophetic exposition but to the practical preaching of the Gospel." This sentence is based on the following principles—I. Prophecy is not a subject for the pulpit. II. The preaching of prophecy is not practical preaching. III. The exposition of prophecy is not Gospel preaching. On this subject I would humbly submit the following observations:—

I. Is prophecy a proper subject for the pulpit? I answer "Yes;" for 1st, "All Scripture is given by inspiration of God, and is profitable for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16). But, in opposition to this, it is said, there are many parts of Scripture which we are neither to search nor to preach. Our blessed Lord, speaking to the Jews, says, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Me" (John v. 39). This is clearly an appeal to the Old Testament which announces the names of Messiah (Gen. xlix. 10); His nature as the God-Man (Isa. vii. 14); His descent according to the flesh (Gen. xx. 11); His miraculous ministry (Isa. xxxv. 5); His birthplace (Mic. v. 2); His humiliation, His atonement, His victory over death, His glorious resurrection and ascension into heaven (Isa. liii.; Ps. xvi., lxix.; Dan. viii. 13). In fact, the divine person of Christ is the living centre of a very great system of prophecy which, extending through the Old Testament, like silver threads, leads the reverent expositor to Calvary and the incarnate God. Is all this to be rejected in Gospel preaching? Is the Gospel limited to a single idea? Is believing on the Lord Jesus the sum total of the Gospel? It is indeed the first great step in the heavenly progress, but the path is onward and upward—higher, ever higher in the region of knowledge, in the mysteries of the Kingdom of God, into the height, and depth, and length, and breadth of the love of Christ which passeth knowledge.

2nd. I hold, therefore, that we should study and preach, on all occasions, the vast system of fulfilled prophecy to illustrate the character of God and to strengthen our faith, remembering that the testimony of Jesus is the spirit of prophecy (Rev. xix. 10), and that the Jews should have studied them before they were fulfilled, and not have crucified the Lord of Glory. Their neglect was their condemnation; and if we neglect the Prophetic Word, which is a light shining in a dark place until the day dawn and the day-star arise in our hearts, we also, like Jerusalem, may not know the day of our visitation. Two grand lines of prophecy run through the Jewish Scriptures, the one surrounding Messiah with kingdom and conquest and the other with pain, tribulation, and death. The Jews gazed with seeming on the first, and shut their eyes on the second, and therefore they stumbled on the foundation stone, and judgment came upon the uttermost, making those that were at ease in their safety a very sign unto them of their day. And the cause they should have referred to the person and work of Messiah, the great expectation of prophecy, as a little child in the midst of a great people, who shared with his people the suffering of death, and is subject to the danger of death in a greater measure than all, for that the Son of Man is set at the right hand of God.
they are keeping is not godly company, and their conduct, in this respect, does not lead to faith and godliness. They are helping the enemy of souls, and swelling the tide of unbelief!

Are there not multitudes of men in our day, baptized men, too, and educated in all the learning of the times, who are banded together like a satanic army, to beat down all the bulwarks of religious belief, leaving the body without resurrection, the soul without immortality, and the world without a God! They deny all miracle and prophecy, and thus taking the vitals out of both covenants, they reduce the Scriptures to a system of fable and fiction, like the superstition of the Moaems and the Heathen. Is it comely, is it comfortable for earnest Christian men, and ministers too, to join these gauzlers in sneering at prophecy and the students of prophecy?

Srd. Consider, I beseech you, how vast and extensive the system of prophecy is before you think of shutting it out from the pulpit. Sixteen of the writers of the Old Testament are called prophets, and surely their writings are given to be read and understood, and besides these, the Books of Moses and the Psalms are interpenetrated with many direct prophecies and a multitude of types and symbols which refer to better things to come. There is hardly a book in the New Testament which does not contain prophecies, several contain a great many, and one is altogether prophetic. Does this look like shutting out prophecy from the pulpit? Is it not rather a confirmation of the truth, that the testimony of Jesus is the spirit of prophecy? Let the eye rest for a moment on some of the subjects of prophecy, and it may help to enlarge our minds as to the extent of the Gospel institutions. I shall mention only the most conspicuous themes.

1. No doubt, the Lord Jesus Christ, the Mediator, Redeemer, and Judge, is the first and greatest of these. "To Him gave all the prophets witness." His wonderful person, His relations to God and the creation, to the Jewish nation, and the Christian Church; His relations to time past, present, and future, as Redeemer, Intercessor, and Judge, make Him the centre of all the revelations of God from paradise until the judgment-day. A multitude of these predictions have already been fulfilled in Him, and still more remain to be fulfilled. Of these last, the most conspicuous is His coming again as the Judge of mankind, presented to us in both covenants, in a thousand forms and in every way connected with the great events of the future. It is the hope of the Church. It is connected with the resurrection of the just, the translation of the living saints, the destruction of Antichrist, the burning of Babylon, the imprisonment of Satan, the kingdom of universal righteousness, the final resurrection, and the everlasting kingdom, when worldly dominion ceases, and God shall be all in all. All this is prophecy, and I ask, is it to be shut out from the ministry of the pulpit?

2. Next to Him, I take the Church, which is His body, to be the noblest subject of prophecy. She is chosen in Him, redeemed in Him, sustained in union with Him, filled with His spirit and destined to share His dominion and glory. Now, what would the Church be without prophecy? A hopeless, starless wanderer among the tombs in midnight darkness, without the hope of dawn! All that you know of heaven and of hell, of the judgment of the quick and the dead, all that you expect to enjoy or fear at the coming of the Lord in the promised advent, is pure prophecy and nothing else. Do you expect heaven when you die, and the crown when He comes? Is the heart enlarged and delighted with the anticipation of the New Jerusalem, and the white-robed throng, and the songs of the Seraphim, and the multitudes of angels and the throne of God and the Lamb? Yes; this is a hope indeed, tranquilizing to the soul and given us by God to make us victorious in the battles of the faith. But it is pure prophecy and nothing but prophecy; and it is given by the merciful God in answer to the longings of the redeemed Church and the sighs of a groaning creation (Rom. viii.).

3. Another extensive subject of prophecy is the Jewish nation—a nation terrible from the beginning hitherto, whose land the rivers have spoiled. Yes, reader, the cursed, despised, and scattered seed of Israel have had a past and are to have a future history. Their past was a history of glory and woe; their present is a history of woe without glory, and their future shall be a history of glory without woe. What a multitude of prophecies have been fulfilled in their past and are being fulfilled in their present condition! and how many remain yet to be fulfilled? Their future, if we take the Word of God for our guide, is starry, radiant and glorious, and the prayer and the prophecy of the sixty-seventh Psalm shall be fulfilled in them and in the nations which shall share the blessing. Read
and apply it to the children of Israel. "God, be merciful unto us and bless us, and cause His face to shine upon us. That Thy way may be known upon earth and Thy saving health among all nations. Let the people praise Thee, O God; let all the people praise Thee. O let the nations be glad and sing for joy; for Thou shalt judge the people righteously and govern the nations upon earth. Let the people praise Thee, O God, let all the people praise Thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear Him."

We may, indeed, call Israel a prophetic nation, for their calling, their literature, their psalmody, their ritual, their rebellions and apostasies, their bondage and deliverance, their wanderings in the wilderness and their conquest of Canaan, their city, their temple, and their priesthood, were all prophetic. Let no man, therefore, envy them of their future earthly glory. To banish the Jews out of the prophecies is not only wicked, false and unscriptural, but it is to commit a murder on the body of the text, and in so doing, the spirit which you seek to appropriate, evaporates and all is lost. No; the Jew is the legal people give him the letter, and then you can apply the spirit to the Christian Church, for Moses and Christ, the Old Testament and the New, the letter and the spirit, Sinai and Zion, can be no more separated without death to both than the body and soul of a living man. I hold, therefore, that a vast number of prophecies refer to Israel, some of them dark and threatening, but most of them bright and glorious, and that it is no part of a minister's duty to shut out every mention of them from the service of the sanctuary.

4. And what shall we say to the prophecies that refer to the Earth and the nations that dwell on it? Are not the nations to be converted to the Lord, and rightousness to cover the world as the waters cover the bottom of the deep? Are not the glowing prophecies of Isaiah, Ezekiel, and the Psalms to find on the earth a local habitation and a name? Yes; those scenes, surpassing fable, shall all be realized in due time according to the divine purpose. The earth itself is to be purified in a baptism of fire, its fertility indefinitely increased, the poison shall be extracted from the plants, and the venom from the serpent's fang; the savage ferocities of man, and beast, and bird shall be transmuted into gentleness and harmony, and there shall be nothing to hurt or destroy in all the mountain of the Lord. To these, and such themes as these, as well as to the judgment of the quick and the dead, you find a multitude of prophetic references, and surely they are not to be excluded from the Gospel ministry.

5. There is another subject of prophecy which pervades both Testaments. I mean the Second Coming of Christ, and I would ask, "Is it, too, to be excluded from the pulpit? Are the ministers of the Word of Life to join the mockers of the last days, saying, "Where is the sign of His coming?" With this great event are connected all the progressive steps in the divine administration from the transmigration of the saints until the judgment of the great white throne, when the mediatorial kingdom in its earthly form comes to an end, including, among many other things, the millennial Kingdom, the final apostacy and the last judgment. To shut out all this from the pulpit is simply to extinguish the brightest hopes, both of the Church and the world, and violate the plainest commands of the Word of God.

Besides, what right have we to favour particular doctrines and preach them to the exclusion of all others? The advent is no favourite with the world and never can be, and very many Gospel ministers, as they are called, never refer to it either in their preaching, their exhortations, or their prayers. Yet the Scripture is full of it, and the early Church were plunged to get at it before the time. The advent is far more frequently mentioned in the New Testament than the atonement, and yet such is the antipathy to the subject of prophecy, that is multitudes of churches it is hardly ever mentioned, or if mentioned at all, it is shoved away like a piece of lumber to the end of indefinite ages, and thus rendered worthless for the hopes and the fears of mankind. How different its place in the Word? There it is not far off, but near; not the effect, but the cause; not the end, but the beginning of blessedness; not destruction, but renovation; not the termination of the human race, but the commencement of an age of glory; not the emancipation of man from the earth, but the emanipation of the earth from the dominion of sin and Satan. It is the blessed Hope presented in every form and surrounded with all the attributes of terror and attractiveness which should make the sinner tremble and the saint rejoice.

In the Epistles alone, it is mentioned 67 times, while the atonement occurs only 57 times, and this fact, of itself, is well calculated to open
the eyes of others as it helped to open mine. If the seven wise men of Greece had sworn it, I could hardly have believed, till I made the examination for myself! Would it be wrong—would it be displeasing to the Lord—if we were to give these two fundamental doctrines the same proportion in your heart, in our speech, and in our pulpit which they have in the Word of God? Is your estimate of truth better than God's? Are you, by neglecting these 67 prophetic words of Holy Scripture, rightly dividing the Word of Truth? Or do you think that a passing reference to the day of judgment is a sufficient exposition of the coming of the Kingdom of the Lord Jesus Christ? Is not that event the first promise and the last prayer of the New Testament? Is it not in the Scripture the very polestar of the Church's hopes, not to be put off as long as possible, but to be longed for and prayed for, and hastened as the blessed fulfillment of the prophecies, the restitution of all things spoken by the prophets, the times of refreshing from the presence of the Lord, to give rest to the troubled Church and the groaning creation (Rom. viii.).

6. If all this be true, and the Scriptures cannot be broken, I have proved abundantly that prophecy is a right and proper theme for pulpit ministrations, and that without it believers can never be thoroughly built up in their most holy faith. You have as much to do with the future as with the past, and more—yes, far more, for you have immortality before you, and in reference to this, the three-score years and ten sink into insignificance. You stand on a bridge connecting two eras, and your interest in the past is, or ought to be, swallowed up in the hopes and glories of the future—to be with Christ, and like Him when He appears to give to those who look for Him a crown of life, of righteousness, and of glory. You have in your own nature the prophetic principles in their germ, and you cannot extinguish them. As you cannot cease to remember, so neither can you cease to hope, but you can, at the instigation of Satan, give up the hopes set before you in the Gospel for hopes of your own devising, and this you do by making light of, or setting aside the sure word of prophecy. Let there then be no more mocking or sneering at the students of prophecy. Many of the noblest, holiest men of the present day belong to them and their number is rapidly increasing. And as to the varied theories, concerning the exposition of the Apocalypse, I have only this to say, that, in-dependent of all theory, the Book gives us more insight as to the condition and occupations of the glorified saints than all the rest of the Scripture together; and that, if the expositors were wrong in every one of their conclusions respecting its visions, they would be more pleasing to God. He says, 'Blessed is he who readeth,' than the idlers and sneerers who neglect it altogether.

II. But it is objected that practical preaching is the right kind of preaching, and that prophecy is not practical. Is this true? It is not true. The preaching of the Ten Commandments, the social virtues, and the neighbourly and moral duties may be called practical preaching by some, but it is not so in the Christian sense of the word. The most successful preaching is the preaching of the cross, in which Paul gloried, and the crown for which he waited. The Tres Adventus are the poles around which the orb of duty rolls; the strong foundation on which the morality of the new man repose. Faith lays hold of the cross, the fountain of divine mercy, and out of love to Him that first loved us, brings forth in the heart and life of the believer the fruits of righteousness; Hope looks forward to the crown, and the kingdom, and the promised inheritance, to nerve us for the trials and duties of life and make us victorious over all our spiritual enemies. This is practical religion. Doctrine is the root, and basis, and motive of practice; and in the whole range of theology there is not a more practical doctrine than the Second Advent; no, not one. I challenge you to show me a duty of which it is not in one way or another made the motive. Read, and consider before God, the following texts of Scripture. It is the motive for patient waiting, 1 Thes. i. 10; for divine hope, Titus ii. 13; for moderation in all things, Phil. iv. 5; for prayer to be counted worthy to stand before the Son of Man, Luke xxi. 36; for long suffering patience, Jas. v. 8; for heavenly mindedness, Luke xxi. 34; for perseverance in spite of persecution, 1 Pet. i. 7; of godliness and holy conversation, 2 Pet. iii. 11, 12. It is the motive for earnest preaching, 2 Tim. iv. 1-3; for fighting the good fight of faith, 2 Tim. iv. 7, 8; for reverence and godly fear, Heb. vii. 26-28; for sobriety and watching unto prayer, 1 Pet. iv. 7. This is practical preaching; but if you preach these duties without the advent, which is their chief motive and strength, you are asking the people...
for bricks without giving them the straw—the steam is taken from the engine and the train stops. Then, again, as you wish for duty and practical obedience to the Word of God, take the following as a specimen. The advent is the blessed hope; is it yours? Do you love, look, and long for it according to the Scriptures? Do you watch, and wait, and pray for it according to the Scriptures? Are you conquering sin in your members and crucifying the flesh, and dwelling in God by dwelling in love, and growing in beauty and holiness, that you may be like Him and ready to meet Him when He comes? If not, you are neglecting many of the practical duties of the Christian religion. Alas! I fear that it is because it is too holy, too searching, too practical for the worldly mind, that so many cast it off altogether! It disturbs our tranquillity and dashes to the dust all our worldly schemes in an instant, and we cannot bear it! The first blow of the stone cut without hands breaks to pieces the gigantic image of Gentile dominion, and prepares the earth for the kingdom of the Son of Man (Dan. ii. 45). This is terrible to the four beasts, to the four metallic empires, but it should be gladness and joy to the weary earth and the saints of God. Should we not, in view of all these judgments, join with the enthroned elders in heaven saying, “We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth.” (Rev. xi. 17, 18). In 1 Cor. (Greek) the contrast between the present and the coming dispensation is strikingly brought out under the form of man’s day and Christ’s day. Now is the day of man’s thoughts, opinions, and powers; the day of Christ comes when all this shall be changed and His thoughts and His ways shall prevail over all the earth. Human authority shall yield to the divine, and, therefore, so many say, we will not have this man to rule over us; we are content with present things, and the longer he stays away the better!

III. It is hinted and even asserted by some good and well-meaning men that the preaching of prophecy is not the preaching of the Gospel. The faithful minister should preach Christ, they say, and let prophecy alone. On this I would make the following observations: 1st. Here it is taken for granted that those who believe in the speedy coming of Christ preach the doctrines of grace less freely and less fully than those who put it off to the end of indefinite ages. This I wholly deny. It is contrary to my deepest, holiest experience. I never felt, and I never feel the value of the blood and righteousness of Christ so intensely, so joyously, as when I read them in the flaming fire in which He comes! I never preached, and I never preach, the necessity of assurance, the importance of faith and repentance, the glory of the cross so earnestly, so vehemently, as when filled with the hope of His coming—never. It gives to the preaching of the Gospel in every department an awe and an earnestness which nothing else can do; and which those who reject it, can never understand. It puts you in the place of Noah, to warn men when the flood is approaching, or the angel to call the Lots out of Sodom, when the fiery tempest is descending! Now this is a very earnest position, is it not?

2nd. By preaching the Gospel, I suppose, they mean preaching the atonement; but I do not think, and I do not believe, that the atonement of my Lord on the cross, though dearer to me ten thousand times than my life, is the whole Gospel, or even the greater part of the Gospel. So far as the glorious person of the Mediator is concerned, the main elements of the Gospel are His Incarnation, which brought Him from the bosom of the Father into the unity of our nature; the Atonement, which brings us pardon through His blood; the Intercession, which gives us the Holy Spirit, and prepares a place for us in heaven, and finally, the Advent, which gives us the resurrection, the promised inheritance and eternal union with himself. These, and not one of them, or two of them, or three of them, but all of them, are the great elements of the Gospel. If you preach them, you preach Christ; if you do not preach them you do not preach Christ for they are all equally parts of the plan of love which ever flows and never ebbs in the heart of God; they are main pillars in the temple of mercy, and to say that one of them only is the Gospel is false and fanatical, partial and unscriptural. The Gospel, then, is not one, or two, or three ideas, however, true and beautiful; not a monotone but a gamut, whose notes reverberate from heaven.
THE APOCALYPSE.

A SERIES OF LECTURES ON THE REVELATION OF JESUS CHRIST.

By Rev. J. A. SEISS, D.D.

LECTURE SEVENTH—HEAVEN OPENED.

Significance of this Glorious Vision—Its Scene, Heaven—Not the Third, but the Aerial Heaven—Chronological Place of the Vision—Not a mere Scenic Exordium to the following Revelations—The central object a Throne—The Glorious Appearance of its Divine Occupant—The encircling Rainbow—Manifestations of Wrath and Judgment—The Seven Torches of Fire—The Glassy Sea—The enthroned Elders—The First Glorified Company of the Redeemed—Why Twenty-four—The Four Living Ones—The Cherubim of the Old Testament—Redeemed Men invested with Angelic Power and Office—Their distinctness from the Elders.

"After these things I saw, and behold, a door set open in the heaven, and the former voice which I heard, as of a trumpet, speaking with me, saying, Come up hither, and I will show thee the things which must take place after these things."—Rev. iv. 1. (Revised Text.)

This open door in heaven, and this calling up of the Apocalyptic seer through that door into heaven, indicate to us the manner in which Christ intends to fulfil His promise to keep certain of His saints "out of the hour of temptation;" and by what means it is that those who "watch and pray always" shall "escape" the dreadful sorrows with which the present world, in its last years, will be visited. Those of them that sleep in their graves shall be recalled from among the dead; and those of them who shall be found living at the time "shall be changed in a moment, in the twinkling of an eye:" and both classes "shall be caught up together in the clouds, to meet the Lord in the air." The same voice which John heard, even "the voice of a trumpet," whether dead or living, they shall hear, saying to them, "COME UP HITHER." And there shall attend it a change and transfer as sudden and miraculous as in his case. And as the Seven Epistles show us these faithful ones in their sufferings, conflicts, virtues, and victories on earth, the chapter before us carries us up to the contemplation of their estate and dignities in heaven. It is high and peculiarly holy ground that here rises to our view, and it becomes us to venture upon it with measured and reverent steps. It would seem, indeed, as if it were rather a subject for angels than for men; but God hath caused it to be written for us, and has pronounced special blessing upon them that read, hear, and keep what has been thus recorded for our learning. "Secret things belong unto the Lord," and we may not trespass on that reserved, mysterious realm; "but those things which are revealed, belong unto us, and to our children for ever;" and it is our duty, as well as our privilege, humbly to inquire and to search diligently into what has been prophesied of the grace and the glory which is to come to the saints.

Discarding, then, that false humility, which is the offspring or the cloak of spiritual sloth, let us, in the fear of God, go forward with our investigations, and stir ourselves up to the effort to obtain some distinct ideas of what the blessed Saviour has thought so important to show to
His Church. Happy shall we be if the sublime
King but admit us into His court, though he
may not now take us into His counsel. We
notice:—

I. SOME OF THE SURROUNDINGS AND
RELATIONS OF THE VISION.

II. THE PARTICULARS BROUGHT TO VIEW
IN IT.

And may Almighty God open our hearts to
the subject, and the subject to our hearts!

I. The scene of this vision is in heaven:—not in
the temple, as some have represented. The door
which John saw was an opening “in the heaven.”
The voice that he heard came from above. It
commanded him to “Come up.” And it was
potent; for “immediately” he “became in the
Spirit.” It wrought an instantaneous rapture,
so that the next opening of his eyes disclosed
his presence in a supernatural region. There is no
allusion to Jerusalem or to its temple. The
whole scene is heavenly, and relates only to
what is heavenly. It belongs to a realm above
the earth, and above all the sanctuaries of the
earth.

The Rabbins dreamed of seven heavens. Paul
speaks of three, in the highest of which he “heard
unspeakable words, which is not lawful for a
man to utter.” But as John was commanded to
write what he saw, and to communicate it to
the Churches, and Paul was forbidden to describe
what he saw and heard, this would seem to be a
different heaven from that called “the third.”
The truth is, that anything above the earth—
the upper air, the region of the clouds, as well
as the region of the stars, and beyond the stars—
the Scriptures call “heaven.” Other circum-
stances connected with this subject indicate,
that what is here referred to, is simply “the sky.
““The sign of the Son of Man” is to be displayed
in the empyrean, no further off than to be
visible to men, yet it is to appear “in heaven.”
The place where the returning Saviour is to
meet His resurrected and translated saints is
“in the air”—“in the clouds.” The heaven of
this vision would therefore seem to be, indefi-
nitely, the regions above us—the firmament—
the higher portions of the atmosphere which
envelops the earth. This, however, I take to
be certain, that the location of what John beheld,
was not earth, but above the earth, and quite
unconnected with the earth.

Whether there was a literal, bodily transpor-
tation of the seer from the earth to the regions
of space, is not stated, nor inferable from the
description. Perhaps the apostle himself was
not able to perceive how it was. Paul could not
tell whether he was “in the body, or out of the
body,” when he was “caught up.” This only he
knew, that he was somehow present in “the
third heaven,” and that that presence was the
same to him as a bodily transportation, equally
real, and equally effective. It was the same in
John’s case. He tells us that he was called by
a mighty voice to come up into heaven, and
straightway “became in the Spirit”—in some
mysterious, miraculous, ecstatic state, wrought
by the power of God—which was, to all intents
and purposes, a complete translation from Patmos
to the hidden sky. He was not dead; he was
not in a mere swoon; he had all his senses
entire; his ears heard; his eyes saw; his heart
felt; his capacity to weep and to speak continued
with him; and the thing was, in all respects,
the same as a bodily carrying up to the heavenly
sphere, where he found what he was commanded
to describe.

We notice, also, that this vision sets forth what
is to be after the fulfilment of the vision and
letters concerning the Churches. The links of
consecutiveness are distinctly expressed, and are
by no means to be overlooked. The declared
object for which the apostle was called up into
the sky, was to be shown—not what existed in
heaven at the time, as some have mistakenly
thought—but “the things which must take place
after” what he had already seen and described.
The seven Churches, in all the amplitude of
their representative significance, were first to
run their course, and the order of things to which
they belonged was to touch upon its end, before
one jot of what is here portrayed was to be
realized. As John was called up just to be
shown “the things which must take place after
th. s. things,” of course, all that he saw and heard
consequent upon that rapture can only be re-
ferred to the period not following the things of
the first vision. That vision, as we have been
led to conclude, and as we think must be ad-
imitted, embraces the whole continuity of the
dispensations under which we are now living, and
takes in the entire earthly Church-state, from
the time of the apostles to the end of the age;
which is a: Christ’s coming again to receive His
people to Himself. That “end” we regard as
very near; but so long as it is yet future, the
time to which this vision refers is also future.
It relates to things which do not exist as yet,
and which cannot become reality till that to which they are specifically said to be consequent is fulfilled. It is therefore a picture of things in the sky, immediately upon the first movement of the Saviour in His coming to judgment, marked by the miraculous seizing away of the saints from their associates on earth to the clouds of heaven.

It is also to be observed, that the things foreseen in this vision, whilst they come after the first interference with the present order, still precede the great tribulation, and the scenes of judicial visitation upon the apostate Church and the guilty world. Indeed, it is from what is here depicted, that those infictions proceed. What John sees, is permanent. It continues through all that comes after, the same as seen at the first. The throne, the Elders, the Living Ones, retain their places unchanged, and have direct connection with all that subsequently transpires. Nay, the action of the scales, in chapters six and seven, which brings the great tribulation upon the world, and the still remoter action of the trumpets and vials, and the whole catena of judgments described in the afterpart of this book, proceed from, and depend more or less on, the scene of glory and power represented in those two chapters. The realization of what they describe must, therefore, fall simultaneously between the first removal of saints from earth and the forthcoming of the great troubles, and the destruction of Babylon and Antichrist. In other words, it is a scene of things to be manifested in heaven, immediately succeeding the beginning of the judgment of the Church, and preceding the judgment of the world of apostates and sinners. It is a picture of the results of the former, and of the source and instrument of the latter.

There have been writers, I will not call them interpreters, who regard the contents of these two chapters as a mere cenic exordium to the revelations that follow, intended to impress the writer or the reader’s mind with the divinity and solemnity of what was to be communicated. Some have even fallen so low as to affirm that it is simply the creation of the writer’s own fancy, meant to set forth how deeply he was impressed and pervaded with a sense of God’s power and glory, and hence, in how fit a state he was to take in and express the mysteries of the divine purposes. For such bald rationalism I have neither sympathy nor respect. If there is anything divine in the book, and everything in it proves to me that it is divine, the announcement of the object for which John was taken up to heaven to see these sights, must also be divine. It was a trumpet-voice from heaven that made it; and its effect was instantaneously miraculous, carrying the prophet by some mysterious unlocking of his inner nature, quite away from earth. And that voice declared that John was thus called and transported to see, not what was to beget seriousness in him, or merely to persuade the reader that there was something of moment to be told, but what must take place after the fulfilment of the things pertaining to the Churches.

What he was to be shown was not to prepare for the prophecy, but was itself the head and front of the prophecy. What he was to see was to become reality: it was to come to pass; it was in due time to become history and fact. And to apply this divine affirmation only to what follows these chapters, and not to what these chapters themselves contain, is like undertaking to render the play of Hamlet, with the part of Hamlet left out. No, if there is any sacred prediction in the case, these chapters are a most vital element of it, without which, indeed, the remainder is but imperfectly intelligible. And upon evidences as solid as those which prove the inspiration of this book, I hold, that these two chapters are as substantially prophetic as any other part. They do not relate directly to the earth, but they compas a very grand part of the results of God’s gracious doings in the earth for all these ages past, and a very grand part of what is to affect the earth for all the recurring ages of the future.

II. With these points settled, we are now prepared to look at the particulars which the magnificent picture brings to our contemplation.

The first thing named, and that which is at once the central object of the vision, and of all that follows it, is a throne. The Scriptures continually speak of thrones, in connection with the sovereignty and majesty of God. They tell us that “the Lord hath prepared His throne in the heavens, and His kingdom ruleth over all.” (Ps. cii. 19.) Among the last words of the preceding chapter, Christ refers to His throne, and the Father’s throne. And here the apostle sees “a throne in the heavens.” No intimations are given of the form of the magnificent object. The throne on which Isaiah saw the Lord, was “high and lifted up;” and in another vision John saw a throne, “great and white;” but everywhere we are left to think of the power and authority of which the throne is a symbol, rather
than any particular form of material structure. A visible image was presented to the eye of the seer, but he does not stop to tell us what it was like. It was simply an undescended, and perhaps indescribable, seat of grandeur, greatness, majesty, and dominion.

Nor was it the eternal throne of the Father, at least not in the position and relations which it occupies anterior to the time to which this vision relates. John sees it, not as long since fixed and settled in this locality and form, but just as it was taking up its rest in this place. It was being set as he was looking. The expression is in a tense which denotes unfinished action, reaching its completion at the time of the seeing. Dean Alford objects to the phrase "was set," as giving too much the idea that the placing of the throne formed part of the vision. But this is just exactly what the original expresses; and it is important, as showing that this vision refers to a new order of things, which first comes into being at the time to which the vision refers. The apostle’s language implies, that the act of the placing of the throne where he saw it, was only being completed at the moment of his looking. That moment was the moment of his being called up from earth into heaven. The rapture of the saints, then, is the point of transition, where the present dispensation begins to end, and another, of which this throne is the centre, takes its commencement. The passage is an exact parallel, both as to subject and phraseology, to Daniel vii. 9, where the prophet says: "I beheld till the thrones were set (not cast down, as our version has it) and the Ancient of days did sit, whose throne was like the fiery flame." The vision embraced the placing of the throne, as well as the throne itself, and the locality it occupied.

"And upon the throne one sitting." There is no name mentioned, and no figure described; but we can be at no loss to distinguish who is meant. John was manifestly filled with mysterious awe, and his words sufficiently intimate that he was looking upon "the unnameable, indescribable Godhead," in which Father, Son, and Holy Ghost are consubstantial, and the same. And yet there was visible manifestation.

"He that was sitting [was] like in appearance to a jasper and a sardine stone;"—not as to shape, for Deity has no shape, but in colour and flashing brilliancy. The scriptural representations of the jasper are, that it is "most precious," crystalline, and purple in hue. The sardine, or sardius, is also described as exceedingly precious, and of a beautiful bright red, carnation colour. It is capable of a particularly high and lasting polish. Uniting the qualities of tint and brilliancy belonging to the purer specimens of these precious gems, we have the appearance of flames, without their smokiness—a pure, purple, fiery, red, crystalline, flashing light. And this was the appearance of the unnameable and indescribable occupant of this equally indescribable throne.

"And a rainbow encircled the throne, in appearance like to an emerald." The rainbow is one of the most beautiful and majestic of earthly appearances. It is the token of God’s covenant with all flesh, never again to destroy the earth or its inhabitants, as in the flood (Gen. xi. 11—17). Encircling this throne, the intimation is, that, although a throne of judgment, it is not a throne of destruction, but one of conservation, which bears with it the remembrance and the stability of the ancient promise. From what the apostle subsequently saw go forth from this throne, and the shakings and overturnings in heaven and earth of which it was to be the source and means, fears might naturally arise as to the continuity of the earth as an organized structure for the habitation of God’s creatures. But this rainbow around the throne forever scatters such apprehensions. All these ministraions are under the symbol of the Noahian covenant, which standeth forever. The idea that this world, and its creature inhabitants, are to pass into oblivion, is a foolish notion of poets, against which we have the special pledge and covenant of God, rehearsed in nearly every summer shower, and borne aloft as one of the glorious decorations of the judgment throne itself.

And yet, the intimation is, that the fulfilment of that covenant is not to be always in the course of nature, as we now have it. The true iris is around the throne, but there is a change in it now. Its prevailing hue is light green—"in appearance like to an emerald,"—which is an appearance having something additional to nature, or nature modified, with one part of it exalted and strengthened beyond its wont. The jasper and the sardine flash terrible glory, but over them is the soft-beaming emerald of promise and hope—mercy remembered in wrath—salvation overshadowing the appearance of consuming fire.

"And out of the throne go forth lightnings, and voices, and thunders." These demonstrate that the throne is one of judgment, and that wrath
is about to proceed from it. When God was about to visit Egypt's sins upon her, He "sent thunder [in Heb. 'voices'], and hail, and fire ran along upon the ground." And Pharaoh sent and said, "Intreat the Lord that there be no more voices of God." (Ex. ix. 9—8.) When He wished to show Israel the terribleness of His anger with sin, "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceedingly loud." (Ex. xix. 16.) When He sent forth His wrath upon the Philistines, "the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them, and they were smitten before Israel." (1 Sam. vii. 10.) So also was His displeasure expressed at Israel's demand for a king. Samuel said, "The Lord shall send thunder and rain [in wheat-harvest], that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in making you a king. And the Lord sent thunder and rain that day, and all the people greatly feared." (1 Sam. xii. 17—18.) These instances show us, that this is not a throne of grace, but a throne of judgment. These lightnings, thunders, and voices, proceeding from it, tell of justice and wrath to be visited upon transgressors. The river of water of life is gone, and in its Place is the terror and fire of judgment and death.

"And seven torches of fire burning before the throne, which are the seven Spirits of God."

These are not candlesticks or lamps within doors, but torches borne aloft without, speaking preparation for battle. When Gideon went forth in vengeance against the Midianites, his three hundred men took each a burning torch in his left hand, and a trumpet in his right, "and they cried, the sword of the Lord, and of Gideon." (Judges vii. 16—20.) So in the prophetic announcement of the going forth of God's wrath upon Nineveh, the destroyer is described as displaying "flaming torches in the day of his preparation." (Nahum ii. 3—4.) So the throne which is set for the judgment of the world, hath before it its "torches of fire burning," charged with the fulness of consuming vengeance upon all the enemies of God; for they are "seven." The Spirit of God, in all His plenitude, is these seven torches. That Spirit descended on Jesus as a dove; but here He is the "Spirit of judgment, the Spirit of burning." (Is. iv. 4.) It is not peaceful light, but flaming indignation, which is betokened, which at last sets the world on fire, producing that day "that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and it shall burn them up, that it shall leave them neither root nor branch." (Mal. iv. 1.) The throne speaks vengeance upon the guilty, and the Spirit of God is the spirit of the throne, the spirit of devouring fire.

"And before [or, the prospect from] the throne as it were a glassy sea, like unto crystal." When Moses, and Aaron, and Nadab, and Abihu, and the seventy elders of Israel, went up unto the Lord on Sinai, "they saw the God of Israel; and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in clearness." (Ex. xxiv. 10—11.) And in the vision of Ezekiel, the floor or plain on which the throne of God rested, was "the likeness of the firmament, as the colour of the terrible crystal." (Ezek. i. 22.) These several descriptions explain each other. This throne, and all surrounding it, or connected with it, had its place upon a plain, which resembled a wide sea, solid, transparent, and full of inexpressible beauty, splendour, and majesty. Though in the air, it was not hung there. It had a base. There is a pavement, like a sapphire stone, like a clear, cerulean, golden mer de glace, on which it, as the whole celestial assemblage, rests; as we also read of the street of the heavenly city being "pure gold, as it were transparent glass." (Rev. xxi. 21.) Heaven is not a world of mists and shadows, but of substance and beautiful realities.

"And around the throne, twenty-four thrones; and upon the twenty-four thrones, Elders sitting, clothed in white garments, and on their heads golden crowns." There was more than one throne. In the centre, conspicuous, and majestic beyond description, was the throne of Deity; but in a wide circle around it were twenty-four other thrones, distinct and glorious, but smaller and lower than that which is, by eminence, called "The Throne." Our translators call them "seats;" but the original word is the same in the case of the twenty-four in the circle, as in that in the centre. They are all "seats," certainly; but a particular kind of seats, regal seats, seats of majesty and dominion, seats of royal assessorship with the enthroned One. Nor can we be much at a loss as to the persons who occupy them.

They are not angels, but human beings. This is ascertained by the song they sing, in which they speak of having been gathered out of the tribes and peoples of the earth (chap. v. 9).

They are not the patriarchs, Jews, or apostles,
only; for they are from "every tribe, and tongue, and people, and nation" (chap. v. 9).

They are not unfallen beings, but ransomed sinners; for they give honour to Christ for redeeming them—"Thou redeemedst us by Thy blood." (Chap. v. 9.)

They are not disembodied spirits of the saints but glorified subjects of grace; for they are enthroned, crowned, and robed in white, which is a fruition of blessedness and honour which is everywhere reserved till after the resurrection and the glorifying rapture. Paul tells us that he was to receive his "crown of righteousness," not at his decease, but "at that day"—the day of Christ's coming to awake and gather His saints,—and that the same is true of "all" who are to be partakers of that crown. (2 Tim. iv. 8.)

The entire scriptural doctrine concerning the state of the dead, forbids the idea that disembodied souls are already crowned and enthroned, although at rest in the bosom of God. Such rewards, Christ is to bring with Him (see chap. xxii. 12; xi. 18; Is. lii 19); hence, no one receives them until He comes, recalls the sleepers, and completes that redemption of power for which all things wait. (See Rom. viii. 23—25.)

The coronation time, is the resurrection time; and no one can be crowned until He is either resurrected if dead, or translated if living. Any other doctrine overthrows some of the plainest teachings of the Scriptures, and carries confusion into the whole Christian system. And as John beholds certain subjects of redemption, robed, and crowned, and enthroned, as priests and kings in heaven, we here have (let it be noted) positive demonstration, that, at the time to which this vision relates, a resurrection and a translation have already taken place.

It will not do to say, that the picture is anticipation of the position and triumphs of the Church after the seals, trumpets, and vials have run their course. They occupy these thrones, while yet the closed book, which brings forth the seals and trumpets, lies untouched in the hand of Him that sits upon the throne. They see it there, and they note the Lamb worthy to open it. They behold Him taking it up, and

fall down and worship as He holds it. They are in their places when heaven receives the accession of the multitude which come "out of the great tribulation." (Chap. vii. 11—14.) They have their own distinct positions when the still later company of the hundred and forty-four thousand gather round the Lamb on Mount Zion. And they are spectators of the judgment of great Babylon, and sing Alleluia in glory as they see her fall. (Chap. xix. 4.) Instead of anticipation of the final result of the great day of the Lord, there is actual participation in the processes and administrations by which that result is wrought.

They are "Elders," not only with reference to their official places; for that term is expressive of time, rather than of office. The elder, is the older man; and in the original order of human society, he was the ruling man because he was the older man. These enthroned ones are elders, not because they are officers, but they are elders because they are elders. They are the elder ones of the children of the resurrection. They are the first-born from the dead—the first glorified of all the company of the redeemed—the seniors of the celestial assembly; not indeed with respect to the number of their years on earth, but with respect to the time of their admission into heaven. They have had their resurrection, or their translation, in advance of the judgment—tribulations, and are crowned and officiating as kings and priests in glory, whilst others, less faithful, are still slumbering in their graves, or suffering on the earth. They do not represent, by any means, the whole body of the redeemed, as some have supposed, but are exactly what their name imports—the seniors of them—the first-born of the household—the oldest of the family,—and hence the honoured officials.

There certainly is, as we shall more fully see hereafter, a succession in the order in which the saints are gathered into their final glory. There are some who "escape" the tribulation, being taken to heaven before it comes; there are others who suffer it, and are only taken to heaven out of it. Then, there is a peculiar company of sealed ones, who come in at a still later period; and a "harvest of the earth," still subsequent to their appearance with the Lamb on Mount Zion, if not a still remoter bringing in of those under Antichrist, who "had not worshipped the beast, neither had received his mark upon their foreheads, or in their hands," all of whom together make up the fulness of "the first resurrection." And of these successive companies...
and orders, the enthroned ones of this vision are among the first, if not absolutely the first. They are the seniors—"the Elders."

John saw but twenty-four of them; but these were the representatives of many others. There were many priests and Levites under the old economy. The number of those who were set to forward the work of the house of the Lord, was twenty and four thousand. (1 Chron. xxviii. 3, 4.) But the were all arranged in courses of twenty-four (1 Chron. xxiv. 3—5), so that never more than twenty-four were found on duty at a time. There were also many prophets appointed to praise God with instruments of song; but they too were arranged in twenty-four courses, each course with its own individual representative (1 Chron. 25). These were not human devices, but things specifically directed by the Spirit of the Lord (1 Chron. xviii. 11—13, 19), and meant to be "figures of the true," and "patterns of things in the heavens" (Heb. ix. 9, 23, 24). Accordingly, we are to see in these twenty-four royal priests, but one course of as many more courses, all of which together do but represent thousands upon thousands of the same high and privileged class. Heaven is not an empty place, nor is it stinted in the number of its honoured dignitaries.

I find, then, in these enthroned Elders, the highest and manifested glory of the risen and glorified saints. They are in heaven. They are around the throne of Deity. They are pure and holy, wearing white, "which is the righteousness of the saints." They are partakers of celestial dominion. They are kings of glory, with golden crowns. They are settled, and at home in their exalted dignities; not standing and waiting as servants, but seated as royal counsellors of the Almighty. They are assessors of the great Judge of quick and dead, the spectators of all that transpires in heaven and earth, and participants in the judgment of the world for its sins, the Church for its apostacies, Babylon for her impurities, Antichrist for his blasphemies, and that old Serpent and his brood, for their ungodliness and wickedness during all these weary ages. They are the Elders of the glorious house of the redeemed, and kings and priests in the temple and palace of the Lord God Almighty, whom all the earth shall obey, and all the ages acknowledge.

And yet, there is another picture in the vision, which some take to be still higher.

"Amidst the throne and around the throne," John saw "four Living Ones," unfortunately called "beasts" by our translators, "full of eyes before and behind; the first like a lion, and the second like a young ox, and the third having the face like a man, and the fourth like a flying eagle. And the four Living Ones, each one of them, had around them six wings apiece, and within they are full of eyes; and they have not rest day and night, saying, Holy, Holy, Holy, Lord God Almighty, who was, and who is, and who is to come."

What are we to understand by these? They sing precisely the same song (chap. v. 9, 10) which the Elders sing. They give praise to the Lamb for having died for them, and for redeeming them by His blood "out of every tribe, and tongue, and people, and nation." They say to the Lamb, "Thou art worthy of the Lamb to God by Thy blood." This settles the point that they are also glorified men, not "beasts" at all, nor mere personifications of mute creation or nature's forces.

Perhaps the easiest and shortest way for us to get at the true explanation of this remarkable manifestation, is to go back to the ancient dispensation, so much of which was copied exactly from these heavenly things. The Jewish writers tell us, that the standard of each tribe of Israel took the colour of the stone which represented it in the high priest's breastplate, and that there was wrought upon each a particular figure—a lion for Judah, a young ox for Ephraim, a man for Reuben, and an eagle for Dan. These were the representative tribes, and all the rest were marshalled under these four standards (Num. ii.):—Judah, on the east, with Issachar and Zebulon; Reuben on the south, with Simeon and Gad; Ephraim on the west, with Manasseh and Benjamin; and Dan on the north, with Asher and Naphtali. In the centre of this quadrangular encampment was the tabernacle of God, with four divisions of Levites forming an inner encampment around it. It was thus that Israel was marshed through the wilderness, under the four banners of the lion, the young ox, the man, and the flying eagle. These were their ensigns, their guards, their coverings, the symbols of powers by which they were protected and guided. They were parts of that divine and heavenly administration which led them forth from bondage, preserved them in the wilderness, and finally settled them in the promised land. Such at any rate was the earthly, outward, material aspect of the case. In Ezekiel's vision of the cherubim, we have the same thing in its more interior and heavenly aspects (Ezek. i.).

To cover and guard, is thought to be the pro-
per signification of the word cherub. After the expulsion of our first parents from Eden, cherubim were placed at the east of the garden "to keep the way of the tree of life" (Gen. iii. 24); and the prince of Tyrus is likened to the cherub that covereth (Ezek. xxxviii. 14). A vision of the cherubim, then, is a vision of them that cover, protect, guard, and keep. And in this vision of Israel’s protectors and keepers, what did Ezekiel see? “Above the firmament was the likeness of a throne, as the appearance of a sapphire stone, and the likeness as the appearance of a man above upon it.” This was the throne of God. But under the throne, connected with the throne, and instinct with the life of the throne, was “the likeness of four living creatures,” who “ran and returned as the appearance of a flash of lightning, and moved with complicated wheels, with high and dreadful rings, full of eyes. It was through them that the Spirit of the throne went forth, every way, whithersoever it would. And these living creatures, the executors of the will of the Spirit of the throne, had the same forms combined in each, which were borne upon the four banners of the children of Israel, the lion, the ox, and the eagle (Ezek. i. 10). These cherubim were not human beings; for they were doing service in the garden of Eden, when yet there were no human beings but Adam and Eve; and at the time Ezekiel saw them, there were no human beings yet glorified, or, hence, capable of taking such offices. These cherubim were angelic beings. “Of the angels He saith, He maketh His angels spirits, and His ministers a flame of fire” (Heb. i. 7). “He shall give His angels charge concerning thee, and in their hands they shall bear thee up” (Matt. iv. 6). And what these cherubim were in the ancient order, these “living ones” are in the order which obtain at the time to which this vision of John refers. They are redeemed men, glorified, and related to the judgment-throne in heaven, and to the interests and affairs of the future kingdom on earth, as the cherubim are related to the throne and kingdom now, and in the former dispensations. They are the cherubim of the new order. They are joined directly to the throne of the new order. They are in the midst of it. They are around it. They are expressions of it. And they take the forms of the lion, the man, the young ox, and the flying eagle, for the reason that they are the heavenly powers who guard and cover the camp of the Lord, which, under them, the entire world is to become. Jesus tells us that “they which shall be accounted worthy to obtain that age and the resurrection from among the dead, . . . . are equal unto the angels” (Luke xx. 35, 36); and this is the vision of that declaration fulfilled, showing us certain preeminent classes of the ecclesiastic resurrection and translation, not only angelic as to their form of existence, but in the exact positions which angels held in other dispensations.

Some have taken them to be the same as the Elders, only in other relations, and in other features of their dignities and blessedness. I cannot so understand it. They have, it is true, the same priestly censers as the Elders, and they sing the same song of a common redemption, kingship, priesthood, and dominion over the earth. But they have, as a class, an individual distinctness, which is never lost sight of, and never confounded with the eldership. Even on earth, “there are diversities of gifts, and differences of administrations;” and much rather will there be varieties of place and function in heaven. The Elders have crowns and thrones distinct from the central throne; but these living ones have for their crown the very throne itself. They are joined to the throne; they are in the midst of it, and directly express it. They also lead the Elders in their adorations; for “whenever they give glory and honour, and thanks to Him that sitteth on the throne,” then is it that “the twenty-four Elders fall down before Him that sitteth on the throne, and worship Him that liveth for the age of the ages, and cast their crowns before the throne,” giving glory, honour, and power to the Almighty Maker of heaven and earth. The one class have more the semblance of counsellors, the other, that of executors, and the two together are the closest to God of all the redeemed.
THE WORD OF PROPHECY.—I.

By WILLIAM HOWELL.

Author of "The Two Worlds."

We hold more firmly the prophetic word, taking heed to which ye do well, as unto a light shining in a dark place until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of one’s own delivery (or utterance), for prophecy came not at any time by the will of man, but holymen of God spoke as they were borne along by the Holy Spirit.” 2 Petru x. 19—22:

In the above rendering a consequentiveness will be seen which the A. V. does not present. What connection, for instance, is there between “interpretation” and the casual gar, following? The connection of “one’s own delivery” and “not by the will of man” is manifest.

“More firmly” is the rendering of the comparative ἀκρατέστερα a well-known usage. Or it might be, “we have the more permanent prophetic word,” i.e., as compared with the transient vision “in the holy mount.” The “more firmly” would be because of the prefiguring of “the honour and glory.” Compare the whole with Rev. x. 13, &c., both in contrast and resemblance. Because of our mortal weakness faith receives accession by concession to sight; but “blessed is he who hath not seen and yet hath believed.”

“Dark place.” The word, aυχρήμοσα, occurs not again: it means more than dark, involving the idea of a desert; but in contrast with “a light” it has the prevailing force of dark.

“The day-star arise in your hearts.” This is a comforting word which some would deprive us of by placing a full-stop after “arise,” then reading, “in your hearts knowing this first;” a harsh construction. The phosphorus, Venus, the morning-star whilst passing from the lower to the upper conjunction with the Sun, and rises a little before the day daws, ushering in the Sun; so the Sun of righteousness arises some bright intimation in our hearts will advise us of His coming, if we are found watching; then that day will not overtake us as a thief, let no man take thy crown.”

We call attention particularly to the rendering “one’s own delivery.” The word, ἐπιλύσις, occurs not again in the Scriptures, and in the Classics only in Ἀριστοτ. Sept. contra Thebas, line 134. Wherever the word “interpretation” occurs in the A. V., except here, it is the rendering of a word whence comes our word hermeneutics. There is no authority for the rendering here; the cognate verb means, primarily, “to loose, unbind;” it occurs in Mark iv. 34, “He expounded,” once in the LXX, Gen. xli. 12; but Joseph avows the divine origin of his interpretation, “do not interpretations belong to God” (xli. 8), “and it is not in me, God shall give Pharaoh an answer of peace” (xli. 16). This verb occurs once also in the passive voice (Acts xix. 39).

“At any time,” so ποτε is rendered in 1 Cor. ix. 7; 1 Thess. ii. 5; Heb. i. 5, 13, and ii. 1.

Lastly: “borne along,” this same word in Acts ii. 2 is given, “rushing” for the action of the Holy Spirit; a classical usage also.

The above is preliminary to some prelections on prophecy “to which we do well to take heed.” Deceivers abound, “deceiving and being deceived.” “The sword of the Spirit, which is the word of God,” is, indeed, the only weapon with which we may successfully contend, the perfect use of which we behold in the hands of Him who was tempted by the devil in the wilderness.

“The testimony of Jesus is the Spirit of prophecy. Let us be wary, therefore, lest careless handling, or self-exaltation, should grieve the Spirit. We have a priceless legacy in the Scriptures which “is given by inspiration of God,” and which some, calling themselves “the Church” would rob us of, saying “the church is above the Scriptures,” demanding that we shall take their exposition alone. In this “church” we find a pope Leo, who said “what a profitable thing this fable of Jesus Christ is to us;” and a century of popes, of whom the great Catholic historian, Baronius, declares that he cannot own them as legitimate, he puts them in the list for the sake of dates. There is an antidote for this poison in words which the Holy Spirit teacheth. In Matt. xxiii. 17, our Lord meets this reversal of obligation. The
"blind guides"—the Church of that day—had said, "Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor." "Ye fools, and blind," says our Lord; "for whether is greater, the gold, or the temple which sanctifieth the gold." In 1 Pet. i. 23, the Spirit, speaking of believers, says of them: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever ... and this is the word ... which is preached unto you." Also James i. 18: "Of His own will begat He us by the word of truth." Whether is greater the Church, or the Word which sanctifieth the Church? Let us, however, put the word assembly, and the glamour of the word church vanishes. We claim the Scriptures of truth as inalienable property bequeathed to us by its Author, to be appropriated by the least in the kingdom of Heaven, and who, being taught by the Spirit, will not err therein: "He hath hid these things from the wise and prudent, and hath revealed them unto babes." On the other hand, self-sufficiency shown in isolation from what other joints of the body may supply, must have rebuke from the Head. It is against prescriptive right of any to expound the mysteries of the kingdom, or the meaning of God's word, that we present an uncompromising front; he is the best expounder that is the most diligent and lowly student. Knowing that the Scriptures sanction no such arrogance, these self-constituted authorities utter this blasphemous assertion that they are above that word which says, "Thou hast magnified Thy word, Thy name above all" (Ps. cxxviii. 2, transposed).

CONVERSIONS IN ISRAEL.

IV.—Dr. Neander.

(Continued from page 22.)

In the period that preceded Neander's profession of Christianity, he had arrived at a stage of religious thought that made him look upon all religion from a purely symbolical and ideal point of view. He had fully conceived the spirit that is contained in the works of two of the most famous German divines of the commencement of the present century, viz., Pastor Böhme and Dr. Schleiermacher, without fully assimilating the Christian doctrine of the Divinity of the Son; and of the redemption of the world by His blood.

As soon as divine grace had made him a partaker of these doctrines, and he had received his baptism, Neander, feeling that he was now born again in Christ, came to the resolution to study theology, so as to be able to devote himself exclusively to the service of his Master. This determination he announced to his friend, the poet Chamisso, in words full of enthusiasm for the sacred calling he was about to enter upon. "To worldly wisdom," he wrote, "and to all that pertains to it, to its idols and to its temples, I vow eternal enmity. I mean to carry on the warfare with the weapons that God has given me, until I have laid low the monster."

In another passage he declares his intention of doing all that lies in his power to fit himself for the ministry of the Gospel. His words are, "May God give me the strength I long and ask for to understand and proclaim to the profane world the essence of the One in a manner such as may be intelligible to human reason. Dear Saviour, Thou alone canst reconcile us with this profane generation, for whom, from Thy own ardent love, and without any merit of theirs, Thou didst live, suffer, and die. Thou hast love and affection for the non-believers, whereas we only want to hate and destroy them."

In the month of April, 1806, Neander betook himself from Hamburg to Halle, in Thuringia, where he was to study divinity under the direction of Dr. Schleiermacher. Within a very short time, however, the war between Prussia and Napoleon I. supervened, which was not only disastrous to the kingdom of Frederick the Great, but well-nigh proved fatal to it. The University of Halle was greatly affected by this
war, which at first was chiefly carried on in Thuringia, and Neander was compelled to remove to Göttingen, there to pursue his studies under the direction of Dr. Planck.

This was the age of the great German philosophers: Kant, who had flourished in the second half of the eighteenth century, had been followed by such men as Schilling, Fichte, and Hegel, the last of whom was almost an infidel in his leanings. Neander was directly exposed to the teachings of these men, but he declined to sit at their feet, and gave himself up entirely to the study of the Scriptures and of the writings of the early Fathers of the Church. In 1809 he passed his examination as candidate for the ministry, and he preached his first sermon at Wandsbeck, near Hamburg, on 1 John, 1. For about two years, he remained at Hamburg as a preacher of the Gospel. However, the vocation he felt within him was rather that of a teacher than of a preacher, and he soon came to think that he could serve the cause of Christ better in the field of literature than he could as a minister of the Word.

Being actuated by this impulse, Neander settled in 1811 as a privat dozent at the University of Heidelberg, and in doing so, he published a Latin dissertation on "The idea of Christian faith and knowledge in connection with philosophy, according to Clemens, of Alexandria." In the following year his first historical work appeared in Leipzig under the title of "The Emperor Julian and his age; an historical portrait." This work, in which he gave his view of the motives that had induced that great apostate to renounce his homage to Christ, first directed the attention of the general public to Neander.

Just about that time, the University of Berlin was founded, and few institutions there are from which Germany derived more palpable benefit in that period of her deepest humiliation than she did from the theological faculty of that university. It became the focus from which the revival of the Christian faith in the German mind was effected in that dark age, and but for that revival and the repulsion of the infidelity that had been imported from France about half a century previously, the regeneration of Fatherland by the War of Independence could never have been accomplished. The German youth that fought against Napoleon in 1813 were not ashamed of singing psalms and of carrying Gospels and hymn books in their knapsacks, if they had any.

Schleiermacher was one of the founders of Berlin University. Being at the head of its theological faculty, he directed his attention from the first to Neander, who, despite his extreme youth, had already acquired a distinguished position among the teachers of Germany. He induced King Frederick William III. to offer Neander an appointment as lecturer on Church history in the new university, where two great commentators of Scripture, Dr. Marheineke and Dr. De Wette, were already at work. Neander accepted this appointment, and held it until his death, for nearly forty years.

The moral power wielded by that new university in which Neander, being at the time no more than twenty-three years of age, occupied such a distinguished position, may be estimated by casting a glance at the political configuration of Central and Western Germany, as it existed in the year 1812. The Kingdom of Prussia had been cut down to one-third of the area it occupied in 1806, and the number of its inhabitants did not exceed from four to five millions. In other words, Prussia was at that time barely larger than Wales, and its population was not equal to that of Ireland at the present day.

The French Empire, on the contrary, comprised not only the whole of France of 1880, but also Belgium, Holland, Germany up to the border of the Rhine, and the whole German seacoast as far as Lubeck, a portion of Switzerland, one-third of Italy, and the whole of Dalmatia and part of Croatia; so that the people of Hamburg, Rome, and Ragusa were French as much as those of Paris, Lyons, and Marseilles. Besides this, the Confederacy of the Rhine, which comprised most of the minor states of Germany, and the Kingdom of Italy, which extended to the border of Naples, were vassal states of the French Empire. One of Napoleon's brothers reigned at Madrid, another was King of Westphalia, and his brother-in-law, Murat, was King of Naples.

Practically, the whole of Western and Central Europe, excepting only Prussia and Austria, were under Napoleon's dominion, and for a small country like Prussia to attempt a war against Napoleon, even after the Russian catastrophe of 1812, was tantamount to that proverbial fight between the clay pipekin and the iron pot. But the moral strength of Prussia, and of the German youth that flocked to her banner, lay not only in their national spirit, but also in their love of truth, of learning, of the arts, and of the sciences. The young men who served in those armies were not ashamed of carrying Gospels and hymn books in their knapsacks, if they had any.
hordes were all imbued with the spirit of infidelity that had been handed down to them by Voltaire and the French Revolution.

During the first years of his professorship in Berlin University, Neander, apart from his share in the national movement of the time, distinguished himself chiefly as a lecturer on Ecclesiastical History and as an author of treatises on special topics connected with the Church of Christ. In 1813 he published an account of St. Bernard and his age. In 1822 appeared his essay on “St. Chrysostom and the Eastern Church,” and a few years later his “Memorials of the History of Christianity and Christian Life.” But the greatest and most celebrated of Neander’s works is his “History of the Church of Christ,” with a brief account of which we purpose to conclude our sketch of this great and good man.

(To be concluded.)

PROPHETIC NOTES AND QUERIES.

[We have to thank several correspondents for their kind expressions of interest and satisfaction at the opening of this new department in our columns. It will be our earnest wish and endeavour to make it really useful, and prevent the introduction of mere personal wrangling. All communications should be addressed to the Editor, 14, Moray Road, Tollington Park, N. Not to the Publisher.—Editor P. N.]

ANSWERS.

DURATION OF THE MILLENNIUM.—The question is asked what authority is there for making the “years” of the Millennium to be natural years, if the symbolic day stand for a year?

The answer is simple:

In symbolic prophetic time, day, month and time are terms used in a symbolic sense, e.g., “Day for a year” (Ex. iv. 6).

A month of 30 days, or twelve months of 1,260 days is not a measure of time. “Time” is not a word employed in Hebrew, Aramaic, or Greek for a natural year in historical language.

In the New Testament there are two words for year—eniautos and etos; the former is used for symbolic time in Rev. ix. 15; the latter is never so used, and therefore the 1,000 years (etv) in Rev. xx. denote not symbolical but natural years. That chapter is not a symbolic vision but a historic description.

JOSEPH BAYLEE, D.D.
Sheepscombe Vicarage.

[We feel personally indebted to our esteemed and learned correspondent for the above clear—and to our mind—perfectly satisfactory explanations.—Editor P. N.]

ENGLAND AND IRELAND.—Ireland never was part of the Roman Empire. Her adhesion to Popery, however, exposes her to the danger threatened in Rev. xiv. 9.

JOSEPH BAYLEE, D.D.

Agreeing with the Editor that the question raised, “Must Ireland be separated from England?” can only be settled by moving the previous question, viz., “Will England be one of the ten kingdoms of the revived Roman Empire?” I would observe that the fact is unquestionable that England was for some 400 years part of the Roman Empire, namely, from A.D. 47 to A.D. 436, when the Romans finally withdrew as stated by Gibbon. On this ground I have for many years regarded it as a settled point that England was to be one of the ten kingdoms of the revived Roman Empire. Of late, however, my confidence in the soundness of this conclusion has been somewhat shaken, and in this way. The final separation of the Roman Empire into East and West took place A.D. 395, that is to say only some forty years before the separation of England from the Roman Empire. Now the question arises, Is the Roman Empire represented in Daniel’s great Image in its unied or only in its divided state? The fact that it is symbolized by the two legs and feet seems to point to the conclusion that it appears only in its divided state. Since, then,
WHAT THE JEWISH PAPERS ARE SAYING.

Jews in Office.

In our last issue we stated that Baron Haymerle, the new Foreign Secretary of the Austro-Hungarian Monarchy, is a Jew by descent. The *Jüdische Presse* points out that the new Prussian Minister of Justice, Dr. Heinrich Friedberg, was born a Jew, but embraced Christianity at an early age. It is also to be noticed that Dr. Simpson, the President of the Supreme Court of the German Empire, or Lord Chief Justice of...
Germany, as we should say, is likewise a Hebrew Christian. Dr. Simpson was President of the German National Parliament in 1848–49, and it was in this capacity that he tendered the imperial diadem to King Frederick William IV. of Prussia, which sovereign refused “because he would not parcel with the revolutionary principle.” There is another Jewish Minister of State in Germany, viz., Herr Elltädler, the Minister of Finance of the Grand Duchy of Baden, but he has not yet embraced Christianity, like his colleagues.

JEWS IN MEXICO.

Under Spanish rule, that is to say until about sixty years ago, none but Papists were allowed to live in Mexico, and the same rule applied to all the Spanish colonies in Central and South America. The case is very different now. Most of the new republics that have arisen upon the ruins of the Spanish dominion admit perfect freedom of conscience. Until a few years since, Paraguay, the Jesuit settlement, and Ecuador, were the only exceptions to this rule; but ever since the death of President Lopez in the Argentine-Brazilian war against Paraguay, and the assassination of President Garcia Moreno of Ecuador, religious liberty has also obtained in these two states.

In Mexico, the same as in the greater part of Central and South America, the Roman Catholic Church still enjoys very extensive privileges; still the priests have lost the power of setting the populace against Protestants and Jews as they did in the first years after the repeal of religious disqualifications. Business in the chief cities of Mexico—La Vera Cruz, Puebla, and Orizaba—is mostly in the hands of foreigners, the majority of whom are Protestants, especially those hailing from England, Germany, and the United States. But there is a certain number of Jews, too, and about these the Jewish World offers the following information:

“Jews are not very numerous in the capital of Mexico, not more than about twenty families, and it has not been possible to organize a regular Jewish congregation; it is not even easy to bring a quorum of ten together on Sabbath and holidays. I am sorry to say that several young Jews have taken Christian women for wives, and even those who marry Jewesses from abroad are unable to bring up their children as Jews. The Abrahamic rite is very generally neglected.”

This is the same complaint that is generally made by Jews about the incapacity of their people to maintain their faith when living away from large gatherings of their coreligionists. “Mixed marriages” are especially heinous in the eyes of orthodox Jews, because the issue of such unions become generally affiliated to the Christian Church. These complaints go a long way to show the utter weakness of Judaism in its modern form. It is nothing if it is not gregarious, and isolated individuals are soon lost to their faith. In this respect it contrasts very unfavourably with Protestantism, for a mere handful of English or German Protestants settled in any part of the world, in the midst of a Romish or Greek population, will yet manage to preserve their Church and their faith intact, and are sure to bring up their children as Protestants.

“LET THE DEAD BURY THEIR DEAD.”

A curious controversy is going on at this moment between the Orthodox and “Reformed” rabbis of Western Germany in regard to the sanctity of Jewish graves. At Feuerbach, in Hesse, there is an old Jewish cemetery. A new railway is about to be made from Friedberg to Hanau, which is to go right through that cemetery in such a way that the graves will be covered over by an embankment of twenty feet in height. There is a Talmudic law, that, whenever a Jewish cemetery becomes the property of Gentiles, the bodies are to be exhumed and buried in another Jewish cemetery. In the present instance, some doubt prevailed about the land becoming the property of Gentiles, inasmuch as it was only covered over with earth, but not actually used by the railway company. Dr. Levi, the rabbi of Giessen, thereupon, held that the graves might be left undisturbed, as they could not be desecrated by the superincumbent embankment. Dr. Lehmann, the Orthodox rabbi of Mayence, is of a different opinion, and in his paper, called the Israelit, he falls foul of his colleague, and calls him an ignoramus and an incompetent expert.

A curious point has been raised in connection with this controversy. According to Jewish law, the descendants of Aaron, who are called Kohanim, must keep away from all contact with dead bodies; a number of Jews still claim to be descendants of the first high-priest, and the orthodox among them observe the law so strictly, that, whenever a death takes place in the house
in which they reside, they go and live elsewhere until the body has been buried and the place purified. The Israelite says, that in the case of the Feuerbach Cemetery, a great hardship will accrue to all Kohenim, for according to the same law none of them will be allowed to travel by the new line, unless the whole of the bodies be removed before the embankment is erected. A good deal of angry discussion is still going on about the same matter.

Matrimonial Advertisements.

Marriage is considered by most Jews as much a matter of business as buying and selling, and getting gain; and in Germany and Austria parties are either brought together by the professional matchmaker, called shadchun, or else they become acquainted with each other by advertisements in the Jewish press. Some time ago we gave our readers a few matrimonial advertisements of this kind, and we shall now proceed to give them another selection of similar "tenders," culled from recent numbers of German Jewish papers. In most instances the advertisers are the intending Benedict themselves, as in the following, taken from the Jewish Allgemeine Zeitung:

Offer of Marriage.—A Jewish merchant, 28 years old, of good address, owner of a flourishing manufacturing business in a fine middle-sized town of Southern Germany, wishes to marry a young and pretty lady of a sweet disposition, aged about 24, and having about £1,200 in her own right. Direct offers, enclosing photograph, to be addressed to L., 5575, Munich.

Offer of Marriage.—A well-to-do widower, an Israelite, residing in a small town of Austria, owner of an excellent business, 45 years old, hale and healthy, of good address, and highly respectable, wishes to marry a lady that must not be too young, of good family, and who would make a worthy representative of his house and a good mother for his two grown-up daughters. A widow with no children might do. None to apply except such as are thoroughly domesticated and good-natured, and possessed of an adequate fortune. Address, Moses's Advertisement Agency, Vienna.

A Widow, about forty years old, of good outward appearance and excellent health, with three children whose education has been finished, would like to marry a single lady or widow without children, of from 25 to 30 years of age. Apart from a fortune of no less than from £1,000 to £1,500, it is necessary that such should be possessed of a pleasant appearance, a good education and a kind heart. The advertiser having a good and safe business at Frankfort on the Main, his future wife would not have to help to get a living. Applications in the candidate's own writing to be sent to H. & V., Frankfort.

Benevolent Offer of Marriage.—A young man, a merchant, 30 years of age, a Mosaiser, one of the best families of Silesia, would like to marry as soon as possible a domesticated young lady. He is at present employed in one of the largest towns of Russia, but would be glad to take charge of an existing remunerative business. Beauty is of less importance than a sweet disposition and a good heart. No photographs required. Address, V., 4232, Breslau.

Ladies use identically the same method to procure partners for life as gentlemen do; only their advertisements are, as a rule, more brief. Sometimes they are short and sweet, like the following:

A partner wanted for a young lady of religious leanings, possessed of £350. Address, R. M., Frankfort on the Main.

Offer of Marriage.—A well-educated girl of excellent character, 24 years old, possessing from £100 to £150, wishes to find by this no more unusual method a suitable match, being an orphan, and anxious for a good home. Applications to be addressed to the office of the Israelites.

Marriage.—For a well-educated girl of excellent family, who has been brought up in a simple and homely style, and possesses £1,430 in cash and a splendid trousseau, her friends are looking out for a suitable partner. Gentlemen in a good position, not excluding widowers without children, to apply, without agent, to H. 3598, office of the Israelites.

A young Widow, with some children, owner of an excellent business, being unable to carry it on single-handed, wishes to marry a young man who may also be a widower. His appearance ought not to be unpleasant, and the possession of a small capital is essential. Address, J. D., 13016, Leipzig.

Sometimes several persons will club together to save half the expense of advertising. It is very unpoetical, but very business-like, to publish advertisements like the following:

Two young men of favourable appearance, 24 and 29 years old respectively, and possessing a good business in a nice town near the Bergetraase, turning
over upwards of £2,000 per annum, are anxious to be married by this method. Applicants of good appearance and good character to send particulars and photographs to F., 9689, Frankfort. Selection to be left to mutual arrangement. Secrecy will be observed, as a matter of course.

Advertisements of this kind are often repeated two or three, or even half-a-dozen times, until the habitual readers of the paper know them pretty well by heart. In most instances the business character is kept back a little, but sometimes it is very apparent. Thus, the Israelite of December 24, 1879, contains this advertisement:

A Straight Forward Offer of Marriage.—An out-and-out business man, 26 years old, of good appearance and education, but without means, would like to marry into (hiusinshweirathi) a good remunerative business. Address, Fortuna, No. 3755.

This is very much like the advertisement published by a young man in America, “Wanted a situation as son-in-law in a good family.” Altogether, marriage by advertisement is quite an established custom among the Jews of Central Europe, and the great advantage it offers in comparison to matchmaking by professional middlemen is, that an advertisement, even if repeated half-a-dozen times, does not stand in more than about ten or twelve shillings, whereas the shadchon who brings about a matrimonial union is entitled to five per cent. of the patrimony of the bride, and some of these agents make a very excellent living by this indeed.

“What we are Coming to.”

This is approximately the English equivalent of “Unsere Aussichten,” which is the heading of a paper published recently in the Preussische Jahrbücher, a Berlin monthly review, by Professor von Treitschke, one of the most distinguished literary men of Germany. In this paper, the professor gives his own view of what is now known as the Jewish question. There has been a good deal of agitation going on in Germany for some time past on account of the increase of the number and prosperity of the Jews, and because they are thought to be taking the upper hand in many departments of life, more especially in the province of finance.

This agitation has hitherto been carried chiefly on by Ultramontanes and Tendals, but of late Herr von Treitschke has cast the greatest weight of his powerful pen into the anti-Hebrew scale, and the article of which we have given the title has created an immense sensation throughout Germany, both among Jews and Gentiles. We shall proceed to give one or two passages of his paper as specimens of the spirit in which it is written.

After impeaching the Polish Jews who are settling down in the German Empire by thousands, and who are “utter strangers to European and more especially German civilisation,” he goes on to say:

“What we ask of our Jewish fellow-citizens is simply this, that they shall become Germans and feel themselves as Germans, without prejudice to their faith and their sacred reminiscences, which we all honour and respect, for we do not want a thousand years of German civilisation to be followed by an age of Hebrew-German sham culture. It would be sinful to forget that many Jews and Hebrew Christians, such as Felix Mendelssohn, Veith, Rieesser and others, were German men in whom we revere the good and noble features of the German mind. But it must be admitted that in many Jewish quarters there is no real desire of becoming purely and simply Germans.”

The great fault Professor von Treitschke finds with the Jews is that they go so far in the “brazen-faced obtrusiveness” as to interfere in matters purely Christian.

“This unfortunate bustling obtrusiveness actually attempts to sit in judgment on the interna of Christian Churches. What Jewish journalists are in the habit of writing against Christianity, and the low knavery with which they revile the religion of the great majority of the German nation, is simply scandalous, and such like productions are offered to the people as the latest achievements of ‘German’ enlightenment. As soon as religious equality was proclaimed, the Jews insisted on their pound of flesh, and they would not admit that after all the Germans are a Christian people and that the Jews are but a minority amongst us; nor do we have to hear the demand that pictures of a Christian character should be removed from and that their Sabbath should be observed in mixed schools.”

He goes on to say that there can be no wider on the part of any one to re-impose those social and political disabilities with which the Jews were fettered in former centuries; but all he asks is, that the Jews should not seek to undermine the fabric of the German commonwealth, but substitute a sort of “pseudo-semitic” civilisation for it.
"What makes the Jews in France and England an innocuous and actually beneficial element of civil society is the vigour of national pride and the deeply-rooted national idiosyncrasy of these two ancient nations. Our civilisation is young; we still lack in our entire being the national style, the instinctive pride, and the requisite idiosyncrasy; and owing to this, we are still helpless against foreign culture. Let but the Jews join in and take their due share of the metamorphosis that is going on, and let them draw closer to their Christian fellow-citizens. It would be a hopeless undertaking to put Jewish in lieu of hard German shoulders (die harten duetschen Köpfe jüdisch zu machen); therefore, let our Jewish compatriots become thoroughly German, and the agitation now going on against them will cease."

The space we command in our present issue does not enable us to touch upon any of the twenty or thirty "replies" and "retorts" that have been published by Jewish journalists and pamphleteers in answer to the charges brought by the professor against the Jews. By the side of a good deal of truth there is an immense amount of exaggeration and partiality in Herr von Treitschke's paper, or rather papers, for there has been of late a sequel to the article of which we have given our readers an abstract. The venerable pastor Paulus Cassel, one of the most eminent Hebrew Christians of Germany, is one of those who have sought to rectify the errors committed by the professor. In our next issue we propose to reproduce some of the remarks made by leading Jewish papers in answer to Herr von Treitschke.

Literature.


We give the full title of this pamphlet as explaining its special character and object. Mr. Gratian Guinness, in his recent remarkable book, strongly advocates the historical interpretation of the Apocalypse. Mr. Govett is an ultra-futurist. Mr. Guinness thinks the seals, trumpets, and vials are to be regarded as symbolic visions; Mr. Govett regards them as describing future literal events of a miraculous character. According to Mr. Guinness, the Pope of Rome, and no one else, is the Antichrist. According to Mr. Govett, an individual man to be raised from the dead hereafter is to be the Antichrist. Who is right and who is wrong? For ourselves, we believe both are to a considerable extent right, and to a certain extent wrong. They are largely right in what they affirm, but at the same time wrong in what they deny. The Apocalypse may be truly interpreted both symbolically and literally. On the year-day theory and on the day-day theory; but neither theory must be pushed so far as to exclude the other, or part of the mind of the Spirit will be lost. The Christian, in a notice of Mr. Govett's pamphlet, observes: "Insufficient, as seems to us, the so-called historical or Protestant interpretation advocated by Mr. Guinness, in accord with the majority of interpreters who have written on the subject, the extremely Futurist view here set forth is, in our judgment, far more unsatisfactory. We cannot but think that advocates of antagonistic interpretations would get and give far more edification in seeking what they (can) hold in common than in tearing up each other's work. Far beneath the outward fulfilment, on which they utterly disagree, there lie moving causes and principles, concerning which there must be considerable agreement if they would allow themselves to see it." With these remarks we entirely agree, and we feel constrained to add that to us it seems that Mr. Govett's slavish literalism introduces into the interpretation of the Apocalypse a supernaturalism of so useless and grotesque a character that it is as unworthy
of the majesty of the Divine Agent, as it is calculated to bring the whole subject into contempt.


We have perused this very able pamphlet—originally read as a paper at the Evangelical Conference at York, April, 1879—with much interest, and, we trust, some profit. We are not prepared to accept the author’s argument in toto, but nevertheless we quite agree with him that “the great mistake made by many Christians is, that they regard the Church as an absolutely new thing (so far let us say, however, that we agree with them) substituted for Israel, a Gentile Church (an expression never found in the word of God) set up instead of the old Jewish Church; and they refer to Gal. iv. as a proof of the substitution of a new Israel, according to the Spirit, for the old Israel according to the flesh.” That is, of course, a grievous mistake; but we differ from our author here, that whereas he would confine God’s redemptive working to one line, viz., the Jewish, we believe that He carries out His grand purposes of mercy by working on two perfectly distinct lines; the one heavenly—the Church which had no existence previous to the day of Pentecost; and the other, earthly—Israel, which is suspended only till the Church is removed. The following remarks, on the attitude of the Jews of Europe towards “modern thought,” are as suggestive as they are startling:

“The Jews are in the very forefront of the Antichristian army. Hear how Professor Delitzsch—himself, like Christlhie, and other leading defenders of Christianity in our day, a Jewish Christian—speaks on this point:—‘The Jews, are they above all others who in union with the spirit of the age unchristianise our political and social life more and more. It is God’s judgment, which so avenges itself on Christendom . . . . It will, however, be a heavy accusation for all those who have omitted to show the Jews in word and deed that the Gospel which went forth out of Zion is the Word of God, and attaches itself to the religion of Sinai as the completion to the laying of the foundation. All those who have no heart for the Jewish mission strengthen, so far as they are concerned, the power of Judaism, and omit to direct their efforts to the end, that even through the storm of judgment, which is gathering over this people may break the sun of Salvation,’ Similarly the Rev. A. C. Adler, a Christian Jew and a clergyman of the Church of England, writes to me from Amsterdam:—‘Modern Judaism is nothing but a kind of Rationalism. The two chief parties unite in antagonism to Christianity, and their antagonism becomes more open the more their social, literary, and political influence increases.’ A German rabbi was last year represented in several Dutch papers as having said, ‘What fools they are those pious and orthodox Christians! They rejoice whenever a single individual from the synagogue joins their ranks; but they do not see that we do real mission work, a work of a wide and large range. We win the masses over to our view. Soon they will no longer be in need of Christ, and will do without Him as well as we, and many thousands like us, do at present.’ Shocking! you say, and rightly. But actually this is the state of things, for a great part, on the Continent.’”

Passing Events.

French Politics.

The political atmosphere in France is again overclouded, and the gathering clouds may yet issue in a terrible tempest. The fall of the Waddington Ministry indicates the growing dissension between the two sections of the Republican party, the Moderates who desire to rest content with the great victory they have secure for their cause, and the Ultra-democrats, who would push everything to its furthest issue. It is out of these unhappy dissensions that th
**Imperialist party hope their opportunity may yet arise, and to foment them is at present their main object. There seems little doubt that when a short time ago the Empress Eugénie passed through Paris on her journey to see her dying mother, the opportunity was artfully made use of to bring about a reconciliation between the different sections of the Bonapartists; and their Jesuitical mode of procedure appears to have been most dishonourable. To quote the words of a contemporary:**

“In the first place, Lord Lyons, the British Ambassador, was requested to procure from President Grévy a safe conduct for the ex-Empress; and he was instructed to represent to the President that her stay in Paris would be as brief as possible, as she was anxious to get to the bedside of her dying mother. And yet it had actually been arranged that she was to remain in Paris six-and-thirty hours. So that the President and the Ambassador were deliberately deceived. In the next place, the Bonapartist journals announced that the ex-Empress arrived in Paris late at night, and left early next morning; and yet she was in Paris all the while, receiving certain favoured visitors who were in the secret. These journals afterwards gloated in having propagated a series of lies. The very porter of the Hotel Mouchy, where the ex-Empress stayed, was instructed to deny that she was or ever had been there. And yet she was in the house all the time! And over and above all this, what are we to say of the man who, for political purposes, detained this lady in Paris for thirty-six hours while her mother lay a-dying in Madrid?”

Dr. Fressenne, in a remarkable letter to the *Christian World*, while he expresses his own opinion that little danger is to be apprehended at present from the intrigues and conspiracies of the monarchical factions, adds: “I am well aware that Prince Napoleon is putting forth prodigious efforts, not only among his own party, but throughout Europe, to assure his position as a Pretender to the throne. His great aim at present is to efface the bad impression produced by his anti-clerical bitterness, which had expressed itself in positively virulent attacks upon the Catholic party. He shows now some inclination to amalgamate with that party. It is said, indeed, that he is trying to secure some encouragement from Pope Leo XIII. Intrigues like these, however, would be of little moment if the Republic were not compromising itself by its own mistakes. Its deadly enemies are never tired of applying to it M. Thiers’ famous saying about the Empire after the Mexican folly:—”Il n’y a plus une seule faute à commettre.” (It has left no more mistakes to make.) These gloomy predictions, which their authors would very gladly help to fulfil, are absurdly exaggerated.

**Religious Persecution in Turkey.**

The new year opened with the disquieting announcement that Sir Henry Layard, the British Ambassador, had suspended official relations with the Porte. The reason for the course taken by Sir Henry Layard is the complete disregard by the Porte of his demands for the release of a Mussulman schoolmaster, Ahmed Tewfik, who had been arrested, tried, and condemned to death for assisting Dr. Koelle in the translation of the English Prayer-book into Turkish, Dr. Koelle is a missionary who for more than thirty years has been in the employment of the Church Missionary Society, and has written some useful books in the African language and in Turkish. In translating into Turkish the Prayer-book, he naturally desired to have his translation revised by a native, and for this purpose he hired Ahmed Tewfik. Dr. Koelle was returning home from the schoolmaster’s house on the 23rd of last September, when he was arrested and taken to the police-station. At the same time all his papers were seized, and kept by the Chief of the Police, under the pretext that they were suspected of being political, and that they must be subjected to examination. At ten o’clock at night he was allowed to return home under an armed escort, with the order to present himself again at the police-station whenever they should want him.

Dr. Koelle, though a German by birth, is a British subject, and married a daughter of the Rev. Archdeacon Philpot, of Putney, near London. His papers were found, on examination, to contain translations of the Prayer-book in Turkish, and a religious tract. He was then released; but his papers were retained. The poor schoolmaster, however, was confined in a miserable dungeon, and in a few days was taken before a tribunal and condemned to death and cursed. Dr. Koelle at once went to Sir Henry Layard to prevent the monstrous sentence from being executed. Sir Henry interposed, so far successfully, and the man is still alive, though treated as a condemned criminal. Dr. Koelle’s papers, moreover, had been retained, and all applications for their restitution had been evaded.
In these circumstances on the 24th December, our Ambassador presented a note to the Porte demanding three things—the restoration of Dr. Koelle's papers, the liberation of Tewfik, and the dismissal of the Police Minister, who is said to have instigated the death sentence on Ahmed. The Police Minister is none other than Hafiz Pasha, who was so deeply implicated in the Bulgarian massacres that he was denounced by name in Lord Derby's famous despatch. It required very strong language and even the temporary suspension of diplomatic relations to induce the Sultan to make the required concessions, but ultimately he delivered up Dr. Koelle's papers to Sir Henry Layard with his own hands, and the unfortunate Ulema, who was under sentence of death, is to be removed for safety to an island near Smyrna, having a Christian population. It seems questionable to us how far this is likely to prove really a place of safety. Hafiz Pasha has not been dismissed, but "a satisfactory explanatory letter" has been received from him by the British Ambassador. Thus the whole affair has been arranged, but not without affording one more indication of the approaching downfall of the Turkish power.

**Purchase of Palestine by the Jews.**

The old story of the purchase of the Holy Land by the Rothschilds is again revived, with how much of truth we cannot say. A "Society" journal writes:

"A negotiation is on foot between members of the house of Rothschild and the venerable Sir Moses Montefiore on the one hand, and the Ottoman Government on the other, for the cession, under certain conditions, of the Holy Land. The Ottoman Empire is almost at its last gasp for want of ready money. The Jewish race wish a habitat of their own. As the Greeks, though a scattered people, living for the most part in Turkey, have a Greek kingdom, so the Jews wish to have a Hebrew kingdom. This, it will be remembered, is the leading idea of George Eliot's 'Daniel Deronda.' Few persons, I fancy, and probably the gifted authoress herself not more than others, imagined that the dream of the Mordecai of those pages was in the least degree likely so soon to be realised. I am not possessed of any information as to the nature of the new Jewish state—whether it is to be Theocratic or Royal—but I am told that the arrangements in reference to it are all but completed. Prophecies have a way of fulfilling themselves, more especially when those who believe in them are possessed of the sinews of government. The day 'when the dispersed of Israel shall be gathered into one' is confidently looked forward to, not only by Hebrews, but by multitudes of Christians; and it seems at hand. The author of 'Alroy' would be gathered to his fathers in greater peace were he permitted, under his administration, to see this day and be glad. Superstitious persons, remembering that the end of the world is to be preceded by the restoration of the Jews to Palestine, will be inclined to lend serious belief to Mother Shipton's prophecy that this earth is to see its last days in 1881."

The Jewish Chronicle states that Baron Albert de Rothschild has guaranteed to the ex-mayor of Jerusalem, who is now in Vienna, that he will largely support the construction of the railway from Jaffa to Jerusalem.

**Expectation of Christ's Advent Among the Turks.**

"The Turks," says a correspondent of the Observer, writing from their midst, "are believers in the Second Advent of Christ. It is a common remark among them now that the prophetic indications of His coming, as given in their books, are being manifested. These signs are general distress and suffering, disorder, war, rebellion, the decline of the true faith, general corruption, oppression, &c. He is to descend at Damascus, become a genuine Moeslem, and during the forty years of His earthly career He is to secure great prosperity, and peace shall be so complete as to extend even to the lower orders of creation, as described in Isaiah. The advent of Christ is to be succeeded by other wonders in rapid succession, and then the end of the world is to come."

"This is the belief of all orthodox Mohammedans, and, considering this belief, it is not strange that the devout among them are looking for the end of the world. During no period of their recent history have the signs above mentioned been so fully realized as at present."
THE PROPHETIC NEWS
And Israel's Watchman.

MARCH, 1880.

IS THE END NEAR?


As a sequel to the paper on "The Prophetic Prospect of the Present Year," in the February No. of The Prophetic News, may I be allowed to draw attention to some other reasons for thinking that the End of the Age is near, and that Christian men cannot be too soon prepared for it? I draw these reasons from three sources—(1) the facts of political and social life; (2) the state of the churches and of professing Christians; and (3) a few general considerations bearing on the exposition of prophecy.

I. Political and Social facts seem to point with uplifted finger to the near approach of "the time of the end."

1. The drying up of the River Euphrates has been long acknowledged to have a bearing on the state of the Turkish Empire. No part of prophetic interpretation has more generally united the opinion of expositors; and it did so, not only of late, but before there was any symptom of its being made manifest before our eyes. Yet probably no man can avoid the admission that the present condition of things under the Sultan's sway could not be more accurately described. That Empire is lessening in size and influence. It is losing some of its boasted characteristics. Notwithstanding all the efforts made on the one hand to overthrow it, and on the other to defend it, it is gradually losing ground, neither being swept away by a stroke, nor holding fast, but literally "drying-up."

2. The singular condition of the Eastern Question cannot escape the attention of thinking men. It has two peculiarities—one is, that it has a tendency to embroil not two nations, but all the leading powers of Europe, and that its solution carries with it the fate of Turkey, Palestine, and Egypt. Yet nothing seems to settle that question. It has on four occasions come to a crisis, three of these passing into war—Navarino, the Crimea, the Black Sea Treaty, and Bulgaria. It is not yet settled. On the contrary, new elements have been added, demanding solution.

3. All the Eastern movements more or less converge in Palestine. It was maintained by some that the question as to the key of the Holy Sepulchre was the real origin of the Crimean war. Now, the strange statement is openly made that the condition of the last Turkish loan was the whole land of Palestine handed over as security, and handed over to a family of Jews. It has to be added, that there seems very little reason to think that the loan can ever be repaid by Turkey, in which case the mortgage would be foreclosed, and Palestine would belong to Jews.
Already a considerable Jewish population have silently returned to the Holy Land. There are 20,000 Jewish residents in Jerusalem. I know it to be a fact that a gentleman not long ago found the table of the present Premier's study covered with books relating to the return of the Jews to Palestine, and bearing marks of his careful and earnest perusal.

And if the old belief of many be correct, that Afghanistan is the residence of most of the lost ten tribes, how remarkable are present events there! One of the Afghan tribes has always called itself the Beni-Israel—the common names Jakooj, &c., are Jewish. The name of the capital city is a Hebrew word Kabool, meaning the sandy place (two places of the same name are mentioned in Scripture).

As Palestine is to be the scene of the end, can we fail to mark how all these Eastern movements are even now converging upon it?

4. But is not the state of the other nations of the world such as to indicate that "the signs of the times" predicted are beginning to appear? When the prophet Daniel is taught that one of the marks of the end is that "many shall run to and fro, and knowledge shall be increased," can we fail to recognise the picture of an age of steam, and an age of education?

5. "Wars and rumours of wars" are set forth as one of the marks of the time of the end. Look, then, at the state of the world since the year of the Crimean War. What country has remained at peace? China, India, Central Asia, Turkey, Russia, Austria, Italy, Denmark, Spain, Germany, France, Africa, America, Great Britain? The expression, "rumours of war," is singular, but most expressive, for sometimes the rumour is as destructive to that confidence, which is one of the greatest blessings of peace, as war itself.

And what can more aptly describe the state of things in which this country, and much of the continent, has been for some years?

6. "Distress of Nations and perplexity," is another well-known mark of the time of the end. Have not Great Britain and America passed through a long period of commercial distress? In this country never equalled, perhaps, in severity.

Of a different kind, but nearly as severe, and characterized by great perplexity, is the Communist of France and Germany, and the Nihilism of Russia, which any day may lead to a great tragedy, and as to which the ruling powers seem helpless.

7. "There shall be famines in divers places," and have there not been? Twice in India, long and sore; in China, to an extent that one shudders to think of; and at this hour in Ireland also!

8. "Signs in the Heavens."—These are approaching. The four greatest planets are approaching their perihelia,—their place nearest the sun; and a smaller planet (Mars) is in the same condition. Jupiter reaches it in 1880; Neptune and Mars in 1881; Uranus in 1882; and Saturn in 1885. Such a position of planets has not taken place during the Christian era. But at two different times there has been a concurrence of the perihelia of three of these five planets; and those dates were marked by awful and destructive "pestilence." Now it so happens that "pestilence" is another of the signs given of the approaching end. It is supposed that electrical disturbances in the atmosphere, is the link of connection between the perihelia of planets and pestilence in the earth.

II. There are facts in the Ecclesiastical World, which point to the same conclusion, that the end of the age is not distant.

1. The singular extension of Christian Missions of late years is fast bringing about that special sign of the end which Christ told us to look for, when "this gospel of the Kingdom shall be preached to all nations." He does not say, to every man, or to every tribe, or to every subdivision of the peoples; but "to all nations." There are still tribes in Africa, Asia, and America, that have never heard of the good news; but can it, even now, be said that there is any one of "the nations" which has not had that opportunity? In them, no doubt, there are millions of men who have never listened to the sound of the name of Jesus; and tens of millions who have turned away to continue in their sins. But resting on our Lord's words, there seems hardly anything needed to make this sign complete. The urgent voice is heard among us, at all events "go out quickly into the streets and lanes of the City!"—quickly, for there is little time left to do it in!

2. Then the religious, or irreligious state of the world, answers closely to that which has been predicted of the latter days. Take three descriptions in the Word of God—Paul's (in 2nd Tim. iii. 1-9). This selfish, covetous, boast-
ing, proud, blaspheming, disobedient, false, incontinent, fierce, heady, high-minded, lovers of pleasure, and yet still retaining "a form of Godliness." What a description of the well-to-do, fashionable, church-going people of the day! Or St. Jude's description (v. 16)—"murderers walking in ungodly lusts, separatists, sensual, unspiritual!" Or, once again, our Lord's own incisive word, one word which sums up all—"When the Son of man cometh shall He find faith on the earth?" (Luke xvii. 8)—faith in the supernatural having all but perished, and been renounced save among Christ's own people. Take professing Christendom as it is to-day—whether it can ever be more strikingly painted than in these three passages?

3. Not least, alas, is the state of the Churches pretentions. It has become obvious that all churches are in a large measure corrupt, and that only a remnant in them is to be saved!—it used to be a remnant in the world; now it is a remnant in the churches! There is no one church, National or Dissenting, of which this is not true! The sins of the churches would be a marvellous subject for a fearless Christian pen—(1) In most of them, thinly-veiled infidelity is to be found, attacking, above all, the twin Citadel of Faith in the Atonement of Christ, and the Inspiration of Scripture; (2) in many, the principles of Popery are to be found—priesthood, ritualism, and superstition; (3) some are noted for worldliness, allying themselves with political movements, and aiming at temporal power; (4) some are cursed with spiritual pride, and going out in bitterness, rather than in love. Were the Lord to write other Seven Epistles of the churches now, how different they would be! Yet what is all this but the picture of the ten virgins, of whom some were wise and some foolish; whose profession it has to be waiting for the Bridegroom, but of whom some had fallen asleep while their lamps were going out!

III. A third class of facts leads us in the same direction.—An old, a singular, a persistent expectation has long pointed to the present times as those which are close upon the advent of our blessed Lord.

1. It is as old as the time of the Jews! Six thousand years of work for the world, said the old Rabbis, and then God's Sabbath of Rest. According to the best and most accurate chronologers, the world is in this year of grace about 6010 years old!

2. The old writers on prophecy mostly fixed, as with one accord, on the later years of this century as the close of this dispensation. It is now long since Fleming wrote of 1866!

3. The strange semi-articulate voice from the great Pyramid—deciphered in 1872—whatever weight, much or little, we may give to it, described the period both of the Mosaic and of the Christian times. In the stony lines and marks of its secret passages, it said that from Moses to Christ there should be 1542 years, which proved almost literally correct. The same record describes the length of the Christian era as being 1862 years.

4. The attention of Christian men has been now deeply drawn of late to the doctrine of the Second Advent. The old creed of the church, many of the leading spirits in it, are grappling fast by it once again. It has been the notable development of Christian doctrine during the last ten years.

5. And among those who have closely studied it, there is a general expectation that it is at hand. Never since the days of the early church has such a phenomenon existed among the people of God, and then it has mixed with many carnal errors, from which it is now wholly free. And as it was before the first advent, so it is before the second. Many "are waiting for the consolation of Israel." They shall not wait in vain! Shall they have long to wait? "Stablish your hearts, for

THE COMING OF THE LORD DRAWETH NIGH!"
EUROPEAN ARMAMENTS
VIEWED IN THE LIGHT OF PROPHECY.

By Rev. E. J. HITCHE.

The Great Exhibition and its Delusive Hopes—The Successive Wars of the last Thirty Years—The Present Outlook Darker than Ever—Fifteen Millions of Armed Men—Vast Annual Cost of these Armaments—Prophecy is the Act of Fulfilment—Armies of the Revived Roman Empire—The Silver Lining of the Cloud—The Prince of Peace.

When the first Great Exhibition was opened in 1851 its promoters asserted that the era of universal peace had commenced; and that, influenced by art and commerce, nations would see the folly of war. Thus in so many words it was suggested that what the Gospel of Christ had failed in accomplishing, Mammon would succeed in effecting. Strange to say this doctrine that commerce was better adapted to the cardinal truth of human brotherhood than the Bible, was enunciated by men who at the same time shamelessly avowed the godless, selfish principle that men ought to "buy in the cheapest market and sell in the dearest," careless of the rights and interests of other men. We can only refer the notion that commerce and art would make men fraternize better than the Gospel to judicial blindness. Far from the Great Exhibition shutting the temple of Janus, never have there been such fierce and successive wars; God ever "disappointing the devices of the crafty, so that their hands cannot perform their enterprises." (Job. v. 12.)

The close of the boastful speeches had scarcely died away when, in 1854, France and England were compelled to declare war against Russia. The very next year England went to war with Persia, and the year following with China in defence of her merchants and the Indian government, who then, as now, were, in defiance of imperial edicts, shamelessly and cruelly dragging that vast empire with opium. Then in 1857 the great Indian mutiny broke out, and the struggle for mastery between England and her Asiatic soldier was only closed by the traitors being blown from the cannon's mouth. Then came the alliance of France and Sardinia, with the object of driving the Austrians out of Italy. Then Prussia and Austria united to coerce Denmark, and when they had succeeded flew at each other's throats about the division of the spoil. After that, in 1870, France and Germany strove in a mortal combat only to end in France losing two of her fairest provinces, and thereby sowed the seeds of that war of revenge which will probably involve the whole of Europe in a death-struggle. Last of all, in 1877, Russia waged a deadly war against Turkey, urged by that terrible earth-hunger which has already given that empire a seventh part of the habitable globe.

In these wars statisticians estimate that above two millions of men in the prime of life have been either slaughtered on the battle-field or died from wounds, or through the fevers and dysentery caused by undue exposure and fatigue. So much for the "peace on earth" which the Great Exhibition, and not the Gospel of Christ, was to introduce!

Far indeed from any signs of peace, to be traced on the horizon, the outlook is dark and dismal in the extreme. For what with Lancaster and Gatling cannon, Sniders, torpedoes, and iron-clads, the inventive and mechanical genius of the age seems to be concentrated on the forging of instruments of destruction. Nor is this all. Conscription is now the rule throughout Europe—England alone excepted—so that at this present moment it is one vast camp, and "every man hath his sword on his thigh for fear in the night" of this dispensation. Every nation in fact—especially Continental bordering ones—distrusts the others; and how soon the universal conflagration will break out, who can tell? Hence, all really thoughtful men must perceive in these fearful facts the initial steps in the fulfilment of a prediction uttered nigh 2,500 years ago—"I will proclaim liberty to the sword." (Jer. xxxiv.)
Including Russia, whose European provinces alone are greater in area than Great Britain, France, Germany, Italy, Spain, and the rest of Europe, the present armaments of Christendom are frightful to contemplate. The latest statistics for 1879 give the following estimate of the united armies of Europe, including the reserve force. First and foremost in their terrible physical array is Russia, which, with its Landsturm, number five millions! France, with its universal conscription, has 2,733,000 of all arms; Germany, including its well-trained and equipped Landwehr, has 2,000,300 troops; Italy numbers 2,000,000; and Austria 1,194,318. Of all the great European powers Great Britain, including India, has the smallest number of troops, for, including regulars, militia, and volunteers, the total does not exceed 500,000. But, if to this aggregate the forces of the minor powers, Spain, Sweden, Belgium, Switzerland, &c., be added, it will be seen that the united military forces of Europe approach fifteen millions.

Nor is this all. The British, French, Russian, and German navies include above 500,000 sailors and marines, together with a vast array of ironclads, turret-vessels, gun-boats, &c.

As might be inferred, the annual cost for men and material is alarming. Thus, Sir Wm. Hart Dyke, the financial Secretary of the Treasury, recently stated the united annual cost to be £97,774,000; this is an increase since 1870 of no less than £34,000,000 per annum.

Nor can the most sanguine discover any signs of improvement in this respect. Even Great Britain, whose national motto is, “Defence, not defiance,” has been compelled largely to increase its military and naval array for the protection of its own territory as well as its numerous colonies, though even now it has not above one-quarter the force of France or Germany, nor above one-sixth the armaments of Russia, a collision with whom is most feared by far-seeing statesman.

Yet painful as are these facts to every true disciple of Jesus, predictions uttered by the inspired of the Holy Spirit 2500 years ago prepared us for this awful waste of human skill and industry and life. Hence, in these last days we see prophecy in the very act of fulfilment, in spite of the scorn thrown on the Old Testament by naturalists and infidels. From the whole truth of prophecy, in fact, we can only infer that, as this dispensation draws on to its termination, the reign of trained physical force will be the rule in Christendom, even if it is not supreme throughout the world. Hell itself will be disturbed to its very depths to urge on that general carnage which is predicted by Jeremiah xxv. 32-33: “Behold, evil shall go forth from nation to nation, and the slain of Jehovah shall be at that day from one end of the earth even until the other end of the earth: they shall not be lamented, neither gathered, nor buried—they shall be as dung upon the ground.”

We may infer from the Apocalypse the real designer of those terrible weapons of destruction which now gives victory, not to battalions or military stragedy or courage, but simply to that terrible artillery which rendered a modern battlefield a mere slaughter-house. Hence, we read in Rev. xiv. 16, that “spirits of demons (literal) working miracles” will gather the armies of the world under Antichrist to the plain of Megiddo prior to their final assault of Jerusalem, and their utter defeat in the valley of Jehosaphat. (Comp. Joel iii. 2 to 14 and Zechariah xiv. 2 : 3.)

That the armies of the predicted revived Roman Empire will be immense, and equipped with all the artillery Satanic malignity can suggest, the present armaments of Europe would indicate, did not prophecy tell out the fact without any mistiness or stammering? Thus Joel says (iii 9, 14): “Proclaim this among the Gentiles—prepare war; wake up the mighty men; let all the men of war draw near; let them come up; beat your plough-shares into swords, and your scythes (margin) into spears.” Of the vast number who will obey this summons, he adds significantly, “multitudes, multitudes in the valley of slaughter,” or of Jehosaphat. Haggai also gives a fore-glimpse of the vastness of the host that will first invade the Holy Land, and then invest Jerusalem, when he says that Jehovah (ii. 22) “Will destroy the strength [i.e., armies] of the Kingdoms of the Gentiles, and will overthrow the war chariots and those that ride in them.” To this agrees the words (Zechariah xiv. 1-2), “I will gather all nations against Jerusalem.” Foremost amongst these nations, with its predominating array, will be Russia as the leader of the barbarous hordes of Central Asia (see Ezek. xxxviii. and xxxix). Its forces (now numbering five millions), will then be so great that it will take seven full months to
bury its dead in a valley on the east side of the sea of Galilee, which, from henceforth, will be known as "the valley of Hamon-Gog," or "the multitude of Gog."

But is this frightful waste of human skill and human life never to come to an end? Are the principles of Cain ever to dominate in Christendom, or, in other words, "Shall this word devour for ever?" (2 Sam ii. 26.) Verily, not so; from Cant. ii. we infer that "the day shall break, and the shadows flee away," which have darkened earth for nigh millenniums. The prophet Isaiah is even more explicit, for reversing the warlike summons of Joel iii. 10, he says:—"They shall beat their swords into ploughshares and their spears into pruning-hooks; Gentiles (literal) shall not lift up sword against Gentile, neither shall they learn war any more." (Isa. ii. 4.)

But not through commerce, art, or science, or by peace societies will that "day without clouds" be ushered in; for if ever the angel's prophetic choral is to be fulfilled—"peace on earth"—it will be by other than such human agency, which has tried every experiment to render universal brotherhood a fact, only to end in universal distrust, and the formation of battalions not only frightful to contemplate, but beyond all precedent as regards numbers. Nor is this strange; for, as man either cannot or will not govern himself, it is no wonder that he cannot govern the world.

But, happily, the very same prophets who predict the vastness of the Gentile armies in the last days, are the very ones who were commissioned to foretell the universal reign of peace, to last without a break for at least one thousand years. (Comp. Isaiah ii. 14 for the reign of peace—and John xxi. 8 for its duration.)

Thus Micah, speaking as taught by the Holy Spirit 2,030 years ago, says—"This Man shall be the peace when the Assyrian [or Antichrist] comes into the land." So probably many years before another Hebrew seer rapturously exclaimed (Ps. cxlv. 9): "He maketh wars to cease unto the end of the earth. He breaketh the bow, and cutteth the spear in sunder; He burneth the war chariot in the fire." Hosea, to, gave the same testimony as to this universal reign of peace, when he said, "I will break the bow and the sword and the battle out of the earth, and will make them [the Jews] lie down in safety."

To this agrees the witness of Zechariah,—"I will cut off the war chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and He shall speak peace to the Gentiles (ix. 10).

Now, who is this "man," the peace or peace-giver of Micah, and the "He" and "I" of the other minor prophets? Surely it is no ordinary personage, but rather the Divine man, Christ Jesus, for Zechariah there reveals the secret in the connected prediction, when he says (Zech. ix. 9)—"Rejoice greatly, Oh daughter of Zion; shout, Oh daughter of Jerusalem, thy King cometh unto thee. He is just having [or bringing] salvation" to a land whose every inch is steeped in human gore.

Well, then, may our Lord among his many names bear the crowning one of (Isa. ix. 6) "Prince of Peace." That this reign of peace will be preceded by such a frightful slaughter of his enemies that "the slain of Jehovah shall be many," the united testimonies of Joel, Ezekiel, Zechariah, and the exile of Patmos fully indicate. But it will be as the thunderstorm, which, however terrific, only cleanses the atmosphere of its impurities, and so brings health in its turn. Till then all who can read the signs of our times in the light of revelation—more especially those gigantic armies of Christendom which form so prominent a feature in our days—should possess their souls in peace whilst they hear the first faint footsteps of the Coming One. For the Master says, in language most suited to these our times (Luke xxi. 28), "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." For amid these very armaments which bow the hearts of the timorous to the dust, we can discern the fulfilment of that typical parable of Creation (Genesis i.)—"The evening and the morning was (margin), darkness preceding light, the shadows of evening being the harbingers of the "morning without clouds."

Hence, whilst "men's hearts are failing them for fear, and for looking after those things which are coming on the earth;" true Christians should find in these painful facts but another incentive to bid men everywhere and anyhow to the Gospel Feast. And having vigorously sounded the alarm of impending judgments on a world of rebels, then to echo the last prayer in Holy Writ, "Come, Lord Jesus."
POETRY.

Even so come, O Lord; some speedily; for Thou canst not come a moment too soon to reform and reign over a world where the principles of Cain have dominated nigh six thousand years! then, and not till then, "Judgment (justice) shall dwell in the wilderness, and righteousness remain in the fruitful field; and the work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance for ever." (Isaiah xxxiv. 16, 17). Amen.

THE PROMISED ADVENT.

"Where's the promise of His coming?"  
Where the signs that morn is'nigh?"  
Still the world securely slumbers;  
Still the night-clouds veil the sky.

"Where's the promise of His coming?"  
Age on age has rolled away—  
Still endures the reign of evil—  
Still no dawning of God's day.

"Where's the promise of His coming?"  
Saints their faithful watch have kept  
Through the night, until, outworned,  
They have laid them down and slept.

"Where's the promise of His coming?"  
'Tis the scoffer's mocking word—  
Ah! the pain it gives believers,  
Dear the honour of their Lord.

"Where's the promise of His coming?"  
From beneath the alter throne,  
Whence their blood for vengeance crieth,  
Martyr-spirits make their moan.

"Where's the promise of His coming?"  
Written in God's faithful Word;  
Though He tarries, through the ages  
Are His distant footsteps heard.

"Where's the promise of His coming?"  
Graven on Christ's heart on high,  
Waiting with divinest patience  
Till His hour draweth nigh.

"Where's the promise of His coming?"  
In the travail of the earth,  
Groaning in its pain and anguish  
For the season of new birth.

"Where's the promise of His coming?"  
Woven in each cord of love—  
Shall the Bride for ever languish;  
Can the Bridegroom faithless prove?

"Where's the promise of His coming?"  
Hark! 'c'en now the trumpet blast!  
Virgins rise and trim your torches,  
Lo, the Lord! He comes at last.

D. M. A.

THE OVERLAPPING DISPENSATIONS.

By Rev. Burlington B. Wale.*

The Gradual Merging of Past Dispensations—The Antediluvian and Patriarchal—The Patriarchal and the Mosaic—The Mosaic and the Christian—A Similar Overlapping of the Present and the Millennial Dispensations to be Expected—Our Present Position at the Silent Juncture of Eras—The Error of the Jews Repeated by Christians,

Dispensations do not, like the day at midnight, strike the hour of their own decease, and expire with the final stroke, but glide insensibly into, and for a time overlap, each other.

That this has been the case with the dispensations of the past is susceptible of easy proof. And reasoning from analogy, (if we were left to that alone, which we are not,) we might gladly direct the attention of our readers to it, regarding it as—Mr. Grattan Guinness' Approaching End of the Age excepted—the most interesting work on unfulfilled prophecy which has recently appeared. (Eboron "P. N.")

* From The Closing Days of Christendom as Foretold in Parable and Prophecy. (London: Partridge.) This is an extremely well-written, comprehensive, and seasonable volume, which we have read with much interest and very general agreement with the author's conclusions. We
fairly conclude that it will probably be so in the future. The judgment which closed the Antediluvian dispensation, and which culminated in the Deluge, was pre-anounced 120 years before—and for that period the Antediluvian world was passing farther and farther from day to day, and hour to hour, into the ever-deepening, ever advancing shadow of that awful judgment—passing so to speak into the penumbra of that terrible eclipse, slowly but surely stealing upon them, till light was swallowed up of darkness, and life was swallowed up of death. Yet through all this lengthening period, the inhabitants of the Antediluvian world disregarded the note of warning, and passed on thoughtlessly and laughingly to their doom. They disregarded indeed not only the note of warning which announced the coming judgment, but the building of the ark which spoke of salvation in the hour of judgment, a judgment through which Noah and his family passed safely while the world around them was destroyed. "As it was in the days of Noah, so shall also the coming of the Son of Man be! for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark and the flood came and took them all away, so also shall the coming of the Son of Man be."

In the person of Noah and in his family the Antediluvian and Patriarchal dispensations met and overlapped each other. His last recorded act before the deluge was to complete and build the ark. His first act after the deluge to offer sacrifice as the head of the household, the patriarchal ruler, and thus to inaugurate the Patriarchal dispensation. The distinctive characteristic of this dispensation was that to the father of the family, the ruler and the representative of the household, pertained the right and the privilege of offering sacrifice. Thus we find Abraham offering sacrifices. (Gen. xv. and xxii.), and Jacob building an altar for the same purpose (Gen. xxxiii. 20, 30); the last recorded act of the patriarchal dispensation occurs in Exodus xxiv. 4, 5: "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel, and he sent young men of the children of Israel who offered burnt offerings, and sacri-

Thus imperceptibly and noiselessly does the patriarchal dispensation, after lasting 500 years, glide into the Mosaic. This is the "silent juncture of era" in which one dispensation is overlapped by another. There is nothing startling or abrupt in the termination of one, or the introduction of the other. The knell of the patriarchal dispensation had virtually sounded when Moses stood before Pharaoh, commissioned to deliver Israel; when the blood of the Paschal lamb was sprinkled upon lintel and doorpost, and when Israel were baptised into a new dispensation—baptised unto Moses in the cloud and in the sea. The hands were rapidly traversing the dial, but the hour did not strike until Moses was called up into the mountain to receive from God the specified details of the tabernacle, and instructions for the establishment of a divinely ordained priesthood. Yet how vast the ecclesiastical difference between the two dispensations, for that which had been acceptable to God in the patriarchal sacrifice offered by the individual—would have been and was—the greatest criminality in the Mosaic. When king Uzziah, "his heart being lifted up," intruded into the priest's office, to do the work which God had limited to the priesthood, the Lord smote him with leprosy, and the priest thrust him out of the temple, "Yea, he himself hasted to go out because the Lord had smitten him." And on another occasion, when the ark of the covenant was being brought from Kirjath-jearim to the city of David, by means contrary to that which God had prescribed, and Uzziah put forth his hand to steady the ark—the Lord smote him that he died; for in the laws given to Moses, one was that the sons of Kohath should alone touch the ark in its passage from one place to another. (Numb. iv. 13.)
In a similar, and yet in a more remarkable way and manner—by a series of well-defined, albeit, but remotely connected steps—was the Mosaic supplanted by the Christian dispensation. Virtually the hand writing was upon the wall—begun though not finished—when John the Baptist commenced his ministry, “The law and the prophets were until John,” say the Saviour.

Hence, as an initial step, “the voice of one crying in the wilderness” was as the herald of doom to the temple worship, and the Mosaic ritual; the second step towards the “vanishing away” of that dispensation may be recognised in the scene on the Mount of Transfiguration; there stands Moses, the legislator of the perishing dispensation—he who said fifteen centuries before—“a prophet shall the Lord your God raise up unto you like unto me, and to him shall ye hearken.” That prophet now stood before Moses on the mountain top. Moses was there to lay down his credentials at the feet of Jesus, “and while he (Peter) yet spake, a bright cloud overshadowed them, and behold a voice out of the cloud which said, this is my beloved Son in whom I am well pleased, hear ye Him.”

The divine Prophet,—here by the authority of God, supplanted Moses, in the mouth of two or three witnesses; the handwriting on the wall was hastening to a close, and when on the cross the Saviour said, “it is finished,” and gave up the ghost, and the veil of the temple was rent in twain, the handwriting was finished, and the temple had no longer a standing before God. (Heb. ix. 8.)

The descent of the Spirit on Jew and Gentile on the day of Pentecost, and in the house of Cornelius seven years afterwards, was another and important step towards the dissolution of the fabric. True, indeed, the priests still continue to officiate, to offer sacrifices, to put on their beautiful garments, and to attend to the minutest details of that gorgeous ritual; but the glory had departed, it had ceased to be the house of God, and all its round of ritualistic worship was worse than meaningless in His sight.

But though the doors of city and temple and dispensation were sealed, and written by the fingers of a man’s hand upon the wall, there was no one among the rulers of the people, Levite or priest or Pharisee, who could interpret the writing, or understand its significance, and it waited thirty years for the Romans to come to decipher its terrible meaning in the lurid light of the burning city and temple. And so it passed away.

Thus the Jewish dispensation overlapped the Christian for no less a period than thirty years before it finally ceased to be. Thus gradually and almost unnoticed did the one supplant the other. Probably the first step in the dissolving process—the advent of John the Baptist (as the first event pointing to its doom), was unrecognised by any but our Lord; the second was observed only by “two or three witnesses, Peter and James and John, on the Mount of Transfiguration; the “twelve,” or rather the eleven, that lingered round the cross and the “three Maries” (not twenty in all), beheld the third, in the rending of the veil; 120 were present when the ecclesiastical economy began more manifestly on the day of Pentecost; while the entire population of the doomed city witnessed its closing scene, when the Roman eagles floated over its battlements, and the holy and beautiful house lay a smouldering and blackened ruin.

Would there not, think you, have been many who in the course of those thirty years which intervened between the crucifixion of Christ and destruction of Jerusalem, refused to believe till the very last, that that dispensation and ritual were foredoomed of God? was actually perishing, and would ere long cease to exist? Would not some have reasoned thus; “This ritual and worship were beyond all question instituted by God himself; inaugurated amid the thunders and lightnings, blackness and tempests of Sinai, sanctified and illustrated by miracle and prodigy for a thousand years; adorned with the names, the genius, and the inspiration of Prophet and Seer and Psalmist; names that will live while the world lasts. It has been conservative of Divine truth, and of the chosen people during all that time; its temple is the only recognised dwelling-place of God upon earth; and its priests the divinely accredited custodians of Divine Revelation; its laws were written by the finger of God, and it comes to us venerable with the weight of years, and yet endowed with the vigour of immortal youth. Is it possible, is it probable that a worship and a ritual thus divine in their origin, conservative in their influence, hallowed and confirmed by the most solemn and repeated sanctions of the Almighty are now about to be abandoned, disowned by Him, and to be supplanted by a system without a temple, without a ritual, and without a priesthood? Yet this reasoning would have been false—however plausible. The new-born dispensation,
THE OVERLAPPING OF DISPENSATIONS.

whose symbol was the Cross, was to supplant and to establish itself upon the ruins of the old; and it has done this for eighteen hundred years. Yet even this dispensation is not final—but is to be succeeded by another, the Millennial reign of Christ, introduced by the second advent of the Saviour, though there are many who are reasoning now in reference to the present dispensation as the Jewish objector to Christianity would have reasoned in his day. But all such reasonings are vain and futile, the question is not as to what man supposes or infers; but what Scripture states. It is not a question of opinion, but a question of fact; not of human inference, but of Divine declaration.

But this dispensation, like its predecessors, will pass away, by merging gently into its successor. It will not be as the meeting of two thunder-clouds charged with electricity, and coming into collision with a startling report; but in its first stages at least, merging into its successor almost imperceptibly.

And the night will deepen ere the morning dawns. We do not mean for a moment to affirm that no signal signs or catastrophes will herald its approach—nay, has heralded its approach, for we believe that we have now entered upon the silent juncture of eras, and that the overlapping of dispensations is characteristic of the present hour and day; that for the last few years, we have been advancing farther and farther into the shadow of the terrible judgment that impends over Christendom, preparatory to the peaceful reign of the Messiah, when the saints of the Most High shall possess the Kingdom under the whole heavens, and “He shall come whose right it is to reign.” And here we would remark that while fixing upon no dates ourselves, we cannot help being impressed with the facts that the dates named by all, or nearly all the writers on prophecy whose works we have quoted, all fall as we have elsewhere remarked within the last fifty years, or at most, do not extend beyond the present century. That many of the events that they anticipated have fallen out in, or very near the dates fixed by them, and the others which did not fall out, or receive their fulfilment in the years mentioned, nevertheless seem, judging by the subsequent circumstances, to have germinated in those years, while the features and circumstances predicted to characterise the closing years of this dispensation are manifest on every side, and crowd upon us with momentous rapidity.

A SOLUTION OF THE DIVINE ENIGMA, 666:

By Edward Flower, St. Helier’s, Jersey.*


At various times, those who have made the prophetic parts of the Scriptures their study have laboriously yet in vain, attempted to decipher the name and number 666 of the Wild beast of Revelation. Such efforts have heretofore been unsuccessful, because concerning these prophecies of Daniel it was written, “The words are closed up and sealed till the time of the end.” (Dan. xii. 9.)

Yet doubtless it was intended that, ultimately, the meaning of the enigma should be revealed. Indeed it was all-important that it should be discovered before or at the commencement of the events predicted in the thirteenth chapter of Revelation. The prophecies of Christ, in the twenty-fourth chapter of St. Matthew, unquestionably had reference to the last days, when the distinct signal of flight to the Christian is

* Reprint of a remarkable pamphlet, published in 1835. The writer was one of the earliest who pointed out the Greek word NAPOLEON as the solution of the name and number of the Beast.
thus foretold. “When ye shall see the abomination of desolation (spoken of by Daniel the prophet), stand in the Holy place”—referred, so far as regarded the last days, to the blasphemous worship of the Beast. Again, “There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”

In these words there is a clear reference to the “great wonders” to be wrought by the second beast, and to the miracles by means of which he will deceive them that dwell on the earth and induce them to worship the first beast (Rev. xiii). To guard the elect against these wonderful deceptions, it was obviously of primary importance that they should learn the name of the Beast, when the time for his manifestation and action should arrive, and thus be enabled clearly to identify him; nor can it for a moment be supposed that in circumstances of such extreme peril and temptation God would mock the elect whom he has chosen with an impenetrable enigma in the words, “Here is wisdom, let him that hath understanding count the number of the wild beast, for it is the number of a man, and his number is 666.” (Rev. xiii. 18.)

The word “lateinos” has, by some writers, been propounded as the answer to the enigma; and it is true that the arithmetical equivalents of the Greek letters constituting that word, so spelt, amount to 666. But there are many objections to the solution by the word lateinos; it is quite sufficient to adduce one that is fatal to it.

Δαυτερος, in Latin Latius, was the son of Faunus, King of Latium, who, if he ever existed, lived before the Apocalypse was written,—and as the epsilon is wanting in his name, the letters in it are lame, amounting only to 661.

Δαυτερος, with the epsilon, is not the name of any man, nor has it been propounded as such. It is an attribute or adjective, very deficient in point, being descriptive of a people, the manners and customs of that people, a church, a language, &c. But we read that the number of the beast is the number of a man; that is, it represents or stands for the name of the man, the individual, who, in the figurative language of the Apocalypse, is called the Beast. The abortive attempt therefore to solve the enigma by the word “lateinos” only proves that it was to remain undiscovered until “the time of the end.”

In order to arrive at the solution, we must, in the first place, carry our thoughts back to old times, and Greek customs. We are not to be guided in our research by modern customs, such, for example, as the manner in which an English manufacturer might inscribe his name upon his wares. We must, as it were, think in Greek, a language more flexible and expressive than our own. “Let him that hath understanding count the number of the beast.” From these words we may infer that some effort of the understanding is necessary in order to solve the enigma. The dull plodding labour which collects the names of Greeks, or of persons with Greek names, who have lived since the time of St. John, and ascertains by tedious calculation the arithmetical values of the letters therein, could never, of itself, suffice to unravel the mystery. But although some effort of the understanding was necessary, it is certain that all attempts to solve the enigma must have been in vain without the guidance of Him who is the great revealer of secrets.

Further, the first and second Beasts must, of necessity, be very conspicuous and important personages in the world’s history, abusing great power for the most flagitious ends. We may therefore reasonably expect that, when the name is made known, it will be found to be the name of one who from his station, power, and intellect, is likely to exercise great influence on the destinies of his fellow men.

The name of the Beast must be a Greek name, or in any event of Greek derivation, as St. John wrote in Greek, and it would be absurd to apply the arithmetical values of Greek letters to proper names in other languages having no affinity with that of Greece; such, for instance, as Francois or Wilhelm.

Now Napoleon is a Greek word, and in any event of Greek derivation. It is derived from Ναζαος, a thicket, and Μιων, a lion, and signifies “the lion of the thicket.” There can be little question that the following prophecy, amongst others, related to a Napoleon; not primarily perhaps, but in its ultimate application. “I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate.” (Jer. iv. 7.)

In this name Napoleon, according to our anticipation, we recognise one of station, power, and
intellect, likely to exercise a most important influence on the destinies of his fellow-men. It is the name of a man "that made the earth to tremble, that did shake kingdoms." It is also the name of one, who, but a very few years since, was an exile, and an adventurer of apparently desperate fortunes, but who rapidly rose to imperial honours and despotic power.

Mr. Frere, in his *Combined View of the Prophecies*, published in 1826, to a great extent identifies the history of the "Wilful King" of Daniel with that of the first Napoleon, and in the preface to that work he says—"Napoleon Buonaparte became the short-lived seventh head of the Beast, was formerly stated by Mr. Cuninghame, was, and is still, maintained in the *Combined View*, and is now also latterly argued by Mr. Faber, and which is indeed too clear to be disputed." "That which is stated in the prophecy of Rev. xvii. 11, relative to Antichrist in his last form, as eighth head of the empire, having been previously of the seven, will therefore be satisfactorily explained, should the young Napoleon be indeed the individual who is to be the leader of the great confederation against Christ in the latter days, spoken of by almost all the prophets." This was published in 1826.

The author of *The Retrospect*, published in 1847 (not only before the restoration of the Napoleon dynasty, but before the dethronement of Louis Phillippe), was so fully convinced that the prophecy of the thirteenth of Revelation would be fulfilled in the dynasty of Napoleon, that he looked upon it as very probable that the first Napoleon would arise from the dead, in the course of a few years, previously to the general resurrection, and, endowed with diabolical and supernatural powers, be again let loose upon the earth, the scourge and desolater of mankind.

Yet neither Mr. Frere nor the author of *The Retrospect* was acquainted with the solution of the enigmatical number of the Beast.

As a step in the process of solving the enigma, it should be observed that various relations of substantives, which in some modern languages are distinguished by propositions or otherwise, were expressed among Greeks and Romans by a peculiar termination of their own, which implied their force, or the sense in which they were used, without the aid of any preposition.

For example (as every school-boy knows), he who was styled *Gemanicus*, when spoken of as an actor was called *Germanicum*, or *Germanico*

when spoken of as a person acted upon, and as Germanicus when personally addressed; but, in each case, the man was thus called by his right name. Indeed, it would have been grossly inaccurate to have addressed him personally as Germanicus, or to have spoken of him, in his absence, as Germanic. In few words, then, our proper names are inflexible; those of the ancients are flexible.

Now, the name to be deciphered in the number 666 is the name of the Beast, to be borne by those who shall worship his image, not being the name of those who are to bear it upon their foreheads or hands, it is not the nominative case; but it is a mark or sign of dedication, and therefore in the dative case, just as on temples and altars might be inscribed "Jovi Capitolino," "Bellonii," and the like, implying that the temple or altar was dedicated, or devoted, to such and such a deity. The perception of this truth, that the name is one to be borne by worshippers, as a sign or mark of dedication, constitutes that exercise of the understanding which we previously inferred from the expression with which the enigma is introduced as necessary in order to solve it.

The dative case in Greek of *Napoleon* is *Napoleonti*, just as the Greek dative of its terminal *lion*, a *lion*, is *leonti*. *'Anapoleonti* and *Anapoleontes* in the Iliad, and *Anoleontes* (Rev. ix. 11), take their dative in the same way; in each case the *omega* of the last syllable of the nominative becoming *onteon*, in the penultimate of the dative.

And in the word NAPOLEONINTI, the name of Napoleon, but, by its dative inflection, suggestive of dedication, or subervency, to him, by the worshippers who bear his name, is the solution of this wonderful enigma.

Napoleonti 50+1+80+70+30+5+70+50+300+10—666

The sum total 666 the number of the Beast, i.e., Daniel's, "wilful king."

Addressing a class of well-informed and intelligent readers, the writer feels that it is unnecessary to show that many of the prophecies have a double fulfilment, and that one series of events may symbolise, or foreshadow, another future series of events, each of these series being within the scope of a prophecy.

Mr. Frere identified the actions of the "wilful king," to some extent, with the actions of the first Napoleon. Others, in the arrogant preten
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The abolition of the Christian religion during the French Revolution of 1793, the worship of the Goddess of Liberty, the Reign of Terror, and the first Napoleon's commercial interdict against England, appear to the writer much more likely to have been symbolical or foreshadowings of the actions of the Beast, than the numeraries and senile absurdities of the Papacy have been.

Even now, tracing resemblances, and mistaking the shadow for the substance, the Christian world in general supposes that the effusion of, at least, six out of seven last vials has taken place. But not one of them can have yet been poured forth, that is, in the ultimate and most fearful accomplishment of the prediction, although it is not difficult to trace, in past events, the foreshadowing of these seven last plagues.

In this repetition of fulfilments of prophesy, one series of events, preceding and symbolising another series of events, there is at least a double purpose. God thereby holds the times and seasons in his own power; and in the reiteration of fulfilments it comes to pass, that every word of the prophecy is, at first or at last, fulfilled with the greatest exactness.

Because the prophecy of the "Wily King" in the eleventh of Daniel may be, in a great measure applicable to the first Napoleon in his past or natural career, it does not follow that the prophecy is thereby functus officio, and entirely spent. Recent events may lead us to think that it is yet in course of development, the inception of which may be traced in the following words: "In his estate shall stand up a vile person to whom they shall not give the honour of the Kingdom; but he shall come in peaceably, and obtain the Kingdom by flattery."—Daniel, xi. 21, 2.

It is this vile person who, "after the league made with him, works deceitfully," and ultimately, having indignation against the holy covenant, pollutes the sanctuary, takes away the daily sacrifice, and places the abomination that maketh desolate. (Daniel, xi. 21 to 45.) It appears to the author, that the concluding prophecies of Daniel, xi. 22 to the end, and xii.; also, the predictions in the Revelation as to the actions of the blasphemous and persecuting beast, and the seven last vials, the first of which is shed upon his worshippers; also, the prophecy of St. Paul in 2nd Thess., as to "the man of sin," "that wicked," and the "strong delusion" that shall lead men to believe a lie; as well as the predictions of Christ concerning the abomination of desolation, and the perils and trials of the last days, exceeding any that went before, may, to some extent, have been represented symbolically, and dimly in the events of the world's past history, but that in their plenary and most awful sense, they have all yet to be fulfilled, and that such fulfilment is now at hand.

"Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the Serpent's root shall come forth a cockatrice, and his fruit shall be a flying fiery serpent." (Isaiah xiv. 29.)

With that fearful word, NAPOLEONI, will be indissolubly connected the following events yet to come, and at no distant period.

Real (not pretended) miracles wrought by diabolical aid, deceiving the inhabitants of the earth with the exception of the elect: (the power, and signs, and lying wonders of the man of sin.) Rev. xiii., 2 Thess. ii.

A general apostacy from the Christian faith, induced chiefly by covetousness, and the dread of persecution and confiscation, and it may be of the guillotine. Then will be understood the full meaning of the expression of St. James, "Ye have heaped treasure together for the last days;" and the words of St. Peter, "Through covetousness, shall they with feigned words make merchandise of you." (2 Thess. ii. 3, the falling away or apostacy.)

The abolition by temporal powers of the Christian religion and ordinances.

The institutions of a blasphemous and idolatrous worship a creature, the desolator of his kind, arrogating to himself the divine honours due to Christ (answering to the abomination of desolation standing in the holy place; the man of sin, sitting in the temple of God, shewing himself that he is God.) (2 Thess. ii.)

Christians steadfast to their religion will endure persecutions and trials, exceeding any that Christians have yet endured, not only such as civil disabilities, and spoilation, but martyrdom itself. (Rev. xiii.)
And the seven last vials, in their plenary and final fulfilment, have all yet to be poured forth, forasmuch as the first is shed upon those that worship the beast, and they will be, in truth, the vials of the wrath of God, poured upon an apostate, idolatrous, and wicked world. Rev. xvi.

Yet may we count them happy that endure. The short lived suffering will be as nothing in comparison with the exceeding great reward; for the constancy of Christ's faithful people, during that great tribulation, will be rewarded with the highest prize proposed for Christian attainment.

THE APOCALYPSE:

A SERIES OF LECTURES ON THE REVELATION OF JESUS CHRIST.

By Rev. J. A. SEISS, D.D.

LECTURE EIGHTH—THE TITLE-DEEDS OF THE LOST INHERITANCE.

The Unchanged Vision and its New Features—The Sealed Book Symbolic of Redemption—Jewish Law as to Redemption of Alienated Inheritances—Office of the Goel—The Angelic Proclamation—None Found Worthy to Redeem Man's Inheritance—The Seer's Grief—The Lion of the Tribe of Judah the Lamb in the midst of the Throne—Seven Horns and Seven Eyes—The Supreme Act—The Anthem of Heaven—"We shall Reign on the Earth."

"And I saw upon the right hand of Him that sitteth upon the throne a book (or roll) written on the inside and on the back, fast sealed with seven seals. And I saw a mighty angel proclaiming with a loud voice, 'Who is worthy to open the book, and to loose the seals of it?' And no one was able in the heaven, nor on the earth, nor under the earth, to open the book, nor even to look upon it. And I was weeping much, because no one was found worthy to open the book, nor even to look upon it. And one from among the elders said to me, 'Weep not; behold the lion of the tribe of Judah, the root of David, overcame to open the book and its seals.'"—Rev. v. 1, 5 (Revised Text).

This chapter continues the same vision. The scene is still in the sky. The throne, the elders, the living ones, are still in view, the same as in the preceding chapter. But there is a making ready for great things, and hence a disclosure of new items, which now claim our attention.

Prominent and first among these is a book, or roll, upon the right hand of Him that sitteth on the throne, written on the inside and on the back, fast-sealed with seven seals. It was, doubtless, there from the very first glance the seer had of this sublime display; but it was kept out of his notice, at least reserved from the particulars of his description, until this point, at which starts one of the sublimest scenes in heaven, and the occasion of the most tremendous convulsions and changes on earth. The meaning of it has been differently represented by different expositors. But the outlying facts, that it, and it alone, brings upon the scene the prime mover of the new song in heaven, and the great actor of all the succeeding events of earth; that He appears and deals with this book only in the character of the Lamb which had been slain; and that what He does with it is something from which all creation has shrunk back in unworthiness and inability to perform, ought to be sufficient to set us upon the track of the conclusion, that this book has its primary and most essential reference to redemption. It has been very well observed: "If it concerned creation, there were no propriety in the Divine order of the piece, for the creation honor is all ascribed already (chap. 4: 11), without either the presentation of the book or of the Lamb to our view. Nor, if it concerned creation, were there any fitness in presenting him as a Lamb, and a Lamb slain; because thus was He not, when he laid the foundation of the earth, and set His compass on the face of the deep. So, likewise, from
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considerations merely of order, we can perceive that it is not revelation [any more than creation], with which this book is concerned; for to reveal, is proper to Him as the Word, as the Prophet, as the Messenger of the covenant, as the Light between the cherubim, as the Apostle of our profession; but it is not proper to Him as the Lamb which is slain. To reveal, is proper for Him in the form of a man, and not in the form of a Lamb; which Lamb, though it hath horns and eyes, hath not a mouth like the mouth of a man, to speak the glorious things of God, nor speaketh it ever during these visions, and therefore we suspect that this sealed book is not so much the symbol of revelation, as it is the symbol of redemption; in which conclusion we are altogether confirmed by the song which the Living ones and the elders sung, over the taking of the book, which is altogether a song of redemption.28 And if it is at all admissible that the Seven Epistles cover the entire career of the present dispensation, it is simply impossible, in any direct and proper sense, to accept this sealed book as the book of the fortunes of the Church during these ages; for the book does not even appear until after the career of the Church is run. Those commentaries, therefore, which undertake to find in the opening of the seals of this book merely the history of the present dispensation, and think to exhaust their meaning in what they find in Gibbon, Alison, and the writers of this world’s annals, must all pass for about so much labour lost; and, so far as touches the proper understanding of these magnificent pictures, they are worse than worthless. They may furnish much that is useful in other directions, and deserve respect for their research and ability, and help to show us how many-sided and multifarious applicable God’s great prophecies are, and demonstrate how the images of the mighty things to come are reflected in the histories which precede them; but as expositions of what is chiefly and properly meant to be foreseen, they are simply mischievous failures. It is not ecclesiastical history, which this book is introduced to foreshow, but something to which all ecclesiastical history is only the prelude and introduction, and which the Scriptures call “The redemption of the purchased possession.”

*Irving in loc.

It may be well here for us to correct a misapprehension which largely obtains in the common conception of what redemption is. When this word is used, most men’s minds go back to the birth, life, death, and resurrection of Christ, and think of something already accomplished and complete in the blessed facts of the blessed Saviour’s history. This is well enough as far as it goes, and touches indeed, the great central particulars on which redemption repose. But, viewed as a whole, redemption is a vastly wider and more wondrous thing. It stretches back through a history of six thousand years, and yet its sublimest part is still future. It includes all past dispensations and theophanies, and the coming and achievements of Christ in the flesh; but it embraces still other dispensations, and more wonderful theophanies, and a more glorious advent of Christ, and vastly more far-reaching achievements, of which His miracles were the symptomatic pre-intimations. There is already much of redemptive power and blessing in the world. The truth is, that everything on earth rests on a mediatorial basis. The world stands, and man exists, only because of Christ and His undertaking to be our Saviour. But for His mediatorialship, Adam would have perished the day that he transgressed, and never a human being would have been born. The very ungodliest of the race owe whatever blessings they enjoy to the blood and engagement of Christ. Even the lower animals, and the very grasses of the fields, live and flourish by virtue of the same. Redemption is therefore so far a living force. Like a golden chain, it girdles the world, upholds it from destruction, and sustains and blesses all the varied and successive generations on its surface. But, all this sea of mediatorial mercies is as nothing, compared with what is yet to come. Redemption has its roots and foundations in the past, but its true realization lies in the future, and connects directly with the period and transactions to which our text relates. The Scriptures everywhere point forward to Christ’s Apocalypse, as the time when first the mystery shall be finished, and the long process reach its proper consummation. Jesus talked to His disciples about the signs which were to precede His coming, and said, “When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” (Luke xxi: 28.) In his view, then, redemption proper, or in its true reality, lies far
more in the future than in the past; so much more that the past is hardly to be named apart from what is yet to come. And with all Paul's glorying in the cross, he did not hesitate to say: "If in this life only we have hope in Christ, we are, of all men, most miserable;" and that "the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body." (1 Cor. xv. 19; Rom. viii. 22, 23.) He speaks of Christians as indeed "sealed with the Holy Spirit of promise," which he commends greatly, but which he pronounces the mere "earnest" or pledge-penny of something vastly greater—of an "inheritance" still future, which is only to come at a yet unaccomplished "redemption of the purchased possession." (Eph. i. 13, 14.) To him, therefore, redemption is still largely a subject of hope. There is an inheritance pledged, and a possession purchased, but it is not yet redeemed. The action of claiming, disencumbering, and taking possession of it is still future. And it is just this action that is brought to our view in the taking up of this book and the breaking of its seals.

The word redemption comes to us, and takes its significance from certain laws and customs of the ancient Jews. Under these laws and customs, it was impossible to alienate estates beyond a given time. Whatever disposition one may have been forced to make of his lands, and whoever might be found in possession of them, the year of Jubilee returned them to the lawful representatives of their former owners. Upon this regulation there was founded another, which made it the right of the nearest of kin to one who, through distress or otherwise, had alienated his inheritance to another party, to step in and redeem it; that is, to buy it back, and retake it, at any time, or at such times not falling within certain stipulated intervals. When an inheritance was thus disposed away by its rightful possessor, there were two books, or instruments of writing, made of the transaction, the one open, and the other sealed, specifying price and particulars. These books or mortgage-deeds went into the hands of the one to whom the property was thus made over. A sealed book thus became a standing sign of an alienated inheritance, but so held as to be liable to be recovered on the terms specified. And when any one legally representing the original proprietor, was found competent to lift and destroy that sealed instrument, and thus to buy back what had been disposed away, he was called the Göel, or redeemer, and the inheritance was considered redeemed, so far that he now had full right to dispossess of it whoever might be found on it, and to enter upon its undisturbed fruition.*

From this it will be seen, that the transactions which John witnessed, in regard to this sealed book, accord precisely with this ancient arrangement for the redemption of inheritances. And the coincidence is so complete, and sealed books in Scripture are so much confined to this particular sort of writings (1 Jer. xxxii. 6, 12), that I take it as separating this book in God's right hand from all other subjects to the one subject of forfeited inheritances. The idea that it must refer to matters of knowledge, or information to be communicated, is a mere prejudice, derived from modern things, and not at all from any Scriptural allusions to sealed books. It is also incompatible with the intent of God's word, for it to be sealed up, in the literal sense of this passage; for that word is given for opening, not concealing; and for treating it as a sealed book, and not opening it to the people, Isaiah prophesied, and Christ himself confirmed fearful judgment upon the doctors of Jerusalem. And to make this book refer to things to be revealed, is also in disagreement with what follows the breaking of the seals; which was not for the reading of the book, for no reading followed, but only shouts of praise that a worthy Redeemer was found, and the action of judgment and destruction to dispossess usurpers and aliens.

We also know very well that there has been an inheritance forfeited and disposed away for these thousands of years, and that for all this time the proper heirs have lain out of it, and had no proper possession of it. That inheritance we know to be just ta panta—the all things—in which man, in his first creation, was installed, and which God made good, and sin made evil. Everything testifies that it was a high, holy, and blessed investiture. But, alas, its original possessor sinned, and it passed out of his hands to the disinherition of all his seed. The sealed book, the title-deeds of its forfeiture and mortgage, are in the hands of God, and strangers and

*In this connection see Ruth, chapter 4.
intruders have overrun and debased it. And from the days of Adam until now, those deeds have lain in the Almighty's hands, with no one to take them up or to dispossess the aliens. And even when the saints are caught up to the sky, they will find it still lying there, awaiting this very scene of the text, when the Göel adjudged worthy shall appear and take it up, and destroy the sad testimonial by breaking its seals for ever.

"Seven seals" are upon this book, indicative of the completeness of those bonds of forfeit which have all this while debarred Adam's seed from their proper inheritance. The original estate is totally gone from man, apart from some competent Redeemer. Just as the final taking of the book, and the breaking of its seals, eventuate in complete redemption, and the full re-statment of the acknowledged seed into the blessedness which sin forfeited, and the Göel redeemed, so those seals unbroken, set forth the completeness of the alienation, and the thoroughness of the incumbrances which are upon the estate, until that competent Göel has performed his work.

This book was "written within and on the back." This again tends to identify it with these books of forfeited inheritances. Within were the specifications of the forfeiture; without were the names and attestations of the witnesses; for this is the manner in which these documents were attested.

It is in the right hand of God. No literal hand is described; but, so to speak, it was on the right hand of the undescribed and indescribable One who occupied the throne. This is significant of His high and supreme right to what the sealed instrument binds. Failing from man, it reverted to the original Giver. Sin cannot vitiate any of the rights of God. Satan's possession is a mere usurpation, permitted for the time, but in no way detrimental to the proprietorship of the Almighty. The true right still lives in the hand of God, until the proper Göel comes to redeem it, by paying the price, and ejecting the alien and his seed. The same is significant of the fact that this matter of the book and its seals is the principal subject of the transaction displayed; and furthermore, that the intensest holiness and sublimest power are required to be able or worthy to approach and take possession of the record; for to come to the right hand of God, is to come to the highest place of exhaltation and authority in the universe.

But, along with the sealed book, appeared a mighty angel, asking with a great voice, if any one was prepared to take the book and break its seals. This further accords with our interpretation of the nature of this book, and shows that the forfeited inheritance was now open for redemption. The description is not as if the privilege to redeem was now first opened. For all that John saw and heard, the proclamation may have been sounding long. But the time had come, when, if a competent Göel was to be found, he should come forward and exercise his right. The way was open before; but, no one having appeared till now, the great, universal, final call is made, that, if any one is worthy, he should now exercise his power.

The result of the call was, "that no one was able, in the heaven, nor on the earth, nor under the earth, to open the book, nor even to look upon it." Angels shrank back from it as beyond their qualifications. Heavenly principalities and powers stood mute and downcast as they surveyed the requirements for the work. And yet, it would seem as if somewhere there had been efforts making to achieve it. And what, indeed, have been all the endeavours of unsanctified men, in politics, in science, and in all the arts of civilization, improvement, philosophy, and even religion, but to work out this problem of successful repossession of what was lost in Adam, to attain to that forfeited perfection and supreme good which has ever danced before their imaginations. What, indeed, has been the spring of the activity of the under world, in these ages of seductive effort with mortals, but to persuade men that they can make good the lying promise, "Ye shall be as God," and in spite of the Almighty, and without Him, to realize through human expansion and demoniacal guidance, the dream of a better destiny for the world and the race.

It has also been in the plan of God so far, to drop the reins to His rebellious creatures, to permit the experiment to be carried to the utmost, and to give scope for its most conspicuous failure at the last. Varied, and many, and complicated, have been the attempts, all of which, as they always must, have resulted in disastrous failure. Egypt attempted to play the
goal for the world, and cringed to the bloodiest tyrannies, bowed to the worship of the basest of creatures, and went down in ignominious ruin. Babylon tried it, and became the world's great symbol of all that is blasphemous in power, impure in life, besotted in affection, and terrible in desolation. Greece tried it, and only consummated her destruction in the marriage of the intellect of heaven with the vices of hell. Rome tried it, and became the iron arm which threshed the world in blood, and then dissolved in the putrefaction which itself had wrought. The spirit of liberty, democratic confederation, and universal communism and enlightenment, uniting largely with elements of infernal origin, is now trying it, and will perpetuate its efforts to the most gigantic and bewitching consummation that the world shall ever have seen, but only to work out the most dreadful failure that has yet occurred. For, as in heaven, so on earth, and under the earth, the ultimate record will be, what is here written: "no one was able to open the book, nor even to look upon it." The lost estate of man, by man, or angel, or spirit of the under world, can never be recovered.

It is a sad and melancholy contemplation. Heaven itself seems to grow silent and breathless under it. And the tender and loving heart of John overflows as the picture opens before him. "I was weeping much, because no one was found worthy to open the book, nor even to look upon it."

John knew by that spirit in which he was, what that sealed book meant. He knew that if no one was found worthy and able to take it from the hand of God, and to break its seals, that all the promises of the prophets, and all the hopes of the saints, and all the preintimations of a redeemed world, must fail. He understood the office of the Gōel, and that if there was failure at this point, "the redemption of the purchased possession" must fail. Could it be possible that this should be? Had he all this while been hoping, and preaching, and prophesying what should, after all, not be accomplished? Was the promised inheritance, now at the ripened moment for its recovery, to go by default into eternal alienation? How could he bear the thought? Yet such were some of the suggestions of this interval of blankness and awful pause in heaven. And in this view of the case, well might an earnest prophet weep without damage to his meekness or his honour. But in this chief mourner over the unopened book, we may see the state of the Church up to that time—a widowhood household, weeping before the Lord over the spoliation of its inheritance. Do not His own elect "cry day and night unto Him," to avenge them in this particular? Do not the sons of the bride chamber continually weep and fast because the Bridegroom is taken from them, and His house oppressed by the children of the alien? That book, unlifted and unopened, is the Church's grief and distress. It bespeaks the inheritance unredeemed—the children still estranged from their purchased possession. But that book opened, is the Church's joy and glory. It is the assertion of her reinstatement into what Adam lost—the recovery to her of all of which she has been so long and cruelly deprived by sin. Until, therefore, that book is opened, and its seals broken, the people of God must remain in privation, sorrow, and tears.

But, blessed are they that mourn, for they shall be comforted. Such anxious and fearful longing for the "better country" and the ransomed inheritance, is noticed in heaven, and has many precious assurances from thence. One of the Elders said unto John: WEEP not; behold the Lion from the tribe of Judah, the Root of David, overcame to open the book and its seven seals." And that is what the Church has been hearing from her elders, and prophets, and apostles, and ministers, in all the ages. It is the very essence of the Gospel, which has been sounding ever since the promise in Eden, that the seed of the women should bruise the serpent's head. It is what all the ancient types prefigured, what the songs of the prophets foretold, and what the first Christians and their successors went heralding over all the earth. It has been the only comfort of God's children in all these ages of their disinheritance, a comfort which has cheered their pilgrim steps through life, illuminated their passage to the grave, and will be the joy of their souls as they stand waiting in heaven for the consummating victory of Him who has thus far been so uniformly triumphant on so many trying fields.

Jesus is the Lion sprung from Judah. He is this Root of David—the foundation on which the Davidic hopes repose. He overcame, in the trials of life, in the temptations in the wilderness, in the agonies of the garden, in the terrors of death, and in the bonds of the grave. He
hath gone up, leading captivity captive. He is Victor now over law, and sin, and death, and hell. He hath paid the redemption price of the forfeited inheritance. He is the true Gōel, who, having so far triumphed and been accepted, will also prove ready and worthy to complete His work, by lifting those long-standing deeds of forfeiture, and breaking their debarring seals. Such is our faith, and hope, and comfort, here re-confirmed to us from heaven. And what we find in the further particulars of this vision, is simply the picture of its accomplishment.

"And behold, and amidst the throne, and the four Living ones, and amidst the Elders, a Lamb, standing, as it had been slain." The description of the location of this Lamb is of the same sort with that of the Living ones. They were "amidst the throne, and around the throne;" that is, they were seen everywhere within the bounds of the throne, from centre to circumference, as if the life and being of it, present in every part. And so this Lamb was amidst the throne, the Living ones, and the Elders—visibly omnipresent within these bounds, as if the animating soul of all—the Life of the life of the throne, and of the forms of being and dignity about it.

He who appears here as a Lamb is the same whom the Elder had just described as a Lion. The two titles might seem to be incongruous. What more opposite than the monarch of the forest, in strength and majesty, inflicting terror and death, and the lamb, in its uncomplaining meekness, in the hands of the sacrificer. But the two pictures do not conflict. They supplement each other, and combine to bring out what could not be otherwise so well portrayed, and yet what the nature of the case required. The opening of the seals, is an act of strength—an exploit of war—a going forth of power to take possession of a kingdom. As one after another is broken, out flies a strong One in fierce assault upon the enemies and usurpers who occupy the earth. There is terror and destruction at every successive movement. And in the accomplishment of this, Christ is a Lion, clothed with power, and majesty, and terrible-ness. But the character in which He overcame, and became in that respect qualified for this work, and that in which He presents Himself before the throne as a candidate to be adjudged worthy to do it, is that of the sacrificial Lamb, who had innocently and meekly suffered, bearing our sins in His own body, and vanquishing all legal disabilities by His atoning blood.

Both these characters are essential, hence, both appear in the description. "He was led as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth" (Is. 53: 7); but He is yet to "send forth judgment unto victory" (Matt. 12: 20). As the Lamb, He hath "borne our sorrows and carried our iniquities," and stands before the throne in passive humiliation and loyal suffering; but it is reserved for Him, as Judah's Lion, "in righteousness to judge and make war," and to enforce the indignation of that throne against all who stand out in rebellion against it.

He is here described, not by the ordinary word ἰματις used to signify a lamb, but by another ἐκμοῦν more intensely significant of gentleness and domesticity—a pet lamb—in sharp contrast with the wild beasts, in opposition to whom He is arrayed. This, the more fully brings out His particular mildness and familiar indentity with His people, and the utter inexcusableness and guilt of those savage and untamable ones who persist in rejecting, persecuting, and warring against Him. They wrong and injure the gentlest and most inoffensive of beings—they murder the pet Lamb of the family of God.

You will notice the attitude of this Lamb—
"standing." Though He had all the appearance of recent slaughter, He is alive, upon His feet. The resurrection of Christ is not a myth, but a fact. The same John who saw Him dead on Calvary, here sees Him alive in heaven—alive in the body, with the marks of slaughter upon Him. We believe not in a dead Christ only. Our faith does not terminate with a sepulchre. It takes in a living Redeemer, who is as much upon His feet as if He never had been dead, and qualified by His having died for what He never could have done, had He not surrendered His life and gone down among the dead. And with these tokens of His slaughter, as the once dead but now living Lamb, He stands before the throne—stands accepted and approved—stands for those who accept Him as their Redeemer—stands for the maintenance of their cause and the fulfilment of their hopes.

"Having seven horns." Here is the intimation that something more than sacrifice and intercession is now to be His business. The horn is the symbol of strength and aggressive power. Moses,
in blessing Joseph, says: “His glory is like the firstling of His bullock, and His horns are like the horns of unicorns: with them He shall push the people together to the ends of the earth.” (Deut. xxxiii. 17.) We find the same imagery in Psalms (lxxxix. 17, 24), applied both to Christ and His people, and in both instances connected with strength and conquest. Zechariah (i. 18, 19) says: “I lifted up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me: What be these? And he answered me: These are the horns [that is, the powers], which have scattered Judah, and Israel, and Jerusalem.” The horn thus stands for imperial, kingly, and aggressive power. Seven is the number of completeness. So that while Christ appears here as the sacrificial Lamb, He is at the same time possessed of the fulness of imperial strength and mighty force. He has ability for invincible conquest, as well as meekness for patient suffering.

And with the “seven horns” are “seven eyes, which are the seven spirits of God sent forth into all the earth.” When Isaiah prophesied of the Rod out of the stem of Jesse, he said: “The Spirit of the Lord shall rest upon [have its home in] Him.” And he enumerated seven in the blessed fulness of the holy endowment: First, “the spirit of wisdom,” second, “the spirit of understanding;” third, “the spirit of counsel;” fourth, “the spirit of might;” fifth, “the spirit of knowledge;” sixth, “the spirit of the fear of the Lord;” and seventh, “the spirit of quick understanding in the fear of the Lord.” (Isa. xi. 1, 3.) Thus has inspired prophecy identified, and described in advance, these very “seven Spirits of God,” which here come to view as the “seven eyes” of the Lamb. His horns show His fulness of imperial power; His eyes show His fulness of intellectual and spiritual power. His is not a blind force, but an almighty directed by perfect and all-searching intelligence, and divine understanding. Upon that branch which God was to lay as the chief corner-stone of the mystic temple, were also “seven eyes—eyes of the Lord, which run to and fro through the whole earth.” (Zech. iii. 8, 9; iv. 10.) And this Lamb is that selfsame Branch and Corner-stone; and these are the selfsame eyes of all-penetrating vision and completeness of spiritual and universal wisdom.

Three grand qualities of the God are thus brought to view:—first, sacrificial virtue, to take away sin; second, aggressive strength to conquer and to overcome all foes; and third, perfect and universal intelligence, direct from the indwelling Spirit of God in all its fulness. Such were the qualifications with which He appeared amidst the throne, the Living ones, and the Elders, and advanced to take the book and break its seals.

“And He came and took [the book] from the right hand of Him that sitteth upon the throne. This is the sublimest individual act recorded in the Apocalypse. It is the act which includes all that suffering creation, and the disinheritcd saints of God have been sighing, and crying, and waiting for, for all these long ages—for six thousand years of grief and sorrow. It is the act which carries with it all else that is written in the succeeding part of this glorious revelation. It is the act by virtue of which the world is subdued, Babylon judged, Antichrist destroyed, the dragon vanquished, death overthrown, the curse expelled, the earth made new, and the reign of everlasting blessedness and peace made to cover its hills and illuminate its valleys, and transform it into an unflagging paradise of God. It was the lifting of the title-deeds of the alienated inheritance—the legal act of repossessing of all that was lost in Adam, and paid for by the blood and tears of the Son of God. Heaven looks on in solemn silence as that act is being performed. The universe is stricken with awe, and grows breathless as it views it. And the living ones, and Elders, and all the hosts of angels, are filled with adoring wonder and joy, as if another fiat had gone forth from God for a new creation.

“And when He took the book,” there went a thrill through the universal heart of living things. “The four living ones, and the twenty-four Elders fell down before the Lamb.” A song which was never sung before, broke from their lips. John hears the lofty anthem rolling sublime through heaven: “THOU ART WORTHY TO TAKE THE BOOK, AND TO OPEN THE SEALS OF IT; for Thou wast slain, and redeemed us to God by Thy blood, out of every tribe, and tongue, and people, and nation, and Thou madest us unto our God, kings and priests, and we shall reign on the earth.” Nor they alone were moved to new and intenser adoration; but “around the throne, and the Living ones, and the Elders,” and afar in the depths of space, he “heard the voice of many angels, and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice: WORTHY IS THE LAMB WHICH
Hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing." And wider, and still wider spread the sympathetic response of adoring rapture. There was not a holy heart unmoved, not a holy tongue that did not lift up its song. "Every creature which is in the heaven, and on the earth, and under the earth, and upon the sea, and all things in them, John heard saying, To Him that sitteth upon the throne, and to the Lamb, [be] the blessing, and the honor, and the glory, and the dominion for the ages of the ages. And the four Living ones said, Amen; and the Elders fell down and worshipped.

Now, to take all this sacred pomp, and universal thrill of adoration, as the mere Proem to a few chapters of dim and often untraceable outline of the Church's history in this world, I confess to you, looks to me as little less than blasphemy. Not for my right arm, not for my right eye, could I consent so to regard it. Where, in all the revelations of eternity, is there another such a scene? Where, in all the disclosures of God, and His awful administrations, is there another such a picture, or another such a crisis? Search the book of inspiration from end to end, and you will find no parallel to it. Even the great voice of the mighty angel would inquire for the like in vain. I must therefore take this act of the Lamb, so far from being the mere fancy work of John, or even of the Holy Ghost, as involving the heading up and highest consummation of the highest things of our faith, and of all the contents of the revelation of God. And as the view which I have given of it, and that only, assigns to it a significance commensurate with such awful and universal solemnities, I feel that I am planted on the rock of immutable truth in teaching you so to accept it.

And to the like end is the hopeful and joyous exclamation at the conclusion of the lofty anthem which these Living Ones and Elders sing to Him who holds the lifted book. "And we shall reign on the earth." Why express themselves thus, just at this point? Because this taking up of the book was the pledge and proof that now He was fully invested and ready to redeem the inheritance, and to carry into effect the blessed promises, that "the meek shall inherit the earth," and that "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." (Matt. 5:5; Dan. 7:27.) It was now certain to sight that all was about to be literally fulfilled, and that their golden crowns and dignities were not mere empty things, but carrying with them all that such marks import.

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TO THE WATCHFUL.

As you are struggling here below,
Against your great and cruel foe,—
Remember Christian, with delight,
That Christ is near—your grace and might.

You may not now with human eye
Your glorious Leader's form descry;
But when He comes in majesty,
His face unveiled you then shall see.

Orkney, Jan., 1880.

Oh, shrink not, then, from pain or woe
As through this desert drear you go;
Soon, soon, your Captain shall appear
And put to flight all care and fear.

As spring by fig-tree foliage shown,
His speedy coming now is known.
Hark! hear you not the midnight cry,
"Behold the Bridegroom draweth nigh!"

W. C. M.
THE WORD OF PROPHECY.—II.

By William Howell.

1 Thess. v. 1, 2, 4: "But of the times and the season brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night; But ye brethren are not in darkness, that that day should overtake you as a thief."

On whatever subject we speak or write, edification should be our object (Eph. iv. 29). "Knowledge puffeth up," therefore let us be careful that mere knowledge is not our object; but, "for the soul to be without knowledge is not good," therefore let us "covet earnestly" knowledge of Jesus, and His work and ways; the more we are like him, the safer we are from "envying, and strife, and divisions."

On prophecy, there are two distinct theories—the Preterist, and the Futurist, the former reading prophecy in the light of History; and the latter acknowledging this to be true in part, but that a very large and important item yet remains to be accomplished. The futurist scheme, views the gospel dispensation as occupying a break in prophetic fulfilment, to be resumed when God has completed the election of grace from out of a world lying in the Wicked One. We remark, in passing, that the term "the elect" is used in reference to the earthly people as well as of the heavenly; the place of the Scripture must be noted to determine which, as Isaiah xlv. 4; Matt. xxiv. 31, and the different Jewish books of Scripture, and as Titus i. 1, with other New Covenant books.

In the futurist scheme there are two views; one contemplates the redeemed people as being in "the great tribulation," the other, as being caught up to the meeting in the air ere this time of unparalleled sorrow begins. There are earnest scripture students on both sides. Let not him that has formed one judgment, despise him who has determined otherwise. We cannot, however, ignore the fact that this diversity of view has arisen, perhaps in part, from the book of Revelation having been viewed as a Christian book rather than a Jewish. This view, although universally held, has not produced unanimity of judgment. Whilst advocating the Jewish charac-

ter of this wonderful book we see it to be unlike any other prophetic record, and it must be admitted to be, of all prophecies the most valuable for believers. This Revelation of Jesus Christ is sui generis, specially and primarily designed for "the people that shall be" when the present generation shall have passed away (Isaiah lxv. 15), when in the latter day they shall be visited. "Alas! for that day is great, so that none is like it, it is even the time of Jacob's trouble; but he shall be saved out of it," (Jer. xxx. 7). Then will this book be precious to them, and "they shall look upon Him whom they have pierced."

Our view of the future, then, is not that we are to be expecting this final development of evil whilst we are on the earth; but rather to be looking for our Lord's silent invitation "come up hither." Here let the word of caution be accepted by those who are in this expectation. Let it not take the specific form of expecting your Lord at any moment; the direction is, "Take ye heed, watch and pray, for ye know not when the time is" (Mark xiii. 33), and our Lord adds, "What I say unto you, I say unto all, watch." We are not then to be looking out and expecting every moment, or hour, or day, which may bring the soul into a snare, as the Thessalonians, perhaps, were caught by the very same delusion; but rather that we should "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. i. 10). Against such no weapon shall prosper, and they will not be ashamed at His coming. It is a life-long work to mortify the flesh, disrobing ourselves of natures' encumbrances, running the race set before us, putting on Christ. There will be no time then for dreamy periods and barren reveries; we shall rather enter into a gradual apprehension of that word so boldly enunciated "for me to live is Christ."

In all the Epistles of Paul—we are bold to say—there is no support for the theory that the Church, i.e., the true members of Christ's body,
CONVERSIONS IN ISRAEL.

IV.—Dr. Neander.

*(Concluded from page 56.)*

Neander's principal work is, and will ever remain, his *General History of the Christian Religion and Church*. It was originally based on his work on the Apostate Julian, of which we have spoken already, and the plan of the work was suggested to him by his publisher, Friedrich Perther, of Gotha, an eminent Christian man who had been led by a first slight knowledge of Neander to discern in him those faculties which have since then stamped him as the leading Church historian of the present century.

The first volume of his great work was published in 1826, and at its very beginning Neander lays down clearly his idea of the Christian religion in its relation to Judaism and Paganism. "Christianity," he says, "we look upon, not as a power that has sprung from the hidden depths of man's nature, but as one which has descended from above, because Heaven opened itself for the purpose of saving revolted humanity, a power which, being exalted above all that human nature can create from its own resources, must impart a new life to that nature, and change it from the innermost core." "The source and foundation head of this power is the person whose life is embodied and exhibited in the appearance of Christianity—it is Jesus of Nazareth, the Redeemer of that mankind that had been estranged from God by sin. In the submission of faith to him, and the appropriation of the truth he has revealed, consists the essence of Christianity, and of that fellowship of divine life resulting from it which we designate by the name of the Church. From this, again, springs that common consciousness which unites all her members in one, however they may be separated from each other by space or time."

"The continuance of all these agencies by which Christianity has given a new turn to the life of our race, depends on our holding fast to this, its peculiar essence, to the same that has been the mainspring of its working from the beginning. To the Kingdom of God, which derived its origin from these influences in humanity, and which must ever continue
to arise afresh from the soul, may be applied what an ancient historian said about the kingdoms of the world—viz., that they will be preserved by the same means to which they were indebted for their foundation."

The appearance of the first volume of Neander's Church history at once directed the attention of the entire Christian public of Germany to him. For twenty years Neander was engaged on his great work, and it is difficult to form an idea of the amount of research and labour he devoted to it during that period. Ten volumes of the work appeared between 1826 and 1845. The last of these carries the history of Christianity as far as the time of Cajetans, who was Pope of Rome under the title of Boniface VIII., until the beginning of the fourteenth century, and after Neander's death the materials prepared by him were gathered by Professor Schneider, and published in an eleventh volume, which brings the History of the Church down to the Oecumenic Council of Bæale, that is to say, to the very eve of the Reformation.

Another, less extensive, but no less important work of Neander's is his History of the Plantation and Direction of the Christian Church by the Apostles." In this book Neander sought to show the immense influence which Christianity as a ferment gained from the very first on the unleavened mass of the Pagan world.

"The same as a small quantity of leaven," he says, "when cast into a large mass of flour produces therein a process of fermentation as working by its own inherent force, assimilates to itself the whole of this mass, thus Christianity, being the heavenly ferment called forth by the power of a divine life, a process of fermentation in human nature which, from its inmost depths, spreads its influence upon the thoughts as well as upon the life of man, by assimilating, transferring, and adapting everything to itself; and this could only be done by a gradual development, and by permanent combats with the foreign elements that were to have been overcome."

Neander's debating power as a Christian orator appeared most conspicuously in his polemics with David Strauss, the notorious sceptic, when the latter published his work entitled "The Life of Jesus," in which he denied the bulk of the narrative of the New Testament, and actually sought to cast a doubt upon the very existence of the Saviour. Neander published in 1837 an answer to this blasphemous book, choosing the same title that Strauss had adopted, and in this reply he shows clearly the utter weakness and absolute falsity of the arguments of that famous infidel.*

Strauss sought to destroy; Neander, on the contrary, was anxious to build up. When Strauss's book appeared, the Minister of Public Worship of Russia advised King Friedrich William III. not to allow it to enter the Kingdom; but Neander held that spiritual weapons were better than the use of the Secular arm, and his reply was a long way to counterbalance the mischief that had been wrought by that infamous book. His idea of the image of Christ is contained in these words, which are to be found at the beginning of the work.

"Christ's image is that which dates neither from yesterday nor from to-day, but pervades the aging world with an ever-increasing heavenly power of youth. Christ is the Son of God in a sense that cannot be applied to any individual man; He is the perfect reflex of the superhuman, personal God in humanity that has been estranged from Him. Through him the fountain of divine life has appeared in humanity, and through him the idea of humanity has first been realized."

The small space we have at our disposal prevents us from going more fully into the life and works of this great man. Suffice it to have directed the attention of our readers to some of his labours in the Lord's vineyard, by which he acquired a fame that extended far beyond the frontiers of his native land. It was not merely as an author, but also as a lecturer that he distinguished himself up to the time of his death.

Dr. Uhlhorn, one of his biographers, says of him that "his whole life and all his labours, as well as his personal and private life, both as a writer and as an academic lecturer, bear witness fully and vividly to Christ the Lord, and this testimony has through God's grace

* It is matter of regret that Neander's own views of inspiration were hardly orthodox, as witness his admission that Paul's inspiration did not preserve him from serious doctrinal errors.
become a blessing to many thousands.” Thus it may well be said that Neander occupied a prominent place among those men to whom is due the revival of evangelical Christianity among the people in the nineteenth century.

A lingering disease from which Neander had been suffering for a long time, undermined his physical constitution, but his mind and his spirits remained unaffected by it, and up to the last moment of his life he maintained his accustomed energy and activity. About the middle of 1850, however, a distemper similar to cholera befell him, and on July 14, 1850, he was called home to his rest. His last words were, “I am tired; I want to go to rest. Good night.” And without any apparent struggle he passed from this world to a better life.

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PROPHETIC NOTES AND QUERIES.

ANSWERS.

THE GREAT TRIBULATION.—I. “Does the Great Tribulation in Rev. vii. mean more than the cup of which all Christ’s disciples must drink?” Holding the Futurist interpretation of the book of Revelation,—without denying a previous inchoate year-day fulfilment of its judgments,—I answer, “yes;” for the following reasons:

1. I find the Church of “the first-born ones,” or, in analogous phrase “the Elders,” enthroned in heaven in the fourth chapter, before a single seal is broken, trumpet sounded, or vial poured out. Consequently this special tribulation must occur subsequently to the rapture of that blessed company.

2. I find in Rev. iii. 10, a promise made to the overcomers in Philadelphia that they shall be kept from (λίτος, out of) the hour of temptation, which is about to come upon all the world, to try them that dwell upon the earth.” Plainly intimating that there is some season of unexampled tribulation and judgment yet to come upon the world.

3. The emphatic force of the expression in the original,—“the tribulation the great one,” was surely intended to have some significance attached to it. It seems to draw a sharp line of distinction between all ordinary tribulation and this one as pre-eminent in character.

4. In the book of Daniel (xii. 1) we read: “At that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble such as there never was since there was a nation, even to that same time; and at that time thy people (i.e., the prophet’s people, the Jews) shall be delivered, every one that shall be found written in the book.” Now as there manifestly cannot be two periods of unequalled tribulation in the history of the world, we are warranted in identifying this tribulation foretold by Daniel with “the great tribulation (the very words used in Rev. vii.) such as was not since the beginning of the world to this time, no nor ever shall be,” spoken of by our Lord in Matthew xxiv. 21; and both of these once more with that, emphatically great, of Rev. vii.

5. But if this identification of the tribulation spoken of in Daniel, by Christ, and in Rev. vii. be admitted, then the matter is settled; for in Daniel the commencement of the 12th chapter closely connects itself with the close of the preceding chapter, which records the destruction of the last Gentile invader of the Holy Land. The tribulation spoken of, moreover, occurs at the time of the first resurrection. “Many of them that sleep in the dust of the earth shall awake,” and cannot, therefore, be a mere general tribulation extending over the whole of this dispensation.

II. “Are the martyrs under the supposed Antichrist to be a great multitude which no man can number, of all nations and kindreds,
and people and tongues?" Yes; for it is distinctly stated (Rev. xiii. 7) that Antichrist had power given him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.

And in the promise to the Philadelphian overcomers, already quoted, the coming hour of tribulation is spoken of coming "upon all the world, to try them that dwell upon the earth."

W. MAUDE.

1. This expression describes, I believe, that "much tribulation" through which all Christ's disciples "must enter into the kingdom of God." Acts xiv. 22). It is the appointed condition of the Church in this dispensation: "In the world ye shall have tribulation." (John xvi. 33). It commenced in Apostolic days, for John describes himself as "your companion in the tribulation of Jesus Christ" (Rev. i. 9), and the Churches were then enduring it. (2 Thess. i. 4, 7; Rom. v. 3; Rev. ii. 10).

2. If the Saints of Rev. vii. 9, are the martyrs under the supposed future Antichrist, then:

(1.) His persecutions must extend to every part of the inhabited world; for the martyrs are to come out of all nations and kindreds, and people and tongues, from Kamtschatka to the Antipodes—from Cape Horn to Japan, and from the thousand isles of the Pacific.

(2.) There must be an enormously greater number of believers in Jesus in the world at that time than at present, since those living on the earth now are certainly not a "great multitude which no man can number." Will this be the case notwithstanding that, as Futurists hold, the Church has been caught up before, and is seen in heaven in Rev. iii. and iv.

S. A. BLACKWOOD.

THE "SEVENTY WEEKS" AND THE "SEVEN TIMES."—"G. W.," in a paper far too long to be inserted here, maintains that the "seventy weeks" or rather "seventy sevens" of Dan. ix. 24-27, and the "seven times" of Dan. iv. and Levit. xxvi. 18, are distinct prophecies, and refer respectively to the closing events of the Jewish and Christian dispensation. As regards the first point we are not acquainted with any writer on prophecy who maintained their identity; on the latter we hold our correspondent to be mistaken. The real distinction between the two prophecies is not one of dispensations but peoples. The seventy weeks is a Jewish prophecy; the seven times refers to the duration of the Gentile world powers. To all who wish to understand the vexed question of the seventy weeks we strongly recommend the perusal of Sir Edward Denny's masterly work on the subject.

EDITOR.

QUERY.

SYMBOLISM OF JEWELS.—I have heard it stated that there are grounds for believing that the stones in the breast-plate of the Jewish High Priest, and those with which the foundations of the New Jerusalem are garnished, are the same though differently named in our English Bible, in some cases. Thus we have:

<table>
<thead>
<tr>
<th>BREAST-PLATE</th>
<th>FOUNDATION</th>
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<td>Sardius (Marg. Ruby)</td>
<td>Jasper</td>
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<tr>
<td>Topaz</td>
<td>Sapphire</td>
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<td>Carbuncle</td>
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<td>Emerald</td>
<td>Emerald</td>
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<td>Sapphire</td>
<td>Sardonyx</td>
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<tr>
<td>Diamond</td>
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<td>Ligure</td>
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<td>Agate</td>
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<td>Amethyst</td>
<td>Topaz</td>
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<tr>
<td>Beryl</td>
<td>Chrysoprasus</td>
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<tr>
<td>Onyx</td>
<td>Jacinth</td>
</tr>
<tr>
<td>Jasper</td>
<td>Amethyst</td>
</tr>
</tbody>
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By comparing these lists it will be seen that in seven cases the names agree, but in the remaining five differ. Is there any hope of identifying the latter?

MYSTIC.

ERRATA IN LAST NUMBER.
Page 38, col. 1, line 1, for "and" read "of."
" 53, col. 1, lino 13, for "casual" read "causal."
" 56, col. 1, line 13, from bottom, for "1950" read "360."
WHAT THE JEWISH PAPERS ARE SAYING.

THE ANTI-JEWISH AGITATION.

Strange as it may appear, in these days of toleration and religious equality, an association has of late been formed at Berlin, under the name of "Anti-Semiten Liga;" with the object of fighting the Jews in all departments of public life. The idea upon which this Association is founded, is that the Jews are gaining the upper hand in the State, and that the welfare of the Commonwealth requires of all Christians to oppose their baseless influence.

Some of the arguments put forward by this League have some plausibility in them; but on the whole, the idea of setting class against class, race against race, and creed against creed, is so utterly repugnant to the spirit of our age, that the entire failure of the movement may be safely foretold, so far as it is directed against the Jews as individuals belonging to a certain nationality, and adhering to certain religious tenets.

At a meeting of the "Anti-Semiten Liga," held at Berlin the other day, Herr de Groussilliers, one of the speakers, quoted the following words of Berthold Auerbach, a well known Jewish author: "We Jews are, after all, the most intelligent race. Take a peddling Polish Jew in rage, put him by the side of the most intelligent peasant of the Black Forest, and see which is the cleverer of the two? The answer is, the Jew, without any doubt whatsoever. For the Teutonic peasant is stupid, whilst the Jew of the lowest class remains yet a Jew, that is to say a fellow of keen intellect." Upon the ground of this remark, Herr de Groussilliers, held that the entire German nation was bound to fight the Jewish Race, which, if not kept under, would in the end rida roughshod over the aborigines of the country, and make hewers of wood, and drawers of water of them, the same as their ancestors had done in the case of the Gibeonites.

Fortunately, the number of those who take umbrage at a little bit of conceit, or of what the Americans would call buncombe, on the part of a Jewish writer is very limited indeed and it would certainly be a confirmation of the above remark, if an entire Christian nation of 42 millions were to declare itself unable to hold its own against half a million Jews. If the agitation is to be beneficial, it must be directed against the scurrilous attacks that are frequently made by Jews, and more especially by Jewish Journalists, upon the Christian faith, and the best way of repelling such attacks is to refute the arguments of the aggressors, and react against the dissemination of infidelity among the masses. This is the gist of the lecture recently delivered on the subject by Pastor Krafft, the Minister of the Zionskirche, Berlin, from which we extract the following passages, quoted by the Jewish Allgemeine Zeitung: "So long as Jews see how little is done in our hospitals for the spiritual wants of the patients, and so long as the authorities of our City allow secular instruction to be given in adult schools during the hours of Christian Church service, it is very clear that the Jews cannot gain very much respect for our Church. Let us, as Christians, set a good example to the Jews. Christian charity alone ought to keep us from giving vent to our passions; and the reverence which we owe to this remarkable old nation whom God has so richly endowed with all gifts of the mind, ought to make us respect the individual Jew. In meeting a Jew, we ought to say to ourselves, "this man may be a descendant of the apostles, or even a son of Mary." The fact of the Jews clinging so tenaciously to their customs and manners, and hanging together as they do, shows that God intended them for great things. If all the heathens were to embrace the belief in Christ, the Jews also would have to follow in the same direction; and what glorious and wonderful things may we not look for on the day when this chosen people shall give its great mental qualities, its wisdom and perspicacity to the service of the Son of God? The Jewish paper from which we extract
these passages, says that the event referred to by Pastor Kraft “will never take place;” but it does not tell us what right or authority it has for uttering such an emphatic, Never.

A Bankrupt Synagogue.

The Israelit relates that the Reformed Synagogue of Ungaro, in Hungary, which was called into being ten years ago, has ceased to exist. The Jews of that place are either Orthodox or Infidels, and do not care for a go-between. The reform movement never met with much support at Ungaro, and being unable merely to defray its expenses, the Reformed Synagogue which had cost £5,000 to build, had to be sold by public auction a few weeks since. It was “knocked down” to a member of the Orthodox Congregation for the dimitive sum of £1,140, and is to be turned into a warehouse.

A Jewish Pedigree.

A curious genealogical table has lately been published in Germany; it is entitled, “An Index of the families descended from Solomon Benedict Goldschmidt, of Frankfurt.” This Goldschmidt was born on May 28, 1788, and in the 141 years that have elapsed since, his issue has increased and multiplied to such an extent that there are now 529 living descendants of the original founder of the family to be found. Among deceased members of the same family, are reckoned the well known banker, B. H. Goldschmidt, of Frankfurt, and the celebrated Astronomer, Hermann Goldschmidt, who discovered upwards of a dozen of the planetoids to be found between Mars and Jupiter.

Maria Teresa and the Jews.

Rabbi Elias Karpeles, of Loschitz, in Austria, relates in the Israelit a remarkable anecdote of the Empress Maria Teresa, who died in the year 1780. During her reign, which lasted upwards of forty years, several decrees were issued for the expulsion of the Jews from Bohemia, Moravia and Vienna. All these decrees were repealed in succession, by order of the Empress; but history does not tell us the reason why? Rabbi Karpeles supplies this deficiency. The statement is to this effect:—

When the order was issued that all Jews were to leave Vienna, Samson Wertheimer, the Warden of the Jewish congregation of that city, waited upon the Empress, and solicited that the decree should be rescinded. But Maria Teresa was inexorable, and would not even grant an extension of time. Thereupon, Wertheimer begged that the Jews might at least be allowed, before their departure, to perform a drama in the Imperial Theatre, and that Her Majesty would honour the performance with her presence. The Empress was surprised and puzzled, but she consented, and a day was appointed for the play.

When the curtain rose, the Stage represented a market place, with a large number of sheds and booths, all of them closed. Farmers arrived who had sold them produce, and wanted to buy goods for their households; and artisans and labourers appeared intent upon similar objects; but there were no traders, and consequently no wares and no commodities. The intending purchasers were greatly disappointed, and gave vent to their dissatisfaction at the absence of the Jews who used to supply their requirements; and not being able to invest their money in the goods they wanted, they scattered about in the adjacent public houses, and soon spent all they had in drunken brawls. This was the first act, and the curtain fell upon a scene similar to Cruikshank’s “Worship of Bacchus.”

The second act of the drama represented a fair as it would be after the Jews had been re-admitted. All the booths were tenanted and occupied, there was plenty of trade going on, farmers and artisans were engaged in selecting and bargaining for articles of clothing and other necessities, the like of which none but Jews knew how to get together. The business was brisk and flourishing, the people got their money’s worth, and went home sober and contented, and were met by happy faces in their homes as they exhibited the stuffs they had bought for their wives, and the toys they had bought for their children.

The acting was done to perfection, for the players knew that their hearths and homes were at stake, and the Empress, having witnessed the performance, re-considered her resolution, and repealed the decree by virtue of which the Jews of Vienna were to have been expelled. This was the last time the Jews of Austria were marked out for proscription, for on November 28, 1780, Maria Teresa died, and
her son, Joseph II, who succeeded her on the throne of Austria, was a benevolent and philanthropic monarch, in whose reign the Jews remained unmolested.

THE SEVENTH-DAY SABBATH.

A writer in the Jewish Chronicle, in referring to the tenets of the Seventh-Day Adventists, advocates the Jewish Sabbath in opposition to the Christian Lord's Day. His argument is as follows:

"Even on the showing of the New Testament itself, the substitution of Sunday for Saturday as a day of rest is absolutely unwarranted. This flaw in the Christian system, one of the clever compromises between Monotheism and Paganism which resulted in the rise of Christianity, has not escaped the notice of many thinking Christians. The New Testament itself tells us that the Founder of the Christian religion and his apostles after him, as well as the women who attended at his death and burial, observed the Seventh Day. Being one of the Ten Commandments, this formed part of the moral law which Jesus desired to uphold. It is true that he rebuked the extreme rigour of the mode of observance, but in asserting that 'the Sabbath was made for man,' he clearly recognised its human necessity.

"Nor is the first day of the week ever designated in the Christian Scriptures the 'Sabbath.' The primitive Christians, for some three or four hundred years at least, kept the Seventh Day sacred. How came it then to be supplanted by the First Day? In the most gradual manner possible. Christ is said to have risen on the First Day, or more accurately, before daylight of the First Day. Hence, concurrently with the real Sabbath, that day was at first observed as Dies Dominicae, the 'Dominical' or 'Lord's Day.' This institution became fixed by Constantine the Great, who issued an Imperial edict for the observance of the First Day of the Week as a public Festival, but not as a day of rest. The old Sabbath was still recognised; but the former was a festival in honour of the Sun, and was called 'the Day of the Sun,' or Sunday. By degrees, however, this day, aided by the introduction into the Christian Cal-

endar of numerous anniversaries of saints and martyrs, and other fasts and feasts, took the place of the Sabbath.

"Still, for a long time, the Seventh Day was observed as a fast, and Sunday was not as yet regarded as a day of rest. It was the Puritans who gave it this character. Roman Catholics, who have remained somewhat more conservative in this respect than Protestants, still call it a Sabbath, and keep it as a jour maigre. Easter Eve is still publicly celebrated by them by an imposing ritual, and called in the Roman Calendar 'the Great Sabbath,' or 'the Holy Sabbath. Saturday also continues to be called the 'Sabbath' in many legal records, and was until recently so distinguished in the Parliamentary Records; and what is more remarkable, Parliament still observes it as a day of rest. Many Christians who advocate a more or less secular use of Sunday, principally found their views on the fact that in truth Christians do not recognize a divinely-appointed Sabbath."

The statement that "the primitive Christians, for some three or four hundred years at least, kept the Sunday sacred" is altogether unwarranted. The writings of Pliny the younger, as well as of Ignatius, and of Clement of Alexandria, all of whom lived in the second century of the Christian era, clearly point to the observance of the first day as the Christian day of worship. The writer in the Jewish Chronicle also forgets, or does not know, that important passage in Cor. i., xvi., 2? "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come."

"According to all Christian Commentators, this passage affords incidental evidence of the fact that the meetings for worship, and the love feasts of the very earliest Christians, that is to say of those that sat under the Apostle Paul, were held on the first, and not on the seventh day of the week, and this fully refutes the argument used by the writer we have quoted.

DR. PAULUS CASSEL ON THE JEWISH QUESTION.

Professor Paulus Cassel, the renowned Hebrew Christian, and pastor of Christ's Church, Berlin, has published, as we stated in our last issue, a reply to the recent utterances of
Professor Heinrich von Treitschke on the Jewish Question. In this pamphlet, he stands up manfully in favour of his brothers according to the flesh, and defends them vigorously against the charges brought against him by would-be persecutors. He does full justice to Professor Treitschke for the excellence of his intentions, and for his own fairness; but he thinks it dangerous at this day, when so many shafts are pointed at the Jews of Germany, to give even the slightest encouragement to the haters of Israel.

So far, the Jewish papers of Germany fully agree with the eminent convert to Christianity; but when he comes to tell the Jews themselves a little of his mind, these papers strike up a very different tune. Professor Cassel is of opinion that the Jews have not made the best use of the advantages which the “Emancipation” has bestowed upon them, and he holds that in some respects, Infidel Modern Judaism is worse than what Orthodox Judaism used to be in former years, when the descendants of Abraham were subjected to all manner of social and political disqualification. He expresses this in a few terse words that have given very great umbrage to the Jewish papers.

“The Emancipation” he says, “has afforded the Jews the possibility of developing their strength; but, at the same time, it has given them an opportunity of despoothing their old morals, and the purity and piety of their homes. It created among them a political vacuum, and not being followed by the Gospel, it created a blank in their religion, and in their hearts”(machte sie religiös und gemäßt. leer). To these words, a writer in the Jewish Allgemeine, remarks: “Save me, O Lord from my friends; against my enemies I will protect myself. Dr. Cassel’s apology of the Jews is a missionary discourse, and nothing else. I say to him that the old Rabbi said to the wasp, ‘I don’t want thy honey, neither do I want thy sting.’”

The quotation is decidedly unfortunate, for natural history does not mention any kind of wasp that produces honey. And surely, the writer cannot speak of a convert’s care and solicitude for his still benighted brothers as a sting. He denies the fact of religious equality having deprived the Jews of that religious sincerity which their persecuted fathers used to exhibit; but any one acquainted with Modern Judaism, knows perfectly well how well this stricture is founded. Jewish Reformers have abandoned their time-honoured tenets and rites, and have not adopted the Christian Faith; and it certainly showed a considerable amount of moral courage in Dr. Cassel, to bring that home truth within their reach, while at the same time defending them against their enemies.

PROFESSOR TREITSCHKE’S LAST WORD.

Professor Treitschke, in a concluding paper on the Jewish Question, repudiates the idea of wishing in any way to injure the Jews. He only wants to resist the deleterious influence that has been worked by the infidel portion of the Jews upon the Christianity of Germany; but he has no wish to have those ancient barriers re-erected which used to exist between Jews and Christians. The last words of his paper are as follows:

“The unfortunate disruption existing between our Churches, and the scepticism, and materialism of so many Christians, have contributed more than anything else to encourage Jewish supererogation. In the frivolous circles of the Jews, who believe in nothing, the opinion prevails, that the vast majority of the educated Germans have long since turned their backs upon Christianity.

“The time may come, and perhaps it will come before long, when need will teach us to pray, and when humble-minded piety will resume its right by the side of educational pride. In the last resort, every leading social question must bring the earnest enquirer back to the path of religion. The German Jewish Question will not be set at rest, and the relations between Jews and Christians will not be placed on a permanent, peaceful footing, so long as our attitude does not make it clear to our Jewish fellow-citizens that we are a Christian people, and mean to remain one.”

These remarks have incensed the Jewish papers, fully as much as the recent speech of Herr von Puttkammer, the Prussian Minister
of Public Worship, who expressed the desire that Germany should ever remain a Christian State. These papers are firmly convinced that a revival of Christianity in Germany must necessarily lead to a restoration of the Jewish disabilities that existed of yore, altho' it is very hard indeed to tell what reason they can have for holding such a preposterous opinion.

Passing Events.

The Explosion at the Winter Palace.
We have another appalling indication of the present volcanic condition of society in Europe generally, but in Russia in particular; and of the rapid approach of that predicted time of unpardelled tribulation in which some of our Christian brethren find it so difficult to believe; in the renewed attempt, under circumstances of extraordinary daring and atrocity, to destroy the life not of the Czar alone, but of the whole of the Imperial family of Russia present at St. Petersburg, including the Czarewitch, the Czarevna, and the Duchess of Edinburgh.

It appears that in a room in the basement of the Winter Palace, and immediately under the Emperor's private dining room, a charge of dynamite, estimated by General Todleben at about 126 English pounds weight, had been placed, this was exploded at twenty minutes past six, on the evening of February 18th, when the Imperial family were supposed to be at dinner, which had been ordered for six o'clock. Owing, however, to the late arrival of the Prince of Hesse, one of the guests, the dinner had been somewhat delayed, and to this apparently accidental circumstance the whole party owe their escape from instant death. As it was, the effect of the explosion was to destroy the guard-room, kill and wound 53 soldiers remaining there off guard, break through the sides of the vaulted roof, and lift and dislodge the floor of the dining-room. Even the dining table was damaged, if not destroyed, as well as part of the ceiling. The large central chandelier being thrown down, the gaspipes being broken, and the rooms being in darkness until fresh lights were brought. This diabolical deed has caused an intense sensation in all the capitals of Europe; the aged Emperor of Germany being, it is said, greatly affected by the news; and congratulations to the Czar on his marvellous escape have been sent from all quarters. It remains to be seen how the Emperor will deal with the terrible position in which he finds himself placed; tyrannical repression is evidently of no avail; will he be wise and just enough to try enlightened measures of reform?

The German Army.
The information that Prince Bismarck has resolved to increase the already enormous army of Germany by eleven new regiments of infantry, one regiment of artillery, and thirty-two batteries; which, it is calculated, will add 27,000 men to the peace establishment of the army, and nearly sixty thousand in the event of war, has naturally had a disquieting effect throughout Europe. The recently-formed alliance between Germany and Austria seemed well fitted to interpose a barrier between Russia and Constantinople, but this very alliance appears to have prompted Russia to mass a large force on the western frontier of Germany. Prince Bismarck has not cared to conceal the alarm he feels, lest France should be tempted, by the hopes of recovering Metz and Alsace, to unite with Russia in an armed league against Germany; and it is not long since he avowed that he had been deterred from yielding to M. Thiers, and leaving Alsace to the French, because Field-Marshal Von Moltke urged that the fortress of Metz made a difference of 100,000 men to its possessor.
But so far as the Russian armed movements are concerned, the great German statesman has now launched a more palpable counter-demonstration by the new law he has initiated for the augmentation of the German army. But while Germany thus fears an alliance between France and Russia, France, on the other hand, is not without her own apprehensions of a coalition being formed between Germany, Austria, and Italy, for the purpose of isolating France and Russia, and crushing first one and then the other. On the whole, however, the fact seems to be that neither Germany nor France, Russia nor Austria, has any real confidence in the friendly resolutions of each other; and that each desires to be "the strong man armed," either to guard his own territory or attack his neighbours; hence what has been somewhat absurdly called "the European concert" may speedily be changed into the European conflagration. In such an eventuality England would not be without her own difficulties, especially if she had not settled the Afghan question; for not only is it impossible to say how far the flames of war might spread, but she is by treaty committed to the defence of Belgium should it be attacked, and Belgium would probably become the battle-field of France and Germany. Thus all things tend to the great final conflict, for which, unconsciously, emperors and kings are mustering their armies, and wicked spirits in high places are preparing those signs and wonders which would, were that possible, deceive even the elect.

JEWISH PERSECUTION.

From time to time we have sad evidence afforded us that the long night of Israel's tribulation has even yet not wholly passed away. The Gibraltar Gazette publishes a letter announcing that serious disorders have recently occurred at Fez. The Moors attacked the Jews, wounded several, and, "amidst the shouts of joy," killed a Jew, 70 years of age, by pouring petroleum over his body, and setting fire to it while he was still alive. Several other persons were seriously injured.

As England and Spain possess the right, by treaty, of protecting the Jewish subjects of the Emperor of Morocco, it is to be hoped that this right will be effectively enforced.

AN UNFORTUNATE RABBI.

"The painful story of M. R. Cohen, of 56, Skinner Street, Bishopsgate," is the title of a pamphlet printed by T. Rowell, 19, Fetherstone Street, E.C. It appears Mr. Cohen, who was a Jewish Rabbi from Jerusalem, travelled for some years on various missions connected with his office through Arabia, Kurdistan, Persia, and parts of India, then in Australia, coming at last to London. Here he met with a clergyman of the Church of England, himself a converted Jew, through his instrumentality he was led to embrace Christianity, and was baptized in 1866 at St. George's, Bloomsbury, his conversion being published at the time in our columns. The pamphlet then tells of various literary and missionary labours in which he was for some time afterwards engaged, chiefly in the East of London; but this work failing him, he was reduced almost to the last extremity of want. To save himself from starvation he took to selling cigars, and having accumulated a little capital, was able in three years to take a house in West London, where he prospered for a time. Here, however, he went beyond his means, and had to sell the goodwill, setting up again in Newgate-street, where he did a prosperous business. Some of his fellow-countrymen, however, incensed at his change of faith, sought to do him harm in various ways, and at last induced him unguardedly to sign papers ostensibly for the increase of his business, but which led to his speedy ruin and ejection from the premises. He now occupies a small coffee shop at the address mentioned above, where other troubles such as sickness and death in his family, have come upon him.

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THE PROPHETIC NEWS
And Israel’s Watchman.

APRIL, 1880.

BABYLON AS LITERAL AS ROME.

By Rev. James Kelly, M.A., Incumbent of St. George’s, Liverpool.


Revelation XVII.—XVIII.

These chapters are intimately connected, and ought to be read together. They give us a detailed account of that city which is alluded to at the close of chapter xvi., upon which the judgment of God falls, under the seventh vial. In this event, the vial plagues had formally terminated. But little information having been furnished concerning the previous phases of so terrible an organization of iniquity, the vision which now ensues is supplemental to this end. And here, remembering that in exploring the contents of the Apocalypse, as of any prophetic revelation, acquaintance with the other Scriptures is our best guide, we ought to expect that on the subject of the Apocalyptic Babylon, the history of the Babylon of the Old Testament would prove useful. Is it not because of information in this obvious direction being overlooked, that learned commentators have drawn the Church into tracks of inquiry on the point, never intended by the Spirit of God; associating, for example, the name of the metropolis of Chaldea, in the East, with Rome, a city in the West, and making the material splendour of a great emporium of luxury and commerce, descriptive of a mere system of corrupted Christianity? And still more indefinite notions prevail with some, who divest the name Babylon of all local import, and only see under it an opprobrious epithet for obnoxious Churches, from which they have separated themselves! Let us apply ourselves, then, with reverence to the consideration of what Scripture itself suggests, towards the solution of this leading question.

And first, it is remarkable that to the original embryo of the literal Babylon’s existence, the city and tower of Babel, mentioned in Gen. xi. 1-9, an evil omen attaches, exactly accordant with the arrogant pretensions of the great city of the Apocalypse. Come and “let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name,” discloses the design of mankind of old—not indeed, as is foolishly imagined by the generality of readers, to defy by their lofty refuge, the possible retribution of another flood; but, in self-will, to erect a centre of unity for themselves on the plain of Shinar; whereas, as early as in the days of Peleg, God had designated to such end the land of Palestine, for then, we read, “was the earth divided” (Gen. x. 25); and in Deut. xxxii. 8, it is added, that when this event was transacted, that is, “when the Most High divided to the nations their inheritance, when he separated
the sons of Adam, he set the bounds of the people according to the number of the children of Israel." In disregard, then, of the Divine purpose concerning Israel, which had, also, reference to their land as the metropolis for the future world, the families of mankind ceased their migrations when they reached the fair region of Shinar, and would invest it with Canaan's reserved distinction. And now, what is the Babylon of the Apocalypse, but the same project at length ripened into execution by a combination of diabolical and human agency against the clearly revealed mind of Jehovah, which has not only assigned to Jerusalem, but already rehearsed, in type, its glorious prerogative, as the radiating centre of all beneficent influence throughout the earth?

Again, another sinister omen of Babel, which has its mature counterpart in the Babylon of the Apocalypse, is its connexion, as the beginning of his kingdom, with Nimrod, denominated "the mighty hunter before the Lord," and "a mighty one in the earth;" type, as he is, of the Antichrist, who is emphatically called "The Man of the Earth" (Ps. x. 18), of whose empire Babylon will be the seat.

So early, also, as the period of Israel's entrance into Canaan, as though significant of the malignant influence afterwards to be exerted on them from Babylon (and it is not yet exhausted), we read of "the goody Babylonish garment," "the accursed thing," the secreting of which by Achan entailed disaster upon the whole Israelitish host (Josh. vii).

As we pursue the history of the chosen people, we find that, just in proportion as they declined from their relation to Jehovah, Babylon rose into the ascendant; till, at last, "the daughter of Zion" became a weeping captive by the waters of the Euphrates, and Jerusalem, desolated and burned with fire, ceased to disturb the complacency of its Chaldean rival.

All this association of Babel and Babylon, of old, with proud rebellion against God, and competition with the place where He had put His name, should prepare us for its yet playing its part upon the stage, when Zion again lifts up her head to take her appointed place in the earth. Satan's antagonism with God for the sovereignty of the world, which aimed at anticipating the Divine purpose, heretofore, in regard to metropolitan locality, has only slept during the national disorganization of Israel; and when they begin to be re-organised as a nation in their land, it will wake up with desperate energy, on behalf of Babylon, in renewed hostility to the holy city. Meanwhile, the judgments denounced on Babylon, in Old Testament prophecy, have not yet been fulfilled, but await this future crisis. And then, exactly corresponding, as they do with those in the Apocalypse, shall they be literally verified. To the reflecting reader, this position ought certainly, a priori, to commend itself, rather than that which leaves the prophecies of the Old Testament (admitted to relate to the capital of Chaldea) as yet unaccomplished, and, practically, excludes them from future accomplishment, by interpreting their counterparts, in the Apocalypse, of an Ecclesiastical system. Nor will it avail here to allege that the residue of prophetic recital about Babylon's doom, in the Old Testament, over and above what is covered by exact fulfilment in the past, is but an amplification of Eastern imagery; and, therefore, not to be literally interpreted. For, it is remarkable that, with Babylon's destruction, are associated, as contemporaneous in all the prophecies, the events of the Day of the Lord. And that these have not occurred, but are still future, none will deny, when it is remembered that, amongst them, is included the national restoration of Israel and Judah united, to their own land.

Thus, in the Prophet Jeremiah, after the doom of Babylon has been predicted, it is immediately added, "In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten" (Jer. l. 4, 5). And this restoration is further marked as future, by the complete national forgiveness which accompanies it, as we read, "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve" (Jer. l. 20).

Again, in Isa. xiii., we have a description of the utter ruin of Babylon, and the moral cause, as it were, of such catastrophe follows.
in the same breath (it is to be regretted that the chapters are divided): "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the stranger shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were, and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!" (Isa. xiv. 1-4). This specification of the party triumphed over, abundantly proves that Babylon again will be the persecutor of Israel—the people destined to be a burdensome stone of destruction to all who molest them.

To the same effect, we read in the forty-eighth chapter of this same prophecy, "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing, declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob" (Isa. xlvii. 90). Such is the cheering address to those who shall yet be captives in Babylon, according to the information in Zechariah: "The half of the city shall go forth into captivity" (Zech. xiv. 2). And their deliverance shall be so imposing that the tidings of it will attest through the whole world the Divine faithfulness to Israel. The Exodus from Egypt seems to be before the eyes of the prophet, as the model of his description. "And they thirsted not when He led them through the deserts; He caused the water to flow out of the rock for them: He clave the rock also and the water gushed out" (Isa. xlviii. 21).

The more minute detail of this remnant's varied experience is, doubtless, included in Psalm cxxii., which is a grateful celebration of the vicissitudes through which the whole restored nation shall have passed in their safe convoy by God to their own land—their "city of habitation." There is another passage bearing upon this point in the prophet Micah: "Now, why dost thou cry out aloud? is there

no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered, there the Lord shall redeem thee from the hand of thine enemies" (Micah iv. 9, 10). This is an address to the Jewish people, immediately after the Divine assurance that unto them should come the kingdom "even the first dominion" (Micah iv. 8). Herein, accordingly, it seems intimates that, at the time of their re-occupation of Palestine, though under apparently auspicious circumstances, they shall not be ripe for the happy consummation; and, hence, that further chastisement awaits them—even their deportation to Babylon—the same event, doubtless, already quoted from Zech. xiv. 2. Thus, as Isaiah says, "Afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, God shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches" (Isa. xviii. 5).

To these implications of Babylon's revival, let us add another from the prophet Habakkuk: "Behold ye among the heathen, and regard and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I will raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs. They are terrible and dreadful: their judgment and their dignity shall proceed of themselves" (Hab. i. 5-7). Hereupon, at the portentous scene, the prophet exclaims, "Art thou not from everlasting, O Lord my God, mine Holy one? We shall not die. O Lord, thou hast ordained them for judgment" (Hab. i. 13). That is, the prophet is comforted by the consideration that the Chaldeans, the nation described as marching onward to the ruin of Israel, are commissioned of God for the vindication of his own holiness. But, in the following chapter, he hastens to speak of the vision being for an appointed time; that is, as we gather from the Apostle's quotation in Hebrews—the time of the Advent of the great deliverer, when "He that shall come, will come, and will not tarry" (Heb. x. 37).
There is also an express prediction, in the prophet Zechariah, to the effect that wickedness shall have its house built in the land of Shinar (Zech. v. 5-11), as though opposing God's holy hill of Zion.

Surely, then, with all this information from the Old Testament, on the subject of Babylon, connecting it with the maturity of evil, in the great crisis that is coming, it ought not to surprise us, but the contrary, that, in that crisis of which the Apocalypse so especially treats, this renowned seat of iniquity should rear its head, once more, as the attractive capital of Antichrist's empire. And, upon examination, such we shall find to be the very aspect in which it is presented to us. Babylon is not a mere figure of speech to denote Rome, either geographically or ecclesiastically; and, however convenient this interpretation may prove in supplying a weapon of warfare against the deluded Romanist, it had better be relinquished. The convenience appertains not to his conviction, but to our own indulgence of an inveterate habit, and the avoidance of the irksome process of unlearning a controversial tradition associated with the memory of some of our martyred Reformers. The plausibility of argument derived from mere verbal coincidence and how it might be turned against ourselves, may be estimated from the following incidental remarks by another writer: "Let us suppose a Papist to take up the exposition of Rev. xvii, with the same bias against Protestantism as such interpreters have shown against Popery, and to lay it down that England was the Beast. He might say, with as much plausibility as they make out most of their story, that her maritime situation and source of her power are most appropriately prefigured by her rising out of the sea. That the number seven has ever most marvellously prevailed in her government. Thus, there was the Heptarchy, and, since the Conquest, she has had seven dynasties: 1 Norman, 2 Plantagenet, 3 Lancasterian, 4 Yorkist, 5 Tudor, 6 Stuart, 7 Hanoverian. That red has always been the military colour of England. That the Woman is the Church of England, which was the creature of a woman, Elizabeth, herself the daughter of a harlot who cruelly persecuted the Catholics. Her fine dress, her cup, her blasphemies, represent her wealth, her commerce, and the heresies both of herself and her sectaries. That, in her sex, there is also no doubt an allusion to the remarkable peculiarity of succession to the English throne; the Plantagenets, the Tudors, the Stuarts, the Hanoverians all succeeding through the female line, and a fresh dynasty coming on after the same rule; and that the ten horns are England, Scotland, Ireland, Wales (all formerly independent kingdoms), and her possessions in the Mediterranean, in North America, in the West Indies, in Australia, in South Africa, in the East Indies." Hereupon how forcible the same author's reflection: "Thus prophecy is degraded to the condition of a handmaid to party, and factious watchwords are supplied from its oracles." Of course, however, the maintenance of Babylon's literality, as to interpretation, is not inconsistent, but the reverse, with its application as a comprehensive epithet to a corrupt Antichristian religion like Popery. We may even recognise the common principles that are at work in Popery, foreboding the great enormity; just as, in comparative anatomy, the lowest animals are found to rehearse the corresponding structure of the highest of their class.

[One among the many remarkable signs of our times is the proposal—almost sure to be speedily carried out—as to the making of a railway from Alexandretta to the Persian Gulf, to run along the Euphrates Valley; with the execution of which project the revival of Babylon would be almost contemporaneous. It is hardly possible just now to take up a newspaper without seeing something about the Euphrates Valley Railway. A lecture on the subject was recently delivered at the hall of the Society of Arts, London, to a large audience, including many Members of Parliament, by Mr. A. P. Andrews. According to the Daily News:—Having referred to this route as supplying, by means of a railroad, an invaluable aid in thwarting any designs which Russia might have upon India, the lecturer said that, apart from its strategic advantages, troops from England might be despatched thereby at any season of the year. Viewed in this light the Euphrates route presented a striking contrast to that viz Egypt, which could not be used for this purpose without sacrifice of life, owing at times to the excessive heat of the Red Sea. Moreover, the opening up of this means of communication would afford, he thought, an additional guarantee for the integrity of the Ottoman Empire (!), besides enabling us more]
SUGGESTIONS FOR A REVISED SYSTEM OF INQUIRY INTO UNFULFILLED PROPHECY.

By Rev. Joseph Baylee, D.D.


We may indeed be thankful that there is a largely increasing number of those who are interested in the prophetic question, and who have arrived at the conviction that what our Lord calls "the Times of the Gentiles," are coming to a close; that we may soon expect to see the twelve tribes of Israel restored to their own land, and the Blessed Jesus reigning in Jerusalem in manifested glory.

It is to such that I venture to suggest a methodised system of inquiry into unfulfilled prophecy. I believe that such a system, carefully and prayerfully followed out, would remove the existing confusion, and result in almost entire unanimity.

The following appears to be the natural outline:

1. The Times of the Gentiles.
2. The resettlement of Israel in his own land.
3. Those prophecies which belong to Israel.
4. Those which belong to the Times of the Gentiles.
5. The changed style of language which characterizes the latter.
6. The interval between the delivery of Jerusalem from Gentile oppression, and the completed resettlement of Israel.
7. The relation of the Millennial Temple to the Mosaic Tabernacle, to Solomon's Temple, and to the world-wide Christian worship.

I.—The Times of the Gentiles.

The Times of the Gentiles is a phrase employed by our Lord to designate a period closing with the delivery of Jerusalem once and for ever from Gentile bondage (Luke xxi. 24).

There is no difficulty about the close. An interesting question is, when did those times commence? We must remember that each dispensation has a certain period of overlapping. Thus the Temple ritual was attended by Hebrew Christians down to the destruction of the Temple and the final dispersion of the Jews, i.e., for nearly 40 years after the death of Christ. "They were all zealous of the law" (Acts xxii. 20).

Therefore, in seeking for the commencement of the Times of the Gentiles, we may expect a continuance of Judaism for a time.

A remarkable prediction in Ex. xxi. 25-27, appears to define exactly the commencement sought. "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the dial, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high.

"I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him."

The diadem is the priestly mitre, the crown is the kingly crown. The one is only removed, the other is entirely taken away. The high
priesthood is removed only for 70 years. David's throne was never again restored. Both were to be replaced upon the person of Jesus, who, in the millennial kingdom, is to be a priest upon His throne (Zech. vi. 13).

The removal of David's throne is coincident with the reign of Nebuchadnezzar, to whom God revealed himself directly in that great vision of Gentile dominion which was to last until the Second Advent (Dan. ii.).

As seen by Nebuchadnezzar those times were to have four stages—Babylonian, Persian, Greek, Roman. The close of the last was to be by a crushing blow, which was to sweep away the whole.

II.—THE RESETTLEMENT OF ISRAEL IN HIS OWN LAND.

The geographical extent of the resettlement of Israel is described in Ex. xlvii. The physical alterations and improvements are described in various prophecies. Jerusalem is to be restored, but with modifications of its former local arrangements. A temple is to be rebuilt, in which the glory of the Lord will be manifested, and all the earth shall enjoy millennial blessings.

Inattention to the proper arrangement of prophecies has caused great misinterpretation and misapplication. A primary task is to make a distinction between those which belong to Israel, and those which belong to the Gentiles. The next two sections are addressed to this distinction.

III.—THOSE PROPHECIES WHICH BELONG TO ISRAEL.

Respecting a great part of Old Testament prophecy, there is little difficulty in seeing what predictions belong to Israel (e.g., Jer. xxxi.). In some cases, however, there is more difficulty; e.g., it is an important question whether the Jerusalem of Zech. xiv. be Jerusalem still trodden by the Gentiles, or Jerusalem delivered from that domination.

In the New Testament there are a few predictions about the Israel of the yet future. Our Lord's prophecy is all but exclusively Jewish; it is an answer to a threefold question:—

1. When shall these things be? (i.e., not one stone of the Temple left upon another.)
2. What shall be the sign of Thy coming?—(the sign, not the actual coming, but its antecedent sign.)

3. What shall be the sign of the end of the age?

The Jews had no idea of an intermediate Gentile age, and therefore the disciples' question, in their own view of it, referred to the close of the Jewish oppression, and the introduction of the millennial or Messianic age.

In answering this question, our Lord tells them what they asked, but does not restrain His revelations by their misapprehensions.

IV.—THOSE WHICH BELONG TO THE TIMES OF THE GENTILES.

Respecting some of these there can be no difference of opinion, e.g., Nebuchadnezzar's image. In others, there are divergencies of view, e.g., Daniel's vision of the four beasts; all acknowledge that it is Gentile, until the conclusion, which some refer to a yet future Antichrist. In both of these, as well as the vision in Dan. viii., it is admitted that they belong to Gentile times, with the exception of the question of Antichrist. No reference is made in them to the Jews.

An important question is, Who are the saints of Gentile predictions? St. Paul's Epistles ought to remove all doubt. A similar question is, Who are God's servants in Gentile times? Ought there to be any doubt? If not, to whom is the Apocalypse addressed? If that book is to inform God's Gentile servants of the things that must shortly come to pass, can we doubt the Gentile character of the Apocalypse.

V.—THE CHANGED STYLE OF LANGUAGE WHICH CHARACTERIZES THE LATTER.

When it pleased God to reveal Himself to the Gentiles He marked the change in a striking way. In the first place, the Hebrew language was laid aside, and a new one was employed for Divine revelation to Gentiles. The Chaldeans addressed Nebuchadnezzar in Aramaic, a fact which is noted by Daniel. Although it was not Nebuchadnezzar's native language, as appears by the names which he gave Daniel and his companions, yet he must have understood it. It most probably had acquired a semi-sacredness, somewhat like Latin in the middle ages. The close relation of Aramaic to Hebrew, seemed a gradual departure from the narrow limitation of Divine revelation to Israel. Previous to the captivity, we have one or two indications of this extension of revelation, e.g., the word "son,"
in Ps. ii. 18, is Aramaic, where the Gentile kings are addressed.

Again, in the parable taken up against the fallen King of Babylon, Isaiah says: “How hath the oppression ceased! the exactress of gold ceased.” Exactress of gold is one Aramaic word, which was probably used by the neighbouring nations as obfuscation of Babylon (Isa. xiv. 4).

We have one example of a whole verse in Aramaic, when Jeremiah was commanded to send the Lord’s message to the nations (Chap. x. 11).

The change is remarkable in the book of Daniel. Although that book is written by a Hebrew prophet, he uses Aramaic when reciting Gentile prophecies, and returns to Hebrew when Jewish matters intermingle. From Dan. ii. 4 to the end of chap. vii, the language is wholly Aramaic. Yet, although chap. viii. is about the Medo-Persian and Greek histories, the prophet returns to Hebrew, probably because of the predominance given to the treading down and final deliverance of the Jewish sanctuary. Daniel continues the use of Hebrew to the end.

In the New Testament every vestige of Hebrew is gone. Even on the cross, our Lord quotes, not Hebrew, but Aramaic and Syriac.

This change of language is accompanied by a remarkable change of manner. Symbolic visions are introduced. We have nothing of the kind before the Captivity.

We have thus an important principle of prophetic interpretation. Symbolic visions must be interpreted on the principles of symbolism; and we are furnished in Scripture itself with a Divine key to each symbol. To this class of interpretation belong the words used for symbolic time. The word used for years, in Nebuchadnezzar’s “Seven times” (Dan. iv. 16), is not the ordinary, but the symbolic, word for a year. Nebuchadnezzar is to be regarded not only in his personal history, but also in his representative character. “Thou art that head of gold.” The “seven times” in Leviticus and elsewhere is a totally different expression, e.g. Lev. xxvi. 21.

On this ground I think we are bound to interpret a day for a year in all symbolical prophecies.

A similar principle applies to proper names. In symbolical prophecies the names are descriptive, not historical. Thus the woman is that great city which reigneth over the kings of the earth. The Mount Zion in Rev. xiv. 1, is the Heavenly City. The Turkish hordes are “the four angels (God’s messengers of judgment) which are bound in the great river Euphrates.” On this principle the sealed ones of Rev. vii. are God’s spiritual Israel (cf. Gal. vi. 16; Rom. ii. 29; Ps. Ixxiii. 1).

VI.—The Interval between the Delivery of Jerusalem from Gentile Oppression, and the Completed Resettlement of Israel.

This is the part of prophetic history about which there are such diversities of opinion as to create great confusion, and to divide prophetic inquirers into two schools. On both sides it is allowed that there is to be some remarkable individual at the immediate close of the times of the Gentiles. On one side, this individual is supposed to be designated by St. John as the Antichrist.

Let us remember that Antichrist is a term used only by St. John, and the question arises whether that remarkable individual foretold in the Old Testament is the deceiver spoken of by St. John.

In Isa. xxx. 27-33, he is the Assyrian at the head of mighty hosts, the king for whom Tophet is ordained. With this we may compare Isa. x. 34.

In Ez. xxxviii. and xxxix., God is a mighty prince at the head of widely extended confederate hosts, who makes an invasion into Jerusalem; not a prince ruling in Jerusalem and a religious deceiver.

In Dan. viii. 23-25 there is a remarkable prediction about a king of fierce countenance which is to arise, it is not said from where. He understands dark sentences; but nothing is said of religious deception, nor is he said to be in a temple ruling the Jews. He is to destroy the mighty, and the people of the Holy Ones. This latter expression is unique. It is never applied to the Jews.

In prophecies respecting the times of the Gentiles, who are the people of the Holy Ones? (See 1 Pet. ii. 10.)

In Dan. ix. 27, one school of interpreters suppose that the covenant there referred to is one between the Jews and Antichrist. If we read the context, the interpolation of Antichrist is altogether unwarranted.
The other school make the antecedent to "He" to be Messiah the Prince. Jesus enabled His people in the midst of the week of the Jewish war to escape from Jerusalem. In Dan. x. 40-45, there is a remarkable prediction of a king of the North, who utterly swallows up the king of the South. He enters into the countries, overflows, passes over, and enters into the glorious land; he plants the tabernacle of his palace between the seas in the glorious holy mountain, comes to his end, none helping him.

This is a conqueror external to the Holy Land, who is accompanied by confederate hosts, not deceiving the Jews so as through them to rule over all the world.


Those which are referred to in the New Testament as supposed to belong to Antichrist, are chiefly the following:

John v. 43—"I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive."

This is a prophecy addressed to Jews, and therefore inapplicable to "the Times of the Gentiles." History testifies to its fulfilment.

2 Thes. ii.—This is a prophecy addressed to Gentile Christians, amongst whom "the temple of God is the visible Church (1 Cor. iii. 16). It is to Gentile Christians that the Apostle says, "Let no man deceive you by any means."

Would an Antichrist, sitting in a temple built by Christless Jews, be one who could deceive Gentile Christians?

Rev. xiii.—If symbolic visions be a mark of Gentile prophecy, this Beast with seven heads and ten horns must denote Gentile Empire. Concurrent in time, and co-operative with him, is a second beast with an ecclesiastical character, who is described as the false prophet who is to perish with him, in Rev. xix. 20.

The whole chapter makes no reference to the Jews or Jerusalem.

In the study of the question of a future Anti-
is an example. It is also an important question whether the missionary work of Israel, referred to in Mic. v. 7, is not antecedent to their resettlement, in order that Jesus may reign over, not a prepared Israel, but also over a prepared world. May not this interval be between the 1290 and the 1335 days?

If so, there will be indeed a grand return of all Israel, such as is spoken of in Hos. i. 11; Isa. xxvi. 2, and many other places.

VIII.—The Relation of the Millennial Temple to World-wide Christian Worship.

In the early period of revived prophetic inquiry it was regarded as almost an Antichristian heresy to believe that a Jewish temple, with restored sacrifices, would be again renewed. The late Duke of Manchester, and others after him, endeavoured to solve the difficulty by representing the last chapters of Ezekiel from xl. to xlvii. as a "lapsed offer," in consequence of the continued unbelief of the Jews. Such a view could not be consistently held by an unprejudiced student of prophecy. Others endeavoured to—what is called—spiritualize the whole. But this method is impossible to carry out in detail, and there remained the uncomfortable feeling that the plain meaning of a large portion of prophetic Scripture was in apparent contradiction to the New Testament. All such difficulties yield to prayerful and earnest searching. The following considerations, I think, remove the apparent discrepancy. From Adam onward, no worship was lawful that did not recognize mediation by sacrifice. Even after the death of Christ, sacrifice at a Jewish altar was observed by Hebrew Christians. Now that Christ has ascended to the right hand, and is there the Mediator between God and man no sacrificial representation is permitted. When our Lord returns, and that form of mediation is over, it would be a change in the method of Divine worship, amounting to a revolution, if men in the flesh, and therefore still sinners, were permitted to have worship without any expression of mediation. Retrospective sacrifice would therefore be as natural after our Lord's return as prospective sacrifice was before His first advent.

The temple of Ezekiel has some remarkable differences from the Mosaic Tabernacle, and from Solomon's Temple. In the first place, it has no high priest, "the priest upon His throne" being present in glory.

In consequence, it has no day of atonement. It has a most holy place, but no furniture. Christ and the returned saints in glorified humanity are its Cherubim and mercy seat.

The relation of that Temple to world-wide worship will be that all nations shall come up to Jerusalem to keep the Feast of Tabernacles, thus acknowledging the great doctrine of mediation, without actually offering fleshly sacrifices. Those Gentiles who wish to do so must become circumcised, thus acknowledging Israel's superiority (Ex. xliv. 9).

Whatever objections may be made to particular statements in the foregoing, we believe the method here proposed gives at least an orderly view of the whole subject.

THE THeSSALONIANS AND THE SECOND ADVENT.

By Rev. Richard Chester.

Argument founded on St. Paul's Statement, 2 Thess. ii. 1-8—Consequences of Accepting the Ordinary Interpretation—Mistranslation of the Passage—Not "at Hand," but "Present"—The Real Teaching of the Apostle Quite Consistent.

An objection of apparent weight to the views which I have suggested in a paper upon "Watchfulness," in the January number, may, I am well aware, exist in the minds of many persons; arising from the ordinary interpretation of 2 Thess. ii. 1-8.

It may be said, or thought, that—inasmuch as the inspired Apostle therein assures the Thessalonian Christians that the Advent of the Lord, which they believed to be imminent, was still comparatively distant, could not possibly occur until two or yet future events had preceded it; namely, the removal of a hinderer to the revelation of the "Man of Sin," and his subsequent full revelation—we, as well as they, may occupy the needful position of watchfulness for that Advent, which had been so strongly enjoined upon them in the pre-
vious Epistle to their Church, and which is equally essential for us; although we, like them, have scriptural warrant for regarding it as not to take place until after some still future events, such as “the great tribulation,” the restoration of the Jews, &c., shall have occurred. It is, therefore, a very important question for us to consider and determine whether the ordinary interpretation of this passage be the true one. I venture to affirm that it is not; that there is not another passage in the New Testament Scriptures more generally misinterpreted and misunderstood.

If we accept the ordinary interpretation of this passage we become shut up to the conclusion that the Thessalonians were “shaken in mind and troubled” at the thought that the Advent of the Lord to raise the dead, to change the living, saints, and to receive them to Himself, that they may be for ever with Him where He is, was at hand. That fear and distress were the result to them of the immediate prospect of that same “blessed hope” with which the Apostle had, in his previous Epistle, exhorted them to “comfort one another.” Not only this; we must believe further that St. Paul, instead of censuring them severely for the entertainment of such feelings, so entirely opposite to what they ought to have entertained, actually countenanced and encouraged them therein, allaying their apprehensions by the removal to a distance of the so much dreaded event; by teaching them that they had been altogether deceived and mistaken in regarding the Advent as imminent; and by placing yet future events between them and it.

If we accept this interpretation we are driven, as it seems to me, to the further conclusion that the Holy Spirit has used the Apostle in this instance to put it upon record amongst the eternal verities of God’s blessed word, that truly Christian people may legitimately regard as a source of trouble and distress of mind, if at any time it be believed to be imminent, the “blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ!” And further, that the proper, scriptural remedy for such trouble is to regard His coming as still distant, and to believe that there are other foretold, and as yet unaccomplished, events between it and them! Does it not follow, if this be so, that when these events shall have occurred (and there is no doubt but that the Lord is indeed at hand) the distress and trouble of mind, removed only by the certainty that he was distant, may lawfully, and must, of necessity, return, now that He is near! An interpretation from which such conclusions follow, no matter by what weight of authority it may be supported, carries with it, to my mind, its own abundant refutation. Is there, then, no other mode of interpreting the passage? Happily there is, although it seems, so far as I can ascertain, to be known and received but by few. It is as follows. The Thessalonians were “shaken in mind and troubled” by a belief or opinion which had become prevalent amongst them concerning “the day of Christ,” or, rather, “the day of the Lord,” for so Dean Alford affirms that all the oldest authorities give the passage. This “day of the Lord” is the day of His executing long delayed and richly deserved judgment upon an evil world. “The Day of the Lord!” How forcibly and terribly described, Isaiah ii. 10-22! The day spoken of, Joel ii. 31, as the great and terrible day of the Lord; Malachi iv. 1, as a day that “shall burn as an oven,” and (verse 5) as “the great and dreadful day of the Lord;” the day in which “the Lord Jesus Christ shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance upon them that know not God, and obey not the gospel of our Lord Jesus Christ” (2 Thess. i. 7, 8). The belief of the Thessalonians concerning this day was—not—as the palpable mistranslation in our Authorized Version has led so many to suppose—that it was “at hand,” but that it was “present,” that they were actually in it. The Greek word here mistranslated “at hand” occurs in several other passages; for instance, Rom. viii. 38, 1 Cor. iii. 22, 1 Cor. vii. 25, Gal. i. 4, Heb. ix. 9, in every one of which it is rendered “present.” No where is it rendered as here. Alford translates the passage “the day of the Lord is come.” Chrysostom translates it “is present.” Their belief—strengthened, if not in the first instance occasioned, by the severity of the trials which they were at the time undergoing—evidently was that the day of the Lord’s judgment upon the professing Church and the ungodly world had even then com-
menced; that they were then, as it were, under the first droppings of that thundercloud of judgment in which the Lord the Avenger was about to be revealed; that instead of having been "taken"—as the Apostle's teaching in his previous Epistle had led them to expect—before that day of judgment had set in, they had been "left" to undergo its terrors.

Such a belief might well cause them to be "shaken in mind and troubled;" might naturally lead them to question either the truth of the Apostle's previous teaching, or the reality of their own Christian profession; to doubt whether they were Christ's people at all. To remove at once such an utterly false impression from their minds, the Apostle proceeds to "beseech them by the coming of the Lord Jesus Christ and by their gathering together unto Him," which, as he had previously instructed them, were to be the very first in order of all Second Advent events. "Not to be shaken in mind or troubled" by the notion that "the great and dreadful day of the Lord" had come. That judgment day, he goes on to assure them, could not come until a "falling away" had taken place, until a hinderer to the revelation of "the Man of Sin" had been taken out of the way, and until "the Man of Sin" himself had been revealed. No judgments, however severe, which might be inflicted upon the professing Church; no trials, no chastenings, however great or protracted, sent upon Christ's own people should, he teaches them, be regarded as belonging to that day of judgment, or as indicating its commencement, unless, or until, the Advent for His saints and their "gathering together unto Him" shall have first taken place, and unless, or until, "the Man of Sin," upon whom and whose followers that judgment is pre-eminently to be poured out, shall have been revealed.

I venture to submit this view of this most important passage to the consideration of the readers of The Prophetic News as in strict accordance with the structure of the passage itself, and its immediate context, and as moreover in perfect harmony with the entire teaching of the New Testament Scriptures upon the subject of the Second Advent.

[Note.—How can the idea that trouble of mind could possibly be the result to the true believer, if only he be in a right state of mind at the time, of a belief that the Advent was imminent, be reconciled with the Lord's own injunction, "When ye see these things begin to come to pass, then lift up your heads, for your redemption draweth nigh," or with the petition, "Thy kingdom come," or with the closing prayer of the Apocalypse, "Even so come Lord Jesus!"

"BEHOLD I COME QUICKLY!"

Thou sayest Thou art coming, Lord, Coming any day! From this world of sin to gather Thine own away! So I'm waiting, waiting, waiting For Thy dear feet! The thought is rapture glorious, My Lord to meet! If Thy presence here below, Lord, 'Mid all the woe, Is joy serene, unspeakable: Thy love to know Is our heaven on earth begun, O, what when there! With all the saints "caught up to meet Thee in the air."

If in the midnight watch I wake, My Lord is nigh! When in the morning I look up Into the sky, I think that through the riven clouds My Lord may come, With ten thousand glorious saints, To take me home!

So I'm watching, watching, watching For my dear Lord; I know He will not long delay His faithful word. I hail with joy each blessed sign, Redemption near! Amen; "Lord Jesus quickly come," My Lord appear! For I'm ready, ready, ready, Wash'd in Thy blood— I have nothing more to do Lord; That crimson flood Presents me without spot or blame Before Thy face, And in Thy righteousness I claim My hiding-place.

So I'm longing, longing, longing To hear Thy voice— O, how that joyful sound will make My heart rejoice! Behold Thy heavenly Bridegroom come! Haste thee away— "Caught up" to be with Christ my Lord, Perhaps to-day. G. MAIR.
"Many shall run to and fro, and knowledge shall be increased."—Dan. xii. 4.

The attempts which have not unfrequently been made to discover, in the language of Scripture, anticipations of the wonderful discoveries of modern science, have generally resulted in the exposure of the ignorance of the would-be discoverer, rather than in gaining for Scripture an adventitious support, in which it stands in no possible need. Nevertheless, there are unquestionably to be found in the prophetic word certain intimations of a state of things to exist on earth in the then future which the practical application of modern science has brought in these last days within the range of our daily experience. Among these fulfillments of prophetic intimation may, we apprehend, fairly be reckoned the railway and the steam vessel.

Thus, when the prophet Daniel tells us that at the period to which his prophecy refers—namely, "the time of the end,"—"Many shall run to and fro, and knowledge shall be increased;" he certainly leads us to conclude that the facilities for locomotion will be so remarkably increased that mankind will traverse the earth in numbers and with a rapidity hitherto unknown; unless, indeed, the words have quite another application. He does not, it must be observed, indicate the special means by which this result will be attained, but the course of events has made this clear, and by the aid of the steamer and the railway the whole population of the globe seems to have become locomotive, and a journey to India or the Antipodes is regarded by us as a much smaller matter than one from the northern parts of England to London was considered by our grandparents.

In this connection we are tempted to mention a curious, oft-repeated, but very apocryphal story of Sir Isaac Newton, that great master-spirit of the modern world, who was at one a most distinguished philosopher and an enlightened theologian; namely, that in a book of these very prophecies of Daniel, he declared it to be necessary to the fulfilment of prophecy that the means of intercommunication between the different countries of the world should be extremely extended, and gave it as his opinion, based on his study of the Prophetic Word, that before the last days arrived, such would be the advancement of science that men would be able to travel at the rate of forty miles an hour. The celebrated French infidel Voltaire, the story goes on to relate, met with this statement, and made the following comment thereon: "What do you think does Sir Isaac Newton say? He actually predicts that a day will come when people will travel at the rate of forty miles an hour! See into what absurdities the study of the Bible can drive even such a great and gifted mind."

In all probability, Sir Isaac Newton never made the statement attributed to him, nor, as a matter of course, Voltaire his comment. But supposing them both really to have done so, how singularly have events justified the humble student of Scripture in his anticipations; and how singularly have they rebuked the self-confidence of the sneering philosopher.

But in addition to the general statement of Daniel, to which reference has been made above, we have in Isa. lxvi. 20 and xviii. 2, expressions used which, in the opinion of some students of prophecy, point more directly and significantly...
to our great modern means of locomotion. The former of these reads thus in our common English version: "And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain, Jerusalem, saith the Lord." Now the word—it is in the Hebrew only one word, kirkaroth—which we read "swift beasts" is translated both by Sir Edward Strachey and Professor Birks, the most recent commentators on Isaiah, "dromedaries." The latter, however, adds in his note on the passage; "The word may be from the same root as curvo, currus, circulo, and denote thus ‘rolling carriages.’ One striking characteristic of modern times consists in the rapidity of distant journeys, and the new inventions by which men ‘run to and fro’ through the earth."

The learned but eccentric Jewish missionary, Dr. Joseph Wolfe, contended strongly for the correctness of the latter rendering. He writes:—

"The word in Hebrew is kirkaroth, from the singular number of karkar; whence our English word carriages is evidently derived. The late Dr. Hamilton, a learned clergyman of Ireland, who had learned Hebrew from books, without knowing the real pronunciation, gave the Hebrew word the sound of carriages.

"The Arabian lexicographer, Karnus, as well as Richardson, in his Arabic Dictionary, translates the word kirkaroth, ‘machines turning round with the swiftness of the clouds.’ Cardinal Mezzorti, the greatest polyglot upon earth in all times and in all countries, who read with me the sixty-sixth chapter of Isaiah, when passing through Bologna in April, 1818, translated kirkaroth, caroves, that is carriages. I, therefore, am convinced that rail carriages have been predicted in this chapter.

"St. Jerome more correctly translates it correcta, i.e., in carriages. The Osbeck in Bokhara, and the Turkomans of Merv call their swift carts karkroth. Mestrap, the greatest man of the Armenian nation, the celebrated translator of the Bible, translated it swift carriages. Luther translated it laemern, i.e., ‘swift runners.’ The very word in Hebrew, Arabic, and Turcomaniah, evidently is an imitation of the sound produced by the turning of wheels—kirkaroth. Being myself a humble student of prophecy, I was very much interested in the question."

Dr. Seiss, also, in his book on the Last Times, p. 282, latest edition, translates the passage, "upon rapid wheels." And Dr. J. R. Graves, an eminent American Baptist theologian, in reply to a question propounded to him on the subject, says: "I think it is correctly translated by Wolfe and others you name.

As regards the other passage to which reference has been made, Isa. xviii., 1, 2, it reads thus in our Authorized Version: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers." Now these vessels of bulrushes are usually understood by commentators to be descriptive of the papyrus-boats of the Nile. Thus, Dr. Henderson says: "The Vulgate, i.e. saxis papyri, gives the true sense. Reed skiffs were very common in Egypt, and also, according to Heliodorus, in Ethiopia proper. They were made of the Egyptian reed called papyrus, the cyperus papyrus of modern botanists, to which the Hebrews gave a name signifying 'the drinker,' from the circumference of its being porous, and thus absorbing much moisture. It was of this material the vessel was constructed to which Moses was committed (Exod. ii. 1). Being exceedingly light, and so small that commonly they held only one person, they sailed with great velocity on the surface of the water." In like manner Bishop Lowth observes: "In vessels of papyrus, this circumstance agrees perfectly well with Egypt. It is well known that the Egyptians commonly used on the Nile a light sort of a ship, or boat, made of the reed papyrus."

That acute critic, Bishop Horsley, however, sagaciously observes: "Navigable vessels are certainly meant; and if it could be proved that Egypt was the country spoken to, the vessels of bulrushes might be understood literally of the light skiffs made of that material, and used by the Egyptians upon the Nile. But, if the country spoken to be distant from Egypt, ‘vessels of bulrushes’ are only used as an apt image, on account of their levity, for quick-sailing ships of any material. The country, therefore, to which the prophet calls is characterized as one which, in the days of the completion of the prophecy, should be a great maritime and commercial power, forming remote alliances, making distant voyages to all
parts of the world with expedition and security, and in the habit of affording protection to their friends and allies. Where this country is, it is not said otherwise than that it will be remote from Judea, and, with respect to that country, beyond the Cushean streams."

From an etymological point of view, the Rev. Walter Chamberlain, in his remarkable book, entitled *Isaiah’s Call to England*, goes much further than this. "The (Hebrew) word "Gorme," he observes, "means literally, a drinker; and, as applied to a certain class of other plants, implies that absorption of water, *aquam semper imbibet*, is their characteristic, constant, and vital feature—distinguishing them from other plants. And as the *bibula papyrus* or *cyperus papyrus* was, in the country round Palestine, the most remarkable plant of the class; it was called by the Jews, and is called by Isaiah and other sacred writers 'gorme'—not that Isaiah meant to say that literal papyrus boats would be employed to cross the high seas on the occasion he refers to—viz., to fetch back Israel to Zion, but other boats, or ships, in the days when the prophecy should be fulfilled, formed in part of, and dependent for their existence and capabilities upon, a something characterized like papyrus by the absorption of water.

"Our translators have done wisely in rendering the word 'gorme' by bulrushes; but certainly that is not a correct rendering of the word. Neither is 'vessels of papyrus,' strictly speaking, a correct rendering of the word. I shall, therefore, render it myself by the word *bibulus*, which is the best word I can think of, as a masculine, generic attributive to meet the force of the similar Hebrew noun, 'gorme,' that which drinks, —'in vessels of *bibulus* upon the waters.' In fact . . . . I maintain that the words translated 'vessels of bulrushes' would be very good Hebrew for 'steam-packets,' and that Isaiah was taught of the Holy Spirit to use the words in a metaphorical sense, which, with wonderful aptness, were fitted to meet the literal fulfilment. And though it is true, unless memory deceives me, that Holy Scripture supplies no instance (unless this be one) of metaphorical language anticipating the discoveries of physical science, yet it is also true that Holy Scripture does abundantly derive its emblems, or symbols, from the political and social habits and appliances of nations. And if we take the expression, 'vessels of *bibulus*,' merely as a metaphor, I know not that any violence is done to Scriptural analogy, as affecting the imagery of the prophets. But whether we like this or not, there stands the fact undeniable—and I ask the reader to gaze on it long and deliberately—that *steam-packets* are 'vessels of the drinker,' that the steam-packets of these days are the 'swift messengers' of these days, such as the world never saw before; and that if Isaiah xviii. 1, 2, is to be filled in these days for scattered Israel, in the sense we understand, then 'steam packets' will beyond doubt be vessels, the sea-going 'swift messengers,' employed for the purpose."

In these concluding remarks, Mr. Chamberlain seems to us to have brought the whole matter to a practical conclusion. Waiving all critical and exegetical difficulties—if such are supposed to exist—it is at least quite certain that, since as we believe the prophecies in both instances (chaps. xviii. and lxvi) are still future, having reference to the re-gathering of Israel to their own long-forsaken land, neither "dromedaries" nor "papyrus boats" will be the modes of locomotion employed; the immigration of Israel will doubtless be effected by means of the railway carriage and the steam-vessel, and hence these may fairly be regarded as the modern representatives of the "swift beasts" and "vessels of bulrushes," of which we find mention made by the prophet Isaiah.

D. M. A.

* Letters, p. 45.
THE APOCALYPSE:

A SERIES OF LECTURES ON THE REVELATION OF JESUS CHRIST.

By Rev. J. A. Smith, D.D.

LECTURE NINTH—THE BREAKING OF THE SEALS.

Opening of the Seals—What it Refers to—Not the History of the Visible Church or Roman Empire—A New Administration to Follow the Present—Yet in some Sense Embracing the Present—it shows the Procedure by which Christ Judicially takes Possession of the Earth—Portion of the Apocalypse and Time Embraced—Duration of the Day of Judgment—First Seal—Ory of the Cherubim—The Horse an Earthly Image of Heavenly Power—Special Work of the First Horseman—The Great Revival to Follow the Rapture of the Waiting Saints.

“AND I saw when the Lamb opened one from among the seven seals, and I heard one from among the four living ones, saying, as the voice of thunder, Go! [or, Come! The words, ‘and see,’ are doubtful, and generally rejected by critics.]”

“And I saw, and, behold, a white horse; and he that sat on him having a bow; and a crown was given to him: and he went forth conquering, and to conquer.”—Rev. vi. 1, 2 (Revised Text).

A new turn of the vision which John began to describe in the fourth chapter now comes before us. The scene and actors are unchanged, but the manifestations all move earthward. The sealed book has been lifted out of the hand of the Sitter on the throne. It is in the possession of Him found worthy to take it, and able to break its seals. The universal thrill of exultation over the fact has subsided. Everything in the heavenly presence has become quiet with reverent expectancy. And the Lifter of the document now proceeds to destroy its seals. May God help us to a right comprehension of the mysterious transaction!

Two things are to be considered—

I. THE SUBJECT TO WHICH IT REFERS;

II. THE PARTICULAR OCCURRENCES WHICH IT PORTRAYS.

I. There are many who assume that what is here treated of under the imagery of the opening of the seven seals, is the continuous fortune of the Christian Church and the Roman world, from the time of John’s banishment, or soon thereafter, to the consummation of all things. By this class of interpreters the opening of the seals was the opening of a prophetic roll, containing an outline of the triumphs of the Gospel, in connection with the great world-powers, down to the coming of Christ, and the introduction of the Millennial reign. That there is truth of some sort underlying this view, we may readily admit; but that it is exactly of the kind which the advocates of this theory usually describe, we may just as readily question.

The amazing pomp, solemnity, and universal demonstration with which the opening of these seven seals is approached in the two preceding chapters forbids the assumption that nothing more is meant than the disclosure to the Church of a dim epitome of its earthly history. God does not employ so much parade, nor do all the angels and principalities of eternity become so profoundly enthusiastic, over the letting forth of a few scarcely traceable predictions touching the earthly successes of the Gospel, the reigns of a few Roman emperors, and the mere mundane fortunes of Christian confessors.

The several particulars in the preliminary description, also, prove that something transcendentally higher is intended, than has transpired since the vision was seen, or that ever will transpire within the limits of the present dispensation.

There is also a link of consecration given in the record itself, which must not be overlooked. We hold it to be out of the question, in all just exegesis, to give an adequate explanation of the vision of the stars and candlesticks, including the seven Epistles, without making it span the
entire earthly church state. The objections that have been urged to the contrary are futile in the extreme, and can be made to weigh as heavily against any scheme of Apocalyptic interpretation, as against this. And if the scope of the first vision stretches to the period of the consummation, it is settled that everything relating to this book and its seals refers above all, not to things which run parallel with the earthly church state, but to "the things which must take place after these things" (chap. iv. 1); that is, to another administration.

But, as the coming administration of power is to be the consummation of the present dispensation, and as all its wonderful acts of sovereignty and judgment move in the same line of God's providence with men and nations now, as a matter of course, an imperfect fulfilment through all the ages of the present order is also embraced. The resurrection of Christ and the distribution of the gifts of the Holy Ghost was the germ of everything that is to be when the final consummation is complete. The preaching of the Gospel, and its struggles with the world-powers in this dispensation, is the embryo of everything to come. It is the justification of believers, and their anointing to eternal regency and priesthood; and it is the judgment of the world and of Satan, with prelalations of the doom that awaits them. Only, the thing is not yet consummated, actualized, and manifested. Nor will it be, in the present order, until Christ's coming with power to enforce, by a new administration, what is now realized in part, but is still mainly prospective. Accordingly, the breaking of the seal of the sepulchre, the outpouring of spiritual power upon the Apostles, the visitations upon antagonizing potencies, and all the victories of the Gospel in the course of the earthly church state, are really precursory fulisations of the opening of these seven seals, and are in some sense included in them.

There is, then, a solid basis on which, within certain limitations, the views of the Protostist, who traces the events under the opening of the seals in the course of history since John's time, and the views of the Futurist, who refers them to the period of the judgment hereafter, may be harmonized, and both accepted, without either one impairing the distinctness or truthfulness of the other. The only prerequisite to the enjoyment of both is, that the two should be homogeneous, and that the one fulfillment should be regarded as inchoate, and only a sort of preliminary and imperfect rehearsal or earnest of the other. Solid objections may certainly be urged against the doctrine of a double sense of Scripture; at any rate, against a double sense of such sort that one is of a wholly different nature from the other. But it is not to be doubted or denied that many sacred prophecies have embraced events of the past, which nevertheless still travail with blessing, and await a further and completer fulfillment. Many of the Old Testament predictions of the coming of the Christ, if not the most of them, embraced at the same time, and without distinction, what was partially fulfilled in His first coming, but is to be much more largely fulfilled at His second coming. Who can question that Haggai ii. 6, 7, has received some partial illustration in the first advent? Yet the Holy Ghost, in Heb. xii. 26, teaches us still to await its complete fulfillment. The inspired Peter informs us that the promise given, in Joel ii. 28, has, in part, at least, been accomplished (Acts ii. 47). And yet, surely, the word is big with blessed things for the future. Enoch's prophecy (Jude 14, 15) may reasonably be supposed to have had some reference to the flood then impending, whilst its language yet directs us forward to the future coming of the Lord.

Bacon has well observed that there is a "latitude which is agreeable unto Divine prophecies, being of the nature of the Author, with whom a thousand years are but as one day, and therefore they are not fulfilled punctually at once, but have springing and germinating accomplishments throughout many ages, though the height or fulness of them may refer to some one age." And it is altogether reasonable, and accordant with the nature of the subject, to agree, that something of this sort is to be found in the instance before us, giving us precursively and imperfectly the same things through the course of centuries, which are to be finally and perfectly consummated in the new administrations which the period of the great judgment is to bring forth.

Without questioning, therefore, that these foreshowings embrace the general spirit and tenor of the Church's history in this world, or that an imperfect and germinant fulfillment of the opening of these seals may be traced through the
THE APOCALYPSE.

events of the past, I must yet refer their height and fulness altogether to the future, and assign them their complete fulfilment only in that momentous section of time which intervenes between the termination of the present order, and the full establishment of the everlasting kingdom and reign of Christ and His saints over all the earth.

The portion of the Apocalypse covered by these seven seals includes everything between the fifth and twentieth chapters; the seventh seal taking in the seven trumpets, and the seventh trumpet, the seven last plagues, with the battle of the great day of God Almighty.

The period of time more directly covered by these seven seals, is that which lies between the assumption of the resurrected and translated saints of the first class, and the full instalment of the millennial order, when Satan is bound, the first resurrection completed, and the blessed and holy who have part in it reign with Christ as His kings and priests.

I have several times explained that the first thing to be looked for in the great and marvelous transactions embraced in the consummation of all things is the mysterious coming of the Lord Jesus to take those that wait and watch for Him, with such of the dead as have fallen asleep in the same attitude. Good people are apt to be thinking of dying, and of being ready for death. But no true Christian has any right to count on dying. There is something that is more certain than death. There are some who will never die. Those who are alive and waiting for Christ when He comes, shall never taste of death. They shall be “taken” as Enoch was taken, as Elijah was taken, as Romanists allege that the Virgin Mary was taken, and as some say the Apostle John was taken. The words of Paul upon this point are too plain to be misunderstood. He says, “The Lord Himself shall descend from heaven with a shout . . . . and we which are alive and remain shall be caught up . . . . in the clouds to meet the Lord in the air: and so shall we ever be with the Lord.” (1 Thess. iv. 16, 17). I have no idea that a very large portion of mankind, or even of the professing Church, will be thus taken. The first translation, if I may so speak, will embrace only the select few, who “watch and pray always” that they “may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Luke xxi. 36). “In that night there shall be two in one bed; the one shall be taken, and the other shall be left. Two shall be in the field; the one shall be taken, and the other left.” (Luke xvii. 34-36). The idea is that the great body of the Church even will be “left.” And this assumption of the saints to immortality, which may occur any of these passing days or nights, and certainly is to be devoutly awaited as very near, is the first signal act by which the great period of the consummation is to be introduced.

But it will not, of itself, materially change the ordinary course of earthly things. The world will still stand, with all its wicked populations, and its apostate churches. Indeed, then only will commence the time when evil shall rush unhindered to its highest bloom of daring and blasphemy. That which hindered being taken away, “then shall that Wicked be revealed . . . whose coming is after the working of Satan with all power and signs and lying wonders, and all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved” (2 Thess. ii. 7-10).

What immediately follows the translation of the elect saints has two aspects; one as it relates to things in heaven, the other as it relates to things on earth. What relates to heaven, we have had described to us in the sublime vision of the Throne, the Living Ones, and the Elders. What relates to earth, is set forth under the opening of these seven seals.

The exact number of years covered by what is described under these seals is not specifically given; unless, indeed, this should be the mystic seventieth week of Daniel, as generally supposed by the Fathers, and affirmed by many well-deserving modern interpreters. To the latter portion of this period there is a specific duration assigned. A term of “forty and two months”— “a thousand two hundred and threescore days”— “a time, times, and half a time”—that is, a period of three years and a half—is several times mentioned; first, in reference to the treading down of the city by the Gentiles; second, in reference to the prophesying of the witnesses; third, in reference to the flight of the woman into the wilderness; and, fourth, in reference to the beast’s persecuting power. All these appear to be synchronous, and to fall very much, if not
entirely, within the same period of time. And as the dominion of the beast ends with the battle of the great day, with which the action of the seals, trumpets, and vials sums up, we have only to date back from that consummation, to find at least three and a half years before the end, through which the opening of these seals is to run.

But it is quite manifest that this is not the entire period embraced. It is only under the seventh seal, and the sixth and seventh trumpets, that these three and a half years come in; showing that there must be a period preceding them, of not less than equal length for the foregoing six seals. And when we take into account how Daniel’s seventieth week is divided, and that it is only the latter half of it that takes in those consummated impieties which mark the beast’s reign, it is rendered almost certain that three and a half years more are to be added before the last three and a half, thus making full seven years in all, as the space covered by these seals, and their included trumpets and vials.

Some have taken these numbers mystically, and so have made out a much longer period. But I am persuaded that no such elongation of these dates ever has had, or ever will have, an exact, or anything like a complete, fulfillment. They are literal, not symbolic. And when we consider how intensely the number seven pervades this entire book, and connect its notes of time with those given in the book of Daniel, there appears to be sufficient reason to conclude that just seven literal years are spanned by the transactions set forth under the opening of these seals; no less, and hardly any more.

An important feature of doctrine is thus brought out, well worthy of notice as we pass. It is this, that the day of judgment, like the day of the Lord, is not a day limited to twenty-four hours, as people often erroneously imagine. All the acts described under these seven seals are acts of judgment. Every scene is a judgment scene. The throne is a judgment throne. The agencies are all messengers of judicial power. Their operations are all connected with judicial awards. The finished work presents Satan and his world-powers vanquished, the saints in resurrection glory on their thrones, and the kingdoms of this world become the kingdoms of our Lord and of His Christ for ever. There is another and final judgment scene, at the end of the thousand years; but all the elements of that, and more, are found in what is described under these seals, trumpets, and vials. Indeed, that is only the finishing up of what is here so vigorously begun. The one gives us the morning, and the other the evening; of the great day of judgment viewed as a whole.

The judgment is not one simple act, but a series of varied administrations, which do not reach all alike, nor all at the same time. It begins at the house of God, before it at all touches the world, except in a mere symptomatic way. And when it comes upon the present world-powers it takes in many diverse and successive acts, running through the course of years, and finally concludes a thousand years afterwards, by the consignment of Satan and all his seed to “the lake of fire,” which is “the second death” (Rev. xx. 14, 15).

We accordingly have in the events set out under the opening of these seals the characteristics and leading facts of a grand transition period. A time of judgment is always a time of transition. It is the closing up of one order of things, and the opening of another. And this is eminently the nature of the transactions here described. They show us how the present world-powers, with their Satanic intermixtures, are to terminate, and the exact particulars by and through which another and better order is to be reached; one which is finally, by still another putting forth of judicial energy, to be resolved and settled into what shall be disturbed no more.

II. With these remarks touching the scope of these seals, we proceed to the particulars described.

The number of the seals is seven, indicative of the completeness of the administrations to which they refer. They are arranged in two distinct groups of four and three. It is the reverse of the order presented in the groupings of the seven Churches. There we had first three, and then four—perfection first and worldly deterioration afterwards. Here we have first four, and then three, intimating advance from worse to better, from earthliness to heavenliness.

The first four seals are mainly distinguished by the part which the four Living ones have in the proceedings, and the appearance of a horseman in connection with each. In all of them, the action goes out from heaven, and proceeds from the enthroned powers on high. The effect,
however, is uniformly on earth, or on what relates to the earth. Some of the scenes are exceedingly disastrous and revolutionary. It would sometimes seem as if everything were falling into utter destruction. But, amid all the extraordinary and fearful shaking, upheaval, and commotion, in earth and sky, our planet still continues revolving in its place, and re-appears from every scene, however terrible, neither depopulated of its generations, nor stripped of its proper investiture or elements. There is suffering, change, and an accumulation of awful and destructive prodigies; but there is no missing of our mundane orb, and no interruption to the succession of its seasons, or the continuity of the orders of being with which God has peopled it.

As soon as the first seal was broken, “one from among the four Living ones” spoke. Some have said that it was the lion; but it is not said which it was. Neither does it matter, as all four are equally concerned, and successively speak precisely the same thing.

It is, perhaps, worthy of note, that where the Living Ones and Elders speak separately there is this distinction between them: that when the subject concerns heaven, the matters of instruction, the Elders speak; and when it concerns earth, and the going forth of power, the Living ones speak.

The speaking in this case was as with “the voice of thunder.” It is the tone of terror, majesty, and judgment, in keeping with the character of the throne, and the nature of the proceeding, which is that of judicial administration.

The cry itself is very brief—ἐξεχώ. It may be equally rendered Go, or Come! Our translators give it about as often one way as the other. It does not alter the sense here whichever way we take it. It is not an address to John, as many have regarded it, and as the questionable addition to the text—“and see”—would seem to require. John was already on the spot, beholding all that was transpiring, and did not need to be called any nearer, or to remove any further off. And if his nearer approach or further departure had been needed in the case of the first horseman, it could not have been needed for the succeeding ones. But we find the same command repeated in each successive instance. Neither can we explain why it should be such a voice of thundering power, if it was simply a call to the seer. Critics agree that the words, “and see,” should be omitted.

Nor is it a call addressed to Christ, as others have supposed. That the Saviour shall come, or go forward with His grand redemptive administrations, may well be conceived to be the earnest desire of the living ones in heaven, as it should be of the saints on earth, and as it is of the whole suffering creation. But the same cry is uttered in the case of the three succeeding horsemen, in neither of which is Christ the rider. The cry is also one of official command, rather than of supplication. The voice of thunder is not the voice of prayer. And, at the time of this cry, Christ is already present. The prayer for His coming is really nothing more nor less than a bid of power, calling the several horsemen into action.

It is the teaching of Christ and His Apostles, that “the saints shall judge the world”—“shall judge angels (1 Cor. vi. 2, 3). They are to share in the administrations of power against the ungodly world, and against the hosts of the wicked one, both humane and angelic. And here is where the fulfillment of that teaching, in part at least, comes in. These Living ones are glorified saints. They are connected with the throne of judgment. They express the mind, and enact the will, of that throne. Much of its power toward the earth goes out through them. They are executors of the judicial energy of Him who sits upon the throne. And it is in this capacity that they speak the word “Go!” And as they speak, so it is. As soon as it is uttered by them in heaven, it is already potent on earth. John hears the command above, and at once he sees it doing execution below.

What, then, does he see? Mere power is an abstract quality, and not a subject of sight. It must put on shape in order to be seen. Mere effects would not so well, so clearly, and in so summary a manner, display its character and movements. The significance of the command accordingly embodies itself in living forms. John beholds horses, with riders on them. They are not literal horsemen, but symbolic pictures, in which are shown the characteristics and doings of the invisible Goers, put into action through the living ones. They are the powers of the Lion-Lamb, as the Almighty Lord and Judge of all, administered by glorified saints, exalted to participation in His sublime prerogatives. Judg-
ment upon the world has commenced, and here are the symbols of its manifestation.

"And I saw, and behold, a white horse; and he that sat on him having a bow; and a crown was given to him; and he went forth conquering, and to conquer." It has been a common error to regard this as a symbol of the success of a preached Gospel. The progress of the truth is indeed included, after the manner that I have explained; but history furnishes nothing which can be set down as the fulfilment of this prophetic picture. The Gospel, as now preached, is not, and, in the present order of things, never will be triumphant. This is demonstrated in the Seven Epistles, and is the common teaching of the Scriptures on the subject. A leading feature in its entire history is, that it is mostly rejected. It is universally preached "as a witness to all nations," but nations, as such, with all their patronage, have never received it, and have even been the slayers of its witnesses. The description, again, is not one of progress merely, but of a primary sending forth. The Gospel, as now preached, was sent forth more than half a century before this vision. And the vision itself is prefaced with the statement, that it refers to what was to take place after the seven Churches, and hence after the time of the Apostle. Neither is a victorious conqueror on a war-steed a fitting image of "the foolishness of preaching," or the work of beseeching men to be reconciled to God. A sower going forth to sow, or a peaceful ambassador, is the Scriptural picture of the preacher. And it is quite out of the spirit and scope of the Apocalypse to find here the patient and forbearing ministrations of grace, as we now have them. We must, therefore, look for some other meaning. Nor does it lie remote. We need not consult the Roman medals or Gibbon's pages to find it. Scripture itself is always the best interpreter of Scripture, if we only let it tell its own story.

Who has not felt a check of awe upon his heart, when contemplating that magnificent description in the book of Job? "Hast thou given the horse strength? Hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength. He goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleteth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains and the shouting." (Job xxxix. 19-25).

Put up that animal now the rider of the text, crowned with sovereign power, and rushing forth to conquer unceasing; and say whether this is the sort of picture which represents a Gospel preacher, or the slow working of the message of grace among human hearts, the great mass of which, in every age, reject and despise it.

Zechariah says, "I saw by night, and behold, a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were red horses, speckled, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will show thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth." (Zech. i. 8-11). Were these the ministers of grace and evangelic overture? Were they not rather the powers of God's providence and government of the world? Hear further: "And I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grizzled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." (Zech. vi. 8). And when Elisha prayed that his servant's eyes might be opened to behold the mighty powers of God, by which He protects His people, and inflicts judgment upon their enemies, what did he see? Let the sacred Word itself tell us: "And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha," and the hosts of Syria were smitten, and hurled back whence they came (2 Kings vi. 15-18).

Is it difficult, then, to divine what horses sig-
nify in connection with the Divine government and administrations? Is not the whole idea that of swift and irresistible power? What, then, are we to see in these horsemen, but earthly images of the swift, invisible, resistless power of God, going forth upon the proud, guilty, and unbelieving world? So far as the preaching of the Gospel is a potent war-power, and an agent of judicial visitation upon the wicked, so far it is included in this symbol of the white horse and his crowned and conquering rider, but no further. Roman emperors are here quite out of the question.

There is something special, which I have not seen satisfactorily explained, touching the nature of the work accomplished by this first horseman. It is not war and bloodshed between man and man; for that is the work of the rider of the red horse. It is not famine and scarcity; for that is the work of the rider on the black horse. Neither is it pestilence and mortality; for that is the work of the rider on the pale or livid horse. What, then, is the character of the demonstration by which this crowned rider of the white horse pushes forward the conquest for the heavenly dominion? That it involves a demonstration of judgment is an idea which we dare by no means let go. This is rooted in the whole spirit of the scene, and required by the tenor of the transactions along with which this horseman appears. What, then, was the specific form of judgment unto victory which is here adumbrated? It is a most interesting and important inquiry, and one which dare not be passed over without some adequate explanation.

Several peculiarities in the description may help us toward the true meaning. Of the four horsemen only this one has “a crown.” His conquests, therefore, are specifically conquests of the crown—achievements augmentative of heavenly dominion. The colour of the horse is “white”—the colour of righteousness, triumph, peace. The picture must, then, somehow link itself with something righteous and good, though associated with a judicial proceeding. The rider of this horse has “a bow.” This is an instrument of war; but as no literal slaughter connects with this horseman, it cannot refer to the destruction of life, but to a moral effect. Similar imagery is used to denote conquest resulting in salvation. Habakkuk says, “Thou didst ride upon Thine horses and Thy chariots of salvation. Thy bow was made quite naked, even Thy word” (iii, 8, 9). The disclosure and demonstration of the truth by judicial visitations of power, and its triumphant subjugation of those who would not yield to it until thus judiciously “made quite naked,” would be a legitimate and fitting conception to be associated with this part of the picture. The language employed concerning the career of this horseman is also suggestive. He goes forth “conquering and to conquer.” There is an idea of continuity in the expression. It describes an ongoing of the work. It is not a past, or mere present, success, but a continuous one, resulting, along with what else comes upon the scene, in complete and sovereign dominion.

Is there, then, anything in the declarations of Holy Scripture, or justly inferable from them, touching the period of the judgment, which conforms at all to these intimations? There is; and it is strange that Futurist interpreters have not been more impressed with it. “When Thy judgments are in the earth, the inhabitants of the world will learn righteousness” (Isa. xxvi. 9). “God shall shoot at them [that encourage themselves in an evil speech] with an arrow; suddenly shall they be wounded. And men shall fall, and shall declare the work of God; for they shall wisely consider of His doing” (Ps. lxiv. 7-9). “Thy people shall be willing,” themselves presenting themselves as living sacrifices, “in the day of thy power” (Ps. cr. 3). These are all Messianic prophecies. They can be clearly identified as referring to the period of judgment. And they each affirm a mighty moral subjugation to the Lord, as the result of judicial administrations. Daniel also affirms of “the time of the end” that “many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand” (Dan. xii. 8-10). And after the unwatchful and evil servant shall have been surprised by the presence of his lord whom he thought still far away, and after he has been judicially cut off from partaking of the high privileges and rewards of the “faithful and wise servant,” THEN the Kingdom of heaven shall assume the character of ten virgins going forth with uniform zeal and activity to meet the Bridegroom (Matt. xxiv. 42; xxv. 1). To locate the state of things represented in this parable, except where the Saviour Himself puts it,
namely, after the manifest and decisive judgment of the Church has commenced, is to miss more than half its significance. And that it shows a state of conviction, zeal, and general earnestness and anxiety touching the movements of the returning Christ, altogether different and more uniform than was ever witnessed before, no attentive observer can fail to note. It, therefore, proves to us that the opening scenes of the judgment include revolutions in the religious views and feelings of men, subduing them into submission to the word and sovereignty of God in unexampled generality and power. To the same effect is the prophecy of Joel, where he connects the great outpouring of the Spirit of God, with the incoming of “the great and terrible day of the Lord” (Joel ii. 28-32). Paul also refers to the period of the future forthcoming of the Deliverer as a period of the turning away of unrighteousness, and of favourable change in the convictions and moral condition of multitudes, so marked and vast as to be like “life from the dead” (Rom. xi. 15-26).

We are therefore authorized to expect that when the great transactions of the coming judgment begin, and the Lord lays bare the literal truthfulness of His Word by the marvellous demonstrations then to be made, there will be a conquering of the hearts of men to the sovereignty of heaven, such as has never been.

Nay, if there be any truth in the doctrine of successive translations of the saints—a doctrine so necessary to a consistent and satisfactory construction of a great variety of passages—it is plainly to be foreseen that great and mighty changes for the better must ensue, wherever there is any moral susceptibility left. The simultaneous disappearance from the churches of so many watching and praying ones, the demonstration thus given of the reality of all these things, and the certain excision of all the rest from the first honours of the kingdom, must needs have an effect upon those that are “left,” which none but the hopelessly hardened can fail to feel in their deepest souls. Their eyes will open then, as they never were opened before. Quite naked to them then, will have become God’s bow, even His Word. Gone then, will be all their spiritualizing and rationalizing with which they so long and sadly deluded themselves. At one stroke the whole Bible will have become to them a new book, and prophecy an unmistakable reality. And to all shall be added the certainty, not only that they have forever missed the high honours which once were within their reach, but that a few brief years of terror and tribulation furnish their last hope and chance of being saved at all. How then can it be otherwise, but that there will be a breaking down of hearts in penitence, and a stirring up of souls to religious activity, and an earnestness of seeking unto the Lord ere His eternal judgments go over them, such as has never been in all the periods of time.

And this is the sort of conquest and triumph which is set forth by the white horse, and his crowned rider going forth conquering, and to conquer. It is the bloodless conquest of men to God, by the potencies of a present judgment. It is the first great effective symptom that the earth and its inhabitans are about to become our God’s and His Christ’s. It is a conquest of judgment. It is the result of the laying bare of God’s Word and power by a judicial wound, cutting off from the exalted blessedness to which the Gospel now calls. It is the fruit of a proceeding, not in the line of humble entreaty, but in the line of penal infliction, driving home with resistless demonstration the awakening truth, that the first honours are clean gone, and that stern necessity has come for speedy and thorough work ere the last chariot of salvation shall have gone by [or or ... It is the knock of Christ at the door of the Church or the lukewarm Laodiceans—the sharp knock of terrifying judgment—in which He makes His last proposal to them, even of so much as to share of His supper.
IN MEMORIAM: ALEXANDER KEITH, D.D.

"Your fathers, where are they? and the prophets, do they live for ever?" These words of the ancient Jewish seer seemed involuntarily to rise to our lips, as we some weeks ago read the announcement that, by the peaceful departure of this venerable divine and eminent writer, on February 8th, at Buxton, another of the few remaining links uniting the prophetic students of the last and the present generation had been severed. Irving, F'rere, Cunningham, Faber, Brooks, M'Nelle, Edward Bickersteth, Elliott, Keith, all have passed away without having seen that sublimest birth of time for which they looked and waited so long, and now await, in the rest of God, the accomplishment of the number of His elect, the filling up of the iniquities of apostate Christendom, and the sounding of that jubilee trumpet which shall tell them who are asleep, as well as those who remain on earth, that the night of weeping is past, that the sun of righteousness has risen, and the everlasting day of Christ's Kingdom come. Verily, they shall not have long to wait; even now the tides of marvellous events transpiring from the to day come to us, teaching us, if we have ears to hear, that the end is at hand. For truly, as the poet says—

"From year to year the signs of wrath Are gathering: and the Judge's path— Strange words of fulness and mighty works achieved, And truth in all the world both hated and believed."

Alexander Keith. ("Prophecy Keith," as he was often called) was born in the manse of Keith Hall, Aberdeenshire, in 1791, and was at the time of his death in his eighty-ninth year. He studied at Marischal College, Aberdeen, and was ordained minister of St. Cyrus's parish, in Forfarshire, in 1816. The ordinary life of the minister of a Scottish rural parish affords few events of any general interest, but Dr. Keith at an early age obtained wide distinction as the author of that well-known and highly esteemed work, "Evidence of the Truth of the Christian Religion, derived from the Literal Fulfilment of Prophecy." This, his first and greatest work, appeared in 1823, and "soon took its place," as the Times observes, "among the standard treatises on the Christian Evidence," a position which it still retains, having passed through innumerable editions, and being translated into most of the European languages. The Rev. R. Rowton, writing to the Record, says:—"Dr. Keith told me some time since that the writing of this great work arose from a circumstance in his ministerial experience. A lady member of his congregation requested him to call on her husband and persuade him to accompany her to church. He did so, but found the husband sceptical, and adduced the Jews as a living witness to the truth of Christianity. His thoughts were thus awakened to the fuller investigation of the subject, and the "Evidence of Prophecy," as it is usually entitled, was the result.

In 1844, Dr. Keith, accompanied by his son, Dr. George Keith, since so distinguished as a surgeon, travelled in Palestine, and was the first to take daguerreotype views of notable spots in that sacred region, which were given in subsequent editions of his book. In 1859 he again visited the lands of the Bible, accompanying Messrs. R. A. McCheyne, A. Bonar, and Black on a mission from the Free Church of Scotland in reference to Jewish missionary effort in those countries. He came to the conclusion that there was no opening there, but on his homeward journey through Hungary he was made the instrument of conversion to the then Archduchess of Austria, and, with the promise of her protection during her life, he was able on his return home to recommend Pesth as the head-quarters of a Scottish Mission to the Jews, the celebrated Dr. Duncan being selected as the first missionary, and the Rev. Adolph Saphir, D.D., and his father, forming the first fruits of the mission.

It is, however, as an earnest student and able writer on unfulfilled prophecy that we are chiefly concerned with Dr. Keith in these pages. His principal works on this subject are—"Signs of the Times," "The History and Destiny of the World and the Church," and "The Harmony of Prophecy"—the latter, "A Comparison of the Book of Revelation with other Prophecies of Scripture," being perhaps the most valuable
of them. Dr. Keith belonged to what is called the historical school of prophetic interpretation, but, like Frere, Faber, and others, he many years ago arrived at the conclusion that the Napoleon dynasty would be revived and regain dominion over Europe, in the end conquering Germany. This belief he continued to cherish to the last, not being staggered even by the "untoward event" of Sedan in 1870. Some five or six years ago the aged divine visited Buxton, and, finding the climate and waters beneficial to his health, he became attached to the place and the friends who gathered round him, and remained there to the last. He was for some years previous to his death confined to his bed by an affection of the heart, which caused a giddiness whenever he lifted his head from the pillow, but his intellect remained strong and clear, and his hope bright and unclouded to the end. "He seemed," says Mr. Bowton, "always cheerful, calm, and composed, simply, and without doubt or question, awaiting the Master's call. He took a vivid interest in current events, especially in all missionary events, and such as appeared to be heralding and preparing for the coming of the Lord, and was always ready for conversation on subjects of prophetic inquiry. During the last conversation I had with him, he adverted, with gleaming eye, to the present influx of Jews to Palestine as an earnest, he believed, of their national return thither, and reminded me of Ezekiel's vision, chap. xxxvii., remarking that the scattered bones drew together to form the national skeleton before the Spirit of life had entered into them."

THE KNOWN AND THE UNKNOWN.

Known and unknown the glories wait,  
Of which our ears have heard;  
Great the unknown, but greater far,  
The known by God's own Word.

Know we the lustrous gleam of gates—  
Each gate a pearl most pure!  
Know we the bliss of golden streets,  
Where saints shall walk secure!

Know we the wondrous secrets hid  
In yonder glittering crown!  
Power of loving rule, and joy  
Of peril-won renown.

Know we the sanctity of grace  
We'll wear, when God hath seen  
Meetness in us for priestly dress  
Of linen white and clean!

Know we the many mansions fair—  
The Father's house on high!  
Scenes that pass fancy's dreams, but yet  
Shall meet our raptur'd eye?

No; these we know not now, nor can,  
By flesh still compass'd round;  

Light all too bright for mortal gaze,  
Nor seen on earthly ground.

But ah! we know—tis sweeter far—  
Nor pain nor grief can come,  
Tears cannot fall, nor loved ones die,  
In Heaven's blissful home.

This other thing we know—that sin  
Can never entrance gain  
Within those gates; there all who dwell  
Are pure and freed from stain.

Still more we know—we there shall meet  
The lost ones once again;  
Finding the shining links complete  
In love's unbroken chain.

Know we not one thing more?—and ah!  
'Tis sweetest far and best:  
WE SHALL BE WITH AND LIKE THE LORD!  
In this supremely blessed.

Said we not well—"unknown" are great,  
But "known" are greater far?  
These as a light that warms the soul,  
But those a distant star!  

D. M. A.
PROPHETIC NOTES AND QUERIES.

ANSWERS.

WATCHFULNESS FOR THE SECOND ADVENT.—Two questions, suggested by my paper on “Watchfulness,” have been asked in the February number, to which I wish to make the following replies:—I. “Whether we are now in the position of our Lord’s disciples before the Apocalypse was given? At that time the Son Himself did not know the day or the hour. The Apocalypse reveals a series of events which must precede the rapture of the saints.”

Answer.—We are, I fully believe, in exactly the same position now as to ignorance of “the day and hour” in which the disciples were before the Apocalypse was given. The Lord’s own ignorance I regard as consequent upon His then humiliated humanity, in which He had to “grow in wisdom as in stature.” The Apocalypse, rightly interpreted, does not, as far as I can judge, interpose any event as necessarily intervening between us and the rapture of the saints. (See Dr. Seiss’s admirable lecture on Rev. iv., in the February number.) While I believe in a primary, inchoate, and very imperfect fulfilment of the Apocalypse according to the historical system of interpretation, just as there has been a primary, imperfect fulfilment of Matt. xxiv. in the destruction of Jerusalem, and of Jer. xxxi. 15, in the slaughter of the innocents by Herod, I am convinced that the full, proper, exhaustive, and final fulfilment is to be found only in the Futurist mode of interpretation.

II. “Do the two passages, Luke xvii. 22-30, declare the rapture of the saints to be coincident with the outpouring of judgment at the coming of the Son of Man?”

Answer.—In my opinion the whole passage, Luke xvii. 22-37, teaches the direct opposite to this. “The day or days of the Son of Man” (ver. 24, 26, 30) denote unquestionably an extended period, commencing with Christ’s first descent for His saints to the air, and including His subsequent coming with them in judgment to the earth, and extending on through His glorious Millennial reign. These days are, as to their commencement, compared to the days of Noah and of Lot. Now we learn from Gen. vii. that Noah and his family, in obedience to God’s command, entered into the Ark seven days before “the foundations of the great deep were broken up, and the windows of heaven were opened,” and the judgment of the flood was poured out upon the earth. I regard this as a most instructive type of the rapture of the saints, and the occurrence of an interval between it and the Lord’s descent in destroying judgment upon the world of the ungodly. The expression, “one shall be taken and the other left” (ver. 34-36), seems to point very decisively to the Lord’s coming for and taking His saints away, while He leaves the ungodly for the subsequent judgments to be inflicted upon them in “the great and terrible day of the Lord.”

RICHARD CHESTER.

Midleton, co. Cork, Ireland.

THE GREAT TROUBULATION.—Mr. Blackwood asks how a “great multitude whom no man can number” can possibly “come out of the great tribulation,” after the Church has been raptured?

The origin of the vast company is ascribed to two causes:—

First.—The connected chapters xxiv. and xxv. of Matthew indicate that a moiety of the “ten virgins”—or existing Church—will be left behind at the translation of the then living saints, for their unfaithfulness. These “foolish virgins” are evidently something more than mere professors, as indeed the word employed (παραπάραστατοι) pure or maiden) implies. They are, in fact, true though unhealthy believers, such as those who, in these last days, advocate theatres, card-playing, and dancing, and who, in spite of James v. 13, are not ashamed to attend those secular concerts with comic songs, which are now held in too many of the schoolrooms of churches and chapels. These will apparently be left behind at the rapture of the Church, to suffer the horrors of the great tribulation. This will lead them to see how disloyal they have been to Christ, and will fill them with the deepest contrition of spirit. As one result of their re-conversion, they will be foremost in refusing Divine homage to Antichrist, and seal their testimony with their blood.
Second.—Another section of this numberless multitude will probably be found outside apostate Christendom. Possibly they will not be so much “witnesses for Jesus,” as witnesses against Antichrist, and so will be included in the list of those who neither worship the Beast nor his image (see Rev. xx. 4). They will be led to this testimony, either through the preaching of the awakened “foolish virgins,” or through the proclamation of the Gospel in the last fall, as described in Rev. xiv. 8-11. If angels are not entrusted with this message, after the rapture of the Church, as they were to announce the birth of Jesus, it is obvious that some special, and most probably supernatural, agency will be employed to warn heathendom against the worship of Antichrist.

In both ways, then—by the revival of the foolish virgins inside, and the angelic Gospel-call to those outside, the revived Roman empire—a vast company will be brought out of that special tribulation which is emphatically styled “the great one.”

E. J. HUTCHE.

SYMBOLOM OF JEWELS.—I trust the following extract from Mr. M. Ponton’s Glimpses of the Future Life may prove satisfactory to “Mystic” —“There is in the enumeration of gems in Rev. xxi. an obvious reference to those which were set in; the breastplate of Aaron. The two lists, indeed, are evidently intended to be the same. The names of the gems in the breastplate of Aaron, as given in the Septuagint, are sardius, topaz, emerald, carbuncle, sapphire, jasper, ligure, agate, amethyst, chrysolite, beryl, onyx. On comparing these with the names given by St. John it will be found that eight of them—the sardius, topaz, emerald, sapphire, jasper, amethyst, chrysolite, and beryl—are identical, while the remaining four are not difficult of identification. Thus the onyx St. John calls sardonyx, which is a peculiar species of onyx, its stripes being red and grey, instead of black and grey. The agate he names chalcedony, both of which names are still applied to the same mineral, the chalcedony being the purest kind of agate. The carbuncle, called in the Septuagint anthraz, St. John names jacinth, the former appellation (anthraz) being given to the gem because of its resemblance to glowing charcoal, the latter because its colour is like one of the tints of the flower called jacinth or hyacinth; it is of a hyacinthine red, and is a species of garnet. The ligure of the Septuagint St. John calls the chrysoprase, the former appellation being probably taken from Liguria, the name of the country where it is found; the latter from its peculiar tint, a very yellow or golden green. There can, therefore, be no rational doubt as to the identity of the two enumerations.”

The Apostle had previously mentioned (ver 14) ‘that the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb.’ It is evident, therefore, that on each of the gems forming those twelve foundations there was engraven the name of one of the Apostles, a circumstance establishing a further correspondence between those precious stones and those in the breastplate of Aaron, on which were engraven the names of the twelve tribes of Israel” (pp. 63, 64).

M.

QUERIES.

The Number of the Beast.—Some writers on prophecy use the letters “P. Jerome Bonaparte” numerically in Hebrew and Greek, each of which equals the number of the Beast—666. But, as Prince Napoleon’s name is Napoleon Joseph Charles Paul Bonaparte, have the writers in question any right to select the first-named letters, seeing that they are not in reality the prince’s name?

The reason he is called “Jerome” arises from the circumstance that, as his father’s name was Jerome, this name is continued to distinguish him from the other Bonapartes. The late Jerome (the father), who died in June, 1860, had a son, by his marriage with the Princess of Wurtemburg, named Jerome, but he died in 1846 I can fully understand that Napoleon in the Greek dative equals in Greek numerals 666, and that the Bonaparte family is originally descended from the Greeks, as given in The Napoleon Dynasty.

The issue of Jerome, late King of Westphalia, by his second marriage were—
1. Mathilde Letitia Wileholme, born at Trieste, May 27, 1820.

M. REDMAN.
THE SIGN OF THE SON OF MAN (Matt. xxiv. 30).
—Do the Scriptures afford any intimations which may enable us to form some probable opinion as to this predicted phenomenon? The inquiry will perhaps be facilitated if it is put in this form:—1. Of what is it to be the sign—of Christ’s presence in the aerial heavens, whither He has descended to receive His waiting saints, or of His immediate Advent in judgment upon the earth? 2. To whom is the sign given—the Church or the, ungodly world? 3. What will be the character of the sign?

SCRUTATOR.

NOTE.

Matt. xi. 12, “And the violent seize on it.” The whole verse reads thus: “And from the days of John the Baptist until now the kingdom of the heavens suffereth violence, and the violent seize on it.”

No translation merely will settle the meaning of this passage. Schleusner says: “Men burn with the most ardent desire to receive the Christian doctrine, or to become Christians.” It is a sufficient objection to this exposition that men do not burn with such a desire; the Scripture account is quite the other way. Schwarz says that this word ἐλαυνω is used of teachers who propose a thing so clearly as to force their hearers to receive it. Neither is this at all more consonant with fact. Paul says that he, as an ambassador of Christ, beseeches and prays (2 Cor. v. 20). It is true that his “rude speech” was “in demonstration of the spirit and of power,” but this was rather through the understanding, a quiet conviction. The idea of violence is surely not detected in any of the scriptural modes of conversion, though not a strange method with the gentle founders of the Inquisition. The connection with this institution and the true exposition of the passage is grimly conspicuous. “The violent” are wicked spirits. With the advent of John the “kingdom of the heavens” was set up (Matt. iii. 2), and from his time, ere “the Gospel of the kingdom” was preached, “until now,” says Jesus, it “suffereth violence.” This kingdom is compared to a mustard-seed, which, being sown, becometh a tree, and the birds of the air lodge in its branches (xiii. 32, 33). Does Scripture inform us what “birds of the air” mean in prophetic and parable usage. Clearly so in Isa. xlv. 11, Jer. xii. 9, Rev. xviii. 2, in comparison with Matt. xiii. 4, 19. Our English version gives the idea of a successful invasion and subjugation, but the true idea is that of force, by an invader effecting a lodging, as Herodotus (iv. 43) used the word, and so terribly illustrated by Rome, “the habitation of devils.” The passage in Luke xvi. 16, seems the utterance of our Lord on another occasion, and not having a similar import, the word παρθένοι having a modified range, as in Acts ii. 6, when perhaps the supplied, but unacknowledged word “man” may be allowed. It is certainly not absolutely true that every man presseth into the kingdom, or is pressed, except as a mere condition of subjection.

Would that there were no other illustration of this demon usurpation besides that already named! But whence come the divisions in the very heart and arteries of Christendom? “Of your lusts that war in your members.” The watchful, and prayerful, and lowly are “not ignorant of Satan’s devices,” but, in proportion as any authority but that which is written by the finger of God—the Word of life—is deferred to, a lodging is prepared for “the birds of the air;” but if any will do the will of God, he shall know of the doctrine, and “that wicked one toucheth him not.” W. HOWELL.

ERRATA.—The Editor much regrets that, in consequence of a change of printers and his own illness, the last number was disfigured by a number of errors, mostly what are technically known as “literals.” Our arrangements being now made, a similar contre temps, it is hoped, is not likely to occur again. In the following instances only is the sense altered:—

Page 67, col. 2, line 23, for “1862” read “1882.”

70, col. 1, line 12, after “nigh” read “five.”
WHAT THE JEWISH PAPERS ARE SAYING.

THE JEWS IN ENGLAND.

There is a German paper published in Hungary, called Pesther Lloyd, which has Dr. Falk, a Jew and distinguished politician, for its editor. In this paper another Jew, called Julius Frei, published last month an article on the Jews in England, containing several remarkable passages, of which we now proceed to give a translation:—

"If there is one nation more accessible than another to arguments and demonstrations drawn from common sense, it is the English; and, therefore, the Jews, if they be attacked in England, may retort by the arm of reasoning, which strikes home, instead of resorting to humour, wit, and satire. Those Jews in England are highly respected who are immensely rich, or distinguished by the Queen, or who shine by their benevolence; they are never despised, except if their individual actions deserve contempt; they are often hated, and all the more so the less openly they profess their faith. An overwhelming majority of the people, however, among the middle and lower classes pity them the same as they do the heathens, because, like these, they are still deprived of the blessings of the Gospel.

"There is embodied in this view of the case a deep religious feeling, the like of which is perhaps not to be met with anywhere else. I am not referring to the superficial, hypocritical, pharisaical piety of English "society," which gets on very well with Judaism and the Jews, and, instead of taking any trouble to convert them, prefer to intermarry with them, provided there are some of Rothschild's millions to be gained by doing so, or some other benefit to be derived from it. What I am speaking of is that thoroughly true and deeply-felt religion, which is graven in the hearts of those classes that do not work for outward appearance only, and do not use their Christianity as a vehicle for the achievement of their temporal ends. To those, the Jews, both in England and elsewhere, are simply a mystery.

"They cannot understand men who might enter that paradise which, in their idea, is accessible to none but evangelical Christians, and who voluntarily remain in its ante-room, where they are hustled, knocked against, and considered as inferior beings by the passers-in, whereas they might be lords paramount in those regions. Being ready themselves to suffer for their faith, if they cannot fight for it, they cannot help admiring the Jews, who defend their persuasion and undergo martyrdom for it. The crucifixion of Christ they do not lay at the door of the modern Jews, but trace it purely to the working of an unfathomable Providence. They even look upon the Jews as being of the same race as themselves, and are pleased to remember their descent from them.

"The one great thing in which they find fault with the Jews is, that they should not become Christians all of them, which they imagine the Jews might do very well if they were not obstinate, stubborn, and sinful. This notion does not obtain with ministers and missionaries only, but it is generally to be met with among the middle and lower classes of the people. From this follows that the social communications going on between evangelical Christians and Jews are almost nil; and I have heard people ask quite ingenuously, why Jews should want to have any dealings with them at all if they did not want to attend at the same place of worship with them."

The writer of these interesting passages is quite mistaken if he fancies that an evangelical Christian would refuse to hold any communication with the unconverted Jew simply as a man and brother; but, in other respects, he is perfectly right. All true Christians in England, and not in England alone, but all the world over, have no more fervent wish than that the chosen people of God should be gathered to that one fold of which Christ is the good Shepherd, and, whether the time be far or near, they one and all trust that it will come.

HOW MANY JEWS THERE ARE IN EUROPE.

The German Jewish papers reproduce the synopsis of Jewish statistics given in this year's edition of Andrée and Peschol's "Phy
What the Jewish Papers Are Saying.

and Statistical Atlas.” The editor of this work estimates the number of Christians all over the world at 400,000,000, the Mahometans at 170,000,000, and the Jews at from 6,000,000 to 7,000,000. Of these, 500,000 are to be found in Africa, 750,000 in Asia, and 150,000 in North America. Those of Europe are divided, according to the nationalities of the people amongst whom they live, into the following three groups:—

**Latin Group.**

<table>
<thead>
<tr>
<th>Country</th>
<th>Jews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Italy</td>
<td>36,000</td>
</tr>
<tr>
<td>France</td>
<td>46,000</td>
</tr>
<tr>
<td>Portugal</td>
<td>1,000</td>
</tr>
<tr>
<td>Spain</td>
<td>6,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>88,000</td>
</tr>
</tbody>
</table>

**Teutonic Group.**

<table>
<thead>
<tr>
<th>Country</th>
<th>Jews</th>
</tr>
</thead>
<tbody>
<tr>
<td>German Empire</td>
<td>611,000</td>
</tr>
<tr>
<td>Sweden and Norway</td>
<td>4,000</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>44,000</td>
</tr>
<tr>
<td>Austria Proper</td>
<td>150,000</td>
</tr>
<tr>
<td>Switzerland</td>
<td>7,000</td>
</tr>
<tr>
<td>Denmark</td>
<td>5,000</td>
</tr>
<tr>
<td>Holland and Luxemburg</td>
<td>62,000</td>
</tr>
<tr>
<td>Belgium</td>
<td>2,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>842,000</td>
</tr>
</tbody>
</table>

**Slavonic Group.**

<table>
<thead>
<tr>
<th>Country</th>
<th>Jews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Russia and Finland</td>
<td>1,829,000</td>
</tr>
<tr>
<td>Poland</td>
<td>783,000</td>
</tr>
<tr>
<td>Hungary, Galicia, &amp;c.</td>
<td>1,175,000</td>
</tr>
<tr>
<td>Roumania</td>
<td>150,000</td>
</tr>
<tr>
<td>Servia</td>
<td>2,000</td>
</tr>
<tr>
<td>European Turkey</td>
<td>100,000</td>
</tr>
<tr>
<td>Greece</td>
<td>5,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>4,047,000</td>
</tr>
<tr>
<td><strong>Total for Europe</strong></td>
<td>4,978,000</td>
</tr>
</tbody>
</table>

These statistics show that by far the largest number of Jews are to be found in the Slavonic group of the nations of Europe, assuming Hungary, Roumania, and Greece to be counted among the Slavs, which ethnologically is not quite correct. In the Latin group, only the eighth part of a Jew is to be found in every square mile of territory; in the Teutonic group there is one Jew, and in the Slavonic a Jew and a half, in every statute square mile. Still the parts of the Teutonic and Slavonic countries chiefly inhabited by Jews are, of the former, the eastern, and of the latter, the western provinces—a tract of land ranging from the Lower Danube to the Baltic, and comprising Roumania, Hungary, Galicia, Bukovina, Podolia, Volhynia, Lithuania, Silesia, Posen, and Prussia proper. As regards the proportion of Jews to Gentiles, it is as 1 to 1,000 in the Latin group, 8 in 1,000 in the Teutonic, and 36 in the Slavonic group.

The Late M. Cremieux and His Wife.

M. Adolphe Cremieux, the leading man among the Jews of France, died on February 10th, at Paris, in his 84th year, a week after his venerable partner, whose age was 90. He was undoubtedly a man of mark, not as a Jew only, but as a politician, as an advocate, and as a speaker. When comparatively a young man he defended, in the House of Peers, one of the ministers of Charles X., who, along with several of his colleagues, had been impeached for having advised the king to issue the anti-constitutional ordinances from which sprang the revolution of July, 1830. Ten years later, when the Jews of Damascus were cruelly persecuted, he repaired to the spot and most eloquently pleaded their cause before Mehemet Ali, the Viceroy of Egypt, to whose dominions Syria and Palestine belonged at that time.

M. Cremieux was a member of the French Parliament under Louis Philippe, and when the “citizen king” was turned out, on February 24th, 1848, he managed to become one of the Provisional Government of the Republic. The way in which he contrived this is not generally remembered. It was thus reported at the time. The people had invaded the hall of the Chamber of Deputies, and it was proposed that the names of the members of the new government should be read out and accepted by the people by acclamation. M. Cremieux, who was endowed with a stentorian voice, was asked to read out the paper, no one else being able to make himself heard in the tumult. M. Cremieux took the paper, and after reading four names, which were successively acclaimed, he raised the paper to his eyes, as though he could not make out the fifth name. This name was Cormelin, the great satirical writer. M. Cremieux, having turned and wriggled about a long time, at last read out C-r-m, C-r-m, Cremieux, and his name being applauded like all the rest, he became a member of the Provisional Government, very much to the surprise of the framers of the list.

Under the Empire M. Cremieux belonged to the opposition, and at its fall, on September 4, 1870, became once more a member of the new government, called the Government of National
Defence, but in this position he cut a very poor figure, and immediately after the fall of Paris, in January, 1871, had to retire. In 1875 he was elected one of the 75 life members of the new Senate. But the last few years of his life were rather devoted to the interests of his co-religionists than to party politics. As President of the Alliance Israélite Universelle, of which he was one of the chief founders, he was very active in securing the social and political equality of the Jews with their Christian fellow-citizens in Roumania and Servia, and in the newly-formed states of Bulgaria and East Roumelia. His letters to M. Waddington at the Berlin Congress contributed greatly to the achievement of this, and subsequently the Alliance presided over by him kept up the agitation in favour of the Roumanian Jews until their equality had been inscribed as one of the clauses in the organic law of Roumania.

M. Crémius, who was born at Nimes, in Southern France, was one of the Sephardim or Portuguese Jews, who look upon themselves as very far above the German and Polish Jews. Yet he married a German Jewess, with whom he lived most happily for upwards of half a century, and who preceded him into the grave by only a few days. The story of his courtship is rather pretty, and one of the Jewish papers has reproduced it from his own lips as follows:—

"Do you know, my friends, that many years before there was any question of our belle Alliance Universelle, it was I who founded the alliance between the Portuguese Jews and the German Jews. Let me tell you the history, and at the same time recall to mind the pleasantest souvenir of my life. Our Revolution of '89 produced religious equality, and gave to French Jews the title of citizens; but there was still a wide breach between the Portuguese and the German Jews, the former established in Central, the latter in Northern, France. No intimate relations existed between the two sections; everything, even to the pronunciation of the sacred language, was different with each. A marriage between a Portuguese Jew and a German Jewess was, therefore, in the first quarter of the present century, an impossibility.

"At that time I exercised my profession as an Advocate at the Court of Nimes, and in 1824, after seven years of practice, my name was well known amongst the Jews. I had reflected on this separation, for union amongst the two sections of our people appeared to me a necessity dictated by our isolation from our other fellow citizens. I was in the habit of spending my annual vacations in Paris. It was during the vacation of 1824, that a friend of mine, a German Jew, asked me the following charming question: 'Would you marry a German Jewess?' 'What a question!' I exclaimed. 'If she were young, pretty, well educated, and agreeable to have me, do you think I should not consider myself very fortunate? Should an absurd division still continue to show itself?'

"Let me tell you, without further preamble, that on the following day I received a most cordial invitation. A German Jewess of Metz, married to a German Jew of Paris, did me the honour to invite me to a private soirée. She was of great beauty, and like a gallant Frenchman, I told her how lovely she was, to which she made this gracious reply: 'My sister is even more lovely than I am.' It was her sister of whom her friend had spoken on the previous evening. She lived at Metz. Let me pass over a short time. When I was in Metz I was received in an admirably appointed house, in a family belonging to the best society, in which the treasure that God destined for me, and whom He has confided to me for fifty-four years, shone with the most seductive grace.

"During the whole evening the young girl was the most admired of a distinguished and select company; she entered freely into conversation, and when, on being called upon, she took her place at the piano, I completely lost my senses. My friends, I had the happiness of being accepted as her husband, her friends became mine, and they are now with us in France, having left that beautiful place, which they had so valiantly defended, when they gave their option to France and hope. My friends, when the Portuguese Jews became acquainted with my wife, they understood how happy I was, and the German Jewesses took their proper rank, for the ice was broken. From Bordeaux to Strasburg, from Toulouse to Metz, a soft, an agreeable chain was formed, which has never been broken."

All the Jewish papers of Europe have
Published lengthy obituary notices of this remarkable man and his wife, but, with one accord, they have remained perfectly silent on the issue of their union. The reason of this curious reticence is not far to seek. M. Crémieux had all his children brought up in the Christian faith. It is hard for Jews to avow such a thing of a man on whom they look—and properly so—as one of the greatest ornaments of modern Judaism, and consequently they take good care to keep this ugly fact to themselves. But for Christians it is by no means an ugly fact, but on the contrary a very gladdening one, and therefore it behoves a Christian writer to advert to it as one of the many testimonials of the power of Christ as wrought upon those who are his own kindred in the flesh.

**Passing Events.**

**The Dissolution of Parliament.**

On the evening of Monday, March 8th, much to the astonishment of Parliament, as well as of the country, it was announced by the Prime Minister in the House of Lords, and by the Chancellor of the Exchequer in the Commons, that Parliament would be dissolved on March 24th, by royal proclamation, and the borough elections take place in Easter week. By the time these pages are in the hands of our readers, therefore, the great political struggle will have fairly begun. That the crisis is one of an unusually momentous character is admitted on all sides, as the result of the election will determine not only the course of domestic legislation, but the foreign policy of England for some time to come; in other words, what part England is to play in the great European struggle which is manifestly impending. Should the Tory party retain power, it is their avowed policy, as stated in Lord Beaconsfield’s manifesto, to insist on “the presence, not to say the ascendency of England in the councils of Europe;” and we cannot but regard the word “ascendency” as somewhat ominous when we know, from inspired prophecy, who it is that is destined ere long to gain a truly awful “ascendency” in the councils of Europe! Is England about to become the confederate of Antichrist? On the other hand, should the Liberal party achieve a decisive triumph—which is not probable—their endeavour will be, while not disregarding the true interests of England, to keep her as far as possible free from foreign complications, their temptation being that of erring on the side of peace at any price. Another source of danger is not to be overlooked. Should the strength of the two great parties be nearly balanced, a dangerous advantage will be given to the Irish Home Rulers, since both parties will be tempted to purchase their support by concessions which may result in that legislative separation of Ireland from England which some students of prophecy see reason to anticipate. On the whole we quite agree with Lord Beaconsfield that “rarely in this country has there been an occasion more critical.” Indeed his words but inadequately express our feelings on the subject. But one thing at least is certain, that, for nations as well as individuals, “Pride goeth before destruction, and a haughty spirit before a fall.” And amid all perturbations and perplexities, in spite of the deep designs of men of darkness and duplicity, aided by the power of wicked spirits in heavenly places, the abiding comfort remains to the Christian, that “the Lord sitteth above the water-floods, and remaineth king for ever.”

**The Bishop of Jerusalem.**

Bishop Barclay made his entry into Jerusalem on February 3rd, and was received with marked demonstrations of respect and welcome. It is not often that the Holy City witnesses such an assemblage of persons of many classes and nations as that which, in accordance with the pleasant Jerusalem custom, went a few miles on the road to greet him. Recent political events and other circumstances have rendered the arrival of a new English occupant of the
Protestant see of Jerusalem an event of no small interest, and it was felt by old friends of the Bishop and of the cause of Evangelical religion in this part of the East, that his Lordship should be received with all the respect due to his important and responsible position. At Jaffa H.M. Vice-Consul, with a guard of honour and a deputation of clergy of the Church Missionary and Jews’ Societies, met him at the landing-place, and an hour or two afterwards the Governor of the town and the English and German Vice-Consuls called upon him. In the afternoon there was service with the Holy Communion in the saloon of Mr. Hardegg’s Hotel, the Bishop preaching from the text, “Tabitha, arise.” The next day, after returning official calls, his Lordship proceeded to Ramleh, where he received the Protestant community and spent the night, starting early the following morning, so as to arrive in good time at Colonia, a halting-place an hour and a half from Jerusalem, where it had been arranged that friends would await him and conduct him to the city.

A large body of mounted soldiers came as an escort. Every community in Jerusalem sent a representative. The English Consul and his wife, with the German Consul, came to meet them, and the Latin, Greek, Armenian, Russian, Syrian, Austrian, and French Consuls sent their dragomans, and all partook of coffee at the “Khan.” The Bishop and his family re-entered their carriages, and proceeded on their journey with the escort, to which were added more than one hundred other persons riding on horses, mules, and donkeys. Near the Jaffa Gate they were met by the children of the different schools. The Zion School, headed by Miss Adie, sang most touchingly, “How beautiful upon the mountains,” &c. Then came Dr. Barclay’s former school, also the German Orphan School, all welcoming the Bishop with singing. The Bishop spoke a few words to each. The Jewish Chief Rabbi, being blind, was led out of his house to welcome the Bishop, and he said he expressed the feelings of his whole community in doing so. At the Jaffa Gate the Bishop’s party dismounted, when an interesting circumstance occurred. An Effendi came forward, and, greeting the Bishop with much feeling, welcomed him back to Jerusalem. Four years ago this Effendi had said to a resident in Jerusalem, “You will see Dr. Barclay one day will return here as Bishop,” to which the gentleman replied, “Never.” This gentleman, seeing the Effendi conversing with his Lordship, drew near, and said to him in Arabic, “You are a prophet.” The Effendi replied, “I have been praying four days in the mosque that Dr. Barclay might one day come to live amongst us as Bishop, and God has heard my prayer.”

Testimonial to the Rev. H. A. Stern.

A numerous company of Hebrew and other Christian friends assembled on February 28th in the dining-hall of the Operative Jewish Converts Institution, Palestine-place, to present an address of congratulation to the Rev. Henry A. Stern, on the occasion of the 30th anniversary of his ordination by the late Bishop Blomfield, as an expression of their high appreciation of his zeal and devotion as a clergyman and missionary to the Jews during a period of more than 30 years, and to request his acceptance of a salver and tea and coffee service in silver, together with a purse of gold and a handsomely bound copy of Smith’s “Dictionary of the Bible.” The proceedings having been opened with prayer by Dr. Laseros, of the Deaconesses’ Institution, Tottenham, the Rev. Dr. Rosenthal, Vicar of St. Saviour’s, Brockley, who presided, referred in affectionate terms to the intimate sympathy which had existed between himself and Mr. Stern, extending over the whole of his missionary career, which had been one of unexampled experience in modern times. Mr. Stern having expressed in suitable terms his acknowledgment of the presentation, the Rev. J. H. Bruhl, Principal of the Operative Jewish Converts’ Institution, spoke of the time when he himself, as a student in the Hebrew College, regarded Mr. Stern as a model missionary, and of the great privilege he had since enjoyed in being permitted to spend the earlier years of his missionary life under his guidance in connection with the mission in Baghdad. The Rev. L. B. White, Rector of St. Mary Aldermarny, the Rev. J. P. A. Fletcher, of the London City Mission, the Rev. M. Nachim, and other friends also expressed their warmest congratulations on the interesting occasion.

Notice to Correspondents.

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THE PROPHETIC NEWS
And Israel's Watchman.

MAY, 1880.

THE GREAT RADICAL-LIBERAL PREDOMINANCE
A STEP TOWARD THE
FULFILMENT OF FIVE PROPHETIC EVENTS.

By the Rev. M. Baxter, Editor of the "Christian Herald."

The Overwhelming Triumph of Advanced Liberalism in the Recent General Election, and the formation of an intensely Liberal Government carrying out Mr. Gladstone's Policy, is a Progressive Step toward the Fulfilment of the following Five Prophetic Events predicted immediately to precede Christ's Second Advent and the Final Crisis of this Age: 1. The Increased Prevalence of the Spirit of Democracy and Radicalism until Britain becomes a Republic; 2. The division of the Eastern Turkish Empire into Five Kingdoms—GRECOE enlarged Northwards, EGYPT, SYRIA Separated from Turkey, Central Turkey, corresponding with Ancient THRACE-WITH-BITHYNIA and BULGARIA, with Servia and Roumania; 3. The Legislative Separation of Ireland from Britain as projected by the Home Rulers; 4. The Predestined War between France and Germany, issuing in France Regaining the Left Bank of the Rhine; 5. The Accomplishment of the Prophecy that A KING shall be Reigning over Britain about the year 1883;—Description of the Order of Coming Events.

Whatever our respective political preferences may be for the success of Conservatism or Liberalism, the fact cannot be denied that the General Election of 1880 has resulted in a startling and amazing predominance of Liberal votes, which is an equally great surprise to both parties. It has been signally shown that an extraordinary revolution may be silently taking place in the political views of the nation, and yet there may be no visible indication of it on the surface.

The newly-elected Parliament, as we write, contains 652 members, of whom the Liberals number 353, the Conservatives 237, and the Irish Home Rulers 62. The result is that, even if on any questions the Home Rulers side with the Conservative Opposition, there will still be a majority of 54 votes for the Liberal party, i.e., 353 votes minus 237 plus 62. There are at least five aspects in which this extraordinary wave of Liberalism sweeping over the nation will manifestly tend to hasten onward the fulfilment of Scripture prophecies connected with the predicted final crisis of Christ's Second Advent between 1880 and 1890.

1. The increased prevalence of the spirit of Democracy and Radicalism until universal suffrage and Republicanism are established in Great Britain, as well as in all the rest of the ten kingdoms, between 1880 and 1890, is clearly foretold in (a) Dan. ii. 31-45; and (b) Rev. xvi. 13, 14; and (c) xvii. 3. And the present great Liberal reaction is a step in that direction.

(a) In Dan. ii. 31-45 the prophetic image of a man is explained to represent, as all admit, the four successive universal empires of Babylon, Medo-Persia, Greece, and Rome, corresponding with the image's golden head, silver breast,
brazen loins, and iron legs, terminating in ten clay iron toes, upon which a stone “cut out of the mountain without hands,” i.e., Christ at His Second Advent, will descend with destructive violence (about 1890): and then the stone will become a great mountain, and fill the whole earth during the subsequent millennium of 1,000 years.

Cesar’s Roman Empire was bisected into a Western and Eastern empire during the dual reign of Valentinian and Valens, in correspondence with the emblem of the two legs; and then the final subdivision of each leg into five toes is rightly understood to denote the future and final subdivision of each of those Western and Eastern halves into five kingdoms, which will be substantially—1. Britain legislatively separated from Ireland, because Ireland never belonged to the Roman Empire; 2. France extended to the Rhine and annexing Switzerland, Belgium, Luxembourg, &c.; 3. Spain with Portugal added to it; 4. Italy; 5. Austria south of the Danube and separated from Eastern Hungary—five kingdoms in the western half, and 6. Greece enlarged northward so as to comprise Thessaly, Albania, and Macedonia; 7. Egypt; 8. Syria separated from the Turkish empire; 9. Central Turkey south of the Balkans and west of Macedonia—i.e., ancient Thrace—together with Bithynia in Asia Minor, leaving the greater part of Asia Minor to be attached to the new kingdom of Syria; 10. Bulgaria with Servia and probably Roumania added to it. These ten kingdoms will then be allied together in a ten-kingdomed confederacy, as denoted by the ten horns on the one corporate body of the wild beast (Dan. vii. 24).

The exact subdivision of all the countries of Cesar’s Roman Empire into these ten kingdoms will necessarily involve terrific wars and revolutions, but the point we have to notice just now is that the ten toes, symbolising these future ten kingdoms, are composed of iron mingled with clay, and not of pure iron like the legs of the image. This indicates that their governmental principle will be a clay-iron or democratic-despotlic principle, for the clay has long been understood to denote popular democratic power in contrast with the iron of monarchic absolutism.

Britain, therefore, as one of the ten-toe kingdoms, will soon have a clay-iron government, that is, one in which the sovereign will be elected by universal suffrage, just as the late Emperor Napoleon was elected by a plebiscite; and, consequently, we must expect the franchise to be progressively extended and lowered until it reaches manhood suffrage, and then the populace will not be content with merely electing the Members of Parliament by manhood suffrage, but will insist on that mode of electing the sovereign himself, whether he be a Republican president or king.

(b) In Rev. xvi. 13, 14, three wonder-working frog-like spirits are predicted to go forth from the dragon, the ten-horned wild beast, and the false prophet, to gather the nations of the world to the final war of Armageddon. This accompanies the drying up of the Euphrates or Turkish Empire, which is the very epoch in which we are now living.

Standard expositors agree that the first spirit from the dragon or Satan is one of Antichristian infidelity and Satanic spiritualism, which has certainly gone forth with unawont energy of late years. Charles Bradlaugh, the newly-elected Member for Northampton, by his speeches and publications, is one of the many modern apostles of infidelity; and there are numerous propagators of spiritualistic sorcery. The second spirit from the false prophet is one of Mahometan and Papal zealotry and frenzied fanaticism, as shown in Romanist Ultramontanism, and in Mahometan jahad, i.e., proclamations of a holy war.

The second spirit from the ten-horned wild beast or Roman Empire is one of Democracy, Radicalism, Republicanism, which, when they run into an extreme, culminate in Socialism and Communism. This plain prediction, that at the present epoch of the sixth vial the spirit of Democratic Liberalism and Radicalism is to go forth to pervade and leaven the nations with its contagious influence, is certainly being fulfilled to some extent by the present wave of Radicalism, as it is designated in political speeches; for example, in Mr. Cross’s speech, on April 10, at Manchester, when he said:

“Lord Harington (the leader of the Liberal party) has seen with just as much surprise as myself the vast wave of Radicalism suddenly spread over the electors of England; and his own speeches show how clearly he feels the deep responsibility that rests on him, to stem that tide which has swept over England, to check that tide of Democracy, and to show at all events,
that so far as he is concerned, he will rule England with firmness and moderation. If, relying upon the better part of the Liberal party, he will resist the Radical tail which will press heavily on him, and not give way to evil counsels, he may rely upon the cordial support of the Conservatives. But how will he deal with the Irish Home Rulers? If he does not to a certain extent satisfy their desires, they will be the first to turn against him."

A Liberal Government may be better than a Conservative Government for some reasons. It will not show so much favour to the abominably corrupt Governments of Turkey and Egypt. Its policy is more likely to be one of enfranchising and benefitting oppressed peoples and nationalities in the East. It is also more likely to promote measures in the direction of temperance, such as the Sunday closing of public houses, &c., but the danger is that moderate Liberals will be unable to withstand the revolutionary tendencies of the extreme men of their own party. For it is a significant fact that the greater number of the Liberal majority in the new Parliament of 1880 are Radicals. Now this has never been the case in any former English Parliament. In that of 1868 the Liberal majority consisted of a greater number of moderate than extreme Liberals, i.e., Radicals.

Assuredly, throughout Europe generally, the tide of Democracy is rising, and soon its surging, foaming, seething torrent, rushing onward with resistless fury, will burst all barriers, and, overleaping every floodgate, will cover the earth as with a garment. Whether it will come as a desolating flood, or whether as a beneficent inundation, that of the Nile, fertilising the barren wastes and bringing fruitfulness and blessing as its effect, time will show. The fact that IT IS COMING is indisputable.

(c) In Rev. xvii. 3, Cesar's Roman Empire, pictured as a ten-horned wild beast, is presented in its final stage with its whole body scarlet coloured, and ascending from the revolutionary "abyss" and without any crowns on its horns or heads, although it had crowns in Rev. xii. and xiii. This is generally understood to signify that at that future period its ten horns, i.e., the rulers of the nations of the Roman Empire, will be crownless, i.e., Republican, and that the sovereignty will be in the people constituting the whole body of the nations, because the body of the wild beast is scarlet, which is the emblem of sovereign power. The Rev. Mr. Hylop, in his prophetic treatise, "The Red Republic," and the Rev. Mr. Jenour, in his "Rationale Apocalypticum," as well as others, showed this thirty years ago.

Hence the above-mentioned three prophecies all point to the approaching universal spread and prevalence of Democratic popular power.

2. The ascendancy of Mr. Gladstone's Liberal Government, which is opposed to upholding the integrity of the corrupt Turkish Empire, and which should be favourable to his "bag and baggage" policy of ejecting Turkish officials and rulers from misgoverned Eastern countries, is a progressive step towards the fulfilment of the Apocalyptic prophecy that the mystic "Euphrates" or Turkish Empire shall, at the epoch of 1880-83, be "dried up" (Rev. xvi. 19), and also of Daniel's prophecy (Dan. viii. 22-23) that at that epoch the four kingdoms of Alexander's Grecian Empire, denoted by the four horns of the Macedonian goat, shall be revived and reappear, viz. (a) Greece extended northward, so as to include Thessaly, Albania, and Macedonia, &c.; (b) Egypt; (c) Syria made an independent kingdom, and including part of Asia Minor; (d) Thrace with Bithynia, which, in fact, is the same as Central Turkey south of the Balkans and east of Macedonia, together with Bithynia, a small portion of Asia Minor; so that the vast Turkish Empire will then have dwindled down to be no larger than Thrace with Bithynia.

It was long ago shown by expositors, such as B. W. Newton and Dr. Tregelles, that the four horn kingdoms of Greece, Egypt, Syria, and Thrace with Bithynia, mentioned in Dan. viii. 22-23, and which for many centuries have been swallowed up in the huge Turkish Empire must be revived and reappear, as distinct, independent kingdoms, as they formerly were, because Daniel speaks of them as being re-existent at the time of the end, and in the last end of the indignation, and says that "in the latter time of these kingdoms" the last great Antichrist (a Napoleon), "a king of fierce countenance," shall arise out of one of them, as prefigured by a little horn arising out of one of the four horns, i.e., a little kingdom such as Macedonia, etc., being carved out of one of the four kingdoms, and its ruler consequently being a little horn or sovereign (Dan. vii. 8, 9, 17, 18).

It is most remarkable that, in accordance with
this prophecy of Daniel, first Greece, and, secondly, Egypt, have been separated from Turkey, and made independent kingdoms, respectively in 1833 and 1840: and it now remains for Syria to be severed from Turkey as a third kingdom; and then the remainder of Turkey will form the fourth of the original four horn kingdoms.

Prophecy requires a rectification of frontiers in the case of Greece, to make it correspond with ancient Greece. It must be enlarged northward by the addition of Thessaly, Albania, and Macedonia. And there is far more chance of this being promoted by Gladstone Liberalism than Beaconsfield Conservatism. Mr. Gladstone has long been noted for his strong Hellenic sympathies, and, in fact, his enthusiasm in behalf of Greece is scarcely less fervid than that of Lord Byron, who died for Greek independence at Missolonghi.

The recent electoral victory of the Liberals has been received with great excitement and rejoicing in the East by the Greek and Christian populations. They exclaim, “We shall now have reforms and an end put to anarchy.” Their hopes of reforms in European Turkey and Asia Minor and Syria, which are in a state of frightful misgovernment, are rising high, and their very expectation of sympathy and favour from the new British Parliament may encourage them to rise in revolt against their oppressive Turkish rulers.

The revival of these ancient Oriental nationalities, and the infusion of new life into their dry bones, and the restoration of Palestine to the Jews, was hoped by the Anglo-Israelites to be the destined mission of Lord Beaconsfield. But the great work still remains to be achieved. The hour is come for the accomplishment of these events, but the man has not yet appeared. It may be, however, that Mr. Gladstone is to prove the man, or, at any rate, his policy may be the policy which shall lead onward to these results, and now to him, in a measure, the words may be applicable, “Who knoweth whether thou art come to the kingdom for such a time as this?” (Esther iv. 14).

3. The legislative, if not entire, separation of Ireland, which did not belong to Caesar’s Roman Empire, from Britain, which is one of the ten kingdoms of that empire, as represented by the ten horns and the ten toes, must precede the distinct appearance of those ten kingdoms, because they are to be formed within the exact boundaries of the ancient Roman Empire. And as this appearance is indicated to take place by about 1883, therefore the legislative separation of Ireland from Britain may be expected by that time.

Long before Home Rulers were heard of—who number at the present time about 60 Members of Parliament out of 652—it was foreseen by expositors such as Dr. Tregelles on “Daniel,” in 1846, and Dr. Kelahill on “The Antichrist,” in 1846, and B. W. Newton on the “Prospects of the Ten Kingdoms,” in 1849, that Ireland, being outside Caesar’s Roman Empire, must become separated at the time of the final crisis of this age from Britain, which was inside the Roman Empire.

Now it is certain that the Conservative party would not listen for a moment to any proposition favourable to the Home Rulers’ policy. On nothing was Lord Beaconsfield more determined than to resist the least approach to any measure tending towards the legislative separation of Ireland from England. The Home Rulers had nothing to hope from him. But they have much to hope from an advanced Liberal Government in which the policy of Mr. Gladstone and Mr. Bright is predominant. The disestablishment of the Irish Church by Mr. Gladstone was a measure thoroughly in harmony with the wishes of the Home Rulers, and the new Irish Land Acts proposed by Mr. Bright largely meet with the Home Rulers’ approbation. Every little concession made to them they interpret as the prelude and promise of larger future concessions. Having got an inch they will take an ell.

There will be found plenty of Liberal members to contend that it is only reasonable to grant a Parliamentary commission of inquiry into the justice of the Home Rulers’ demands; and that local Irish measures can be far better deliberated upon by an assembly of Irishmen in Dublin, like a local vestry, than by Englishmen who were unacquainted with the localities affected by the proposed measures. And much may be said about the expense and inconvenience of bringing witnesses to London, and employing London Parliamentary agents, and consuming the valuable time of Imperial Parliament, when such matters might with advantage be left to a local, Irish Parliament.

In the Parliament of 1880 Irish questions will meet with more favour and sympathy than in
the Parliament of 1879, and when once the ball is set rolling its speed will be accelerated by the ever-growing momentum of repeated successes, until the separation of the Irish shamrock from the English rose becomes a matter of history.

The necessity, too, of the votes of the 62 Home Rule members to ensure the Liberal majority in Parliament may become a reason for concessions to them in the future, through dissensions in the Liberal camp, although that is not the case yet.

Britain will also find herself ere long in sore difficulties through Continental wars and troubles in India and other of her colonies, and the Home Rulers will know how to act on the maxim that "England's difficulty is Ireland's opportunity."

4. The prophetically predestined war between France and Germany, which is to issue in France regaining the left bank of the Rhine, is likely to be precipitated by the new Eastern policy that will be promoted by the Liberal Government.

The complete break-up of the Turkish Empire has always been dreaded by politicians, however much they disapproved of its irremediable corruption, because they foresaw that a general scramble for its territories would kindle a conflagration of universal war among the nations of Europe. For this reason, as well as for providing a barrier against Russian aggression, political expediency has dictated to England the policy of maintaining the integrity of the Turkish Empire. It was this policy that led England to wage the Crimean War against Russia in 1855.

But the British nation has rejected this policy since the Turkish massacre of hundreds of Bulgarians, which was publicly made known in England, in June, 1876, and which caused meetings to be held in nearly every English town to protest against our upholding any longer the integrity of the Turkish Empire. Mr. Gladstone then published his well-known pamphlet, "Bulgarian Horrors," in which he advocated the complete extinction of the Turkish executive power in Bulgaria, Bosnia, and Herzegovina,

"Let the Turks, then Zaptiehs, then Mudirs, and then Pashas, one and all, bag and baggage, clear out of the province they have desolated and profaned."

Mr. Gladstone recommended that these three provinces should be allowed to govern themselves; but, as a matter of fact, Bosnia and Herzegovina are now annexed to Austria, while Bulgaria and Servia are made independent states. Russia is in favour of Mr. Gladstone's plan of making these and other Balkan provinces independent states, while Austria desires to annex them to its own territory. Mr. Gladstone has probably addressed to Austria the warning, "Hands off."

And here is the bone of contention, which may soon precipitate hostilities between Russia and Austria, in which case Germany would side with the latter, and France with the former. Thus the predestined war between France and Germany may arise, which is to issue in France regaining the left bank of the Rhine, and acquiring Belgium, Luxembourg, Switzerland, &c. This is necessary in order to form the Western Roman Empire, which now contains more than twelve kingdoms, into the predicted number of five, viz., Britain, France, Spain, Italy, and Austria.

Russia, knowing that the Liberal party of Mr. Gladstone and Mr. Bright are not likely, like Lord Beaconsfield's party, to engage in any war for the protection of Turkey, will feel encouraged to aggressive movements against Turkey, and to act against Austria's designs upon Turkish territory, and this will tend to precipitate hostilities between Russia and France against Austria and Germany, and a greater war than this century has witnessed will be the result, completely reversing the issue of the Franco-Prussian war of 1870-1. At the same time, this predestined inevitable war is no argument against the Liberal policy in the East, which is a righteous policy, aiming at the extinction of the abominable Turco-Mahometan despotism and misgovernment.

5. The existence of an unprecedentedly strong Liberal Government, which may promote extreme Radical measures or a Democratic policy distasteful to our Sovereign Lady the Queen, tends in the direction of occurrences which may lead to her abdication in favour of the Prince of Wales, as has already been rumoured in recent times, on the ground of advanced years and impaired health. Consequently, the present conjecture of affairs points more than ever before towards the fulfilment of Daniel's prophecy that A MAN SHALL BE REIGNING OVER BRITAIN (whether he be a king or a Republican president) at the time of the final crisis, when the latter day ten-kingdomed confederacy shall come into existence, and when Ireland shall be separated from England.
THE GREAT RADICAL-LIBERAL PREDOMINANCE

In Dan. vii. 21, Cesar's Roman Empire is represented in the last stage of its history, just before the Second Advent of Christ, as a wild beast with ten horns, and the angel's explanation is that "the ten horns are ten kings that shall arise;" that is to say, they will arise simultaneously at that period to reign over the ten confederated kingdoms, into which Cesar's Roman Empire will at that time become divided, viz., Britain, France, Spain, Italy, Austria, Greece, Egypt, Syria, Central Turkey, and Bulgaria.

The plain language that "the ten horns are ten kings," scarcely admits of the supposition that any one of the ten can be a queen; and, moreover, the statement that they are "ten kings that shall arise, and another shall rise after them," certainly implies that all the ten will arise as kings at nearly one and the same time; and the prophet deems it necessary to state that an eleventh king, that then appears on the scene, arises a little later than the other ten. Such particularity of description forbids the supposition that any one of the ten should have arisen as a sovereign forty years previous to some of the other ten. Yet we should have to suppose this if our Queen were one of the ten. Hence it is clear that when the ten confederated kings arise, a male sovereign will be reigning over Britain, and will be one of those ten. These ten kings may, when they first appear, about 1882-3, be Republican presidents, but we incline to think that Britain will not become a republic until some three years later, and that therefore the ten kings at first may be crowned monarchs.

Now, if the end of this dispensation is about the year 1890, as prophetic reckonings seem unquestionably to show, then the ten kings must be reigning about A.D. 1882 or 1883, because they are predicted in Dan. vii. 21, to appear on the scene seven years before the end, for after their appearance a little horn, or eleventh king, arises and subdues three of them, and then makes his covenant with the Jews for the period of the final seven years, according to Dan. ix. 27.

Not only is the end of this age evidenced by the prophetic date to be about A.D. 1890, but also the same conclusion is arrived at from the fact that Prince Jerome Napoleon, who seems indicated by various prophecies to be that eleventh king and future great Antichrist of the last days, will be 67 years old in 1890, and consequently on this ground the end cannot be deferred much beyond the year 1890.

That a Gladstone Liberal Ministry may become extremely distasteful to the Queen, particularly if its home and foreign policy proves very different to that of Lord Beaconsfield, is evident from the fact that she is well known to regard with great admiration and favour Lord Beaconsfield and his policy, and to entertain a very marked and pronounced dislike to Mr. Gladstone and his policy. The omission of Mr. and Mrs. Gladstone from the list of those invited to the Duke of Connaught's wedding, at Windsor, in 1878, has been much commented upon, as one of various signs of royal disfavour towards the ex-Premier, for no precedent could be found for leaving out the ex-Prime Minister on such an occasion. Yet this outspoken and honest man of the people, who has been despised and disliked at Court, is the very man whom the nation has delighted to honour, and whose party has been placed by an amazing preponderance of votes at the helm of the State, while Lord Beaconsfield, the Court favourite, is rejected by the nation. Such a fact is a bitter pill for Mr. Gladstone's opponents to swallow.

The Order of Coming Events during the decade of 1880 to 1890, which will be the most eventful and momentous decade in the history of our world, will be briefly as follows: Unprecedented wars and revolutions will produce (probably about 1883) the formation of the whole extent of Cesar's original Roman Empire into an allied confederacy of ten kingdoms—the ten toes and ten horns—viz., Britain separated from Ireland, France extended to the Rhine, Spain, Italy, Austria, Greece, Egypt, Syria, Thrace-with-Bithynia, and Bulgaria with some enlargements (as explained in the foregoing article). Then there will be parcelled out of one of the four horn kingdoms of Greece, Egypt, Syria, or Thrace, a little horn kingdom, &c., a small territory, such, for example, as Macedonia or Palestine, &c., and a Napoleon (probably Prince Jerome Napoleon) will be appointed its ruler, and will thus become Daniel's little horn or sovereign arising out of one of the four horns, and predicted gradually to "wax exceeding great," and to subdue three of the ten kings, and also to make a seven years' covenant with the Jews about seven years before the end of this dispensation (Dan. ix. 27). If the End is to be about 1890 he must make the covenant about 1883, but if he makes it later, the End will of course be proportionately later.
Then, at the distance of eight months and ten days after the date of the covenant, the Jews will reestablish their daily morning and evening sacrifices in a rebuilt Jewish temple at Jerusalem, and thus commence Daniel's final 2,300 literal days (Dan. viii. 13, 14). Further on, at a distance of about two years and a fortnight after the date of the covenant, there will occur the Advent of Christ into the aerial heavens to remove the resurrected saints and 144,000 translated living Christians to meet Him there, so as to escape the tribulation coming on the earth (see 1 Thess. iv. 16, 17; 1 Cor. xv. 51-52; Rev. xiv. 1-5).

This astounding event will be followed by an unexampled revival of religion and universal preaching of the Gospel among the nations with new Pentecostal power, as depicted in Rev. vi. 2; xiv. 6; until the great tribulation and worldwide persecution by the Napoleonic Antichrist commences in the midst of the seven years, and continues for the predicted term of 3½ years (Dan. vii. 25; ix. 27; xii. 7; Rev. xi. 2, 3; xii. 6, 14; xiii. 5). The ten kingdoms, after being for a few months red republics, as profigured by the crownless, scarlet, ten horned wild beast coming up from the revolutionary "abyss," in Rev. xvii. 3-8, will become crowned monarchies for the space of the final 3½ years, as represented by the ten horned wild beast of Revelation xiii, with ten crowns on its horns, 'and those ten kings will give their power and strength to the Napoleonic Antichrist as their emperor, for he will "have power over all nations, and all that dwell on the earth shall worship him" (Rev. xiii. 5-8).'*

This Napoleonic Mahomet will moreover sit in the rebuilt temple at Jerusalem, claiming Divine adoration (2 Thess. ii; Matt. xxiv. 15), and his image, the abomination of desolation, will be set up in that temple and in numerous places throughout Christendom, and grievous penalties, and frequently death, will be decreed against those who refuse to worship it. Millions of people will be martyred throughout Christendom for refusing to bow before it, or to be marked with the number of his name, 666* (see Rev. xiii. 8-18; vi. 9-11; xv. 2; xx. 4).

The terrible plagues and judgments of the seven seals, seven trumpets, and seven vials, as foreseen in the Book of Revelation, will receive their final literal fulfilment chiefly during those final 3½ years, and the great tribulation will be intensified by the casting down of Satan and his evil angels from the atmospheric heavens to this earth for 3½ years, causing the announcement, "Woe to the inhabitants of the earth and of the sea! for the devil is come down to you, having great wrath, because he knoweth that he hath but a short time." (Rev. xii. 7-14). Our globe will, in fact, during those 3½ years, be a hell upon earth, in accordance with the prophecy: "Then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. xxiv. 21).

At the close of those 3½ years (which will be the second half of the Napoleonic-Judaeo covenant seven years) Christ will personally descend on Mount Olivet at the battle of Armageddon and translate alive to heaven a great multitude of living Christians, and destroy the Napoleonic Antichrist and the false prophet, and cast Satan into the abyss, and commence His glorious Millennial reign for 1,000 years over the surviving inhabitants of the earth, who will be then converted and will increase and multiply, until the earth is filled with a teeming population (see Zech. xiv.; Rev. vii. 9, xiii.; Isa. lxvi., &c.).

* There will be three successive forms of the ten-kingdom confederacy, or ten horned wild beast:—1. When it primarily appears as the result of coming wars, before the eleventh little horn arises and subdues three of the ten horns, and consequently before the seven years' covenant. Later on, after some years after the date of the covenant, there will distinctly exist ten horns at the time of the firstfruit's ascension of watchful Christians—the catching up of the man-child, for the ten horned dragon is to watch to devour it (Rev. xii. 4-5). 2. When it becomes scarlet coloured or red republics with the Scarlet Woman seated upon it, i.e., the then Papal-Mahometan hierarchy seated in temporal power upon the ten nations as their State Church, drunk with the blood of saints (Rev. xvii. 4-9). This will be the condition of the ten-kingdomed confederacy during an interval of some months just before the final 3½ years. 3. When it becomes leopard coloured, i.e., cromwellian, with ten crowned horns for the final 3½ years (Rev. xiv. 9). And then the Romish-Mahometan Apostasy will no longer be seated on it, but as two-horned sateellite, accompanying it. In this form it is last perished (Rev. xix. 19).

* 666 is the number of Napoleon's name in its Greek dative, inscriptive, dedicatory form, Napoleonti; thus—N 50, a 1, p 80, o 70, i 30, e 5, o 70, n 50, t 300, i 10—total 666.

† The powerful description by Dr. Seiss of the future fulfilment of the Second, Third and Fourth Seals in this number of the Prophetic News will be helpful in giving some idea of these terrible events.

Communications from Prophetic Students who agree in the main with the foregoing views are invited for Publication in "Prophetic News." Address the Literary Editor, 14, Moray Road, Tollington Park, London, N.
THE APOCALYPSE:

A SERIES OF LECTURES ON THE REVELATION OF JESUS CHRIST.

BY REV. J. A. SKISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

LECTURE TENTH—THE SECOND, THIRD, AND FOURTH SEALS.

Judgment of the Quick and the Dead—The Four Horses and Horsemen Symbollo of the Fourfold Judicial Power of God—I. The ‘White’ Horse, Moral and Spiritual Victory II. The ‘Red’ Horse, War and Slaughter. III. The ‘Black’ Horse, Death and Famine IV. The ‘Pale’ Horse, Death and the Unseen World—Illustrations and Descriptions of the Terrible Coming Plagues and Judgments.

"And when he opened the second seal, I heard the second living one saying, Go! And there went forth another, a red horse; and to him that sat on him—to him was given to take away peace out of the earth, and that men shall slay one another: and there was given to him a great sword.

"And when he opened the third seal, I heard the third living one saying, Go! And I saw, and behold a black horse, and he that sat on him having a pair of balances in his hand. And I heard as it a voice in the midst of the four living ones, saying, A measure [choniæs] of wheat for a penny [denarius], and three measures [choniæs] of barley for a penny [denarius]; and the oil and the wine I suffer thou not.

"And when he opened the fourth seal, I heard the voice of the fourth living one saying, Go! And I saw, and behold, a pale-green horse, and he that sat on him [was] named Death, and Hades was following with him, and there was given to them power over the fourth part of the earth, to kill with sword, and with famine, and with pestilence, and by the wild beasts of the earth."—Rev. vi. 3-8 (Revised Text).

It must be borne in mind, in dealing with these seal-openings, that we are dealing with the scenes of the judgment. They relate to "the day of the Lord." Anticipatory fulfilments have occurred, but the proper breaking of these seals, and whatever is connected with their opening, belongs to the future, and to that momentous period, now at hand, which is to close up the entire order of things now existing. The whole scene presents the action of the judgment-throne in heaven towards those then living upon the earth.

The resurrection, and the changes which pass "in the twinkling of an eye" upon the living, will be in some sense the fruits and embodiments of antecedent judgment. They are the consequences of adjudications then already made. Resurrections and translations are products of judgment previously passed, upon the dead as dead, and upon the quick as quick. "The dead in Christ shall rise first," because they are already adjudged to be in Christ; and the living saints are caught up together with them to the clouds, because they are already adjudged to be saints, and worthy to attain that world. And the rest of the dead live not again until the thousand years are finished, and the rest of "the quick" are "left," by virtue of judicial decisions already had, and of which these things are the results.

Whatever, in the line of increased blessedness or enhanced damnation, may come after, is only the further carrying into effect of what was already predecided, before there could be either resurrection or translation. And what so irreversibly fixes the estates of the persons concerned must necessarily, in the very nature of things, be their judgment. The judgment is not a sham formality or a solemn farce; it is something real; and the substance of it is the award to every man according to his works. And when we see these awards in potent effect in the very life which the dead live again, it is absurd to be thinking of the judgment as only a grand assizes to which resurrection and cessation of natural life are only preliminary. And if the true judgment thus precedes, or is already embodied in, the resurrection and translation, it must necessarily take hold of the dead as dead, and the living as living. The language which the Scriptures and the creeds so carefully preserve...
is thus found to possess a literal accuracy and depth too generally overlooked. We profess to believe that Christ “shall come to judge the quick and the dead.” In a certain sense He will judge and discriminate between them while yet living, in order that those accounted worthy may be “changed,” and caught up together with the resurrected ones, and that those adjudged unworthy of so high a portion may be cut off from it, and made to suffer still other inflictions in this world. And it is to these judicial dealings with people “left,” and living in the flesh, that the action under these horses refers.

I have shown that horses, in prophetic vision, are images of God’s swift, invisible, resistless power for the defence of His people, especially in its going forth upon the proud, guilty, and unbelieving world. It was so in the case of those seen by Elisha’s servant, and in the case of those mentioned by Zechariah.

In these four different horses and horsemen we are to see four different forms of the coming forth of the judicial power of God upon the inhabitants of the earth, looking to the breaking up of the dominion of wickedness, the punishment and casting out of transgression, and the consummation of that long-pending revolution whose accomplishment is at once the fulfilment of all prophecy and all prayer.

We are not to suppose, however, that the action of one ceases entirely before the other comes into play. They are consecutive in their incoming, in the main stress of them, and in some of their more marked circumstances, but they are all, in a measure, contemporaneous. The action of the first horseman certainly is continuous; for he goes forth in conquest unto conquest, which terminates only in the complete victory in which the opening of the seals ends. His career, therefore, runs on through that of his three successors, and through all the remaining seals. No such intense continuity is expressed with reference to the action of the other horsemen; and the nature of their work as such is not likely to extend itself so far. But there is an inner and natural relationship between the things adumbrated, which renders it quite evident that their several careers overlap each other, and that the doings of the one run side by side with the doings of the other.

As regards the first seal, we have already seen that the white horse, and his crowned rider, and bloodless conquests, indicate mighty moral victories for the heavenly kingdom, wrought by the spirit of judgment. When God’s judgments are in the earth, then will the inhabitants thereof learn righteousness. People shall be made willing in the day of His power.

The Second Seal

But John beheld a second horse, called into action in like manner as the first, “a red horse; and to him that sat on him was given to take away peace out of the earth, and that men shall slay one another; and there was given to him a great sword.”

The colour of this horse is red—fiery—the hue of blood. This itself is indicative of vengeance and slaughter. The great dragon is “red,” and he is “a murderer from the beginning.” The mighty Hero of Salvation, travelling in the greatness of his strength, and crushing his enemies beneath his feet, is “red” in his apparel, emblematic of his work of violent destruction. Nor can we be mistaken in regarding this horse and his rider as significant of bloody times. His work is specifically described to be the taking of peace out of the earth. A great and terrible weapon is also put into his hand; not the ordinary sword of war (romphaia), but (machaira megala) a great sword of one having the power of life and death. And the result of his presence is war, much taking of life by public executions, and mutual killing among men.

The picture is particularly terrific. It presents not only disturbance of the relation of nations, the rising of nation against nation and kingdom against kingdom; but internecine collisions, civil wars, the murderous hate of one portion of citizens exercised against another portion, and bloody commotions all over the face of society, having no issue but wretchedness and depopulation. It is the rampage of human passion raging to all forms of bloodshed, and the authorities of state in vain drawing the sword to put it down.

A small specimen of this state of things was enacted in the days of Aza, when Israel had been “a long season without the true God, and without a teaching priest, and without law;” in which times “there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city; for God did vex them with all adversity” (2 Chron. xv. 3, 6).

Another small specimen of the same was
realised in those times of which Josephus writes, when "the disorders in all Syria were terrible, and every city was divided into two armies, encamped one against another, and the preservation of the one party was the destruction of the other: so the daytime was spent in the shedding of blood, and the night in fear." And again, when, as he writes, "There were besides disorders and civil wars in every city: and all those that were quiet from the Romans turned their hands one against another. There was also a bitter contest between those that were fond of war and those that were desirous of peace. At first, this quarrelsome temper caught hold of private families, who could not agree among themselves: after which, those people that were the dearest to one another broke through all restraints with regard to each other, and every one associated with those of his own opinion, and began already to stand in opposition to one another, so that seditions arose everywhere, while those that were for innovations and were desirous of war, by their youth and boldness, were too hard for the aged and the prudent; and in the first place, all the people of every place betook themselves to rapine; after which they got together in bodies, in order to rob the people of the country, insomuch that for barbarity and iniquity, those of the same nation did no way differ from the Romans; nay, it seemed a much lighter thing to be ruined by the Romans than by themselves."

Fancy a world which has no peace in it—no concord but that of lawless and selfish passion—no regard for life when it stands in the way of covetousness or ambition—no amity between its nationalities, or internal harmony and toleration between citizens of the same city or state—but every man's sword is against his fellow, and every one's hand rises up against the hand of his neighbour, and international slaughter, civil butchery, and private revenge and murder are the order of the day—and you have what the earth will be under the judgment power of this red horse and his rider. Of old, already, Jehovah threatened to bring a sword to avenge the quarrel of the covenant; and to "call for a sword upon all the inhabitants of the earth" (Jer. xxv. 29). And in this horsemanship, with his great sword taking peace from the earth, and desolating the world with violence and bloodshed, we have the final fulfilment of that threat. Nor need anyone be at a loss to see how every-

thing is already tending to just such a condition of society and the world.

The Third Seal

But the breaking of the third seal starts another horse—"a black horse"—at whose appearance the seer is moved to the exclamation: "And I saw, and, behold, a black horse, and he that sat on him having a pair of balances in his hand."

More feeling is expressed at the appearance of this power, because a more general and unmanageable plague is the subject of contemplation. Long ago did Jeremiah say: "They that be slain with the sword are better than they that be slain with hunger; for these pine away, stricken through for want of the fruits of the field" (Lam. iv. 9). Black is the colour of death and famine. When Jeremiah contemplated Judah and his gates "black unto the ground," it was a picture "concerning the dearth" (Jer. xiv. 1, 2). The same prophet says: "Our skin was black like an oven, because of the terrible famine" (Lam. v. 10). It is the hue of mourning; and the rest of the description identifies it as mourning by reason of scarcity.

The rider of this black horse carries a pair of balances in his hand. There is close and careful weighing: and the things weighed are the common articles of food. John also "heard as if a voice in the midst of the four living ones, saying: A chonix of wheat for a denarius, and three chonixes of barley for a denarius." When things are plentiful exact weight or measure is not regarded. The Spirit, as given to Christ, was given without measure. So, also, in Joseph's gathering of corn, and in David's gathering of copper for the Temple. And when corn is abundant it is sold by gross measure, and no attention is paid to a few hundred grains, one way or the other. But when it becomes high in price and scarce then it is strictly weighed, and every ounce is taken into account. And, in numerous places in Scripture, the weighing out of the bread to be eaten is given as one of the marks of great scarcity and want (Lev. xxvi. 20; Ez. iv. 10, 16).

But the picture is further shown to be one of scarcity, by the prices of provisions which John heard declared. People do not generally suppose that God has much to do with price-lists. They go up and down, and millions higgle over them
every day, but no one thinks of anything Divine connected with them. But whether men realise it or not, price-lists are made in heaven. John hears the rates of corn and bread announced by the same heavenly powers by which these mystic horses are called into action. Whatever the weather, the crops, the quantities of money in the country, the extent of speculation in the market, or other subordinate causes may have to do with it, the prime and all-controlling cause is the decree of the throne. It is God from whom we have our daily bread, and it is by His will that it is plentiful and cheap, or scarce and costly.

The prices here given are judgment prices, indicative of extreme scarcity and distress. A chëmis is about a pint and a half of our measure, and is the ordinary allowance of wheat to a man for one day's scanty subsistence. A denarius was the ordinary wages for a full day's labour. And when a chëmis of wheat costs a denarius, it is as much as a man can do to earn the bread he himself consumes, leaving nothing for his family or for his other wants.

But even at these ruinous rates there is not wheat enough. People have to betake themselves to barley—the food of horses and beasts of burden. Yet the barley is as difficult of procurement as the wheat. In ordinary times a denarius would buy twenty-four chëmises of barley; but here a denarius will buy but three—the scanty allowance for a day's subsistence for a slave. The arrival of things at such a pass accordingly argues a severity of hard times, distress, and want, almost beyond the power of imagination to depict. Yet it is but the natural result of the state of things under the red horse. The two are closely connected as cause and effect. Take away peace from the earth, and inaugurate universal wars, civil strife, and bloody feuds, and terrible scarcity of the means of subsistence must follow.

One mitigation attends this fearful judgment. The command to the invisible messenger is, "The oil and the wine injure thou not." These would naturally be less affected by the diversion of the population from their proper business to their bloody work, than those crops which depend more upon human efforts. Olive trees and vines, when once established, will grow and produce year after year without much attention; but not wheat and barley. Yet these also depend upon God, and grow and produce only by His command. And it is by His special order that their fruitfulness is preserved in the midst of this reigning scarcity of other things. And it is a matter of grace that the minister of vengeance is so far restrained.

But the very reservation also reflects the intensity of the famine as respects the ordinary means of subsistence. It carries with it the intimation that, but for the preservation of the oil and wine, it would be impossible for men to find sufficient food on which to keep themselves alive. Nay, though a thing of mercy as regards men's lives, it also bears with it a moral aggravation of the affliction. It is everywhere set forth as one of the characteristics of the last times, that people shall be given to luxurious habits, and inordinate appetency for superfluities of diet. "Eating and drinking," and every extreme of carnal indulgence, is then to mark their modes of life. The staple food of mankind is despised, and every expensive luxury is impatiently pursued.

Hence, God shuts them in to their luxuries, partly in mitigation of judgment, but at the same time also in aggravation of it. Just as Israel, lusting after flesh, and no longer satisfied with the bread Jehovah provided, was compelled to live on flesh until it became almost impossible for the people to swallow it (Num. xi. 19, 20); so God in judgment takes away what men despise, and forces them to live on luxuries made loathsome because there is nothing else, that they may learn the folly of their wisdom, and taste the fearfulness of their guilty hallucination.

The Fourth Seal.

But while all this is being experienced, a fourth seal is broken, and out comes another horse and horseman, still more terrible. This is the last, and the climax of this particular series of terrific images. The first horse is pure white, mighty, but bloodless in his career; the second is fiery red, blood-coloured, and revengeful; the third is black, mournful, gloom-shaded; and when we would think everything dreadful in colour exhausted, another breaks upon the view, more terrible than any that have gone before. A pale, death-green, and cadaverous horse appears. Chloros, translated pale, denotes a leprous colour (Lev. xiii. 49; xiv. 37). It properly means green, and is several times so translated in the Apocalypse and elsewhere (Rev. viii. 7; ix. 4; Mark vi. 39). There are instances of
its use in the classics to denote the wan and
deathly expression of the face when overwhelmed
with fright or faintness. When applied as here,
it can only mean a greenish ghastliness, something
like the colour of a corpse or putrefying flesh.
It describes this last horse as unspeakably more
horrible than either of the others.

But his rider and attendants intensify the
awfulness of the picture. That rider is Death,
and Hades follows with him. There is also given
to them power over the fourth part of the earth,
to kill with sword, and with famine, and with
pestilence, and by means of the wild beasts of
the earth. The preceding pictures continue, and
repeat themselves in this, but with increased in-
tensity and still other additions. The rider of
the red horse is War, destroying peace and ex-
citing all manner of strife and bloodshed. The
rider of the black horse is Famine, taking away
the staff of bread, and oppressing the world with
terrible scarcity. And the rider of this ghastly-
coloured horse carries on the work of his prede-
cessors to still more horrible excesses, and
matures their fruits in death-plague and depre-
dations of the animal tribes. The several forms
described advance from the lesser to the
greater, and one naturally grows out of the other.
General war and bloody strife becomes the occa-
sion of famine; and famine brings pestilence;
and their combined depopulation of the earth
encourages the increase and ferocious instincts of
wild beasts, and the multiplication of noxious
creatures.

God does not work miracles where none
are needed; and evils are all so closely
related, that it is only necessary to start one, to
bring down the whole train. A state of general
war and bloody civil strife is terrible enough, but
when to it is added scarcity, black hunger, deso-
lating pestilence, and the ravages of depraved
animals — when, as in this instance, Death takes
the reins, and the living world is overrun by the
legions of the dead — then comes "the great and
terrible day of the Lord."

Death is not a being, but the fruit of a power,
which operates through many different agencies.
It is here personified and represented under the
picture of some mighty Cesar, mounted, and
riding forth in fearful triumph.

Hades is not a being; it is the grave —
the dark region of the dead — the realm
which remorselessly swallows up all the
living. It is here personified under the image

of some great voracious monster, stalking after
the rider on the ghastly horse, indicating that
whither this horseman comes, Hades comes, and
the world of the dead takes the place of the
world of the living.

The means by which these awful desolations
are wrought are God's "four sore judgments,
the sword, and the famine, and the noisome
beast, and the pestilence to cut off man and
beast" (Ezek. xiv. 21). These are the most
dreadful plagues with which God usually
chastises men. There have been foreshadowings of
them in past times. But the height and fulness
of them falls within the period to which these
seals relate.

The true sample, as it was in some sort the
beginning of the tribulation set forth under
these horses, was given in what befell the Jews
in the last period of their state. War was there
in all its fearfulness. Commotion and strife dis-
tracted and distressed the whole land. Wholesale
butchery was the order of the day. Whole
cities were turned into mere graves, full of
dead. Millions of men, women, and children
fell by the sword, famine, exposure, fright, and
other forms of death. Shut in at last to their
holy city by the tight cordon of Rome's legions,
the soul sickens over the recitals of the suffer-
ings, oppressions, cruelties, and living death
which settled down upon the doomed people.
Perishing by houses and families every day, the
dead became too numerous for the living to bury;
and the wretchedness was so great that men,
and even mothers, forgot their sympathies.
Affection died; all regard for the rights of one
another died; and the glorious city of David
and Solomon was turned into a tomb under the
prancings of the ghastly horse, whose rider is
Death, whose attendant is Hell, and who is yet
to dash through the world and trample it in like
manner under his dreadful hoofs.

We are not to infer, however, that there is to be
an utter extirpation and extinction of the race
of mankind under these visitations. Only "the
fourth part of the earth" is put under this fourth
horseman's sway. There are also other seals to
be broken, and other judgment scenes to be en-
acted, of which men in the flesh, nations and
earthly confederations are largely the subjects.
We have thus far only the first acts in the terrible
drama. We have been contemplating merely
the beginning of sorrows, which multiply and
grow in fearfulness till the last seal is broken,
the last trumpet sounded, and the last bowl of wrath emptied. Other and worse impieties are to come, and still more awful displays of Almighty vengeance upon the enactors of them. The greatest masterpiece of hell yet awaits full development, and the greatest thunders of God's judgment remain for its wreck, and the final ruin of its unsanctified abettors.

I know not, my friends, what degree of credit or thought you may give to these things; but, as Paul told the assembly on Mars Hill, so I tell you, that "God hath appointed a day, in the which He will judge the world [the living world of mankind] in righteousness, by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii. 31). You may shrink back and exclaim as Balaam did: "Alas, who shall live when God doeth this?" Like Balaam you may also turn away from it to pursue the wages of unrighteousness. But I beseech you to beware, lest you procure for yourselves a Balaam's end. The picture may be dark and awful beyond what you are willing to contemplate; but it must be filled out in the real world some day, as certainly as God's word is true.

Neither has it been so graphically sketched without a purpose. The Almighty intends that we should look at it, that we should be premonished by the contemplation of it, and that it should have effect upon our hearts and lives. He would have us see and know to what this vain, proud, and guilty world is coming, that we may separate ourselves from it, and secure a better portion. And with all the universal agony in which its presumptuous dominion shall expire, there is this to be added by way of comfort, that there is no necessity that any of us should ever feel it. A way of escape exists. As there was an ark for Noah when the world was drowned, and a Pella for the saints when Jerusalem sunk under God's resentment for the murder of His Son, so there is a place of safety provided for us, where we may view these horsemen, as unharmed by their fearful doings as was the apostolic seer himself. It was of this the Psalmist sung, when he said: "In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me" (Ps. xxxvii. 5).

Nor is the grave this hiding-place. Should these scenes begin to-night, the refuge is as available and as availing as if they should tarry yet a thousand years. God's pavilion is above the clouds, not under the ground. Not Hades, but heaven, is the true centre of the aspirations of the saints. And as Isaiah beheld these desolating judgments about to sweep the earth, he heard a voice of sweetness going before them, saying: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation be overpast" (Isa. xxvi. 20). That voice comes from heaven. It is none other than the loving Saviour's voice. It is a voice addressed to His true people. It is a voice which calls them to where He is. Hence the same prophet adds: "They that wait for the Lord shall renew their strength; they shall mount up with wings as eagles" (Isa. xl. 31). Hence the Apostle still more plainly declares: "We which are alive and remain shall be caught up . . . . in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. iv. 17). Hence also that admiring song of David: "Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men! Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues" (Ps. xxxi. 19, 20). And the direction of the Apostle is, that we "comfort one another with these words" (1 Thess. iv. 18).

(To be continued.)

[Note by Editor.—Dr. Seiss holds that the prophetic dates terminate most probably some time before the close of the present century, and that the future personal Antichrist will be a Napoleon, who will make a seven years' covenant with the Jews, and in the midst of the seven years will break that covenant, and then for 3½ years, as foreshown in Dan. vii. 25; ix. 27; xii. 7; Rev. xi. 2; xii. 14, will exercise worldwide persecuting power as the great Antichrist, and finally will perish at Christ's descent at Armageddon at the close of the seven years, as described in Zech. xiv. and Rev. xix. The sore judgments of the seals, as depicted in the foregoing lecture, will chiefly be inflicted during the concluding 3½ years of persecution and tribulation.]
DANIEL’S SEVENTY WEEKS TO BE FULFILLED AS 490 LITERAL DAYS AT THE FINAL CRISIS, AND TO COMMENCE WITH A FUTURE DECREE TO REBUILD JERUSALEM.

By the late Rev. Joseph Tyso, Author of “Elucidation of the Prophecies,” &c.

Mose and Sir I. Newton’s Views—The past Decrees of Cyrus, Darius, and Artaxerxes were only for the Rebuilding of the Temple, and not of the Walls and City of Jerusalem, which the Prophecy stipulates—Thus the Decree for Restoring and Rebuilding Jerusalem, which will go forth at the Commencement of the Seventy Weeks or 490 Literal Days, is still Future; and the Streets and Walls will be Rebuilt in the Latter day “Troubleous Times.” The Statement that after Three score and two Weeks “Messiah shall be cut off” may be translated according to the Hebrew. “Messiah shall be made a Covenant;” i.e., given for an everlasting Covenant to the People—Future Restoration of the Jews and Invasion of Judea by Ezekiel’s Prince Gog; the Personal Antichrist—Note by Editor.

“Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. Know, therefore, and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troubled times” (Dan. ix. 24, 25).

Mose and Sir Isaac Newton both thought that this prophecy would have its ultimate accomplishment at the Second Advent. I believe its chief reference is to that period.

I am of opinion that these weeks are common weeks, consisting of seven days each, and that they constitute the appointed period for the accomplishment of the following events connected with the Jews, and the city Jerusalem, contained in ver. 24-27. “To finish transgression.” That is, to hinder or put a stop to transgression, or cause it to cease. Christ will bind Satan and “make an end of sins,” not by the shedding of blood, for that is done already, but by the effusion of His Spirit and grace. About the same time He will “make reconciliation for iniquity,” so that God and sinners will be actually reconciled; then He will “bring in everlasting righteousness,” or the righteousness of the ages to come, when, as God has said, “Nothing shall hurt or destroy in all My holy mountain” (Isaiah iv. 3, 4; Ezek. xxxvi. 24-29).

When these things are accomplished He will seal up the vision, and (nabi) prophet, that is, ratify and confirm them both. During this period the temple foretold by Ezekiel will be finished, therefore this will be the time to anoint the most holy place. Kodesh kodashim, here translated the most holy, is in Ezek. xliv. 13 and xliv. 3 rendered the most holy place. By the LXX. ἁγίον αγίον; by Tremellius and Junius, sanctum sanctorum; by Dr. Stonard, “an holy of holies;” by Houbigant and Dr. A. Clarke, “the holy of holies.” These terms in Hebrew, Greek, and Latin are never applied to the Deity, angels or saints, but invariably to the most holy things, or to the most holy place which contained the ark and the Cherubim.

The word place should have been supplied here as it is in all the passages where it occurs (Exod. xxvi. 33, 34; xxx. 25-31; xl. 9, 10; Num. xviii. 10; and Ezek. xlv. 13; xliv. 3). In the latter passages it is found without the emphatic H as it is here; and sometimes when it is without it, it is translated “the most holy things” (2 Chron. xxxi. 14; Ezra ii. 63; Neh. vii. 65). The 24th verse predicts none but joyful events, but the three following exhibit a chequered scene.

Ver. 25—“Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks.”

This “commandment” has not yet been given: the one that bears the most resemblance to it is the decree of Cyrus (Ezra i. 2; vi. 3), but there is not one word in that decree about “restoring” or “building Jerusalem.” The whole of it relates to the building of the Temple, even “the house of the Lord God of Israel.” But commentators are nearly all agreed that this is not the command to which the prophecy refers.
Then commentators go to the decree of Darius (Ezra vi. 1). But this is no more than an order "to search the house of the rolls," where the public records were kept; and having searched there they found the desired document, and Ezra gives a copy of it (Ezra vi. 3-12), by which it may be seen that it contains minute directions about the building of the Temple—the site, "the foundations, the height and breadth, great stones and new timber, and an order on the king's treasurer for the expense; also for bullocks, rams, lambs, wheat, salt, wine and oil," for the service of the house, and he directed that the priests should "pray for the life of the king and his sons" (Ezra vi. 10), but it contains no "commandment to restore and build Jerusalem."

Neither the decree of Cyrus nor of Darius will correspond with the mystic number 70 weeks or 490 years, so as to terminate at the coming of Messiah the Prince; therefore commentators have recourse to

THE DECREES OF ARTAXERXES,
in Ezra vii. 11-26. This is called a "letter, that the king Artaxerxes gave to Ezra the Priest." The principal parts of it are as follows—

First. That all the Jews who chose might return to Jerusalem (ver. 13).

Secondly. That they might take as much silver and gold as was willingly offered them for the house of their God which is in Jerusalem—that they might buy bullocks, rams, and lambs with the money, and also meat offerings and drink offerings.

Thirdly. An order upon his treasurer for whatsoever more was needful for the house of God, "unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. Whatever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven" (Ezra vii. 15-23). This is the decree from which commentators date the commencement of the 70 weeks or 490 years; yet there is not one word of "command to restore and build Jerusalem!" nor does it pertain to the building of the Temple, for that was built and dedicated 58 years before this letter was written; therefore it has no relation whatever to building either the Temple or Jerusalem.*

This royal grant was for sacrifices and the general service of the Temple, and the surplus was applied according as it seemed good unto Ezra and his brethren (ver. 18), and they employed it to the beautifying of the house (ver. 27). Now we have inspired authority to prove that these three decrees have been literally fulfilled in reference to the Temple. "And they built and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king" (Ezra vi. 14, 15). Suppose London had been destroyed and there was a decree of the king in council similar to that of Cyrus, to rebuild St. Paul's Cathedral, what should we think of our British judges if they were to interpret it as a decree to restore and build the city of London!

But in my humble opinion days are days, weeks are weeks, months are months, years are years in all cases where the inspired writers do not say to the contrary.

The prophet then informs us what progress will be made in the work at the end of 62 weeks; namely, that "the street shall be built again, and the wall," or ruin, "even in troublesome times."

THE CORRECT TRANSLATION OF THE WORDS "MESSIAH SHALL BE 'CUT OFF'" SHOULD BE "MESSIAH SHALL BE MADE A COVENANT."

Having stated the rebuilding of the city, and the expiration of the 62 weeks, the prophet proceeds to inform us what great event would occur next.

Ver. 26—"And after three score and two weeks shall Messiah be cut off." Here it is proper to remark that the word karath signifies to cut, and to cut off. But whenever the writers of the Hebrew Scriptures record the making of a covenant, they (I believe) invariably employ this word karath, to cut, which according to their idiom is to cut a covenant.

In the first place where it is used in the sacred final literal day fulfilment will be. But still there undoubtedly was a fulfilment of the 68 weeks as 483 years, from this decree of Artaxerxes, B.C. 455-6 until A.D. 27-8, when Messiah the Prince came publicly to Israel. But there will be a future more exact fulfilment of the 69 weeks as 483 days.

—EDITOR.
Scriptures, Abraham was ordered to take an heifer, a goat, and a ram, and cut or divide them in the midst; and fire (the symbol of Jehovah) passed between the parts (Gen. xv. 9-17). “In the same day the Lord cut a covenant with Abram, saying, unto thy seed will I give this land.” There is an allusion to the same ceremony, Jer. xxxiv. 18: “They have not performed the words of the covenant which they had made before Me when they cut the calf in twain, and passed between the parts thereof.” Generally indeed, the word berith, covenant, is connected with the verb.

But I beg leave to acquaint the reader that the word karath alone is rendered to make a covenant in our Authorised Version in the following passages: 1 Sam. xi. 2; xx. 16; xxii. 8; 1 Kings viii. 9; 1 Chron. xvi. 16; 2 Chron. v. 10; vii. 18; Neh. ix. 38; Ps. cv. 9; Isa. lvii. 8; Hag. ii. 5. Now if it be properly so translated in the above eleven places, why may it not be so rendered in the twelfth? And I contend the sense does require that it should be rendered Messiah “shall be made a covenant.”

This prophecy cannot be fulfilled in any measure until “the command to restore and build Jerusalem” has been issued. The sense, therefore, requires that it should be read thus: “After threescore and two weeks Messiah shall be made a covenant, but not for Himself.” The analogy of Divine truth requires this rendering, and the following passages amply support it: “I will give thee for a covenant to the people” (Llewth— Isa. xlii. 6). “I will preserve thee and give thee for a covenant for the people” (Isa. xlii. 8). “As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein there is no water” (Zech. ix. 11).

And the use of the word diatheke, covenant, in the New Testament shows that Jesus Christ is made a covenant. “For this is My blood of the new covenant which is shed for many” (Matt. xxvi. 28; Mark xiii. 24). “This is the blood of the covenant” (Heb. ix. 20). And again, “Through the blood of the covenant” (Heb. xii. 20). Is not this the blood of Christ? and is He not called the covenant? See Parkhurst on the place.

The old covenant was a type of the new, which is a better covenant, established upon better promises, which is made with better sacrifices, and ratified with better blood. The whole centres in Christ who was made the life and soul of it. Whatever Christ is in the economy of Redemption He is made that by the purpose of God. “The word was made flesh and dwelt amongst us. God sent forth His Son made of a woman, made under the law”—made a priest for ever after the order of Melchisedec—made a surety of a better covenant—He is the foundation and made the head of the corner.

In a word, He is made all in all. This is He who of God is made unto us wisdom, righteousness, sanctification, and redemption. “And after threescore and two weeks from the going forth of the command to restore and build Jerusalem shall Messiah be made a covenant, but not for Himself;” but for us men and for our salvation. When the Jews are restored and converted, Messiah the Prince will be given for a covenant to the people, even an everlasting covenant, called the sure mercies of David. “Behold I have given Him for a witness to the people, a Leader and Commander to the people” (Isa. lv. 4, 5).

**Future Restoration of the Jews and Antichrist’s Invasion of Palestine.**

This shall take place when God shall make a new covenant with the house of Israel and the house of Judah—“when He shall forgive their iniquity and remember their sin no more.” This is the time “that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go over against it upon the hill Gareh, and shall compass about to Goath. And the valley of the dead bodies and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever” (Jer. xxxi. 31-40). Then He will finish transgression and make an end of sins: “And wash away the filth of the daughters of Zion, and purge the blood of Jerusalem from the midst thereof,” not by shedding His own blood, but “by the spirit of judgment and the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence” (Isa. iv. 4, 5).

After the Jews have been restored, and have built their city, and have become prosperous, the allied armies under Gog or the Prince that is to come will invade the land, and take the
city and sanctuary, as described in Ezek. xxxviii., xxxix.

From the whole account two things are demonstrated. First—That none of the decrees of the Persian kings contained any "commandment to restore and build Jerusalem"); yet the prophecy relates only to the building of the city, without one word about rebuilding "the Temple." Secondly—That those decrees were fulfilled while Jerusalem was in ruins: a plain proof that they could not relate to it. Hear the testimony of Ezra. The Temple (not the city) was "built and finished according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, kings of Persia. And this house was finished on the third day of the month Adar, which was the sixth year of the reign of Darius the king" (chap. vi. 14, 15), and B.C. 515.

"Seventy years after these decrees were executed or fulfilled, Nehemiah went up to Jerusalem and found it lying "waste." He says: "I went and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went to the gate of the fountain, but there was no place for the beast that was under me to pass." Having inspected the dilapidations, he returned and assembled the elders of the Jews, and thus addressed them: "Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come and let us build the wall of Jerusalem, that we be no more a reproach:" and they replied, "Let us arise and build."

THE LITERAL DAY FULFILMENT OF THE SEVENTY WEEKS YET FUTURE.

I contend, therefore, that the prophecy has not been fulfilled, and that at some future time there will go forth the predicted decree or "command to restore and build Jerusalem;" and from that period to the Coming of Messiah the Prince will be "seven weeks, and threescore and two weeks: the street will be built again, and the wall, even in troublous times" (Dan. ix. 25). These troubles will arise from the invading armies of Prince Gog and his allies, the beast, the false prophet, and the ten kings, who will "make war with the Lamb, and the Lamb shall overcome them, for He is Lord of lords, and King of kings" (Rev. xvii. 11-14.)

This will be the time of trouble such as never was, and such as never will be again, foretold, Dan. xii. 1; Joel i. 6; ii. 1, 2, 10, 11, 20; iii. 1, 9-17; Mic. iv. 11-13; vii. 14-17; Zeph. iii. 8; Hag. ii. 6-9, 22; Zech. xii. 3-5; xiv. 1-5; Matt. xxiv. 21; Mark xiii. 19.* Then "the people of the prince to come shall destroy the city and the sanctuary" (ver. 26). Yet this very hostile prince shall by flatteries and threatenings confirm the covenant, league, or armistice, by which he will promise to make peace with the Jews; but though he will confirm it with many for one week, yet he will not keep his word, but in the midst of the week cause the sacrifice and oblation to cease.

I believe "the prince that shall come" is the Antichrist who shall destroy the city and sanctuary: and he shall cause the "sacrifice and the oblation to cease; and upon the wing of abominations he shall make it desolate even until the consummation," which will be shortly after; "and that determined" in the seven last plagues or the vials of God's wrath shall be poured upon the desolater" (ver. 27).

This siege and decisive battle is foretold by many of the prophets: "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee: for I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifed, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city" (Zech. xiv. 1, 2).

The Second Advent of Christ and the resurrection will be at the close of the 1,260 days of unparalleled tribulation (Dan. xii. 27; vii. 25; Rev. xiii. 5; Matt. xxiv. 21). A second number is mentioned—1,290 days; this is the period from the time of the daily sacrifice being taken away to the cleansing of the sanctuary. The third number is 1,335, which, if reckoned from the same period, ends 45 days later, at the era of blessedness, when the happy days of the Millennium will commence, and Christ and His saints will personally reign over the nations (see Dan. xii. 7, 11, 12).

[NOTE BY EDITOR.—The foregoing exposition, published about 40 years ago, is valuable as showing how clearly even then the truth was grasped that there will be a future and final ful-

* Faber says, "The events foretold in the above scriptures are synchronical."
filament of the 70 weeks as weeks of literal days, when at the ultimate restoration of the Jews the street, and walls, and city of Jerusalem shall be thoroughly renovated and rebuilt in "troubled times." This does not militate at all against the year-day fulfilment of the 70 weeks as weeks of years, for it is now admitted as a grand fundamental principle of prophetic interpretation by the best expositors that the principal prophetic dates have a double fulfilment, both as years and days, and we have illustrated this by two diagrams in another part of this magazine.

In the year-day fulfilment the 69 weeks or 483 years reached from Artaxerxes' decree, B.C. 455-6 to A.D. 27-8, the First Coming of Christ as Messiah the Prince. In the literal day fulfilment the 69 weeks or 483 days will reach from a future decree to restore and to rebuild Jerusalem to the Second Coming of Christ as Messiah the Prince.

The unspeakably momentous importance and value of the future literal day fulfilment of these 70 weeks consists in this—that when the official decree goes forth to restore and rebuild Jerusalem, we shall know that from the date of that decree there will be only 69 weeks of days (i.e., 1 year and 17 weeks) to the date of the Second Coming of Messiah the Prince to raise the deceased saints and to translate living saints.

This will be the first stage of Christ's Second Advent (probably about two years after the date of the seven years' covenant) as foreshown in 1 Thess. iv. 16, 17; Rev. xii. 5, &c., a short time before the Great Tribulation and Antichrist's persecution of 3½ years (Rev. xii. 6, 14); and then the second stage of Christ's Second Advent will be after those 3½ years, when He descends upon Mount Olivet as described in Zech. xiv. 2, 3, Matt. xxiv. 29-31.

And as those 69 weeks necessarily commence at the same point of time as the 2,300 days (because they are "cut off" from the commencing part of the 2,300 days), and as the 2,300 days begin with the renewal of the Jewish daily sacrifices in a rebuilt Jewish temple, therefore it follows that the decree to restore and rebuild Jerusalem (with which the 69 weeks commence) will actually go forth on the very day on which the Jewish morning and evening sacrifices will be renewed. And this is just what we may expect from the very circumstances of the case.

For so notable an event in their history as the reinstitution of their sacrifices in a rebuilt temple at Jerusalem after a discontinuance for many centuries, will doubtless be celebrated with solemn pomp and an imposing ceremonial, and a grand convocation of leading Jews from numerous localities. We can easily conceive that, flushed with enthusiastic fervour at witnessing their priests and Levites once more ministering before smoking sacrifices upon consecrated altars, the wealthy Jews congregated together from the twelve tribes scattered abroad, will exclaim: "We have now successfully rebuilt our holy temple: let us complete the work of restoring our nationality by rebuilding our holy city, beautiful for situation, the joy of the whole earth, the city of the great king."

Thereupon a decree will go forth from the national council to restore and rebuild Jerusalem (as predicted in Dan. ix. 25), and munificent contributions will be given by opulent Israelites to carry out the decree. "Seven weeks and threescore and two weeks" after the date of that decree Messiah the Prince will come at the first stage of his Advent before the 3½ years of the Great Tribulation, to take up into the heavens many of his saints.

The day upon which the sacrifices will be restored and the decree promulgated, will most probably be 250 days, i.e., eight months and ten days, after the date of the covenant for seven years between the latter-day Wilful King and the Jews, as we have shown in the article on "End of this Age about 1890."
THE MAHOMETAN ANTICHRISTS 1,260 YEARS TO BE DATED FROM HIS CAPTURE OF MECCA IN A.D. 630, AND THEREFORE TO TERMINATE ABOUT A.D. 1890.

By the late Rev. W. Girdlestone, Author of "Observations on the Prophecies," &c.

The period of 1,260 years is to be dated from the establishment of Mahometan imposture, which took place in the year A.D. 630, when Mahomet seized possession of the city of Mecca, which thenceforth became the sacred capital of Mahometanism, and synonimes therefore with the taking away of the daily sacrifice. Rev. xi, 2, 3.

Mahomet did not establish his religion or his power till he was master of Mecca; from that time the Mussulman armies poured into Syria, and out of Syria they came down upon Jerusalem.

The little horn of Dan. viii. is described as being a tyrannical king, not inheriting power of his own, but gaining it by the help of others; he is to succeed by the exercise of his understanding and craft; he is to practise and prosper, and to destroy wonderfully, particularly the mighty and holy people; and by peace shall he destroy many, and, above all, he shall stand up against the Prince of princes: he is to arise within the precincts of one of Alexander the Great's four kingdoms, and at a time when the transgressors shall be come to the full.

The transgressors are those who departed from the Christian faith once delivered to the saints: and at the time of Mahomet's appearance, no age, no church, not even Rome herself in the darkest ages, ever witnessed such a medley Christianity, composed of heathenism, Judaism, and Gnosticism, with its variety of schisms and heresies branching and sprouting out of that pestiferous sect, as then disgraced the Greek church. Had not Mahomet found the soil thus ready prepared, thus richly manured with the rottenness of corruption, and watered to his hand by the poisonous flood from the dragon's mouth, he would not have dared to plant his deadly upas tree, and from under its branches circumscribe with his bloody scymitar an empire which astonished and for ages has amazed the world.

We see in this horn religious tyranny and overbearing character; but he begins and proceeds in his career by dark sentences and craft, by mysterious revelations and persuasion; he destroys not only by the sword but seduction, not only the mighty but the holy people, not only in war but in peace, and he sets himself up against the Prince of princes, our Lord Jesus Christ. He arises at a time when the transgressors are come to the full, and stretches his dominion over the south, and the east, and the pleasant land.

I think that no description of the impostor Mahomet can be given more applicable to him than this: he retired to his cave, and there hatched his pretended mysterious revelation; he came forth, and persuaded a few. By their help his tenets spread, by their assistance he was raised to power, and established that power by the possession of Mecca in the year 630: from thence he pushed his dominion, with the sword in one hand and the Koran in the other, four hundred leagues towards the south and towards the east, which included the pleasant land of Judea.

His Koran is a medley of dark sentences; he prospered no less by his craft than by his sword, for he formed his religion to suit the different tastes, the different manners, the vicious and corrupt inclinations of the people he laboured to convert as well as to subdue. To gain the Jew, he reverenced Moses. To entice the Christian, he acknowledged the authority of Jesus Christ. And to reconcile all, he gave a sanction to their worst passions, and indulged their fiercest appetites.

He appeared also at a time when all seemed ripe for such an apostacy, when the transgressors were come to the full; when Judaism was degraded, Christianity corrupted, and heathenish customs, rites, and manners seemed to preponderate in the mixture of all*. But whatever reve-

* This is forcibly shown in White's Bampton Lectures.
rence he might pay to Moses or Christ, however he might acknowledge the divinity of their missions, he set up his own as superior to theirs, and exalted himself above the Prince of princes.

The Mahometan impostor "took away the daily sacrifice, and set up the abomination of desolation" in the following sense:—

The Romans, when they conquered the Jewish nation, warred not against the religion of the Jews, they regarded not their superstitions (as they called them) or their ceremonies, these were everywhere tolerated; but their object was to break the political power of this contumacious people, to bend them to their yoke, and to quell their turbulent dispositions; and this they conceived was the more easily to be done, by destroying their city and temple, and driving them out of their country.

Not so the Mahometan conquerors; they laid their axe at the root of religion, they conquered only that they might convert; they gave their vanquished foe his country, but subverted his religion.

It was against the pure mode of worship of the Lord Jesus Christ, which was typified by the Jewish sacrifice, that the Mahometan arms and Mahometan craft were levelled; and, as I conceive it, this was the daily sacrifice, or the atoning sacrifices, the true worship, which was taken away and annihilated, as it were, by the Arabian prophet and his followers.*

* Prideaux, vol. i. p. 231. Bishop Hooper, quoting from Maimonides, observes, "Now the Jews also have their daily prayers in the place of their daily sacrifices." Mr. Faber expresses himself to the same purpose.

Thus we see that the daily sacrifice was taken away by Mahomet in the year a.d. 630. Add to this 1,260 years, the era of the prosperity of the Mahometan little horn, and we reach the year 1890.

[NOTE BY EDITOR.—The foregoing extract from the prophetic exposition published 60 years ago, in 1820, by Mr. Girdlestone, a clergyman of the Church of England, is valuable, as foreshowing that the 1,260 years of Mahometan temporal power would terminate about a.d. 1890, which is the terminating epoch of other dates. The 60 years which have elapsed since Mr. Girdlestone’s exposition have signally verified his views, for the Turk-Mahometan Empire is greatly shrunk in size and weakened since 1830, and as it is the bulwark and mainstay of the Mahometan religion, the collapse of one of them will involve that of the other.

In the year-day fulfilment the little horn of Dan. viii. is the Mahometan Antichrist for 1,260 years, and the little horn of Dan. vii. is the Popal Antichrist also for 1,260 years. But in the future literal day fulfilment the last personal Infidel Antichrist (who will be a Napoleon) will be not only the little horn of Dan. viii., but also the little horn of Dan. vii., for 1,260 literal days, as the term of his persecuting temporal power: as such he will combine in himself the peculiar distinctive features both of Mahomet and the Pope. They have been, in fact, precursory types of him. A Napoleon will soon arise as sovereign of a little State in the East, and run a career very like but much greater than that of Mahomet.]

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THE JEWISH SACRIFICES TO BE RESTORED AT THE COMMENCEMENT OF THE 2,300 DAYS, & REMARKS UPON THE YEAR-DAY AND LITERAL DAY FULFILMENTS OF THE PROPHETIC PERIODS.

By Maramensis.

Maramensis, an expositor of extraordinary ability, published in the Investigator, vol. iii., page 293, in A.D. 1834, the following exposition of the 2,300 days:—

With regard to the 2,300 days, the question asked is, "How long shall the vision concerning the daily sacrifice, and the transgression (that is, the apostacy or 'the falling away,' as expressed in the Epistle to the Thessalonians) of desolation, to give both the sanctuary and the host to be trodden under foot?" (Dan. viii. 13). The answer is: "Unto 2,300 days, then shall the sanctuary be cleansed." The meaning of the question, expressed in other words, seems to be this: How long shall be the period comprising these events? viz., the establishment of the daily sacrifice, the declension of the Jews into apostacy, the consequent desolation of the holy places, and the treading under foot of their sanctuary.

Now it is evident that the Jews shall of themselves return unto their own land, and re-establish their former religious worship, as far as circumstances will permit them; that, notwithstanding this seal, they shall yet apostatize; that a "king of fierce countenance" shall arise against them; that this king shall be destroyed by Divine power; and that then Christ shall work "His short work" upon the earth, and "cut it short in righteousness."

The 2,300 days will, therefore, commence with the first administration of the daily sacrifice, and end with the cleansing of the sanctuary.

Into the short compass of 2,300 days all the above-mentioned events will be crowded. The period may appear short, but the accomplishment of the events within it is not incredible. Alexander the Great, endued with only human energy, conquered the world in ten years. And this fierce king, endowed, perhaps, with superhuman energy, will not be behind in decision of purpose and rapidity of execution. Satan, whose counsel he will labour to fulfill, will have great wrath, knowing that he will have but a short time: besides which, those days will be shortened for the elect's sake.

The 1,260 days commence with the setting up of the abomination of desolation. The 1,290 days (as well as the 1,260 days—Dan. xii. 7, 11) also commence with the setting up of the abomination of desolation; what they are to end with, is not stated. It seems, however, natural to suppose that there must be some relation between the event that marks the close and that which marks the commencement of any prophetic period. As, therefore, the 1,290 days begin with the taking away of the daily sacrifice and the setting up of the abomination of desolation, they will probably end with the cleansing of the sanctuary from that abomination of desolation, and the re-establishment of the Jewish worship. If so, the 2,300 and the 1,290 days have a common termination.

The last period mentioned is the 1,335 days. These begin, simultaneously with the 1,260 and 1,290 days, at the commencement of the unparalleled great tribulation, and Antichrist's persecuting three and a half years of persecuting power, and conclude with a period of blessedness. 'Blessed is he that waiteth and cometh to the 1,335 days'" (Dan. xii. 12).

TWO FULFILMENT OF THE PROPHETIC PERIODS.

The application of the prophetic numbers, such as the 2,300, 1,260, 1,290, 1,335 days, &c., to the events that shall take place during the
closing period of the Christian dispensation, by no means excludes their application to the events to which historical interpreters have been in the habit of referring them. Prophecy deals in crisis. The mystery of iniquity, mentioned in 2 Thess. ii., began to work in the days of the apostles. The evils that afterwards sprang up in the Church, the heresies of the earlier ages, the rise of Popery and Mahometanism in the middle ages, and the spread of infidelity in these later times, are only so many outbreakings or ebullitions of that malignant principle which always has been and still is working powerfully beneath the surface, and which is only prevented from openly manifesting its destructive energies by some cause, which St. Paul speaks of in mysterious terms, * and the nature of which, though known to the Thessalonians, has not been expressly revealed to us.

But this cause will at last be removed; and then the mystery will be unfolded; the man of sin will be revealed; and the unparalleled tribulation commences. And if this view of the subject be correct, it seems not unlikely that the prophetic numbers, which belong especially to the events that will take place at the last and full development of the mystery of iniquity, should also have a kind of reference to the various events connected with its previous ebullitions. † And thus, though, strictly speaking, these numbers describe the times of future occurrences; yet those historical interpreters who have applied them to past events are not, on that account, entirely in the wrong. The period of the Papal Antichrist is 1,260 years, and that of the Personal Antichrist will be 1,260 days.

Our literal day interpretation does not supersede that of the prophetic numbers in regard to the Papal Antichrist. They saw the truth, but they did not see the whole truth. They discerned all that prophecy contained bearing upon the times in which they lived; but they were not instructed to bear testimony concerning a future and a distant foe, against whom it was not necessary that they should be armed. The error of the first reformers was that they mistook the earlier workings of the mystery of iniquity for its final and perfect development.

Their labours, perhaps, will tend to suggest some curious analogies between the previous outbreakings and the final manifestation of the spirit of apostacy. Perhaps, in the last days, it will be made to appear that all the different periods, during which evil shall prevail in a peculiar manner, will bear to each other a kind of resemblance in the number of astronomical revolutions by which their duration will be marked.*

[Note by Editor.—This exposition, published half-a-century ago, is especially valuable as showing that the 2,300 days begin with the renewal of the Jewish sacrifices; and end at the same time as the 1,290 days, because both of those periods end with the cleansing of the sanctuary from the abomination of desolation, as intimated in Dan. viii. 14; xii. 11. Hence there will be a still further interval of 45 days to elapse after the close of the 2,300 and 1,290 days before the end of this age is reached, because the 1,335 days, which reach to the end of this age and to the time of full blessedness, commence at the same starting-point as the 1,260 and 1,290 days, and therefore extend 45 days beyond the simultaneous termination of the 1,290 and the 2,300 days.

<table>
<thead>
<tr>
<th>The 2,300 days.</th>
<th>45</th>
</tr>
</thead>
<tbody>
<tr>
<td>The 1,290 days.</td>
<td>45</td>
</tr>
<tr>
<td>The 1,335 days.</td>
<td>45</td>
</tr>
</tbody>
</table>

Maramenis's view as to there being a double—year-day and literal day—fulfilment of the prophetic dates is now very generally held by prophetic students.]

* To illustrate my meaning I will observe that the period during which the dead bodies of the two witnesses lie unburied is three and a half days, or three and a half diurnal revolutions. The period during which they bear testimony in sackcloth is three and a half years, or three and a half annual revolutions. The period of the Papacy has been 1,260 years, as that of the personal Antichrist will be 1,260 days. Possibly the duration of evil, commencing from its first origin, and ending with the final destruction of the power of Satan, may be measured by the same number of some of the larger astronomical revolutions. We may observe a similar analogy occurs in the times of the ordinances of the Mosaic law; there were weeks of days and weeks of years, and also weeks of weeks of years.

† The two witnesses lying unburied for three days and a half has been referred to various periods of three years and a half; and it is remarkable to observe how the designated period applies in each case. See Bp. Newton on the Prophecies, Dissertation 24, chap. 11.

Since our leading article on the Radical-Liberal Predominance was in type Mr. Gladstone has been appointed Prime Minister and Lord Granville Secretary for Foreign Affairs. We may of course expect that the Eastern policy of the Liberal party will be somewhat different from that of the recent Conservative Government.

It was universally believed that Lord Beaconsfield intended to form an alliance with Germany and Austria against Russia and France, as far as the question of dealing with the territories of Turkey was concerned. But Mr. Gladstone's policy is believed to be exactly the reverse, for he inclines to an alliance with Russia and France against Austria and Germany. As far as prophecy is concerned, we have reason to expect that in the end Austria may retain Bosnia and Herzegovina, but that Servia and Roumania will be amalgamated with Bulgaria, which thus will form the fifth toe on one foot of Daniel's prophetic image (Dan. ii. 31-46), the other four toes being Greece, Egypt, Syria, and Thrace.

The well-informed Paris correspondent of the Standard says:—

"Rightly or wrongly, it is believed here that, in his Slavophile enthusiasm, Mr. Gladstone desires to promote an alliance between England, France, and Russia, against Austria and Germany. It is thought that his notion of settling the Eastern Question is to give up the Balkan Peninsula to the Slav nationalities, and rigidly to prevent Austria from extending her frontier south of the river Save. As this policy can only be carried out by means of a general war, it is not unnatural that people on the Continent should feel anxious whether there is any chance of its being endorsed by the newly-elected Parliament. If England forms an alliance with France and Russia, Germany would have every inducement to depart from her present expectant attitude; and further, nothing short of actual physical force can drive Austria from her position in Bosnia and Herzegovina. It is regarded as utterly impossible in political circles that England would sanction a rapprochement with Russia against Austria. But I may add that some surprise is expressed as to the means by which Mr. Gladstone contemplates enforcing his "Hands-off" policy against Austria. The only possible way of doing so would be an offensive and defensive alliance with Russia.

"It is considered in the best-informed quarters here that one of the results of the change of Government in England will be very materially to accelerate the breaking up of the Turkish Empire, and that the question as to who will have the command of the Bosphorus will, at no distant date, become one of paramount importance. The state of affairs in Turkey is such that the European powers may very suddenly be called upon to settle who is to rule at Constantinople. All politicians acquainted with the Eastern Question are aware that if the Greeks or Bulgarians are to take the place of the "unspeakable Turk" the key of the Straits will actually be in Russian hands.

"It was the tacit object of that clause of the Treaty of Berlin which assured to Austria the duty of occupying Bosnia, Herzegovina, and Novi Bazar to meet that emergency by placing her in a position to occupy Constantinople in the event of a sudden collapse. Any action on the part of the new Government in England to annul that clause invalidates the whole Treaty, and Austria, backed by Germany, will resist it, if need be, by force of arms. In short, the "Hands off" policy means that England will help Russia to get to Constantinople."

The General Election.

The result of Lord Beaconsfield's appeal to the country has been a surprise alike to Conservatives and Liberals at home and abroad. Never since 1834 has so overwhelming a Liberal majority been returned. Of the 659 members of which the new Parliament consists, the Liberals number 353, the Conservatives 237, and the Irish Home Rulers 62. Thus giving the Liberals, apart from the Home Rulers—who, however, will doubtless vote with the Liberals on most questions—a clear majority of 116; or
over the Conservatives and the Home Rulers united—should such an unholy alliance ever be formed—of 54.

Elsewhere in the present number the prophetic significance of this bloodless, but not the less momentous, revolution in the history of England, is considered at length, and need not, therefore, be here enlarged upon in general. It suggests, however, several solemn special lessons, two of which may be briefly referred to:—

1. The sovereignty of God as exemplified in the destiny of nations. It is but a little while ago that Lord Beaconsfield, on a certain public occasion, made the somewhat arrogant assertion, "The world is governed by sovereigns and statesmen." He omitted to add, "under God," and thus, failing to give God the glory, he recalled in some measure the proud boast of the king of Babylon, "Is not this great Babylon that I have built for the house of my kingdom," and, strange to say, even as he spoke the warning might have been heard, "The kingdom is departed from thee." No; "God is in history," as the pious D'Aubigne has truly said, and it is as teaching us this great lesson, by the logic of facts, that the practical value of prophecy is chiefly exhibited.

2. The increasing boldness of Infidelity.—Among the minor results of the recent General Election is this, that one, who is not only an avowed atheist but the most popular and zealous propagator of atheism in England, is a member of the British Parliament. Had Professor John Morley not been rejected at Westminster, Mr. Bradlaugh would have had a noted companion in the man who, though one of the finest scholars in England, some years ago insisted on printing the word "God" with a small "g," in order to parade his infidel opinions. This is sad and ominous enough, but, could the truth be ascertained, how many among the newly-elected members of Parliament would be found to be theoretical and practical agnostics, neither knowing nor caring whether there be a God or not, although they belong to a Christian nation. Also, when God in a little while weighs the nation in His balance of judgment, what will His verdict be?

TURKEY "IN EXTREMIS."

The supposition that the Eastern Question was settled, even for a time, by the Treaty of Berlin is, as an able correspondent of the Times at Aintab has recently shown, one that can be entertained only by shutting our eyes to the obvious fact that some of the most important provisions of that treaty have not been carried out, while the hope of their execution in the future grows daily less as time passes. "This," he adds, "is especially true in regard to those provisions of the treaty that relate to the condition of the people in Asiatic Turkey." The condition of Moslems and Christians alike is most deplorable. The correspondent says:—

"The Christians of Asia Minor have many and heavy trials, but I confess that the Moslem peasantry appear to me to suffer even more than do the Christians. My blood has often tingled at the recital of their wrongs, especially when I have remembered that the money which is wrung so mercilessly from them is squandered at Constantinople in idle and extravagant luxury. When I have asked myself what do these people need to make them happy and prosperous citizens, I have been compelled to reply.—The first and the essential thing is good government. Most of them are industrious, most of them are honest and peaceable, the Moslems are all certainly loyal supporters of the authority of the Sultan, notwithstanding the real grievances of which I have spoken; but they are constantly appealing to a force which is used to plunder rather than protect them." So far as the Christians are concerned, the correspondent declares it to be the fact that the Government officials constantly make unjust discriminations against this class of the population simply because they are Christians.

From other sources there also comes overwhelming evidence of the terrible condition of the country. The Constantinople correspondent of the Standard, telegraphing recently, says:—"A terrible famine prevails at Mosul. Four thousand persons have left for Baghdad. Some hundreds have died on the road. The authorities of Diarbekir having tried to send ten thousand kilos of wheat to Mosul, there has been a riot in Diarbekir, and women and children threw stones at the escort until the authorities were obliged to give way. Kurds and Arabs devastate the province. The same state of things exists in Kharpont, and almost the same in Erzoum and Van."

Another Times correspondent, at Constanti-

nople, forwards a statement of very great importance. He says that Sheikh Hussein, the Grand Shereef of Mecca, who has just been assassinated,
was believed at the Palace to be favourable to the revival of the Arab Kaliphat. It was resolved to summon him to Constantinople, but as he might have refused obedience, he was "induced" to go to Jeddah, where he was stabbed by some one probably instigated from the capital.

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With two Diagrams, illustrating respectively the Literal Day and Year-day Fulfilments of these Prophetic Dates.

By Rev. M. Baxter.

It is a singular fact that the future literal day fulfilment of the two periods of 2,300 days and 70 weeks (490 days), mentioned respectively in the eighth and ninth chapters of Daniel, furnishes us with conclusive reasons for expecting the end of this dispensation and the descent of Christ upon Mount Olivet (Zech. xiv.) about the year A.D. 1890, because an examination of that fulfilment shows that His Second Coming (predicted to be at the close of the 69 weeks) will take place about 1,562 DAYS BEFORE THE END OF THIS AGE OR DISPENSATION; and therefore, as the year-day fulfilment is an exact counterpart and facsimile of the literal day fulfilment, His First Coming as Messiah the Prince must have taken place about 1,562 YEARS BEFORE THE END OF THIS AGE; and as that First Coming was in A.D. 27-8, therefore the End of this age will be about A.D. 1890.

* It would be no particular cause of surprise to prophetic students to hear that this conclusion was arrived at from the year-day historical fulfilment of the 2,300 or 1,290 days as years, but the singular peculiarity of the matter is that such a conclusion is found to be discoverable from the future literal day fulfilment. It will be perceived that the foundation of the whole of this conclusion rests upon a firm belief in a double fulfilment of the 2,300 days and 490 days (the 70 weeks), both as years and also as literal days.

I. THE EVIDENCE FURNISHED BY THE FUTURE LITERAL DAY FILMMENT OF DANIEL'S 2,300 DAYS AND 70 WEEKS OF DAYS AS TO THE SECOND ADVENT OF MESSIAH THE PRINCE BEING ABOUT 1,562 DAYS BEFORE THE END OF THIS AGE IS AS FOLLOWS:

There are three links in this chain of evidence.

1. The Second Coming of Messiah will be at the end of Daniel's 69 weeks constituting 483 literal days.

In Daniel's Prophecy of Seventy Weeks it is foretold that at the end of 69 of those weeks the Coming of the Messiah should take place: "From the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince shall be seven weeks and threescore and two weeks" (Dan. ix. 24-5).

In the past year-day fulfilment of the 69 weeks as 483 years, this Coming of Messiah was of course His First Coming when He presented Himself to Israel as their Messiah at His baptism and at the commencement of His public ministry in A.D. 27-8. And, as a matter of fact, that epoch was 483 years after Artaxerxes' decree, B.C. 455-6. But in the future literal day fulfilment of these 69 weeks as 483 days, the Coming of Messiah, unto which they are to reach, must, as a matter of course, be His Second Coming.

2. Those 69 weeks or 483 days, which terminate with the Second Coming of Christ,
being stated to be “cut off” from the commencing part of the 2,300 days, necessarily begin at the same time as the 2,300 days, and must, therefore, terminate 1,817 days before the end of the 2,300 days, and therefore the Second Coming of Messiah takes place 1,817 days before the end of the 2,300 days.

Daniel, in his eighth chapter, had an extraordinary vision, in which the period of 2,300 days was mentioned, and the angel Gabriel appeared and gave him some explanation about it. A year or two afterwards Gabriel reappeared to Daniel, as recorded in the ninth chapter (verses 21 to 27), to give him a further explanation of that vision, for Daniel says: “The man Gabriel whom I had seen in the vision at the beginning said, Understand the matter, and consider the vision (i.e., the vision of the preceding 8th chapter, for there is no vision shown in this 9th chapter). Seventy weeks are determined (in Hebrew, cut off, i.e., from the 2,300 days) upon thy people and upon thy holy city. . . . Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks,” &c.

Here we find that 70 weeks or 490 days are cut off from the commencing part of the 2,300 days, so that both the 70 weeks and the 2,300 days will necessarily begin together; and at their commencement there will be a commandment or decree for the rebuilding of Jerusalem, which will be carried out in times of trouble and distress of nations; and there are only to be 69 weeks or 483 days from that decree “unto the coming of Messiah the Prince.”

Hence it seems evident that the Second Coming of Messiah will be 483 days after the beginning of the 2,300 days; and therefore manifestly 1,817 days before the end of those 2,300 days, because 1,817 added to 483 makes up the whole period of 2,300 days.

3. As there is an interval of 45 days between the end of the 2,300 days and the end of this age, therefore the Second Coming of Messiah, which takes place 1,817 days before the end of the 2,300 days, must at the same time take place 1,863 days before the end of this age, because 45 added to 1,817 amounts to 1,862.

The 2,300 days are mentioned in Dan. viii. 13, 14, as the whole period of the vision which shall commence with the restoration of the Jewish daily sacrifices, and which shall end with the cleansing of the sanctuary from Antichrist’s transgression of desolation that will have overthrown those sacrifices. This is the view of Dr. Tregelles, Maramenais, and other expositors.

Hence it appears evident that the 2,300 days end at the same time as the 1,290 days mentioned in Dan. xii. 11. “From the time that the daily sacrifice shall be taken away, and the abomination of desolation set up, there shall be 1,290 days.” For both these periods terminate with the removal of Antichrist’s abomination of desolation, and the accompanying cleansing of the sanctuary.

So that the restored Jewish daily sacrifice will continue for the first 1,010 days of the 2,300 days, and then, during the remaining 1,290 days of the 2,300 days the Jewish sacrifices will be altogether taken away, and the abomination or transgression of desolation will stand in the sanctuary, until the sanctuary is cleansed by the abomination’s removal at the simultaneous termination of both the 2,300 and 1,290 days. This was long ago maintained by Maramenais.

But the 1,290 days terminate 45 days before the End of this dispensation, because the End is described as not being reached until the 1,335th day, which is 45 days beyond the 1,290th (Dan. xii. 12), for it is the universally received opinion that the 1,290, 1,320, and 1,335 days have the same commencement. Consequently the 2,300 days also terminate 45 days before the End; in other words, there is an interval of 45 days between the end of the 2,300 days and the End of this age.
THE END OF THIS AGE.

Thus it is manifest that the Second Coming of Messiah, which takes place 1,617 days before the end of the 2,300 days, must, at the same time, take place 1,662 days before the End of this age—the interval of 1,662 days, consisting of the addition of the 45 days to the 1,617 days.

And consequently as the year-day fulfilment of the sixty-nine weeks and the 2,300 days is a counterpart and facsimile of their literal day fulfilment, on the scale of a year for a day; therefore the first coming of Messiah at the end of the sixty-nine weeks of years (which, as a matter of history, took place in A.D. 27-8) must precede the End of this age by an interval of 1,662 years. And therefore the End of this age will be about A.D. 1889-90.

Now we know that Christ's First Coming to Israel as Messiah the Prince was when He commenced His public ministry of three years, at the age of 30, after being heralded by John the Baptist and openly announcing Himself to be the Messiah.

If, then, we regard A.D. 30 as the date of Christ's First Coming as Messiah the Prince, the addition of 1,662 years will bring us to A.D. 1892 as the end of this dispensation. If, however, we adopt the view of many chronologists that the date of Christ's birth was two or three years before the Christian era, and, therefore, take A.D. 27-8 as the first advent of Christ as Messiah the Prince, then the period of 1,665 years commencing in A.D. 27-8 will bring us to A.D. 1889-90 as the end of this age.*

II. THE EVIDENCE FURNISHED BY THE YEAR-DAY FULFILMENT OF DANIEL'S 2,300 YEARS AND 70 WEEKS OF YEARS AS TO THE FIRST COMING OF MESSIAH THE PRINCE (WHICH WAS IN A.D. 27-8) BEING ABOUT 1,662 YEARS BEFORE THE END OF THIS AGE IS AS FOLLOWS:

The Angel Gabriel, in Daniel's ninth chapter (verses 24 to 27), announced that he had come to give the Prophet a clear understanding in regard to "the vision" of the preceding eighth chapter respecting the 2,300 days; and he proceeded to say, "Seventy weeks are determined," or in the Hebrew "cut off," "upon thy people and upon thy holy city," &c.

This shows that the seventy weeks being cut off from the beginning of the 2,300 days, commence of course at the same time as the 2,300 days; and the event with which they are both predicted to commence is thus described—"Know, therefore, and understand that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince shall be seven weeks and threescore and two weeks,...and after threescore and two weeks shall Messiah be cut off, but not for Himself," &c.

Hundreds of expositors of the year-day fulfilment of this passage agree that this was most remarkably fulfilled by the Persian King Artaxerxes' decree about B.C. 455-6, in the seventh year of his reign, as recorded in the seventh chapter of the Book of Ezra, whereby Ezra was empowered to go up from Babylon to restore the house of God in Jerusalem, and to renew the daily morning and evening sacrifice in the Jewish temple.

The successful carrying out of this decree is recorded by Ezra; and when, after thirteen years, his reforms were forgotten, and the temple service again neglected, Nehemiah was sent by King Artaxerxes from Babylon to Jerusalem to renew those reforms, as fully described in the book of Nehemiah.

Now, although ultimately there will go forth a much more exact and effectual decree to restore and build Jerusalem itself, and not merely its temple, as in Ezra's time, yet still Artaxerxes' decree, B.C. 455-6, fulfilled the prediction in the year-day accomplishment, and it is an amazing verification of Scripture prophecy that precisely 69 weeks of years, or 483 years, after B.C. 455-6, the coming of Messiah to Israel did take place in A.D. 27-8.

And shortly afterwards Messiah was "cut off," as foretold (Dan. ix. 24-27); and then ensues a long interval of more than 1,800 years, until "the prince that shall come"—the future Personal Antichrist—shall fulfill the 70th week by confirming a covenant for one week of seven years with many of the Jews, and in the midst of that "week" he shall cause the Jewish sacrifices to cease, and shall set up in the holy place of the temple his image, the abomination of desolation, for 2½ years, even until the consumption (Dan. ix. 26-7).

* Numerous expositors of the year-day fulfilment of the 70 weeks as 490 years agree that in that fulfilment the words, "unto Messiah the Prince" signify "unto the public appearance of Christ to Israel as Messiah," and they hold this to be sometime within the period A.D. 26 to 30.
### Diagram of the Literal Day Fulfillment

#### Of the 2,480 Days (Isa. 43:13, 14), 1,880 (70 Weeks of 69 Days, plus 40 Days) Form the Core of the Lord’s Preliminary or Pre-Physical Fulfillment of the Promise

- **First Year (4th Year Before the 7th Year)**
  - 70 Days
  - 70 Days after the 7th Year
  - Total: 140 Days

- **Second Year (5th Year Before the 7th Year)**
  - 70 Days
  - 70 Days after the 7th Year
  - Total: 140 Days

- **Third Year (6th Year Before the 7th Year)**
  - 70 Days
  - 70 Days after the 7th Year
  - Total: 140 Days

- **Fourth Year (7th Year Before the 7th Year)**
  - 70 Days
  - 70 Days after the 7th Year
  - Total: 140 Days

- **Fifth Year (8th Year Before the 7th Year)**
  - 70 Days
  - 70 Days after the 7th Year
  - Total: 140 Days

- **Sixth Year (9th Year Before the 7th Year)**
  - 70 Days
  - 70 Days after the 7th Year
  - Total: 140 Days

- **Seventh Year (10th Year Before the 7th Year)**
  - 70 Days
  - 70 Days after the 7th Year
  - Total: 140 Days

- **Before the 7th Year (11th Year)**
  - 69 Days (69 Days of the 1st Year, plus 1st Day of the 7th Year)
  - Total: 69 Days

#### The Great Tribulation of 3½ Years

- **First Year of the Tribulation**
  - 380 Days
  - Total: 380 Days

- **Second Year of the Tribulation**
  - 380 Days
  - Total: 380 Days

- **Third Year of the Tribulation**
  - 380 Days
  - Total: 380 Days

- **Fourth Year of the Tribulation**
  - 380 Days
  - Total: 380 Days

#### Seven Years Covenant Made Under the Prince

- **First Year**
  - 364 Days

- **Second Year**
  - 364 Days

- **Third Year**
  - 364 Days

- **Fourth Year**
  - 364 Days

- **Fifth Year**
  - 364 Days

- **Sixth Year**
  - 364 Days

- **Seventh Year**
  - 364 Days

- **Biblical millennium**
  - 1,000 Years

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The timeline and dates are based on a literal interpretation of the prophetic events described in the Bible, specifically in Daniel 9 and other relevant passages. The diagram illustrates the chronological sequence of these events, highlighting key points and durations as specified in the text.
The 2,300 years of course began simultaneously with the 69 weeks of years, B.C. 455-6, and therefore ended in A.D. 1844-5. In B.C. 455-6 the Jewish sacrifices were restored by Ezra, and in A.D. 1844-5 there was, in a certain figurative sense, an initiated cleansing of the sanctuary of the Holy Land from the Turco-Mahometan abomination of desolation by the Sultan being compelled by the European powers to issue an edict of religious toleration, and to relinquish its persecuting penalty of death against Mahometans who might become Christians.*

The causes of the intervention of European Powers to obtain this remarkable edict were these: In August, 1843, a Christian Armenian youth, who, after becoming a Mahometan under the fear of punishment, had returned to his Christian faith, was put to death. This called for the interference of the British Government and its serious remonstrances, and produced, in November, 1843, some promises of no longer punishing such converts with beheading. In December, 1843, however, a young Greek, who had become a Musulman, having returned to his own creed as a Greek Christian at Bilgeik, adjoining to Brussels, was executed. This drew forth a decisive despatch from the English Government to their ambassador at Constantinople, demanding that Turkey should abolish, once for all, the execution of converts to Christianity.

It required the united efforts of five European powers, Austria, Prussia, France, Russia, and England, to overcome the obstinate reluctance of the Porte to change the Turkish law. The difficulties were thus stated by the Turkish Grand Vizier:—"The laws of the Koran compel no man to become a Musulman; but they are inexorable both as respects a Musulman who embraces another religion, and as respects a person not a Musulman who, after having of his own accord publicly embraced Islamism, renounces that faith. No consideration can produce a commutation of the capital punishment, to which the law condemns him without mercy. The only mode of escaping death is for the accused to declare that he has again become a Musulman."

* This figurative symbolic cleansing of the sanctuary was, however, only a typical foreshadowing of the future literal cleansing of the sanctuary of the holy place in a rebuilt Jewish temple, when, at the end of 2,300 literal days, the Indalid Antichrist’s image, the abomination of desolation, shall be cast out of it.

The Sultan, even on March 14th, 1844, tried to put off the European powers with a statement that the law did not admit of such a change; but the ambassadors refused to receive this. Their resolute firmness at length obtained the following "Official Declaration of the Sublime Porte relinquishing the practice of Executions for Apostasy:

"The Sublime Porte engages to take effectual measures to prevent henceforth the execution and putting to death of the Christian who is an apostate from the Mahometan faith. March 21st, 1844."

The eminent Rev. E. Bickersteth, in his Guide to the Prophecies, justly observed on this:—"The date of this official declaration, March 21st, is very remarkable, as being in fact the first day of Nisan, the first sacred month of the Jews in 1844. And this is the more remarkable, as it is connected with the termination of the remarkable date of the 2,300 years (Dan. viii. 14) which began with Ezra’s commission to restore the sacrifices in Artaxerxes’ 7th year in B.C. 456-7, and therefore ended on March 20th, A.D. 1844 (Ezra vii). And on the first of Nisan, March 21st, 1844, the (legislative) power of the Mahometans to persecute Christianity passed away, and liberty was given for Christian worship, the true cleansing of the sanctuary.

"This is the more remarkable also as 1844 was the 1,260th lunar year of the Mahometan Calendar (which commences at the Hegira or Flight of Mahomet, A.D. 622), and so the closing year in Mahometanism of that remarkable prophetic period of 1,260 years. A letter from Tangiers, dated June 26th, 1844, given in the public journals, stated:—'It seems that the Moors have always had forebodings of this year. For a long time they have been exhorting each other to beware of the 1,260th year of the Hegira, i.e., A.D. 1844.'"

"Another material point connected with this event is the passing away of the Turkish Woe of 390 or 391 years (Rev. ix.). It is the general voice of Christian interpreters that the sixth angel sounding the second Woe Trumpet describes the Turkish woe. The importance of this fact will be seen by the prophecy in Rev. ix. 14-18. We are, therefore, clearly on the verge of the great events of the Second Coming of Christ and the Resurrection."

**THE 391 YEARS OF THE TURKISH WOE IN REV. IX. 16, VERY REMARKABLY ENDED TOGETHER WITH THE 2,300 YEARS IN 1844-5.**

Most extraordinary is the contrast between the
mild and yielding temper of Turkey now, and its former haughty and fierce intolerance against Christians, when the Turkish Empire was, in Scripture language, the Second Woe to Christendom for 391 years, from 1453 to 1844 (Rev. ix. 18; xi. 14). Evidently the mystic Euphrates is drying up, and the Advent of Christ at the year-day seventh trumpet and the year-day seventh vial is close at hand (Rev. xvi. 12-17).

In the ninth chapter of Revelation the Turkish or Ottoman power is depicted under the emblem of countless armies of horsemen coming across the river Euphrates and overspreading Christendom in Asia and Eastern Europe like a cloud. And power to kill Christians is declared to be given to them for a year and a month and a day, i.e., 391 days, which in the year-day historical fulfilment denoted, according to general agreement of expositors, 391 years, i.e., 360 and 31 prophetic days.

Now it is most remarkable, as commentators have shown, that it was in A.D. 1453, when the Turks captured Constantinople, that they virtually completed their conquest of the principal provinces which thenceforth were necessarily called the Turkish Empire. This formidable persecuting empire then commenced its predicted 391 years of the Turkish Woe, which so remarkably ended in 1844, as above mentioned.

No less than six prophetic dates apparently terminated in 1844-5, as follows:

<table>
<thead>
<tr>
<th>Beginning</th>
<th>Six Dates</th>
<th>Ending</th>
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<tbody>
<tr>
<td>B.C. 676, the captivity of Manasseh and of the Ten Tribes</td>
<td>2520 solar years, or seven times, End</td>
<td>A.D. 1844</td>
</tr>
<tr>
<td>B.C. 602, the overthrow of the throne of David</td>
<td>2250 lunar years, bisected in A.D. 692.</td>
<td>A.D. 1844</td>
</tr>
<tr>
<td>B.C. 466, Artaxerxes's decree to rebuild Jerusalem, Ex. vii.</td>
<td>2300 years, Dan. viii. 14.</td>
<td>A.D. 1844</td>
</tr>
<tr>
<td>A.D. 545, the completion of Justinian's Code of Laws</td>
<td>1260 years, Dan. xii. 11.</td>
<td>A.D. 1845-5</td>
</tr>
<tr>
<td>A.D. 682, the Hegira, when Moam Calendar begins</td>
<td>1260 lunar years of Mahometan Calendar, End</td>
<td>A.D. 1845-5</td>
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<tr>
<td>A.D. 1453, the capture of Constantinople by the Turks</td>
<td>391 years, Rev. ix. 15.</td>
<td>A.D. 1844</td>
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* The seven seals, seven trumpets, and many other prophetic visions of the Book of Revelation have a double fulfilment. First, within nearly 1,900 years, and secondly, within nearly 1,900 days, just at the close of the first fulfilment. The first is called the year-day historical fulfilment, and the second is called the literal day futurost fulfilment. Thus the sixth trumpet in Rev. ix. has a figurative accomplishment during 391 years, and afterwards a more literal one during 391 days.

The momentous conclusion from these facts is that if the 2,300 years and the 1,290 years did terminate in 1844-5, then the 1,385 years which commenced with the 1,290, and are only 45 years longer, will terminate about 1889-90, as the end of this dispensation and as the time of full blessedness. "Blessed is he that waiteth and cometh to the 1,335 days" (Dan. xii. 12).

Another proof that the 1,290 and 1,335 years end respectively in 1844-5 and 1890 is found in the fact that they both commenced about A.D. 545, at the epoch of Justinian's Code of Laws giving universal temporal power to the Papal Antichrist.

It may be said to be universally held by year-day expositors that the 1,260, 1,290, and 1,335 years have a common commencement, and the latter two are respectively a prolongation of 30 years and 45 years beyond the 1,260 years (Dan. xii. 7, 11, 12).

Now, the Emperor Justinian's Universal Code of Laws, which constituted the Pope Temporal Head of all the churches in the Roman Empire, and thus initiated his predicted 1,260 years of temporal power, is generally admitted to have been the starting-point of these three periods. But it has been overlooked by some expositors that, although Justinian's Code began to be promulgated in A.D. 530, yet its various acts and statutes and edicts, were gradually promulgated over a space of 25 years, so that it could not be regarded as complete till A.D. 545.

Dating, therefore, the rise of the Pope's 1,260 years of temporal power from the epoch of 530 to 545, we should expect the fall of that predicted term of temporal dominion to be from 1790 to 1815. And this is exactly what proved to be the case, for, in 1790, France, the "eldest son of the Pope," and chief stronghold of its political power, began to be convulsed with the terrible revolutionary earthquake which issued in a Robespierre's Atheistic Reign of Terror, when the Popish religion was entirely prohibited throughout all France for some time.
MISCELLANEA.

And then Napoleon sprang up as the incarnation of the Revolution and attained almost universal power in Europe, and invaded Italy and Rome and carried the Pope captive into exile, and practically destroyed all that remained of the Pope's temporal power. At last, in 1814-15, that revolutionary epoch of 25 years suddenly ended by the overthrow of Napoleon at the battle of Waterloo.

Thus the Pope's 1,360 years of temporal power extend from A.D. 545 to 1815, the termination of the European revolutionary epoch, and the 1,335 years, which unquestionably begin at the same time as the 1,880 years, in 545, terminate respectively in 1844-45 and 1889-90.

The Two foregoing Diagrams

Of the Literal Day and Year-day Fulfilments of the Prophetic Periods show on opposite page how exactly the one on the scale of a day in connection with the future Personal Inckel Antichrist is a facsimile and counterpart of the other on the scale of a year in connection with the Papal and Mahometan Antichrists. Two similar but fuller diagrams, explaining the twofold accomplishment of the Seals, Trumpets, and Vials, are published in the pamphlet "Coming Wars."

JUDAISM IN THE GREAT WEST.

A Jewish officer in the United States Army, at present on duty at Fort Colville, in Washington Territory, writing to the Mayence Israëlît, complains of the utter downfall of Judaism in the western portion of the United States. "I am the only Jew in the fort," he says, "and the nearest Jewish congregation is 600 miles distant. I often go there to say my prayers away from the din and noise of the fort. Two years ago I went to the Synagogue of Portland, Oregon, but I was disgusted with their un-Jewish mimicry, so I left it. It looked a great deal more like a playhouse than a place of worship. The warden of the synagogue asked me afterwards how I liked their edifying service, and when I told him what I thought of it, he said, "How can a United States officer be in favour of orthodoxy?"

"It is dreadf ul to think what Judaism has come to on the Pacific coast. No Sabbath and no holiday is kept, and no ritual observed. I have spoken to young men of 19 who could not so much as read Hebrew. If any of them hold to any portion of the ceremonial law, it is only by way of reminiscence, not that they care otherwise. The Abrahamic rite is entirely done away with, and mixed marriages are the order of the day. Yet the Jews on the Pacific coast are citizens of importance. The mayor of Portland is a Jew. All the trade is in their hands; they are highly respected; and it is very seldom indeed that one of them gets into prison."

All this tallies pretty much with what many Jews in Europe, and more especially in Germany, but in a measure in England too, have come to. They have largely abandoned their faith and religious observances, and if they still adhere to some forms, it is by way of reminiscence. A vacuum has thus been created within them, the very existence of which is contrary to the natural horror vacui that has not been entirely disproved by Torricelli. The void thus created must be filled up some time or other, and, mixed marriages aiding, it is not only to be hoped but to be expected that Christianity will eventually occupy the space thus vacated by Judaism.

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OUR USUAL "PROPHETIC NOTES AND QUERIES" and "What the Jewish Papers are Saying" are unavoidably held over in consequence of the special articles in this month's issue, of which we are sending a copy to every member of the two Houses of Parliament, and also to various ministers. We will also gladly send a copy of this month's number to any name and address that may be forwarded to us by a letter or postcard addressed to Mr. Kinnaur, 2, Iry Lane, Paternoster Row, London.

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will be given for the best five prophetic articles, setting forth clearly the approaching great events of Scripture prophecy. The articles must be in general agreement with the views set forth in the present Number of this Magazine and in the pamphlet, "Coming Wars," and must be of not less length than about four pages of this Magazine, in which part or the whole of the five successful articles will be printed. They must be written very legibly, and sent in sometime during the month of May to Mr. Kinnaur, 2, Iry Lane, Paternoster Row, London.
THE PROPHETIC NEWS
And Israel's Watchman.
EDITED BY REV. M. BAXTER.

JUNE, 1880.

THE CONQUERING CAESAR OF THE NEAR FUTURE.
BY W. PAVIE, KIRKWALL.

The "Balance of Power"—"The Whole World"—"The Conquerors of the Earth"—"The Thing that hath been is that which shall be"—Julius Caesar—The Capital of the World in 1880—Napoleon Redivivus—"Civis Romanus Sum!"—"The Voice of the People"—"They shall Scoff at Kings"—The Antichrist—The Last Monarchy.

"The Lord ruleth in heaven; but the earth is given unto the children of men;" and this is the sense in which "the powers that be are ordained of God." The manner of men's rule is only too familiar to all. It is "with tumult, and with shouting, and with the sound of the trumpet." The sword and the sceptre are ever connected.

The question of the balance of power has ever engaged the attention of statesmen, and the preservation of the political equilibrium or rectification of frontiers is often considered an ample reason for unheathing the sword. Yet, with a wonderful inconsistency, every nation points to the period at which its rulers most successfully set this principle at defiance, as the culminating point of splendour in its history. Italy, a few years ago, cried out against the tyranny of Austria; yet feels a glow of pleasure on being reminded that it was the country that once bound the kings of the earth in fetters of iron. Denmark recently ex cereated the rapacity of Germany; but, to this day, remembers with pride that, in long-forgotten years, its fleets were the terror of every sea, and a very scourge of God on every wealthy coast.

France believes that the genius of Napoleon I. gave it a claim to the possession of all the territory it could conquer; and yet denies that Germany's superior military prowess is a sufficient justification for retaining both banks of the Rhine.

Conferences and conventions have been held from time to time; and a policy of aggrandizement is denounced as the result of a barbarous ambition, utterly unsuited to the tastes of a polished age; but none know better than the subtle counsellors themselves that they have (in uncourteously language) agreed to "speak lies at one table" (Dan. xii.).

Whenever, therefore, a king or people has at any time suddenly risen to an uncommon degree of power, great apprehensions have been felt by the rulers of surrounding states; and this not from any common feeling of envy, but the old dread of that ever-impending catastrophe—a universal monarchy. This uneasiness is well-founded. What more to be expected than that a man with an insatiable thirst for power and riches, and with a fierce contempt for all opposition, should aim at the highest pinnacle of earthly glory?

To possess the whole world has in every age been a proverbial phrase for unheard-of splendour. If we reject a proposition with disgust, we use no more vehement refusal than the common phrase, "Not for the world!" The wisdom of Solomon could not prevent him singing to obtain a smaller prize. It was a greater than Solomon that expressed the idea of universal monarchy in the unanswerable query, "What shall it profit a man if he gain the whole world and lose his own soul?"
A universal kingdom, which has, since the days of Nimrod, presented an irresistible temptation to all who thirst for the homage of their fellow-creatures, has already four times existed under the sway of the monarchs of the Babylonian, Medo-Persian, Grecian, and Roman Empires; and will for a fifth time surely come to pass in days yet to come, as predicted in Dan. ii. and vii.

A monarch shall yet arise who, like Tigranes, will style himself “king of kings,” and will not, like others who have aspired to a similar position, be content with a sovereignty to a great extent merely nominal, but will make his power felt as widely as it will be acknowledged.

In ancient history we find several types of this coming man—many who have for a time seemed to exalt themselves above the stars of God. Nebuchadnezzar, the Babylonian monarch, haughty and fierce, and Alexander the Great, the Macedonian king, were shadowy harbingers of their mighty antitype, the coming Antichrist, of whom it will be said, “Who is like unto him?” (Rev. xiii. 4).

The same means by which such universal conquerors rose to power will be pursued by the future Evil One; for, in this case, the rule holds good that “the thing that hath been is the thing that shall be.”

There is, however, one who has for ages been the pattern, and almost the idol, of warlike men, and of whom we know as much as—perhaps more than—we can desire. We allude to the world-famed Julius Caesar, whose name is truly a household word. This wonderful man was actuated by a similar ambition to that of the future Antichrist, of whom the prophet, gazing into the black vision of the future, said: “He is as death, and as hell, and cannot be satisfied, but gathereth unto him all nations, and heareth unto him all people.”

Caesar possessed in a marvellous degree that power which among men goes by the name of diplomatic genius, namely, the faculty of making mere tools of friend and foe, of hater and supporter alike. As he loved no man so much as to refrain from treating him down in order to mount his upward path, so he hated none so as to abstain from making him a step on the ladder by which he was determined to ascend. Un-

* The same who is said to have made four kings walk by his stirrup, and who was afterwards routed by the Roman general Lucullus.

equalled in the field, as unmatched at the council-table, he not only trampled upon the rights of men, but blinded their eyes.

He was a man of fierce passions, yet famed for his moderation. He shed in torrents the blood, not only of his armed opposers, but of thousands of women and children; yet all Italy vaunted his clemency. Dr. Ferguson has well remarked that he seems to have been insensible to the feeling compassion in any degree; but he could appeal to that emotion in others with thrilling eloquence when it suited his designs to do so. Caesar appears not to have looked upon the massacre of the population of a province as the murder of sentient beings, but as simply a military precaution, which might be denounced a “severity.” Such language has been used, even in modern times. Generals talk of the burning of villages and homesteads as “chastisements” and “examples;” but in the sight of Him who shall judge the quick and the dead it is “destroying the earth.”

And not only is the first of the Caesars a type of the “prince that shall come” (Dan. ix. 26) in his relentless ravages of his kind, but in the means by which he obtained the power to inflict such ravages at pleasure. He found a republic; he transformed it into a despotism. He wrought out his purpose by that kind of public flattery to which the popular ear is ever open. He encouraged the spirit which our politicians denominate Radicalism, and that with a diligence that was unwearied and a persistency that never for a moment lost sight of its end.

Whoever would subject his fellow to a shameful slavery must first inframe them to a shameful degree of licence; must be a sycophant before he is a tyrant. Satan’s way of becoming the God of this world was to promise the godhead to man, saying, “Ye shall be as gods.” Caesar was not a man to halt between two opinions—to hesitate in his choice between God and Mammon. Like all great men, his motto was, “This one thing I do.” He sought “glory, and honour, and power, and might, and dominion;” and to this he sacrificed the joys of friendship, and even the gratification of revenge.

Just such a man will the coming great Antichrist be, tormented by a burning thirst for power, which the blood and tears of millions will not be sufficient to slake. Such will he be in his dark and crafty counsel, skilled in the depths of
Satan. Such will be he in the swiftness and decision of his military operations. Julius Caesar defeated his enemies by astonishing them. His enemies were driven to distraction by the operations of a foe who was always found where he was least expected.

So shall it be with Caesar's antitype of the approaching Last Crisis. Men shall "wonder" after him. There shall be "no strength" to withstand a warrior whose very name, as a rallying cry, will be sufficient to turn the tide of battle. There is a common saying that success begets success, and so shall it be with this mightiest of blood-shedders. In the strong language of Daniel's vision, "With the arm of a flood shall they be overthrown before him." And he shall be "a king of fierce countenance, understanding dark sentences, and of crafty policy" (Dan. xi. 22; viii. 23).

It is, alas! certain from the testimony of Scripture, that Rome's universal monarchy will again be reanactuated in the person of a Latterday France-Roman Napoleon as the head of the future world-sovereignty.

Four great empires—the Assyrian, Medo-Persian, Macedonian, and Roman—have successively swayed the sceptre of the world; and the fourth of these has not passed into endless oblivion, leaving only its history to be wondered at, a tale that is told. This Roman Empire's universal dominion, as it existed under the rulership of the Caesars, has only been suspended during a transitional interval, and according to Daniel and Revelation, is yet to be revived during the last 3½ years of this dispensation. Political Rome is to awake from her lethargy of long ages.

Hannibal defeated her armies; but Rome stood. The Goths did more than Hannibal; but Rome survives. Many nations—Poland is an example—have fallen in reality long before they did so in name. But Rome fell in name, and not in reality. She lost her dominion over the bodies of men and their temporal affairs, that she might be the more completely the mistress of their minds and spiritual interests. She ceased to appeal to their fears, that she might with irresistible force appeal to their affections. Has she lost by it? No; she was an Empress; but she is now a Mother. So that in this sense

Rome is even now the capital of the world
in the year of grace 1890,
to a far greater extent than any other city, as is shown by the allegiance of hundreds of millions of Roman Catholics to the Pope of Rome, and by the general sentiment of the poets who sing of her ancient mythology; and the scholars who prize her Latin tongue as the universal language; and the painters, sculptors, historians, and travellers who glory and boast in her historic fame and antiquity. It is in vain to ascribe this to the power of Papistry. The reverse is the case. The Pope does not so much exalt Rome, as Rome exalts the Pope. Modern adoration for Rome is as much for its historic fame as for its being the central seat of the Popedom; as much for its ancient fables as for its Popish legends; not less for its Roman poets than for the writings of the Fathers; equally for the wars of Syria, Pompey, and Caesar, as for the traditions of the Crusades.

Rome is not merely like ancient Athens, a city of scholars, "ever learning, and never able to come to the knowledge of the truth," and still earnestly saying, "Who will show us any good?" She is not a London, a city of merchants, too intent on "making the ephah small, and the shekel great, and falsifying the balance by deceit" to attend to the fate of armies. She is not like Paris, a city of pleasure-seekers, where the inhabitants are for ever repeating the childish cry, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?"

She is diverse from all. Like her own eagle, she sits aloft, and beholds the prey from afar. She is the city of grave and silent schemers—praising all amusements and taking part in none. Those who are intent on making mankind their game, care little what mankind make theirs. "All these things will I give thee; only fall thou down and worship me."

Whoever, therefore, would rule among the children of men, must not fail to avail himself of the great prestige of Rome. Her name and influence already constitute the nucleus of universal empire, and all that is now wanted is a universal emperor to head up and incorporate in himself all its influence and power. The component parts of the body and limbs of Antichrist's kingdom are already visible; but the hour and the man who is to be the head of it have not come. The headship indeed has been wounded to death at Waterloo and Sedan, insomuch that many believe that it has fallen to rise no more; but its deadly wound will be healed; all that is wanted is the Napoleonic resurrectionist who
will yet show with regard to Rome that "she is not dead, but asleep.""

We have not simply the probabilities of history but the certainties of prophecy to show us that the next world-wide despotism will be a revival of the Roman Empire. Revelation informs us that that empire, as symbolised by a seven-headed and ten-horned wild beast, “was and is not”—was alive and is now politically dead—but “yet shall be”—shall be raised to reexistence as a universal empire (Rev. xvii. 8). And Daniel tells us that the same fourth universal empire is not brought to an end “till the thrones were cast down, and the Ancient of days did sit, and the Son of man comes in the clouds of heaven,” and establishes a fifth universal monarchy of peace and righteousness (Dan. vii.).

The remaining question of interest is, Will the Antichristian king of kings soon appear? Let us refer to the state of things which heralded the approach of the first Cesar. The workings of Satan are, in some respects, alike in all ages. For the kingdoms of the world are his; and to whomsoever he will he gives them. We, on our part, "are not ignorant of his devices."

The coming of both Julius Cesar and his nephew and successor, Augustus Cesar, was heralded by a ferocious spirit of democracy. Every man was a plotter. None would obey. All must command; must rule the state or ruin it. The rights of the people, the wrongs of the people, the verdicts, opinions and "majesty" of the people were echoed, and re-echoed everywhere. Every man who desired to obtain place or power found himself seized with the most profound reverence for the voice of the people; and a leaning to monarchism was regarded as the worst of crimes.

Is this like our own day? Let despots speak, who are living day after day in apprehension of a death that is only appointed unto man once. In the days of Solomon the wrath of a king was as the roaring of a lion. It is the voice of the people that is the roaring of a lion in our day. Truly the words of the prophet concerning the Chaldeans apply with still greater force to the Nihilists and Socialists of the nineteenth century: "They shall scoff at kings; princes shall be a derision unto them."

But at length the Antichristian Prince must appear, whom they will not deride. He is their "coming man," whose only desire will be to devour and break in pieces, and whose creed will be to eat, drink, and be merry, curse God and die.

That day is fast approaching, and if it be dreadful to describe, how dreadful to pass through! But before the fiercest brunt of Daniel's time of trouble and Matthew's predicted great tribulation comes during the final three and a half years, there will first be the Advent of Christ in "the air," to translate to heaven those living Christians who are ready to go in with Him to the Marriage, so that they may escape Antichrist's last great persecution, which will fall upon the Christians left upon the earth.

"Then they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

And the fifth and last monarchy upon earth shall succeed Antichrist's final three and a half years, even the monarchy of the Christ of God, who shall reign with His resurrection glorified saints for 1,000 years over the nations of this earth.

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ANTICHRIST'S IMPENDING PERSECUTION OF THE JEWS.

BY E. J. HYTE, ESQ.

Power and Wealth of the Jews—Their Future Tribulation for 3½ Years after their Restoration and the Rebuilding of their Temple—Their Treaty with Antichrist for Seven Years—His Breaching of that Covenant in the midst of the Seven Years—The Two Witnesses' Testimony—Antichrist's Future Massacre of Jews—Two-thirds of them to Perish—Christ's Nearing Descent upon Mount Olivet, and Destruction of Antichrist.

It is remarkable how God's ancient covenant people, the Jews, have come to the front during the past quarter of a century, not only in Great Britain, but throughout Europe. In England Lord Beaconsfield, in France Gambetta, in Germany Prince Bismarck, and in Austria Baron Haymerle, all of them, though professing Christians, are of Hebrew lineage. Eminent judges, too, like Sir George Jessel, the Master of the Rolls, and Dr. Simpson, President of the Supreme Court of the German Empire, are of Hebrew origin, the first, indeed, also of the Jewish faith. And though they do not number 50,000 in England, yet no less than twelve Jews were Members of the late Parliament, of whom four profess the Jewish creed. When to this is added the fact that the Rothschilds and Goldsmids, &c., are the bankers of Europe, we may infer what a preponderating voice they have in the destinies of Christendom.

Not that the Jews are really more popular than they were in the dark middle ages, when they were murdered wholesale by the Papists. It is their wealth, even more than their undoubted great intellectual power, which gives them their manifest prominence. Daniel, indeed, in prophecy, revealed the secret of their seeming popularity in these last days when he said (Dan. xi. 34), "Many (or rather, the masses) shall cleave to them with flattery." For even now, when their wealthy sons are ennobled, and their heiresses intermarry with the Gentile nobility, there is nothing but contempt for the poorer Jews, and naught but scorn for the friends of Jewish evangelization.

Yet when we see the Jews everywhere being emancipated from political thraldom, and standing erect in almost their pristine dignity, we cannot but think that Ezekiel's prophecy in the valley of dry bones (Ezek. xxxvii. 1-14) is now in the course of fulfilment. For we see "a shaking, and the bones come together, bone to his bone." Hence, it only needs the Spirit of Life to "breathe upon these slain" for them to "stand upon their feet, an exceeding great army." The Lord hasten that blessed era, for the conversion of the Gentiles (Rom. xi. 15) hinges upon the restoration and spiritual revival of the Jews.

But before that predicted national revival, which shall constitute Jerusalem God's metropolis, the Jews are to endure a SUCR A TRIBULATION FOR 3½ YEARS (comp. Jer. xxx. 7; Dan. xii. 1; and Matt. xxiv. 21) that former national trials will bear no analogy to it. For, commissioned by God, they will, for their national rebellion, be "trodden down as the mire of the streets;" and Jerusalem itself, invested and sacked by Antichrist and his ten vassal kings, will suffer such a wreck (Zech. xiv. 2) that its conquest by Titus will be poor in comparison.

From many passages in Holy Writ, especially from Zech. xii. 10-14, we are led to infer that the three tribes of Judah, Benjamin, and Levi, at least, will be restored to the Holy Land in an unconverted state. They will then rebuild their Temple, and offer the Mosaic sacrifices. But, as these will be offered apart from the Messiah, and with no real contrition of spirit, they will not be accepted by Jehovah. For (Isa. lxvi. 1-3) God will say, "What (literal) is the house that ye build unto Me?" or that "he that killeth an ox" will be regarded "as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood;"
and he that burneth incense, as if he blessed an idol."

Either just prior to their return, or immediately afterwards, the Jews will make such a treaty with Antichrist as will constitute him their protector. This treaty, for some unassigned reason, will only be for

ONE WEEK OF SEVEN YEARS
(see Dan. ix. 27). For such a recognition of the claims and league of Antichrist our Lord prepared us when He said (John v. 43), "I am come in My Father's name, and ye receive Me not; if another shall come in his own name, him ye will receive."

The Hebrew leaders will subsequently be greatly influenced by the miracles of his ecclesiastical agent, the Therion or wild beast of Rev. xiii. 11-17. This fact seems to be indicated by Nahum, who says (Nahum i. 11), "There is one come out of thee that imagineth evil against Jehovah, a counsellor of Belial" (margin). In this he will be aided by those apostate Jews (Dan. xi. 22) who will have thrown off all allegiance to God. Nor need we be surprised at such practical Atheism, for the apostle of modern Pantheism was Spinoza, a Jew, just as the German Jews, Heine, &c., have been foremost in the promotion of that Rationalism and Atheism which floods the Continent. Thus, Jewish philosophers are the chief promoters of that auto-

latriy which will dominate Europe.

The prophet Daniel gives very definite information respecting the treaty between Antichrist and the "prince of the covenant," or civil head of the restored Jews. There he says (Dan. ix. 27), "he shall confirm a covenant for one week;" and subsequently (Dan. xi. 22-24), "After the league made with him he shall deal deceitfully, and shall enter into the peaceable and fat (margin) places of the provinces." At least 175 years before, Isaiah referred to this protectorate of Antichrist; for he says (Isa. xxxviii. 14-16): "Hear the word of Jehovah, ye scornful men, that rule this people which are in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us."

Now it is obvious, from his after career, that this treaty betwixt Antichrist and the Jewish rulers will be made on his part in utter deceit. For, determined that nothing shall stand between him and Divine homage, he will only intend it in his own secret counsel to last until, like the two Napoleons, in their dealings with the French people, he is strong enough to break his oath. Thus, when only a moiety of the seven years has passed away, he will suddenly

VIOLATE HIS COVENANT
(Dan. ix. 22); and, resisted as he and his ten vassal kings will be by those Jews who are, though in much darkness, still loyal to Jehovah, he will work such havoc through the Holy Land, that the mere pre-description causes us to shudder.

Long before the prophet Daniel gave his minute narration of Antichrist's cruel duplicity, other prophets referred to this treaty with restored Israel, and its violation. Thus David, in a psalm which clearly refers to this treaty (Ps. lv. 20, 21): "He hath put forth his hand against such as be at peace with him: he hath broken his covenant. The words of his mouth were smoother than butter, yet war was in his heart." The prophet Isaiah also (Isa. xxiv. 5) says: "They have broken the everlasting covenant." Well then might one of the latest of the Hebrew prophets give this as one of the blackest of the characteristics of the last days (2 Tim. iii. 2-4): "Men shall be truce-breakers."

In this violation of his covenant Antichrist will be aided by some apostate Jews, most probably their leaders; for we learn that (Dan. xi. 30, 31) he will have "intelligence with them that forsake the holy covenant: and such as do wickedly against the covenant, he will corrupt by flatteries," but merely using them as his tools to obtain that Divine worship which it has been his secret aim from the very outset of his career to receive. But, happily, these Hebrew traitors will apparently be in a minority; for, though still blinded against the claims of Jesus, their religion will be too real in its essence to permit them to worship a mere man.

The testimony against Antichrist of the two witnesses will, doubtless, tend in a great measure to such antagonism; for the place of their testimony will be Jerusalem (Rev. xi. 8), and possibly in the outer court of the rebuilt Temple. But, whatever the cause of this opposition, it will not be restricted to
march speech, but will issue in a general insurrection, and lead to such a terrific slaughter that the prevision of Asaph will be but a faint pre-photograph of this general carnage. Thus he says (Ps. lxxix. 1-3) “O God, the Gentiles have come into Thine inheritance. Thy holy temple have they defiled: they have laid Jerusalem in heaps. Their blood have they shed like water round about Jerusalem; and there was none to bury them.”

Foremost in the insurrection will be the royal tribe of Judah. Hence we learn that, whilst the combined armies of apostate Christendom, under the leadership of Antichrist, invest Jerusalem, Judah will probably be endowed with supernatural energy, for Zechariah (xii. 6) says, “He that is feeble among them shall be as David; and the house of David as God, as the angel of Jehovah before them.” Yet, notwithstanding their valour, Antichrist being supported as he will be by the multitudinous armies of the ten confederated nations, and energized personally, as he will be, by Satan (comp. Dan. viii. 24, and Rev. xiii. 2), the Jews will be eventually defeated. For no less than two-thirds of the returned Jews in all parts of Palestine will be slaughtered on the battlefield, or will die of those diseases, dysentery and fever, which are the fatal legacies of war (see Zech. xiii. 8, 9).

Then will Divine intervention come. The two witnesses have been slain by Antichrist; the Jews are prostrate, and the Gentile antagonists of Antichrist have been guillotined; Hell, in fact, has conquered! Surely, then, there is but One equal to the contest with the host of Hell; and who He is Isaiah foretold when he pre-reported these terrible events (Isa. lxiii. 5, 6). “I looked, and there was none to help; and I wondered that there was none to uphold; therefore My own arm brought salvation unto Me; and My fury, it upheld Me. And I will tread down the Gentiles (literal) in My anger, and make them drunk in My fury, and I will bring down their strength (armies) to the earth.”

Hence, descending on Mount Olivet (comp. Ezek. xiij. 2-4; Zech. xiv. 4; and Rev. xix. 11-16), Christ personally will assume the command of the resurrection saints who accompany Him, and the conflict between God and man, which has lasted nigh 6,000 years, will end in Satan’s and the world’s total defeat. As one result of their victory, Antichrist and his ecclesiastical agent will suffer a penalty unique in the history of mankind, for (comp. Isa. xxx. 33; and Rev. xix. 20) they will be

“CAST ALIVE INTO A LAKE OF FIRE, burning with brimstone.” And as if this distinctive penalty were not sufficient to punish their blasphemous tachity, they will be shut up in hell at least one thousand years before Satan and his angels and unredeemed mankind are consigned thereto.

As to how long it will be before these terrible predictions will be accomplished, every sign of these our times seems to say, that (1 Cor. iv. 3) “man’s day” (margin) or man’s reign is fast coming to its close. Not one of the least of the signs is this, that, whilst never before there so many prophetic students, the large majority of ministers and members of all communions ignore, if they do not positively deny, the epiphany and personal reign of Christ. For this, however, we were prepared 2,000 years ago by Ezekiel, who said (xii. 27) : “Son of man, thou of the house of Israel say, The vision he seeth is for many days, and he prophesieth of the times far off.” And still more explicitly and strikingly did our Lord predict this existing practical infidelity and scepticism as to His Second Advent, when He said (Luke xviii. 8) : “When the Son of man cometh will He find faith on the earth?” But let those who in God’s exceeding grace have not only been given the discernment and custody, but the dissemination of this latter-day truth, be but faithful to their mission, and then they will have the high honour of echoing that midnight cry which heralds the blissful Millennium: “Behold the Bridegroom cometh; go ye out to meet Him!”
THE HISTORICAL FULFILMENT OF THE APOCALYPTIC SEALS.

BY THE LATE REV. W. GIRDLESTONE, AUTHOR OF "OBSERVATIONS ON THE PROPHETICS," &c.


The seven seals in the sixth and seventh chapters of Revelation give us in a short sketch the whole state of Christ's church militant here on earth, from the First to the Second Advent of Christ.

In the first seal the Church of Christ is represented by St. John as arising in its purity; in the second he saw corruption and persecution in the church rising to a head; in the third he observed deep corruption and depression under tyrannical power; and in the fourth was portrayed the total corruption of Christ's church; the fifth showed him the saints who had suffered martyrdom; and in the sixth the kingdom of the stone arises into a mountain.

The first seal opens and discovers a white horse, with a rider armed with a bow, and a crown upon his head, going forth conquering and to conquer.

Whiteness is purity; "Though your sins be as scarlet they shall be white as snow;"* the horse is a spirit; for in an analogous prophecy in Zech. vi. the red, black, white, and grizzled horses are declared to be spirites; the bow† an emblem of strength; and the crown,‡ of royalty and priesthood. Who, then, is this rider in purity of spirit, armed with strength, and crowned with regal priesthood? Let the forty-fifth Psalm answer, "Gird Thy sword upon Thy thigh, O most mighty, with Thy glory and Thy majesty. And in Thy majesty ride prosperously, because of truth and meekness and righteousness; and Thy right hand shall teach Thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under Thee. Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre." This seal, then, is the primitive and pure state of Christianity, and represents the preaching of pure Christian truth. And the rider himself is our Priest and King.

"And when he had opened the second seal," I heard the second beast say, Come and see. And there went out another horse, that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword."†

The red horse of the second seal represents a spirit degenerate and sinful, fiery and hot, a persecuting zeal. The rider has power given him to disturb the peace of the church, persecutions arise in the church; a great sword is given him, the emblem of power and destruction; of conversion by force; it is great and oppressive. This seal then portrays the time of tyranny, degeneracy, and persecution in the church, when ecclesiastical authority was united to the imperial power, which supported and enforced its corrupt doctrines and oppressive decrees: when persecution to death took place amongst Christians; when they should kill one another.

At the close of the second century there arose a furious dispute between Victor, first bishop of Rome, and the Asiatic churches, concerning the celebration of Easter. The bishop would have sacrificed these churches to his resentment by excommunication (i.e., cut them off, or separated them from his own church, vid. Vidal's Moshe, vol. ii. p. 388), had not Irenæus and the western bishops stood in the gap to appease his anger and check his intolerant spirit. From this instance it appears that disputes and contentions had at that time entered the church.

Again, in the year 270, when the bishops

* Rev. vi. 3.
† Isa. i. 18. Woodhouse, p. 136.

* Isa. i. 18. † Gen. xliv. 24; Job xxix. 20; Jer. xlii. 35; Hosea i. 5. ‡ Exod. xxix. 6.
assembled at Antioch, and expelled Paul of Samosata from the jurisdiction of that see; we see Christians persecuting one another; but the sword was not yet given; that power was not attained till Constantine arose to the sole imperial dignity, as head of the Christian church, A.D. 325.

The third seal opens and discovers a black horse, and he that sat on him having a yoke or balance in his hand. A dark, gloomy, superstitious spirit of ignorance; bearing, if a yoke, the emblem of slavery; if the balance, of rigid parsimony as illustrated by the following words: "A measure of wheat for a penny, and three measures of barley for a penny."

I shall here ask with Dean Woodhouse, "By these provisions for food, what are we to understand? Wheat, barley, wine, oil, in their plain and proper meaning? Surely not. The tenor of prophetic language forbids, directing our attention, as our Lord has directed it, to another kind of scarcity, even that of which the prophet Amos speaks: 'Not a famine of bread, nor a thirst of water, but of hearing the words of the Lord.' 'I am the bread of life, saith the Lord; he that cometh to Me shall never hunger, and he that believeth in Me shall never thirst.' 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"

What then do we learn from this symbol? but that there should be a time of dark ignorance, when the pure and saving truths of the Gospel were to be had indeed, but in the greatest scarcity, and at a high price; this is figured by the measure of wheat for a penny: the less essential and more common and corrupted doctrines, figured by the barley, were to be had more plentifully, and at a cheaper rate: but the wine and oil, the more precious commodities of life, viz., the Scriptures themselves, were scarcely to be had at all, not even weighed, or measured out at any price; but nevertheless they were to remain uninjured, uncorrupted.

The black horse then portrays that gloomy night of the dark ages, when ignorance and superstition starved the spiritual life of man, and depressed him under their fearful yoke.

The fourth seal opens, "and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the

earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth." A horse pale, livid, gangrened; a spirit of fear, a total decay, bearing a dead faith, a living death, the worm that dieth not, and the fire which is not quenched. And power was given unto them to pervade the universal church with oppression, with a want of spiritual food, with lifeless faith, and raving wolves in sheep's clothing. If we can point out a time when these miseries began to appear, nay if we do know a time, when these miseries do appear, though perhaps they are not yet arrived at their utmost pitch (for the blasphemous beast has not risen yet to his highest power), we shall be able to mark the era poisoned by the influence of this baneful horse. I incline to the view that this pale horse represents Infidelity, which began its career upon the decline of the black horse of Papacy.

Dean Woodhouse considers both the black horse and the pale to represent the Papacy: the former in its first stages, and the latter under its deeper corruption.

The white horse was in power from the first rise of Christianity to the year A.D. 176; from that period the red horse gains influence, increases, and continues in power till the subversion of the Roman Empire, about A.D. 476; the black horse—the Papacy—after this arises, and extends his power to the era of the Reformation, A.D. 1530; the pale horse—Infidelity—then succeeds, and continues his paralyzing influence, I fear, to the Second Advent.

As regards the fifth and sixth seals, the former describes the saints and martyrs who suffered under the corruptions and persecutions of the church, and the latter brings us to the great day of our Lord, when the kings of the earth and the captains call for the rocks to fall upon them and the mountains to cover them, and the multitude which no man can number is gathered in heaven out of all nations (Rev. vii). And then the seventh seal brings a silence of half-an-hour, followed by the exultant hallelujahs of the glorified church in heaven at Christ's Second Advent.

[The foregoing exposition, published in 1829, is substantially an accurate outline of the year-day historical fulfilment of the seven seals during about 1,860 years. And their literal day futurist accomplishment during about 1,860 days will be in the manner so vividly described by the Rev. Dr. Seiss in his articles on the Apocalypse in this magazine for April, May, and June.—Ed.]
WERE THE APOSTLES FUTURISTS?


The Book of Daniel as well as the Revelation proves Futurism to be True—How did the Apostles Interpret Daniel?—On which principle did they interpret the ‘Time, Times, and Dividing of Times’ of the Little Horn?—Reasons for concluding they did so on the Futurist Principle—Significance of the saying respecting John—Paul’s Expectation—Testimony of St. Peter and St. John—Were the Apostles Mistaken?—The Question Answered—The Apostolic Standpoint.

"What a strange question!" I can imagine—some readers of the Prophetic News exclaiming, as the heading of this article attracts their attention. "Is not the Apocalypse a book belonging to the post-Apostolic age, written as it was by the last survivor of the Apostles? Is it not the field upon which the rival systems of Futurist and Historical interpretation are respectively exercised? And, inasmuch as the Apostles were unavoidably ignorant of it, must they not also have been ignorant of both one and the other of these systems?"

My answer to such an objection would simply be that the book of Daniel, not one whit less than the book of Revelation, constitutes a field of exercise for both Historical and Futurist modes of interpretation. The Apostles possessed, and beyond all question studied and were well acquainted with, the book of Daniel. Our blessed Lord had specially enjoined them so to be. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand), then let them which be in Judea flee into the mountains," &c. (Matt. xxiv. 15-17). It is therefore, I maintain, a perfectly legitimate, and, moreover, a very important question, After what manner did they interpret the predictions, especially the chronological predictions of that wonderful book—predictions which are very similar to, some of them manifestly identical with, those of the Apocalypse?

The Apostles were undoubtedly well aware of the fact that they were living under the last of the four great sovereignties which had been prefigured to Nebuchadnezzar (chap. ii.) by the fourfold metallic image; and to Daniel (chap. vii.) by the four wild beasts of his memorable vision. What the first three of the symbols in each of these visions represented they had learned from the book of Daniel itself. What the fourth or lower portion of the image (chap. ii.) and the fourth wild beast (chap. vii.) were designed to signify, they had present personal experience, as being, with their own nation, and with all the nations of the then known world (Luke ii. 1), subject to the Roman power.

The twofold division of this fourth and last empire, prefigured by the legs of the image (chap. ii.) and its further twofold division, represented by the toes of the same image and by the ten horns of the fourth wild beast of chap. vii., had not in their time taken place; nor had the most important feature of the vision of chap. vii., the rise of "the little horn," as yet been fulfilled. These changes, as thus foretold, and the predicted duration of the power to be so widely and fearfully exercised by this "little horn," were the only events which the prophecy of Daniel put between them and the coming again in power and glory of the Lord Jesus Christ. The history of the former empires, however, as recorded in the same book, was sufficient to teach them with what startling rapidity changes such as these may at any time occur.

The practical question for us to consider is, whether the Apostles interpreted the chronological prophecy of "a time, times, and the dividing of time," as the prescribed period of the power of "this little horn" (Dan. vii. 25), or the other similar chronological prophesies contained in other portions of the same book, after the Historical or after the Futurist mode of computation? Did they regard the days and years thus spoken of as symbolical periods, each day representing a year, each year (or "time") representing a period of 360 years,
according to the Historical—or did they regard them as literal periods, each day a literal day, each year a literal year, representing a period of 360 literal days, according to the Futurist—system? If the former, they must have believed that a period of considerably more than a thousand years was intervening between them and the Saviour's Second Advent. They must have felt assured that many centuries before "that same Jesus whom they had seen go into heaven should so come again as they had seen Him go into heaven" (Acts i. 11), not only should they have been each and all of them numbered amongst the dead, but their very bones should have long been crumbled into dust. It must have been with them a settled conviction that all watchfulness upon their part for His coming would have been a palpable and absurd delusion—all expectation of any other termination to their earthly pilgrimage than that of death would have been worse than vain. They must have therefore regarded all their Lord's and Master's solemn and emphatic exhortations to continued watchfulness for, and unceasing expectation of, His Advent, which He had so frequently and earnestly addressed to them, as intended, not for themselves at all, but for a generation in remote futurity, to whom they were to hand them down.

But if, on the other hand—taking, as their authority for so doing, the "seven times," signifying beyond all question seven literal years, of Nebuchadnezzar's vision (Daniel iv. 16-25) and the seventy literal years of chap ix. 2—the Apostles interpreted these periods literally, a day meaning a literal day, a year a literal year; then they could have seen no reason why the Second Advent might not have taken place in their own lifetime, or why the exhortations to watchfulness and expectation addressed to them so personally and so lovingly by their blessed Master should not, according to their manifest tenor, have been intended for themselves. Surely their own recorded and inspired expressions must be regarded as furnishing us with satisfactory evidence upon this subject. Now these expressions, plain, emphatic, numerous, and well-known to every student of the New Testament, teach us that, if there be any meaning in words as declarative of belief and feeling, nothing was further from the minds of the Apostles of our Lord than the idea of any lengthened period of time, least of all of a period so lengthened as to include within it twelve yet uncommenced centuries, as of necessity to intervene between them and His Second Appearing.

There was, we learn, a "saying" abroad amongst them that John at all events was to be amongst the living at the time of its occurrence (John xxi. 23). The Apostle Paul, in two memorable passages, with which we are all familiar (1 Cor. xv. 52, and 1 Thess. iv. 15-17) has drawn a marked and striking contrast between the dead who shall be raised and the living who shall be changed at the Advent, and has put upon an unmistakable record the expectation which he entertained that he himself and the generation of Christians to whom he addressed his Epistles, at all events might possibly be found, not amongst the former, but amongst the latter, when the trumpet should sound, and the Lord should descend from heaven. Again, in 2 Cor. v. 1, he speaks of death as being to himself, and to those to whom he wrote, not a certainty, but a contingency; and (ver. 4) of his desire and theirs as being, not to be "unclothed" by death, but to be "clothed upon," by being changed. The same thought of being amongst the living at the time of the Advent will be found underlying his language in very many passages of his Epistles; for instance, Phil. iii. 20, 21; 1 Thess. i. 6-10.

St. Peter, also, throughout his second Epistle, especially chap. iii., uses language altogether incompatible with a belief that the Second Advent was necessarily at a great distance, as does also St. John in his first Epistle. It seems to me, therefore, conclusively evident that, although the course of events has developed a delay altogether beyond their anticipation, and has brought to light, according to the largeness of the mind and purposes of Him who sees the end from the beginning, an inchoate and imperfect fulfilment of the chronological prophecies of Daniel, and, consequently, of those of the Apocalypse as well, upon the extended scale of the Historical interpretation, it was according to the Futurist, not the Historical system that the Apostles interpreted these prophecies in Daniel, and would therefore have interpreted those of the book of Revelation, had it existed in their day.

If this conclusion is correct it is assuredly
most unwarrantable to speak and write, as some excellent Christian men have done, of the Futurist system as "a mischievous error," or as "a modern system invented within the last half-century." Then assuredly students of prophecy desirous, not of upholding systems, but of ascertaining truth, should pause and consider before they exclude from their mode of interpreting the oracles of God, the manner in which they were regarded and interpreted by the inspired Apostles of our blessed Lord, and, as history conclusively teaches us, by the primitive Christian Church, the members of which lived in daily expectation of the Advent.

All this has been objected to upon the ground that the mistake, as it has proved to have been, of expecting the Advent in their own lifetime, would, had they actually entertained it, be a strong argument against the Apostles' inspiration. A little consideration, however, will suffice to satisfy us that such is no valid objection. Inspiration did not render the Apostles omniscient. It did not reveal to them what it was the purpose of God then to keep secret (see Acts i. 7). It was intended they should be always expectant of the Advent, in order that such expectancy, handed down from generation to generation, should always keep each individual of the Church of Christ in the intensely practical position of unceasing watchfulness, in the continued and ever-brightening exercise of the hope that "maketh not ashamed," the hope which, whose hath it "purifies himself even as He is pure." That such was the Apostles' position with regard to the Second Advent seems to me to be conclusively established by the remarkable and otherwise unaccountable fact that never in any of their recorded addresses, or in any of their various Epistles to Christian people, do they set death before them as that termination of their present lifetime towards which they were inevitably approaching, and for which it therefore specially behoved them to be prepared.

Christ's coming to them, and for them, at His Second Advent—not their going to Him at their death—was invariably the point in the future towards which they sought to direct their expectations and their hopes, and for which they exorted them to be ready. They could not, I submit, have done this had they interpreted the book of Daniel according to the Historical, and not according to the Futurist mode of interpretation. And if they were altogether wrong in expecting that there should arise a wilful, lawless, blaspheming, individual king, whose persecuting, destroying power should be exercised for the predicted period of three literal years and a half, while in reality no such individual and no such period had been foretold in prophecy, then would it not become a very serious question for us, how far had the Holy Spirit fulfilled to them His promised office of guiding them into all revealed truth? How far are they to us reliable exponents of the mind of God as contained in the Old Testament Scriptures?

**SIGNS OF THE ADVENT.**

| Why drag thy chariot-wheels, O Time?      | Like Jonah's gourd, in one brief hour        |
| ---                                       | Are levelled with the dust.                  |
| How slow the moving hours!               | The pestilence with fetid breath             |
| When will thy buds, O "blessed hope,"    | Comes up from slum and pen,                  |
| Expand to perfect flowers?               | And stalks through hall and pauper hut       |
| When will the black and weary night,     | To take the lives of men.                    |
| So full of sins and sighs,               | Are these His signal flags unfurled—         |
| End, and the dawn of righteousness       | His watchfires in the night,                 |
| Upon the world arises?                   | To tell us of His near approach              |
| Crowns tremble 'neath his "iron rod,"    | Who brings the promised light?               |
| Thrones sway in every blast;             | Then lift your heads, ye weeping ones!       |
| Dark shadows of events to come           | Look upward through your tears!              |
| Upon the world are cast!                 | Your night of sorrow soon shall end          |
| The stately pillars of our pride,        | In Heaven's eternal years.                   |
| On which we placed our trust,             |                                              |
THE APOCALYPSE:
A SERIES OF LECTURES ON THE REVELATION OF JESUS CHRIST.

BY REV. J. A. SEISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

LECTURE ELEVENTH—THE FIFTH SEAL.

Brief Summary of the First Four Seals—The Fifth Seal is a Picture of Persecution and Martyrdom—The Living Creatures do not say Go—I. The Cause of the Martyrdom of these Souls under the Altar—It will be their Zealous Testimony amidst Antichrist's Apostacy and Persecution as to Christ's Second Advent. II. Their Estate, beheld by St. John: 1. As Conscious Disembodied Souls—The Consciousness of Deceased Saints is proved by Matthew xx. 28; Luke xx. 38; Luke xvi. 19-31; Luke xxii. 43; Philippians i. 2; also by the Experiences of Dying Believers. 2. As Disembodied Souls "under the Altar," a receptacle beneath the Heavenly Altar, just as a receptacle under the Earth; Altars received the Blood, which was the Life of Animal Sacrifices—All Martyrs a. o. Sacrifices. III. The Cry they Utter. IV. The Answer they Receive.

"And when he opened the fifth seal, I saw beneath the altar the souls of them that had been slain on account of the Word of God, and on account of the testimony which they held fast: and they cried with a great voice, saying: Until when, thou Master, the holy and true, dost thou not judge and avenge our blood from them that dwell on the earth? And there was given to each of them a white robe, and it was said to them that they should rest yet a little time, until their fellow-servants also, and their brethren, shall have been completed, who are about to be slain as also they themselves [had been]."—Rev. vi. 9-14 (Revised Text).

All the seals thus far have been judgment seals; and the two that follow are judgment seals; capable of being identified as such from the nature of the events attending them. The symmetry of the whole would therefore be interrupted, and an unaccountable break made in the distinctly connected series, if this fifth in the list were to be taken in any other acceptance. The four horsemen are judgment powers. The earthquake, and the terrific commotions in earth and sky, under the sixth seal, are directly linked with the presence of judgment. The seventh seal, with its seven trumpets and seven last plagues, is nothing but judgment from beginning to end. And whatever peculiarities may attend the breaking of the particular seal now before us, it can be nothing other than judgment also.

The manifestations under the breaking of this seal differ, in some respects, from the four preceding. There is here no expression from the Living ones. There are no horsemen or horses. And the burden of the description is exhibited in the results rather than in the processes. Still, everything turns out as belonging to the same general category of trial and suffering. Under the first seal we have the picture of moral conquest, by means of the arrow of truth, speeded by the power of sorrowful judgment. Under the second we have war, disorder, strife, and bloodshed. Under the third we have famine, and distressing scarcity. Under the fourth we have the combined fruit of all these—pestilence, death-plague, and the living world largely overrun with the regions of the dead. And, under this fifth seal, we have added bloody persecution of those who hold and testify to the truth.

The entire population of the earth at that period, being alike rejected from the company of those accounted worthy to escape these evil times, is alike made to feel the stripes of judgment. The good as well as the bad suffer the hour of trial. And though there shall be multitudes then brought to the knowledge of the truth, they will all be such as had failed to improve their more favourable opportunities in the preceding days of Divine long-suffering and forbearance; and hence, by way of judgment for their previous folly, their prosperity, at this late hour, becomes a thing of sore cost. Having been unbelieving, worldly-minded, and hypocritical, when they might have walked with
God without serious risk, they now find the way of salvation judicially become a way of torture and of death. Evil and depravity will hold the sovereignty and power in this world unto the last. And it would be strange if the bad passions, which then are to reach their most aggravated intensity, should not also develop particular violence in the direction from which the Church, in every age, has suffered more or less.

Hence, this fifth seal is the picture of Persecution and Martyrdom. As soon as it was opened, John saw souls of people "alain on account of the Word of God, and on account of the testimony which they held fast." It sets before us the solemn fact, that people who will not give their hearts to God now, when once these judgment times set in, if they ever get to heaven at all, will be compelled to go there through fire and blood.

There are no voices of command from heaven under this seal, and no messengers despatched from the throne; for the reason, that bloody persecutions of God's servants come from beneath—not from above. It is the devil who is the murderer from the beginning, and by him, and his seed, has all martyr-blood been made to flow that ever has flowed or ever will. It is the Dragon that makes war with the saints. Celestial powers are concerned in it no further than to permit the malignant butchery. It is not flashed forth from the sky, like the calamities with which the wicked and rebellious are overwhelmed; but it is left to develop itself from Satan's reign and domination in the hearts of his children, unmoved by any direct agency from heaven.

The Living ones do not say, Go! for they are neither directly nor indirectly concerned in bringing suffering upon God's servants for their fidelity to the truth. No horses dash out upon the scene, because no Divine powers are employed in martyring the saints. The entire earthly part of the proceeding enacts itself by the powers already in sway among depraved mortals, and John beholds only the results. The seal opens and the invisible world has a vast accession of souls of martyrs, alain on account of the Word of God, and on account of the testimony which they held fast. They are not the martyrs of the past ages, for those, by this time, already have their crowns, and are seated on their heavenly thrones, and are with Christ in glorified form, as we saw in chapters iv. and v. These are, therefore, martyrs of this particular period—martyrs who suffer the great tribulation which all preceding saints and martyrs escape—martyrs of the judgment times, who lose their lives for their faithful testimony during the sharp and troublous era in which God's judgments are in the earth.

In treating of them more particularly, we may notice—

I. THE CAUSE OF THEIR MARTYRDOM;
II. THEIR ESTATE AS JOHN BEHOLDS THEM;
III. THE CRY THEYutter;
IV. THE ANSWER THEY RECEIVE.

It is an old maxim: *Non est mora, sed causa mortis quam facit martyrem.* "It is not death, but the cause in which death is incurred, which constitutes a martyr." Millions upon millions perish under the preceding seals, but they are not therefore martyrs. The cause for which the persons mentioned here were slain constitute them true martyrs. They "had been alain on account of the Word of God, and on account of the testimony which they held fast." However sceptical, rationalistic, or unbelieving they may have been previous to the setting in of the judgment, the occurrences under the first four seals had quite cured them of their erroneous thinking and indifference. What they once held only in the coldness of mere speculative faith, or received only with much subtle refining, and mapping down to a materialistic philosophy, or disbelieved altogether, they had now learned, to their sorrow, to have been the literal and infallible Word of God. The Bible they now read with new eyes, and received and obeyed with a new heart. Its literal teachings they now were brought to understand, appreciate, live, and proclaim as the unmistakable Revelation of the Lord God Almighty.

There will still be plenty of unbelief, scepticism, and utter rejection of the Scriptures; and the dominant spirit of the times will be the spirit of rebellion against the Lord, and of contempt for His Word. But that spirit will now have been quite cast out of the persons brought to view in this vision. Having learned to deny themselves, to crucify their self-seeking, to cease from their confidence in their own fancies, and to accept, live, and testify to the true will and Word of God, they will have come to be genuine servants of the Most High. And this is one of the procuring causes of the world's hatred of
THE APOCALYPSE.

them, and wish to have them put out of the way.

But there is something more special entering into the cause of their martyrdom. In addition to their close adherence to the Divine word, and as one of the most marked fruits of it, there was a particular “testimony which they held fast,” and on account of which, more directly, the world could not abide them. Many have regarded their whole testimony as nothing different from the common testimony of good and faithful men in every age. John says that he “was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ;” and the testimony of these martyrs is considered to be the same for which John was banished.

But the phraseology is not the same, and seems to indicate something personal to these martyrs themselves. It was not the testimony of Jesus in general, but, as the Greek implies—"that testimony which they held fast"—some particular testimony specially in question in their times, and specially obnoxious to the then reigning spirit. And when we consider the character of the period in which they were called to testify; what it was that had operated to bring them into this attitude of zeal for the Divine word; what would naturally be uppermost in a mind enlightened as to the times on which they had fallen, and what would be most offensive to an unbeliever in those times, we can be at no loss to have suggested to us what the particular character of that testimony was.

It was necessarily a testimony touching the judgment already begun; a testimony which interpreted all the plagues, disorders, and horrors around them, as the veritable inflictions of the Almighty, now risen up to pay off all the long-accumulating arraignments of His wrath upon transgressors; a testimony that the true elect had already been received up into glory, and that in a few short years more, the whole mystery of God should be finished and all His enemies cast down to irretrievable perdition; a testimony that swift and utter destruction now impending over all the governments, fabrics, powers and hopes of this world; that the fires were then already burning which should never more be extinguished or repressed till everything of this world, and all its devotees, should be consumed from root to leaf; that Christ, the angry Judge, was then present in the clouds, ready to be revealed in all the terrors of His consuming power; that the day of grace was in its last darkening twilight of departure, after which nothing should remain but everlasting discomfiture and death; a testimony that the world was then already trembling in the agonies of its dissolution, and that the last hope of salvation was flickering in its socket, ready to expire.

In a modified degree, this is ever the testimony of the true people and ministers of God; but, at such a time, and in such surroundings as these martyrs testified, there would needs be an intensity, a certainty, and a pressing urgency in their convictions and utterances, such as had never before appeared. People who had been cool, complacent, and philosophic in their religion before will then have been awakened to a state of warmth, and earnestness, and excitement, and zeal, a thousandfold more irrepressible and energetic than what they had previously regarded as sheer fanaticism, and piety run mad. Oh, there will be fervour then, and outspoken testifying for God then, and warnings with tears and entreaties then, and striking expositions of the prophecies then, and appeals and outpourings from the men of God more thrilling than the cries of Jonah in the streets of Nineveh! It will be more than the hardened hearts of scorning unbelievers can bear. And because of being besieged and pressed by the resistless arguments and fervency which then shall be brought to bear upon them, they will seize the witnesses of the truth, and punish them, and resort to all sorts of murderous violence, to silence them, and put them out of the world.

Thus, then, because their days of indifference toward the Divine predictions have passed away, and because they now are faithful in standing to the truth as to what God has said, and as to what times they have fallen upon, and because they will no more keep silence touching the awful perdition about to break forth upon the guilty world, they are massacred and slain.

II. THEIR ESTATE AS JOHN BEHOLDS THEM.

They are “souls”—disembodied souls—souls in that state which ensues as the result of corporeal death.

Their slaying, then, is not the end of them. It is not the total interruption of their being in all respects. It makes them invisible to men in the flesh in the natural state; but it does not
hinder their living on assouls, or their being visible to heavenly eyes or to the eyes of John in his supernatural and prophetic exaltation. The holy Apocalyptist tells us that he “saw” them, although they “had been slain”; and heard them speaking with loud voices, though their material tongues had been burnt to ashes, and their corporeal organs of speech had been stiffened in death.

It is altogether a wrong interpretation of the Scriptures which represents the dead in a state of non-existence, unconsciousness, or oblivion. I am not among those who think that “they which are fallen asleep in Christ are perished,” either for ever, or for a limited time. There is such a thing as an intermediate state between death and the resurrection; but it is not a state of utter dilapidation and cessation of being. It is an abnormal and unsatisfactory state, far below what is to be gained by the resurrection; but it is not a state of vacancy and nothingness. However strongly the ruinous character and evil of death may be stated in some Old Testament passages, there are others in the Scriptures which, by all just and fair exegesis, prove and demonstrate that mental and psychical life continues under it, and continues in wakeful consciousness. And if anyone has doubts upon this point, let him candidly consult and determine the positive meaning of the following texts:

Matt. x. 28: “Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell.” The argument from this text is plain, unanswerable, and conclusive. If the soul dies, or goes into oblivion, when the body dies, then he that kills the body would, with the same stroke, kill the soul too. But our Saviour tells us that those who kill the body cannot kill the soul. And if it be said that this is meant only of the utter destruction of the soul, God having promised a resurrection to life again, then our Saviour might as well have denied that it is in the power of man to kill the body, because God certainly will raise it again, at the last day. But our blessed Lord grants that the body may be killed by man, in the same sense wherein He denies that the soul can be; and therefore He is not speaking with reference to the resurrection at all. There is, then, a life which the death of the body cannot touch.

Luke xx. 38: “He [the God of Abraham, Isaac, and Jacob] is not the God of the dead, but of the living: for all live unto Him.” So far as the righteous are concerned, we are here assured that, although they “sleep in Jesus,” as regards the body, and are “absent from the body,” as regards the soul, they still “all live unto God.” This the Saviour quotes from the Old Testament, where “Moses calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for He is not a God of the dead, but of the living: for all live unto Him.” The argument assumed is, that a negation of existence dissolves all covenant relations. God cannot be called the God of beings who no longer exist, or the continuity of whose existence has been interrupted by a blank. Whatever else He may be, it is no property of His to be a God of nonentities. “He is not a God of the dead, but of the living.” But Abraham, Isaac, and Jacob were dead, and had been dead for centuries; and yet He proclaims Himself “the God of Abraham, Isaac, and Jacob.” The conclusion is thus deduced by the Saviour, that though Abraham, Isaac, and Jacob, were dead, as to their bodies, they were still, in some sense, living unto God.

Very pertinent, also, was this argument to the question of the resurrection, in support of which it was produced. Abraham, Isaac, and Jacob, being still alive unto God, though corporeally dead, God’s covenant with them still held—held because both parties were still in being; and because it still held, the promise which it included had yet to be fulfilled, which could only be in the resurrected state. In this text we accordingly have existence and life predicated of the righteous dead, and that existence and life put forward as the basis of the continued validity of the covenant, which covenant necessitates a resurrection, that its promises may not fail. And though this passage specifically refers to but one class of the dead, yet, by disproving the non-existence, and establishing the continued life of departed believers, it overthrows the doctrine of the oblivion of the dead in the abstract, and fastens very strong unlikelihood upon its truth in any case.

Luke xvi. 19-31: the case of the rich man and Lazarus. In this startling parable, if parable such an unveiling of the invisible world may be called (it is not called a parable in the
THE APOCALYPSE.

concerned the dying Christ as well as the dying thief; and He certainly died as deep a death as any of His saints. And as both died that day, so they both went that day, and before the resurrection of either, into Paradise. Be that Paradise what it may, Christ and the thief were not yet in it while they lived on their crosses, and yet were in it before the day ended, and while their bodies yet hung upon those stakes. It was not a state of non-existence or oblivion, for it was the subject of consoling hope and promise, and the declaration embraced the idea of conscious presence and fellowship with each other, on reaching the blessed place.

Being is affirmed "thou shalt be." Communion is affirmed "with Me." Conscious happiness is affirmed "in Paradise." Time is specified, not the time of the resurrection, or after a long and indefinite period of nothingness, but "this day"—the very day they hung side by side on Calvary, and before the setting of the sun then sinking beyond the sea.

The case of Paul (Phil. i. 2) is also in point. If ever son of Adam lived a noble life on earth, it was this great Apostle. To him to live was an unspeakable blessing to the Church, and to himself a seal, and joy, and divinest fellowship with the Father, and His Son Jesus Christ. To him to live was Christ. And yet he adds, "To me to die is gain"—gain even upon such a life.

"Then, surely," as William Arthur puts it, "it was not to enter into nothingness, and to continue in nothingness while the world stands. From the life of an apostle to a state of torpor is progress, not from glory to glory, but from glory to death—not gain, but blank and numbing loss. Though his life here had many burdens, Paul proclaimed its joys to all; yet he had a desire to depart and be with Christ, which is far better. He does not mean that the resurrection life is better, for it would not be delayed a day by his staying to profit the churches here, nor hastened by his departing. The better state he had in view is manifestly one which is postponed while he remains in the body, but which will open so soon as he goes hence. Is it, then, better to be nothing than to be an apostle? to miss days and years, than to improve them? to be as inanimate as water spilled upon the ground, than to be communing with God and serving man?
"Had Paul expected that, in departing, he would become inanimate, surely he would have regarded each moment added to his holy labours, not as a delay of a far better life, but as so much golden time rescued from emptiness. Who can reconcile to his heart the notion of Christ's great ambassador desiring to depart and be a blank? And, at last, that great soul stands on life's extremest verge, crying, 'I have finished my course.' A moment, and it is gone! And what now is it in its new dwelling? A dark and vacant thing, mere emptiness?" Then nothingness is gain on apostolic usefulness, and communion with God! Then to lie in oblivious death, is better than to hope and pray, and praise, and live Christ Himself! Who can believe it for a moment!

Consider also the experiences of dying believers, and the consciousness which they sometimes manifest in their last moments, of the presence of a world which they then, for the first time, see, and among the bright dwellers in which they feel themselves going to take their places as earth 'recedes and disappears.' Shall we say that these visions of a new-dawning life, and bliss, and conscious fellowship, is all hallucination, the mere fantasies of an outgoing being, the delusions of the holy soul bidding farewell to the universe and God, until the archangel's trump shall sound? Shall we draw the black line through all these cherished testimonies of those saints of God who have gone from us, and account them all meaningless, eccentric sparks of scattering existence, as it sinks to dark oblivion? Believe it who wishes; I have not so learned Christ, or the portion of His saints.

Nor ought it to be necessary for anyone to go beyond the text itself, to be assured of the fact that the death of the body is not the death of the soul. These martyrs were 'slain,' and yet John sees and hears them in living and speaking sensibility between their death and their resurrection. It will not answer to say that the whole thing is only a vision. It was a vision of the reality—a miraculous view, in advance of the facts, indeed, but of the facts themselves, as they are actually to transpire. The slaying of these martyrs was, likewise, nothing but a vision; but no one thinks of assuming that no literal martyrdom is in contemplation. Why, then, suppose that the asserted continuation of their soul-life, after their corporeal death, is not to be understood as equally a matter of literal reality? When an author gives us a thing as a matter of fact that has occurred in his own experience, we must either accept what he says as true, or impeach his credibility or his competency. And when John tells us that he saw and heard 'the souls of those that had been slain,' either he is not to be believed, or he saw what had no manner of existence, or the souls of dead saints do live, and act, and speak, in a state of separation from the body.

2. John saw the souls of these martyrs

"BENEATH THE ALTAR."

Many regard this as "simply symbolical," but I am not clear that it is so to be taken. No earthly altar is meant, for none such existed at the time of the vision, or shall exist at the time of its fulfilment; at any rate, none acknowledged of God. Nor is it exactly a material altar, as we are conversant with material things. It is something heavenly and partaking of the same heavenly and spiritual nature of the scene out of which all these proceedings issue, and from which they are contemplated. There is a heavenly Temple, and everything that related to the earthly one was patterned after the celestial one. There is a "true tabernacle, which the Lord pitched, and not man," of which that which Moses built was the material picture and copy (Heb. viii. 1-5; ix. 21-24).

AND THIS ALTAR pertains to that heavenly sanctuary whence the "pattern" of the earthly was taken. It was at the altar of burnt-offerings that all bloody sacrifices were made. Under it there was a deep excavation in the solid rock, into which the blood of the slain victims was poured. The law commanded the officiating priest to "pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation" (Lev. iv. 7).

The ancient arrangement for the reception of this blood is still visible. I have myself stood in the opening, under the rock, on which the altar had its place, and stamped my foot upon the marble slab which closes the mouth of the vast receptacle, and satisfied myself, from the detonations, that the excavated space is very deep and large. And as the life of the animal was in its blood, this vast subterranean cavity was, naturally enough, regarded as the receptacle of the lives of the victims which there were slain. The Mahometans, to this day, as I was told
on the spot, regard it as the place where spirits are detained until the day of judgment. They call it The well of spirits. It is in the centre of the Mosque of Omar, whose interior had, for ages, been most rigidly guarded from the visits or eyes of any but Moslems, but, by firman from the government, can now be seen. And as the deep cavern under the earthly altar was the appointed receptacle of the lives of the animal sacrifices, so the souls of God's witnesses, who fall in His service, are received into a corresponding receptacle beneath the heavenly altar.

Some describe that altar as Christ, under whose protection and shade the souls of the martyrs are preserved, free from all perils and evils, till their recall, in renewed bodies, by the resurrection. It denotes a near and holy relation to God; a place of sacred rest under the protection of Christ and His sacrifice, and a state of blessedness, to which, however, higher stages are to come. The idea of sacrifice also pervades the language of Scripture in general, respecting eminent devotion in the Divine service, especially when life is jeopardised or lost in consequence of it. Hence our bodies are to be offered a willing sacrifice unto the Lord. Hence Paul spoke of his sufferings for Christ, and of his approaching martyrdom, as an offering in the sacrificial sense. All martyrs are contemplated as sacrifices to God. And as sacrifices to the heavenly altar, their souls pass into the sacred receptacle beneath that altar. It is precisely the place where we would most naturally expect them to be, and where they are most sacredly kept, waiting for the adoption, to wit, the redemption of the body.

III. THE CRY THEY UTE.

It is not a mere metaphorical cry, like that of the blood of Abel from the ground; but a literal cry of visible and conscious existences—an articulate cry, the voice of which is heard, and the utterances of which are in literal words. "Until when, Thou Master, the holy and true, dost Thou not judge and avenge our blood from them that dwell on the earth?" It appears, from this, that their murderers are then still living. Consequently these crying ones are a specific class of martyrs, who had then very recently been slain. It is another item to fix the vision to this particular time.

The cry is addressed to the throne. It is not a vindictive cry, although it looks to the avenging of their blood. If the whole scene did not relate to the judgment period, it would be difficult to avoid attaching the idea of intense vindictiveness to this utterance. Such a cry would be out of season, except in this place. But it is the time of judgment. The judgment throne is set. The judgment proceedings have commenced. The years have come in which God had long ago promised that the principle of His righteous government should be enforced, to the recompense of His people, the vindication of their wrongs, and the overthrow of evil. They had every assurance that such was the Divine intention, and that this was the period for its fulfilment. They could not, therefore, understand why there should be delay. The thing had begun, why was it not at once carried to its consummation! They had sacrificed their lives to this particular testimony, and everything had appeared to them in the very article of the long-predicted fulfilment; how was it, then, that it now tarried?

Even the titles by which they address the Lord, show that this was the feeling and spirit of their inquiry. It was not so much impatience that their blood was not avenged, as their perplexity about the hesitation which seemed to retard the ongoing of what they knew had commenced. They do not address Christ as the Saviour, but as Despoites—the centre of irresistible power already in force—the holy and true Despoor, now on His judicial throne. Their hearts are set, as they were in life, on the glorious consummation begun before they were slain. They had died for their testimony that the time for that consummation had come. And as it still delayed, and could only be realised in the visitation of vengeance upon the wicked hosts who had murdered them, they cry to the great and holy Avenger, to know why it tarried, and how long the suspense was to last. It was an utterance from the world of disembodied saints, somewhat akin, in feeling and meaning, to that which John the Baptist sent from his prison to the Saviour (Matt. xi. 2-10). It shows us that the intermediate state is still an imperfect state, and that the proper hope of saints is connected with the resurrection of the body. Bede has remarked upon this passage, that "those souls which offered themselves a living sacrifice to God, pray eternally for His coming to judgment; not from any vindic-
tive feeling against their enemies, but in a spirit of zeal and love for God's glory and justice, and for the coming of that day, when sin, which is rebellion against Him, will be destroyed, and their own bodies raised."

IV. THE ANSWER THEY RECEIVE.

Jehovah does not disdain to lend an ear to the cry of His faithful servants. He is concerned for their rest, comfort, and right information, even while they lie disembodied beneath His altar. The prayers of His people are always precious before Him, and their peace He will ever consult. He heard the appeal of His slain ones, and came to minister to their souls the requisite comfort. Living or dead, if we are faithful to God and His word, we shall not want any merciful grace and help appropriate to us. The Lord remembers us in our sufferings and trials on earth, and He will not fail to come to us under the altar, to comfort and establish us concerning His purposes and ways. He will not forget or disregard us when dead, any more than when living; and our necessities, apart from the body, are as graciously cared for as those in the flesh. Indeed, His promises overstep every possible contingency of our existence, in the body or out of the body, in time or in eternity. His word to us is, that He will never leave nor forsake us.

"There was given to each of them a white robe." Can lifeless shades and non-existences receive white robes? Can spilled blood, dead and absorbed in the earth, wear the livery of heaven? Yet these souls of slain ones received each the celestial stola, even while their resurrection delayed. And that stola was the symbol of their justification—the Divine assurance of the truth and acceptability of their testimony—the cheering token from the throne that they were approved, and precious, and near to their Lord, and blessed with His favour, notwithstanding that what they hoped and testified was still deferred. White robes, in such connections, are always the emblems of Divine approval and blessed relationship with God. And the giving of them to these zealous and anxious souls under the altar was the cheering proof of their preciousness in the Master's sight.

"And it was said to them"— . . . Mark; how could dead ashes hear and understand? Where was the use and meaning of speaking promises to unconscious dust, which knows not anything? Where is the sense or intelligibility of such a converse, if no living and wakeful beings are concerned? God does not speak His comforts and promises to nothings. And yet it was said to these souls of martyrs, in advance of their resurrection, "that they should rest yet a little time." This implies that they had been resting, and that their state was one of blessed repose and quiet, though imperfect. The dead in the Lord are not wandering, melancholy ghosts. They are experiencing the meaning of that sweetest word of our language—rest. And over their ashes, at least, we may confidently sing:

Happy the dead! they peacefully rest them From burdens that galled, from cares that oppressed them;
From the yoke of the world, and from tyranny,
The grave, the grave hath set them free,
The grave hath set them free.

But, after this rest, comes a brighter day, and a sublimier station. "Yet a little time," these slain ones are told, and then that day will come. The reason for the delay is also explained to them. Their number is not yet full, and the world is not yet quite ripe for its doom. Hence it was said to them, "that they should rest yet a little time, until their fellow-servants also, and their brethren, shall have been completed, who are about to be slain, as also they themselves [had been]."

John is made to hear these words, because they are a prophecy for the Church on earth, as well as an explanation to the souls waiting in heaven. They tell of continued persecution and bloody sufferings for God's witnesses among men. Many good people are wont to think the days for killing men on account of their religious principles have long since passed, never to return. They flatter themselves that the world has become too enlightened, too humane, too civilised, too much pervaded with a reasonable and forbearing spirit, ever to repeat such scenes as were enacted by Pagan rule, or in the dark ages of Christendom. But they are entirely mistaken. We may think the world has changed, but it still has that ancient murderer for its god and prince, and its malignity towards the Lord's people, especially when they come to be sifted out from their present adulterous intimacy with the world, will again head up into an intensity to which there has been no parallel in the past.

This fifth seal is a revelation of nothing but
POETRY.

slaughter for the saints, as regards this world, and the times to which it relates. It shows us slaughtered saints in heaven, and tells of the slaughter of many more. And elsewhere, in this book, we are advised of coming times, when an idol shall be the object of the world’s adoration, and as many as will not worship it shall be killed (Rev. xiii. 15).

This might seem to be but poor consolation to these resting souls; and yet, a real consolation it was. It assured them that they were not alone in the sufferings they had experienced; that theirs was but the common lot of all faithful ones in those trying times; that, though they were dead, the cause in which they died still had representatives, who would stand to it unto death as they had done; and that, though the consumption was delayed yet for a little while, their sufferings were over, and there was a flood of sorrow still to deluge the earth from which they now were free.

But, above all, was the assurance, pervading and implied in each particular, that what they had hoped and testified, was presently to be accomplished. Those white robes were the earnest of a sublimar life. Their martyrdom for their steadfast maintenance of the truth was duly remembered, and, in a little while, should be fully requited to them, and to the godless hosts who had inflicted it. Their blood was not long to remain unavenged from them that dwell on the earth. The years of waiting and of suffering were now on the margin of their close. Yet a little time, and the consummation should be complete. Yet a little while, and the wicked should not be: yes, they should diligently consider his place, and it should not be. The thrones were already set; the work was really in progress; the time of the end had verily come; and, after a short space more, they would be able to say: “I have seen the wicked in great power, and spreading himself like a green bay-tree; yet he passed away, and I, he was not: yes, I sought him, but he could not be found” (Ps. xxxvii. 35, 36).

Striking and impressive is the fact here brought to view, that that which the saints of all ages have been “looking for,” and which has been their “blessed hope” in every time of earthly trial and adversity, even “the glorious appearing of our great God and Saviour Jesus Christ” (Tit. ii. 13; 14), is also the chief comfort and stay of the pious dead in their heavenly rest. “Until when, Thou Master, the holy and true, dost Thou not judge and avenge our blood from them that dwell on the earth?” is the cry which they utter “with a great voice” from beneath the altar. They rest, but their desire for the end still rises, and glows, and pleads. And the chief element of the consolation which they receive is, that that consummation cometh. Is even now at hand.

MODERN PROPHETESSES.

“And your sons and your daughters shall prophesy.”—Acts ii. 17.

Not only to sons, but to daughters of grace
The Lord in His vineyard appointeth a place;
Though weak be the vessel, when filled from above
It holds to overflowing the streams of His love.
The gift of the Spirit pour’d out on from high
Alights on the handmaid the Lord will employ
To work for His glory, and sound forth His praise;
She shares the rich blessings of these latter days.

Though greater the works that her brethren can do,
She follows their footsteps, and learns of them too:
She helps in the Gospel like women of old,
And labours to gather a few to the fold.

Leytonstone.

She works in the vineyard; if feeble her aid,
Despise not her efforts while grace is displayed.
If the gift of her God in His cause she employ,
In her is this promise fulfilled from on high.

Her mission how blessed! her calling divine;
The daughters of grace in the glory will shine
Who work for the Master and sit at His feet.
To learn to adore Him, His mercy entreat.
For sinners who seek not the Saviour’s dear face,
And know not the riches of infinite grace;
Plead, too, for the saints in their suffering day,
For all who are tempted and tried by the way.
Then truly the mind of the Master they know,
And forth on His errands of mercy will go.
To aid or to comfort, to warn or to teach,
Thus bearing the “cup of cold water” to each.

Maria Caron.
THE IMPORTANCE AND DUTY OF ATTENDING TO PROPHECY AND THE TRUE PRINCIPLE OF PROPHETIC INTERPRETATION.

By the Very Rev. Dean Bagot, D.D.

The Apostle Peter’s Dying Charge to the Church—The Prophetic Word the Surest Basis of our Faith—The Second Advent the Special Theme of Prophecy—The Special Purposes and Uses of Prophecy are—1. To Enlarge our Knowledge of Christ; 2. To Support the Church under Trial and Persecution; 3. To stimulate to Prayer; 4. To Interpret History; 5. To Regulate our Expectations—The Right Principle of Prophetic Interpretation—Two fold Classification of Prophecies—Symbolic Prophecies—Christ’s Model of Interpretation.

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light (or a lamp) that shineth in a dark place, until the day dawn and the day star arise; in your hearts knowing this first (or having an inward conviction), that no prophecy of the Scripture is of any private interpretation (or of the prophet’s own impulse or invention). For the prophecy came not in old time (or was not produced) by the will of man; but holy men of God spake as they were moved (or born on) by the Holy Ghost.”—2 Pet. i. 19-21.

The Epistle which contains this important statement and injunction was written by St. Peter a short time before his death, or, to use his own words, recorded in the 14th verse, shortly before he was to put off the tabernacle of his body. It is therefore to be regarded as his dying charge to the Church of God still militant here on earth. It was evidently intended for the whole Church in every place and in every age, for what language could be more general than the address in the first verse?—

“Simon Peter, a servant and an Apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.”

His main object is to insist upon the necessity of progress in the Christian course, and of giving all diligence to acquire those graces which constitute the fruit of the Spirit, and which are the elements of that holiness without which no man can see the Lord. For this is the will of God regarding His people, that they should never remain stationary or imagine that they are already perfect, but that they should seek to realise in their Christian experience such a growth in grace and in knowledge as may be illustrated by “the shining light that shineth more and more unto the perfect day.”

To encourage the members of the Church in this grand pursuit he refers to the reality and certainty of the Second Advent of our Lord and Saviour Jesus Christ to establish his everlasting kingdom, into which, he says, that if they succeed in thus making their calling and election sure, “an entrance shall be ministered unto them abundantly” (ver. 10, 11). He, in the first instance, represents the certainty of this great event as resting upon the pledge, which had been given in the Transfiguration, of which he with James and John had been the eye-witnesses, and in which a prophetic specimen was given of the majesty, and honour, and glory which shall be associated with the power and coming of our Lord Jesus Christ: the account of which was not to be classed with the "cunningly devised fables" of the Metamorphoses of Heathen Gods, as told by Ovid, but contains the narrative of a transaction of the reality of which these three Apostles had a double proof, not only as spectators, but also in their hearing the voice of God the Father which came from heaven, saying, "This is my beloved Son, in whom I am well pleased," when they were with Him in the holy mount (ver. 16-18). But the Transfiguration could only be a direct pledge to its chosen spectators. The Church in every subsequent age, not having seen it, can only believe in it on the ground of the recorded and transmitted testimony of the apostolic
DUTY OF ATTENDING TO PROPHECY.

which includes what was necessarily future at the time when St. Peter wrote. There are many persons who think that unfulfilled prophecy constitutes so difficult and dangerous a portion of Scripture that it should rather be avoided, lest those who would attempt to study it should wrest it to their own destruction. Others regard it as comparatively unimportant, and say that we should rather attend to the doctrinal and practical portions of the Word of God. But is not prophecy both doctrinal and practical? And why, let me ask, why were the prophecies given? There is nothing against which we should more carefully guard than the elevating of any one truth of God to an undue importance, to the depreciation of another. "All Scripture inspired of God is profitable for doctrine, for reproof, for correction, and for instruction in righteousness" (2 Tim. iii. 16). "Whatsoever things were written aforetime were written for our learning" (Rom. xv. 4). I verily believe that one of the leading sins of multitudes in the professing Church in our day is the neglect of prophecy. Let such persons attend to what occurs in the commencement of the most difficult prophetic book of Scripture—"Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein" (Rev. i. 3); and let them consider what St. Peter says of the use of prophecy, in the passage under consideration, in which, when he says that it is "a light (or lamp) that shineth in a dark place," he applies to it a description similar to that which the Psalmist applies to the entire Word of God when he says: "Thy Word is a lamp unto my feet, and a light unto my path" (Ps. cxix. 105). In fact, those who neglect prophecy have only a mutilated Gospel, or half a Gospel, for the Gospel treats not only of the sufferings of Christ, but also of the glory that should follow; not only of Christ on the cross, but also of Christ on the throne; not only of Christ as the Man of Sorrows, but also of Christ as King of Kings and Lord of Lords; not only of the First Advent, but also of the Second. Such persons lose half the instruction, half the motives, and half the comfort which God has provided for His people. Let us, then, learn not to disregard the sure word of prophecy; let the promise of our great Redeemer's return

witnesses. The Apostle, therefore, proceeds to mention what is to us a more firm and solid foundation for our hope of the future glorious appearing of Christ. "We have also," or, in addition to this, "a more sure word of prophecy," more sure than even the pledge given at the Transfiguration. Before, however, we can thus regard it we must first know this in our hearts, or have a well-confirmed inward conviction, that no prophecy of the Scripture is of any private interpretation, or of the prophet's own unsuggested invention, so as to have been produced under the impulse of his own unassisted imagination, but that "holy men of God spake as they were moved," or carried forward, "by the Holy Ghost," or under the direction and control of inspiration. The allusion in this passage is to racers who did not start forth of their own accord merely to run a race, nor until the signal was given. So the prophets who were commissioned by God did not start forth upon the racecourse of prophecy so as to run like those false prophets of whom God has said, "I have not sent these prophets, yet they ran: I have not spoken unto them, yet they prophesied" (Jer. xxxiii. 21); and with respect to whom He gives this command: "Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord" (Jer. xxxiii. 16). On the other hand, the more sure word of prophecy, wherunto we do well that we take heed, or to hearken, came not in old time by the will of man, but holy men of God spake, not of their own heart, but out of the mouth of the Lord. They started forth upon their prophetic race when the Lord gave the word, and ran only as He dictated and had spoken unto them, or as they were borne along (pheromenos) upon the racecourse of prophecy by the Holy Ghost.

Now the Apostle does not allude to any one prophecy in particular, but to the whole expense and field of prophecy referring to the Second Coming of Christ. I say to the Second Coming, not to the First, for those that relate to the First Coming had been fulfilled, and had, I may say, become history; but it is to prophecy as such that he here refers, or, as the 16th verse shows, to the testimony of prophecy to the coming of Christ in majesty and glory,
to our world, in like manner as He ascended, have its due place as the grand object of our faith, and let us ever continue to be "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 13). And, I would add, let all ministers of the everlasting Gospel attend to the duty which devolves upon them of preaching the great truths which are connected with the Second Advent, as well as those which are connected with the First; not confusing their public discourses exclusively to the latter, ranking the former under the head of what they call the non-essentials of Christianity, as if anything could be non-essential which God has been pleased to reveal. Thus alone will they be able to say, as Paul did at Miletauus, "I have kept back nothing that was profitable unto you;" "I have not shunned to declare unto you all the counsel of God." (Acts xx. 20, 27).

But there are some persons who say that prophecy is only useful when, on being fulfilled, it thus supplies us with evidence of the Divine origin of Christianity. But does not this simply imply that they regard it as useful only when they can look back upon it, or when it has become, as it were, history, and thus in a manner ceased to be prophecy? Far be it from me to deny the great value of fulfilled prophecy as an evidence of the truth of Revelation! Far be it from me to depreciate or undervalue the services of a Newton or a Keith! Yet I must maintain that it is to unfulfilled prophecy that St. Peter refers when he speaks of it as "a light (or lamp) shining in a dark place," to prophecy having a prospective and not a retrospective aspect, to prophecy pointing to the future and thus encouraging hope, and not to prophecy connected merely with the past and thus only exercising faith. For look to what he says. He compares prophecy to a light, or rather to a lamp, "shining in a dark place," and to which we are to take heed, to guide and to encourage us, not, surely, as we look back, but as we look forward; not as we retrograde, but as we advance and go onwards in our Christian course. The "dark place" is the world, darkened by sin—the wilderness locality in which the Church is moving on. The "day" is the everlasting day of blessedness and glory which shall succeed the long night that stretches from the Fall to the Second Coming of Christ (Rom. xiii. 12). The "dawn" is the Millennial period, the beginning of that eternal day, which shall be ushered in by the appearing of Jesus Christ—the "day star," which shall rise, as it were, at the commencement of the Millennium as "the bright and morning star." (Rev. xxii. 16), but at the end of that preparatory dispensation shall expand into all the splendid amplitude of His glory as "the Sun of Righteousness;" Emmanuel—God with us. Now during this dark interval prophecy is intended to guide and direct the Church by the light which it throws forward upon the progressive events of history, which shall culminate in the grand and transcendent crisis of the revelation of Jesus Christ.

But how does prophecy thus act as a light, or for what distinct and peculiar purposes is it thus useful? To this inquiry I give the following answers:

1. It is intended to teach us more about Christ than we can learn by attending only to what is past. How much of the history of our great Redeemer is still future and as yet unaccomplished! All in fact that refers to His kingdom, to His triumphs, and to the consummation of the great redeeming enterprise which He has undertaken for the restitution of all things! Hence we read that the spirit of Christ which was in the prophets, not only "testified beforehand the sufferings of Christ, but also the glory that should follow" (1 Pet. i. 10, 11).

2. It is intended to support the Church under the trials she has to sustain while she is militant here on earth. The Apostolic Church derived her chief consolation from the sure word of prophecy which led her members to rejoice in hope of the salvation that is to be revealed in the last time, and, though they might be in heaviness through manifold temptations, even greatly to rejoice that the trial of their faith, though it be tried with fire, would be found unto praise and honour and glory at the appearing of Jesus Christ (1 Pet. i. 5, 6, 7). It would seem as if persecution were God's chief instrument for directing the attention of the Church to the subject of prophecy, by making her dissatisfied with her present imperfect and
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afflicted condition; by causing the future and the eternal to predominate over the present and the temporal, and by leading her to adopt as the expression of her feelings under persecution the language of Paul: “I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. viii. 18).

3. It is intended to stimulate to prayer. The deeply devotional prayer of the prophet Daniel in chap. ix. 4-19 was the immediate result of his having studied the predictions of Jeremiah (ver. 2), and so likewise the announcement of Christ with which the Book of the Revelation closes—“Surely I come quickly”—is naturally followed by the responsive prayer of the Church—“Even so, come, Lord Jesus.” As our prayers must necessarily have a reference to future blessings, they must to a great degree be more guided by the prophecies and promises than by other portions of Scripture. Thus the predictions referring to the establishment and glory of the Saviour’s Kingdom should act as an incentive to our praying with more frequency and earnestness—“Thy Kingdom come. Thy will be done in earth, as it is in Heaven” (Matt. vi. 10).

4. It was intended to be an interpretation of history. It has been said that history is the interpreter of prophecy, but the converse is the fact. To the Christian, at least, who studies the Word of God in humility and faith, it is prophecy that interprets history. How dark and inexplicable must the events and transactions of time appear to those who look at them without this guiding light. But what a light does prophecy throw upon the details of history! Consider, for instance, the predictions of Dan. ii. 31-35, &c., with reference to the four great empires; the predictions of Scripture with reference to the casting off and dispersion, and the future restoration of the Jews. Or how could we explain the fact that empire after empire has been overthrown, that the ambitious attempts of so many aspiring conquerors to establish a universal monarchy embracing the whole earth have been crushed and defeated by the all-controlling intervention of God, if it were not for the sure word of prophecy, which reveals the principle on which God is acting? “Thus saith the Lord God; Remove the diadem and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him” (Ezek. xxi. 26, 27). And what light does prophecy cast upon the present condition of the world? It shows in what age we are living, or how far we have advanced through the “dark place” to which St. Peter refers, for the prediction in Rev. xvi. 19, of the sixth angel pouring out his vial upon the great river Euphrates, and the water thereof being dried up, which is a prophecy expressed in the language of symbol of the gradual exhaustion and diminishing extent of the Turkish Empire, which commenced in 1520, and is still going on, shows that we are living under the sixth vial, very near—we cannot say how near—to the pouring out of the seventh and last vial, or very near to the end of the age.

5. But another very important use of prophecy is to regulate our expectations, and to keep us from adopting erroneous views with reference to the future. For let us not forget that those who consider the study of unfulfilled prophecy to be dangerous, and who charge those who are engaged in that study as inventing or embracing fanciful theories of the future, are not exempt from this themselves. Have they no gratuitous and unfounded speculations as to future events? Have they never allowed their fancy a loose and licentious rein when seeking to determine what is to happen hereafter? For instance, shall I notice their expectation of what they call the conversion of the world, or of a universal diffusion of godliness by the preaching of the Gospel, before the coming of Christ? Shall I notice their doctrine of the day of judgment, which they represent as being merely a day of 24 hours, in which the destinies of all that ever lived shall be irrevocably determined, instead of its being the Millennial period during which Christ is to rule as Judge, preparatory to His reigning as KING throughout the subsequent eternity? Shall I notice their opinion as to a simultaneous resurrection of all, without exception, to stand before the judgment seat of Christ? Or their theories with reference to the physical destiny of the earth, or as to the locality of the eternal inheritance of the saints? On all
these, and on other equally important points, the opponents of sound prophetical investigation have their own favourite theories and peculiar views. My present argument does not in reality require me to investigate these so as to decide whether they are true or false, but it must be obvious that the proper course for ascertaining whether they are right or wrong, must be by a careful examination of the true word of prophecy, which is the revelation of the will of God with respect to the future.

I now come to a consideration of the important question, What is the right and true principle of interpreting unfulfilled prophecy? And here I say at once that we should be guided in our interpretations of unfulfilled prophecy by adhering to the principle on which prophecies referring to the past have been fulfilled. In other words, we should explain them on the principle of literal, in opposition to what is commonly called a spiritual, accomplishment. It is by what logicians call a process of induction that we determine this. Let us refer, then, to the predictions that relate to the First Advent of Christ. These were all accomplished in their obvious and literal sense; as, for example, the time of His coming was foretold in Gen. xl. 10; Mal. iii. 1; and Dan. ix. 24; and accordingly He came at the time predicted. He was to be born of a virgin (Isa. vii. 14): this was literally the fact (Matt. i. 25-25). Bethlehem was to be His birthplace (Micah v. 2); and so it was (Matt. ii. 1). He was to be despised and rejected of men (Isa. liii. 2); and St. John tells us accordingly that “He came unto His own, and His own received Him not” (John i. 11). He was to ride to Jerusalem on an ass (Zech. ix. 9), which St. Matthew informs us that He actually did (Matt. xx. 1-7). He was to be sold for thirty pieces of silver (Zech. xi. 12, 13); His garments were to be disposed of by lot (Ps. xxii. 18); He was to be given gall and vinegar to drink (Ps. lxix. 21); and when He hung upon the cross not a bone of Him was to be broken. But all these, as well as other predictions referring to His earthly history, received a strictly literal accomplishment (Matt. xxvi. 15; xxvii. 9; John xix. 23, 24; Matt. xxvii. 34; John xix. 33).

Now all the prophecies about Christ are divided by St. Peter into two distinct classifications:—1. Those referring to His sufferings; and, 2. Those referring to the glory that should follow (1 Pet. i. 11). But by what authority should one class be interpreted literally, and the other class in a figurative or spiritual sense? Both should, I maintain, be explained on the same principle, the latter in the same sense as the former, as the ancient and primitive Church explained them; for it should be carefully noted that the principle of a spiritual interpretation of the prophecies was not adopted until the third century, in the time of Origen. The language of Hooker on this subject is most valuable and important. “I hold it,” he says, “for a most infallible rule in expositions of sacred Scripture that where a literal construction will stand the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art which changeth the meaning of words as alchemy doth or would do the substance of metals, maketh anything of what it listeth, and bringeth in the end all truth to nothing.”

We are sometimes told that as there are prophecies in Scripture that refer to spiritual blessings, these must receive a spiritual accomplishment. But this is not the case. It is, in fact, absurd to speak of the spiritual fulfilment of a prophecy. These predictions are literally fulfilled in the literal enjoyment of those spiritual blessings which they promise.

We are also told that many of the prophecies are expressed in symbolic and figurative language, and that these should be explained on the principle of spiritual interpretation. But to this I reply that the use of symbolic or figurative language is not intended to exclude a literal meaning, but only to put that meaning into a more tangible form and into a stronger light, inasmuch as two faculties, the imagination as well as the judgment, and not one faculty only, must be employed in its investigation. And prophecies thus expressed can be, and should be, explained literally, in the same manner as prophecies expressed in plain and figureless language. As in the latter case, we should first explain the words to those who do not understand them, and then understand the statements literally; so in the former case we should first explain the symbols, and then
also understand the statements in a literal sense; according to the natural analogy of the subjects. Christ has given us a complete and perfect model for the interpretation of prophecies expressed in symbolic language in His explanation of the parable of the Tares, recorded in Matt. xiii. 37-43. He first defines the symbols—"He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one; the enemy that soweth them is the devil; the harvest is the end of the age; the reapers are the angels" (ver. 37-38). He then explains the statements—"As the tares are gathered and burned in the fire, so shall it be in the end of this age; the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father" (ver. 40-43). And He concludes His explanation in words which we may apply to the entire expanse of the prophetic Scriptures: "He that hath ears to hear, let him hear."

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**A Writer in the Rock of April 30, says,—** "I fear there is a great want of watchfulness on the part of Christians generally, respecting the Second Advent of Christ, and such articles as you are publishing are just what are required to awaken many to the realization that the present generation will probably see the coming of our Lord in His glory. If, as many chronographers calculate, our Saviour's First Coming took place 4,104 years after the creation, the world will in sixteen years from now, viz., in 1896, complete its 6,000th year. If this date be tested by various prophetic numbers it will be found to agree marvelously with recorded events.

"Seven times," or 2,520 years, takes us back to B.C. 634, the time of the birth of Nebuchadnezzar, to whom the prophet Daniel declared, in the interpretation of his dreams, 'Thou art this head of gold.' The 1,260 years or '42 months' during which the holy city should be trodden under foot (Rev. xi. 2) brings us from A.D. 636, the very year Jerusalem was captured by the Moslem hordes, which have almost uninterruptedly ground it under foot ever since, to 1896.

"The 360 years, 'a time no longer' (Rev. x. 6), shows us A.D. 1536, the period of the Reformation and the commencement of great missionary enterprises by which the Gospel has since been preached to all nations."

"As we have recently seen the temporal power of the Papacy come to an end after 1,260 years' duration, the year 1892 will in all probability end the temporal power of the Turks, typified by the other leg of Daniel's great composite image. 1,260 years will then have elapsed since the year A.D. 622, from which Mahometans date their end. Are we not then justified in considering the period between these dates, 1892 and 1896, will include 'the time of the end,' 'the time of trouble such as never was since there was a nation,' the great tribulation such as was not since the beginning of the world to this time; no, nor ever shall be, and except those days shall be shortened, there should no flesh be saved.'

"Fearful events are upon us, frightful wars, apostacy and persecutions. 'Behold I come as a thief. Blessed is he that watcheth and keepeth his garments' (Rev. xvi. 15). It would be interesting if any of your readers can inform us whether the calculations of astronomers and scientists lead them to expect unusual physical or celestial phenomena, or the termination of cycles during the years referred to above. 'Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heavens, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of Man in heaven' (Matt. xxiv. 23, 30)."
WHAT THE JEWISH PAPERS ARE SAYING.

THE ANTI-JEWISH AGITATION.

Several new works have recently been published in Germany, in connection with the Anti-Jewish agitation that has been going on for some time. The Jewish Allgemeine Zeitung gives some portions of a work on the subject recently published by Pastor Guber, a Protestant minister, of Reichenbach, in Upper Silesia, from which we extract the following passages:—

"Israel is one of those nations of the world that have become examples for all ages and all races of mankind. Just as Greece furnished the ideal of art and science, and Rome of old became the leading power in the province of law and statecraft, thus Israel is the priestly race of religion and theirs is the province of the faith."

The writer cautions Jews against attacking the Christian Church, or joining in the attacks waged against her by some of her own unworthy and degenerated sons, and he goes on to say: "Let us struggle for the sacred rights of the Church against the powers of darkness, but, in doing so, there is no reason why we should attack Israel. Let us continue looking upon Israel as the chosen people whom the Apostle loved 'for the fathers' sake.' Thus the Word of God itself must teach us to show toleration, respect and love to Israel." In conclusion, Pastor Guber lays great stress upon the necessity of Jews ceasing to lend a helping hand to those men of Christian parentage who are trying so diligently to undermine the very foundations of Christianity. If infidelity should gain the upper hand, Judaism must of course be as injuriously affected by it as Christianity.

In the Literary Review, a weekly periodical, the writer, Herr von Leixner, having professed his attachment to the Christian faith, proceeds to say:—

"Jews fought along with us in France. They received sabre wounds and shot wounds like ourselves; their wives and mothers trembled for them, as ours did for us; they mourned for the dead as ours did. There are Jews engaged as teachers in universities and colleges, who are men of an ideal mind, honorable, learned, and in no way distinct from their Christian fellow-citizens. Talk about usurers and jobbers! As if there were not the like to be found among counts, princes, and dukes, who, in the late speculative period, were ready to make use of their coats of arms as a signboard."

THE DAGGATOON TRIBE.

In the desert of Sahara there is a tribe of people called the Daggatoons, who are neither Turks, Moors, Arabs, nor Jews. But the official organ of the Alliance Israélite Universelle has lately published a memoir by Rabbi Mardochee Serour, which goes to show that these people are decidedly of the race of Abraham. The tribe in question has a curious complexion. They hold a very low grade indeed in civilisation. They profess Mahometanism, but they do not pray as Mahometans do; their prayer is a groan, with which they mix up the name of Mahomet, and they have no regular worship, and no ritual or liturgy of any kind. The only evidence of their Jewish descent is a legend which prevails among them, and beyond that the author adduces no proof of any kind. The subject is certainly one worthy of the attention of Christians who take an interest in the destinies of the children of Israel.

THE YEARS OF DISCRETION VARIOUSLY FIXED FOR JEWS AT THE AGE OF 7 AND 14 AND 18 YEARS.

The Jewish Allgemeine Zeitung reproduces, from a work by G. Wolf on the Baptism of Jews in Austria, some curious data relative to forcible conversions. It is generally known that prior to the accession of the Emperor Joseph II. to the throne of Austria in 1780, the Romish hierarchy exercised an absolute authority in all matters relative to the religion of the subject in the monarchy. Not only did the Romish priesthood enjoy a jurisdiction of their own in cases in which a priest was concerned, but a bull of the Pope had also force of law in secular matters, provided it obtained the exequatur or placet of the sovereign.
Now it happened in the reign of Maria Teresa, in 1747, that Pope Benedict XIV. issued his bull, called postrema menae by its beginning, and fixing at seven the years of discretion for the baptism of adults. At that time the Empress was not on the best of terms with the Pope, and she refused to ratify the bull, and so the years of discretion for baptismal purposes remained fixed at 14 as theretofore. Later on, however, about 1763, numerous cases happened when Jewish children were forcibly taken away from their parents and handed over to priests, to be received as members of the Church of Rome. An inquiry was held, and the committee appointed for the purpose reported, on January 25, 1768, that the years of discretion need not be fixed above seven, and in this the Pope concurred.

The reason alleged by the committee for arriving at this conclusion is rather singular. About that time young Mozart and his sister, the former not more than seven years of age, were travelling about in Austria with their father, who showed them up as phenomena in the musical art. The committee consequently stated in their finding, “It should be noticed that within the last few years some children, natives of Salzburg, who were at the time under seven years of age, have been taken all about the world, and these children were as proficient in music as if they had made the compositions themselves, which is a great deal more than mere judicium discretionis.”

Upon this ground it was held that seven years was old enough for any child to form a judgment of its own, and Jewish children continued to be taken away from their parents to be handed over to the priests. This law was repealed when Joseph II. came to the throne, and in 1787 the years of discretion were fixed at 18. It is a curious thing that, according to the old common law of England, a woman may be married at seven, which a humorous writer on law explains to mean at seven o’clock.

Opposition by Rabbis to Education among the Jews of Jerusalem.

A well-known Jewish writer, Mr. Sydney Samuel, has lately contributed some interesting sketches of the present condition of the Jews of Jerusalem to the Jewish Chronicle. Our readers will remember that some months ago we reproduced the formula of excommunication launched by the Jerusalem rabbis against all those who would learn or teach the language of the country, i.e., Arabic, it being held quite sufficient for any Jew to know Hebrew and the dialect of the Polish Jews, which is a mixture of bad Hebrew and barbarous German. Mr. Samuel, in advertizing to this subject, makes the following remarks:

“The rabbis fear for the integrity of the Jewish religion. They say that the advancement in general learning has brought infidelity into the ranks of the European Jews. Jerusalem, they say, should be the stronghold of pious Judaism.

“The rabbis in question wield a powerful preventive instrument, and, what is worse, an intangible one. It is a relic of the middle ages; a faint copy of Roman Catholicism: cherem, or excommunication. Anything or anyone that they object to is put in cherem, a kind of religious Coventry, which involves social, as well as religious, disabilities. Anyone under this ban is most uncomfortably situated. In its full force, the person offending is not admitted into the synagogue, and Jews are forbidden to eat, drink, or trade with him. His Haluca is of course, cut off at the main.

“The late Chacham Bashi, a most liberally-minded man, asked me to get the united consuls to send him orders that he is not to permit cherem to be launched against anything; but this would be of no avail, for cherem is, as I have said, an intangible enemy that works in the dark. And on this very question of secular education a powerful section of the rabbis are impecunious. They will not even permit their subjects to learn the language of the people amongst whom they dwell. A library was formed in honour of Sir Moses Montefiore, of secular works, and the rabbis launched the excommunication against it, and it was compelled to be dispersed. We are not sure that they have put a similar interdict on the English Hospital and the Missionary Schools, but we trust that they will do so forthwith and without delay.”

Rather an amusing incident is noticed by the same writer in connection with that subject. A German philanthropist sent a sum
of money to Jerusalem, which was to be spent in the cultivation of profane Wissenschaften, which means "secular knowledge." The rabbis were frightened out of their wits by the word profane, which in German has preserved its literal Latin meaning of "outside the temple," i.e., of this world, and so they returned the money without thanks.

LITERATURE.

The Restitution of All Things.—By an Old Disciple. London: S. W. Partridge & Co.

A special interest attaches to this little book, as written by a Christian lady more than 80 years of age, who, during a dangerous illness in 1879, prayed to be restored sufficiently to write it. This prayer the Lord was pleased to grant. The book exhibits considerable insight into prophetic truth, and is at once interesting and suggestive. There is, however, a flavour of Irvingism about it, though, as we judge, the writer is not an Irvingite. Respecting the extraordinary gifts of the Spirit and their cessation, the author says: "The early historians of the Church inform us that the gifts of the Spirit remained in the Church until shortly after the time when, under Constantine, being protected by the secular power, she no longer needed the arm which sustained her under persecution. Probably this decision should be reversed, and that it was in consequence of such guardianship the life of the Church waxed feeble, and her peculiar endowment gradually disappeared."

"When we consider that our blessed Lord led a life of spotless holiness, at His humble home at Nazareth, for thirty years, until the time came for His public ministry and He received the baptism of the Holy Ghost, and that His disciples, after having for more than three years the unseparable advantage of His instruction, His close companionship, and still more of dwelling in such a moral and spiritual atmosphere, yet were commanded to tarry at Jerusalem until they were endowed with power from on high, we cannot but marvel that men in the present day are so satisfied to dispense with the legitimate endowment of the Christian Church."

"It may be that by thoughtfully considering what is written in the fourth chapter of the Epistle to the Ephesians, a new light may dawn on our minds; there we read that the gifts of the Holy Ghost were bestowed, 'for the perfecting of the saints, for the work of the ministry, and for the building up of the body of Christ.' And how long are they to continue? 'Until we all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ.'"


We are pleased to find that Mr. Starkey's thoughtful and excellent book has reached a second edition so soon. As the author truly says in his preface, "The best evidence an author can have that he has not written in vain is that a second edition should be asked for in a few months after the issue of the first." This new edition, besides containing some new matter, is issued in a much more attractive form than the first—it is more a book and less a pamphlet, the page being smaller and the volume consequently thicker. We trust it may by its wider circulation do good service to the cause of truth.


The Annual Report for 1879 of this good and successful work lies before us, and we have much pleasure in bringing it under the notice of our readers, that happily we may enlist their practical sympathy on behalf of so good a cause. The report will, we feel assured, be read with much interest by all lovers of Israel. It contains many interesting details and is of an encouraging character. Our brother, Mr. Wilkinson, has now been engaged in the work—to adopt his own language—of "preaching Jewish truth to Christians, and Christian truth to Jews," for twenty-eight years, and the Lord has not withheld his blessing. Donations may be sent to Mr. J. Wilkinson, 79, Mildmay Road, N.
PASSING EVENTS.

GRAVITY OF THE EUROPEAN CONCERT AGAINST TURKEY.

The mission of Mr. Goschen, the new English Ambassador to Turkey, to the European Courts is of a momentous character. He is the bearer of a sort of ultimatum to Turkey, conveying a decisive declaration that the reforms in the Turkish Empire which were promised in the Berlin Treaty of 1878 must be effected. And if Turkey refuses to carry them into effect, England is to co-operate with as many of the European Powers as can be got to act unitedly in the task of compelling Turkey to carry out these reforms.

Every lover of liberty and equitable government must rejoice to see so corrupt a Power as Turkey forced to set her house in order, but nevertheless this stirring up and re-opening of the dreaded Eastern Question is necessarily accompanied with peril to the peace of Europe, and we incline very strongly to the belief that this movement will lead to a tremendous European war, within a few months probably.

Indeed, there must soon be a gigantic contest between France and Germany—other Powers siding respectively with one of the two combatants—for the chronological dates seem to indicate 1890 to be the End of this dispensation, and therefore 1882-3 to be the period by which Antichrist's ten kingdoms will be formed within the boundaries of the Roman Empire in the room and stead of twenty kingdoms or states which at present exist within that geographical area. In other words, probably by 1882-3 France will, by a victorious war against Germany, have annexed to itself Belgium, Luxembourg, all Germany west of the Rhine, and Switzerland.

Mr. Gladstone's policy is supposed to be the formation of the different parts of European Turkey, such as Albania, Macedonia, Bulgaria, etc., into self-governing independent principalities. But Austria is opposed to this, as they would in such case become dependencies of Russia, although nominally independent.

The London Standard says:—"The mission of Mr. Goschen inspires more fear than hope. Either it will end in nothing or it will reopen the Eastern Question in all its magnitude. We really cannot feel grateful to anyone who does this. England, and indeed Europe, had a narrow escape a couple of years ago. The East was not left in a perfectly satisfactory condition; but, at any rate, Turkish misgovernment and Russian ambition did not succeed in bringing about a general war. It is not Turkey alone that is a powder magazine. The whole of Europe is filled subterraneously with explosive matter. The benevolence of the intentions of the English Government will not be questioned; but good people not unfrequently cause a considerable amount of mischief."

The Daily Telegraph says:—"Once more a very large amount of European interest centres in Constantinople. The Government has staked a great deal on Mr. Goschen's mission, the vast importance of which no one even seeks to depreciate. Should he, however, fail to bend "the Turks," or to secure a European concert, the position of England next autumn will have assumed a serious character. The Ministry have made all the world understand that they are bent on "vigorous," and, if possible, "united action," for the purpose of "removing the danger to Turkey," which lurks in the non-fulfilment of the Berlin Treaty stipulations. "If we cannot co-operate with all the Powers," Lord Kimberley has said, "our object is to co-operate with as many as we can get to act with us." This is a grave statement of intentions, because it leaves the public in doubt as to the character of the Powers with whom we may ultimately find ourselves in accord. The country must sincerely hope that Mr. Goschen will succeed in his high and dangerous enterprise; for should he fail everyone must discern what the result would be. The Eastern Question—if not already reopened—would in that case be flung wide to the world, the position of England would be at once serious and astonishing, and there would ensue the extreme hazard, always possible where so many jarring ambitions are concerned, of that very outbreak of hostilities which the Berlin Treaty was designed to stave off, if not absolutely prevent."
PROPHETIC NOTES AND QUERIES.

ANSWERS.

The Number of the Beast.—The number 666 (Rev. xiii. 17) is thus written χ, ζ, ζ, the numerical value of these three letters being 666 (χ, 600; ζ, 60; ζ, 6). "What, then, is the meaning," asks that profound theologian Godet, "attributed by John to this number? Seven, we know, is the emblem of a Divine totality.

If, therefore, the plenitude of the Divine essence, as it is revealed in the Gospel, was to be expressed in a number, it would be by a 7, and by a 7 three times repeated, for the number 3 designates the complete circle of the phases through which a being arrives at his perfection. Six, as the number nearest to seven, expresses an aspiration, but a powerless aspiration, after the plenitude of life and strength figured by seven: and if ever there should present itself here below an impious trinity, daring to usurp the office and the honours of the Divine Trinity, it could not be represented, in the symbolical language of numbers, more fitly than by the number 6 three times repeated.

"Now, the case we are supposing is exactly that which presents itself at the point of the Apocalyptic drama before us. As God transmits, in heaven, His power to the Son, and the Son exerts it in the Church through the Holy Spirit who glorifies Him, so has Satan just transmitted his power to the false Messiah, who, in his turn, exerts it in the world through the false prophet, whose influence is altogether at his service. Remember, to complete this comparison, that Satan is called the god of this world, that the Antichrist wishes to be its Lord, instead and in the place, of the Son, and that the false prophet is the personification of the spirit of falsehood, whose work is to exclude the Divine Spirit. After this, the mystery of the number 666 seems to us to be cleared up. John sees in this cipher the symbol of a threefold powerlessness—that of the dragon to equal God; that of the beast to equal Christ; and that of the false prophet to equal the Spirit. The last and final effort of the creature to make himself God does not reach its aim, and the very mark of the Antichrist contains in itself already the unconscious avowal of his defeat" (Studies on the New Testament, pp. 391-3).

M.

The Sign of the Son of Man (Matt. xxiv. 30).—I. "Of what is it to be the sign?" Of Christ's rising up, to use a human expression for His act, from His Father's side, to prepare to take to Himself His great power and reign. And it will be the sign to those now in the air, "the Prince of the powers" thereof, &c., to prepare to quit their usurped territory or temporary resting-place.

II. "To whom given?" To all who shall see it, and that will be all mankind. "Then shall all the tribes of the earth mourn," &c.

III. "What shall be its character?" What other can it be than the only sign of the Son of Man of which we have any account in either sacred or profane history, viz., that star which appeared at His nativity?—one of the lost stars, perhaps the "lost Pleiad" itself. The next appearance of this star—which was last seen 1572, in Cassiopeia's Chair, by Tycho Brahe, and recorded by Whiston—will be in 1887, and will then be accompanied by an eclipse (total) of the sun, as well as of the moon, and other planetary aspects. This star is the one which was seen in Virgo in the autumn of the year B.C. 4, and was then pointed out to the Emperor Augustus by the Tiburtine Sibyl as indicating the birth of a child who would be greater than he was. We know the error in the common reckoning of A.D., and that from the fact of Herod's death in November, B.C. 4, it is clear our Saviour was not born on December 25, A.D. 1, but early in September B.C. 4. This star is recorded to have re-appeared in A.D. 959, 1243, and 1572.

MERCATOR.
THE PROPHETIC NEWS
And Israel's Watchman.
EDITED BY REV. M. BAXTER.

JULY, 1880.

THE PROPHECIES FULFILLING.
BY H. MAYNOTT, ESQ., SURGEON, LUDLOW, SHROPSHIRE.


In order to obtain a clear view of the approaching great events of Scripture prophecy, it is necessary that we should realize our true position in the world as witnesses for Christ. Unless this be done, there is reason to fear that the investigation will be marred more or less with the wisdom of this world.

The cautions of Scripture should not be neglected. We are warned that “knowledge puffeth up,” and the following statement in Corinthians is particularly noteworthy: “Though I have the gift of prophecy, and understand all mysteries, and all knowledge, and have not charity (love), I am nothing.” The teaching of the Lord Jesus Himself is perhaps still more emphatic when He rebuked the hypocritical Pharisees for not discerning the “signs of the times,” though they were scientifically acquainted with the aspects of the sky.

Nor should the apparent, although not fundamentally real, differences in the various interpretations of unfulfilled prophecy discourage the Lord’s people from taking heed to that which is presented to them in the Word of God as a “light shining in a dark place.” This divergence chiefly obtains in what for convenience are called the historical and futurist systems of interpreting some of the prophecies of Daniel and John. It is, however, encouraging to notice an increasing amalgamation of these opposing views through the recognition of the fact that many prophecies admit of a plural interpretation. In these instances, the first fulfillment, or even partial fulfillment, may in a certain sense serve as a type of the latter accomplishment.

The well-known instance of the appearance of Antichrist may serve for an example. We are taught by the Apostle John that there were many Antichrists in his day, and yet he speaks of the Antichrist—the special individual Man of Sin—as still to come at the very end of this dispensation, so that it was clearly indicated that more than one development of Antichrist was to be expected.

Some writers pertinaciously insist that the series of Roman pontiffs are the fulfilment of the predicted Antichrist. Now, whilst it is sufficiently apparent that these ecclesiastical Antichrists answer in many respects to the Scriptural definition of that remarkable character, they cannot confidently be said to do so completely, without an unnatural straining and wresting of Scripture. It is, in fact, difficult in any impartial and unprejudiced inquiry to avoid coming to the conclusion that at a period just prior to the time of the end, Satan will energize with all his available power an individual who will personally fulfil everything that is predicted concerning the last Antichrist, and who will be destroyed in the final grand conflict between the powers of light and darkness, by the brightness of Christ’s appearing (2 Thess. i. 8; Rev. xiii. 2).

In the interpretation of prophecy, two axioms may be held with confidence. One is that it is a light shining in a dark place, and the other, that the spirit of it is “the testimony of Jesus.” Due
attention to this will help to secure a profitable result. This light is given not only to assist in ascertaining the termination of Scriptural dates, and to demonstrate the various cycles into which the progressive accomplishment of God's foreordained purposes are divided, but also to indicate to obedient and watchful disciples the character of coming events, and the consequent necessity of being ready to meet the Heavenly Bridgroom and to be taken to the mystical marriage and marriage supper of the Lamb; of the events in which they are placed in this dark world of sin till then.

The searching into the deep things of God evidently requires the special teaching of the Holy Spirit of God (1 Cor. ii. 10). Without this, all the deep-sea fishing after truth will be imperfect. The problem presented to us is to ascertain the correct view of the chronological dates in order that we may ascertain the true ad quem. Doubtless every numerical prophecy will be fulfilled to the very day, as the children of Israel went out of Egypt the self-same day after their predicted sojourn there of four hundred and thirty years (Ex. xii. 40, 41).

Spiritual slothfulness and drowsiness deters many from seeking the blessing promised to those who keep the sayings of the book of Revelation (Rev. xxii. 7). Happily the great end for which the sure word of prophecy is given may be better secured by the cultivation of the affections than by the exercise of the intellect, as for instance when Christ's approaching betrayal was revealed to St. John (John xiii. 25).

Before the multifarious details can be settled of the important events now imminent, whose "shadows are cast before," a clear and distinct outline of them must be ascertained and adhered to.

God's revealed purposes are gradually developed in connection with the chosen nation of Israel. The present position of affairs is epitomised in the two parables of "the tares and the wheat," and "the wicked husbandmen." The one points out the present state and future prospects of the Church of Christ, and the other the usurped dominion of Satan over the world, together with its approaching termination in terrific judgments. This Satanic dominion was tacitly recognised by Christ during His temptation in the wilderness, and distinctly proclaimed by Him in His memorable last discourse with His disciples (John xiv. 30). It is necessarily associated with the "Times of the Gentiles," which commenced when governmental authority was placed in the hands of Nebuchadnezzar after the children of Israel were sent into captivity on account of their reiterated rebellions. That Gentile monarch very soon proved his utter incapacity for righteous rule.

Daniel's interpretation of Nebuchadnezzar's wonderful dream sheds a divine light over subsequent events in the history of the world, and shows that the times of Israel's restoration are close at hand. The composition of the image in that memorable dream demonstrated the gradual deterioration of governmental power. And the rapidly increasing influence of democratic principles, which are illustrated by the mixture of clay with iron in the toes of the image, shows that its destruction is imminent. The result of the recent elections in this kingdom, which have given the Liberal party a great preponderance over the Conservatives and have created surprise amongst all parties, is one of the instances that might be adduced to show what an alarming extent the foretold increase of the day of democracy is being manifested.

The tenfold number of toes in the image is in accordance with the number of ten horns of the symbolic beast of Rev. xiii. 1, with crowns, and also of the scarlet-coloured beast of Rev. xvi. 3, in connection with which last no mention is made of crowns. An obvious solution of these decimal symbols is, that just before the complete destruction of the fourth universal monarchy, represented in Daniel's image by the legs, first of iron and then of iron mixed with clay, and which is without doubt indicative of the Roman Empire under the rule of the Caesars, there will be a contraction of the present number of about twenty principalities—into exactly ten kingdoms; monarchical perhaps at first, but afterwards red republican, as represented by the scarlet-coloured beast of Revelation xvi.

The present course of political events favours this view. Several of the smaller kingdoms of Germany and Italy have, in very recent times, merged into the larger ones, and further important alterations are at this moment in progress.

It is an interesting fact in English history, bearing upon Daniel's prophetic image, that a set of zealots in the time of Cromwell took up the position of fifth monarchy men, upon the supposition that the fifth universal monarchy had actually commenced at that revolutionary period.

Amongst other signs of the approaching end of the age is the distinctly foretold and plainly manifest "distress of nations with perplexity." For some years past there has been a manifest upheaving of institutions that had a semblance only of stability, whilst an undercurrent of insubordination to all authority has been ready to break through all restraints at any given opportunity.
THE PROPHECIES FULFILLING.

This was exemplified a few years ago at the siege of Paris by the Prussians, when Communism was rampant for a time, and the same evil principle is now at work in Russia in Nikistism, and in Germany in Socialism, and in Ireland in the Home Rule and Nationalist agitation.

In Paul's Epistles to Timothy, as well as in other portions of the Word of God, it is foretold that evil will increase up to the time of the end. The similitude of the vintage of Satan's "vine of the earth" (Rev. xiv. 18), as opposed to the true Christian vine. (John xv. 1), brings out this great truth in a very striking manner. The remarkable infatuation on this subject of multitudes of the Lord's people, and the tenacity with which they cling to the idea that the world will be converted by the preaching of the Gospel by the Church, shows what a great extent worldliness and the love of earthly distinction and authority have taken possession of their hearts. The sacerdotal ritualistic element, which ministers so greatly to the pride of the natural heart, and which gratifies the inherent love of power in man, is destroying with fearful effect the simplicity that is in Christ.

As God is never left without some witness on earth, hidden though it may be for a time, as when He told Elijah, who fancied that he was a solitary witness, that He had 7,000 men who had not bowed the knee to Baal, so in the present days of growing and increasing apostasy it is reassuring to know that real spiritual work is being done by unordained preachers, who might be deemed by some to be irregular and even disorderly. But let the proud and straitlaced who might sneer at the men and women of the Salvation Army, or at Moody and Sankey, remember that God chooses the base things of the world to confound the wise (1 Cor. i. 27, 28).

The elements of evil and disturbances of the peaceful course of nature, as seen in earthquakes, famines, and pestilences, are predicted to increase in intensity as the end approaches. The three unclean spirits of infidelity, democracy, and superstition, symbolised in the 16th chapter of Revelation, are spreading their baneful influences throughout the world, and preparing the nations for the last great conflict, which will immediately precede the assumption of His earthly inheritance by the Son of David, who, in conjunction with His risen Church, will take possession of the kingdom (Dan. vii. 27) by the threefold right of gift (Luke i. 32), of inheritance (Isa. ix. 6, 7), and of conquest (Zech. xiv. 3).

One prominent feature of the present times is the prevalence of intense worldliness. Multitudes are making shipwreck of their faith on the sunken rocks of the smooth and shallow waters of the world, whilst a flood of unhallowed and senseless ceremonies is replacing the power by the form of godliness. The world is retaining in its annals numbers of the Lord's people, who are seduced by its sorceries, and are altogether heedless of the earnest pleadings of the Holy Spirit to "come out from among them and be separate." Like Lot out of Sodom, they will, however, by some means not distinctly defined, have to be dragged out of the coming judgments, saved "so as by fire," but without rewards (1 Cor. iii. 12, 15).

Some passages of Scripture warrant the idea that some of the Lord's people, members of His true Church, will have to pass through the great tribulation, foretold as the special time of "Jacob's trouble" (Jer. xxx. 7), and which for the elect's sake will be shortened (Matt. xxiv. 30).

Meanwhile the most tangible sign of the end is the gathering together of the Jews to Palestine, and the making way for them by the progressive decline of the power and possessions of Turkey. Thus the symbolic "Enphrates is drying up that the way of the kings from the east may be prepared" (Rev. xvi. 12). The providence of God is manifestly overruling the political actions of the world, in order to bring about the fulfilment of the important prophecies which relate to the reunion of the long divided and scattered nations of Judah and Israel (Jer. xxxiii. 7, 9). The termination of the Jewish desolation will be coincident with that of the Times of the Gentiles. Although the bitter persecution of the Jews has nearly ceased in the civilised portions of the earth, it still lingers in some places, as in Russia at this present moment. This is not to be wondered at, seeing that the antagonism of Russia to the Jewish nation (as Rosh, Mehech and Tubul, in Esak. xxxviii.) will be an important factor in the last scenes of Gentile domination.

For political reasons a large number of Jews will shortly return to Palestine, and though they will be aided by other nations in their return to their own land, they will eventually become of such political importance, that all nations will be gathered together against them at Jerusalem. It is at this crisis in their history that the Lord Jesus Christ will personally appear to them as their deliverer (Zech. xiv. 4). Stupendous events will ensue, all of which are minutely detailed in the prophetic Scriptures. The antitypical wicked husbandmen will be miserably destroyed, and the vineyard given unto others. Then it is that the repentant Jews will look upon Him they have pierced (Zech. xii. 10), and like unbelieving Thomas,
will, when they see Him, joyfully acknowledge Him as their Lord (Matt. xxiii. 39).

They will eventually become the dominant nation of the earth, under the peaceful reign and righteous rule of Christ and His Church. Some passages in Ezekiel's prophecy indicate that Russia will be the chief antagonist to the restored Jewish nation, and this idea is in accordance with a political opinion that has been expressed by some who have penetrated into the mysteries of Russian diplomacy and statecraft, that the advanced politicians of that wily nation are more desirous of obtaining possession of Jerusalem than of Constantinople, as better adapted to their ambitious schemes of conquest. That their daring designs, when attempted, will be effectually frustrated, is plain from the sure word of prophecy.

As the members of the Church of Christ will accompany their Lord (Zech. xiv. 5) when He comes to deliver "the house of David" out of the hands of their enemies (Zech. xiii. 1, and xiv. 3) their resurrection and change must necessarily precede the final struggle. The shooting forth of the leaves of the prophetic fig-tree tells them that summer is nigh, nor can they fail to discern, if they are watchful, that the midnight cry is beginning to go forth, "Behold, the bridegroom cometh." This cry comes with an especial interest to watchful Christians, and is in striking contrast to the warning cry to the world at large, "Behold, He cometh with clouds" (Rev. i. 7). In this last instance the Advocate will have become the Judge, before whom all the kindreds of the earth shall wail. Happily for the watchful ones they will be taken away from any personal participation in the tribulations of the final three and a half years by being translated previously.

In conclusion, after the seven years of Antichrist's covenant week with the Jews shall be terminated, and its latter three and a half years of the great tribulation overpast, then the four following grand results will be attained: 1. The houses of Judah and Israel will be reunited after their miraculous deliverance from the attack of the nations gathered against them at Jerusalem, and will become the dominant nation on the earth.

2. The Lord Jesus Christ will reign over them on the throne of His father David, and will receive "the heathen for His inheritance and the utmost parts of the earth for His possession."

3. The Church, gathered out from all nations, will be associated with the Lord Jesus Christ in resurrection bodies, in His dominion and glory.

4. All the saved nations of the earth will be in subjection to the universal monarchy of the Lord Jesus Christ during His reign over the earth for 1,000 years (Rev. xx.), which will be the seventh period of 1,000 years since the creation of mankind.

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OPENING SCENES OF PROPHECY.

By M. Redman, Esq., Surgeon, Lincoln.

Fall of the Pope's Temporal Power in 1870. Predicted Overthrow of the Turkish Empire. The Four Horns of Daniel vii. The Three Revolutionary Spirits. Ireland to be Separated from England. Impending Break-up of the German Empire. Accompanying Restoration of the Jews. Caesar's Roman Empire to be divided into Ten Kingdoms. Antichrist to be a Napoleon. His Future Seven Years' Covenant with the Jews. 696 found in his Name. The Suez Canal. Two Stages of the Second Advent of Christ—The Millennium of 1,000 years.

The fundamental principle of literal fulfilment applies not only to prophecies fulfilled in the past, but also to those in the near future. Scenes of mighty and vast import, embracing phenomena most startling, and accompanied with miraculous manifestations showing the wondrous and majestic power of Jehovah, are about to open to our view. Those of us who believe the things written in the Bible are yet to be literally accomplished, must also believe in the signs, miracles, and manifestations, foretold in the sacred volume as evidences of the power and wisdom of the invisible, the great I AM.

The Fall of the Pope's Temporal Power in September, 1870.

An old work now before me, dated 1795, predicts the fall of the temporal power of the Pope to occur in 1866. The Rev. Burlington B. Wake's recent book, "The Closing Days of Christendom," says, in regard to the fall of the Pope's temporal power, "The majority had fixed upon 1866 as the year, and the event took place just four years later, 1870; nay, the event itself germinated, so to speak, in the very year fixed upon, 1866. In that year Prussia inflicted upon Austria, in the course of a
few weeks, a series of crushing defeats. The
aggrandisement of Germany roused the jealousy of
France, and when Napoleon declared war against
Prussia in 1870, Marshal Dubourg, addressing the
French Emperor at the onset, said, ‘Your majesty
has been preparing for this war for four years.’
The result was that victory after victory was
claimed by the triumphant army of Germany at Metz,
Strasbourg, and Sedan, and consequently the French
troops, which upheld the Pope’s temporal power and
rulership over Rome, were recalled to France,
and the King of Italy’s soldiers entered Rome and
made it the governmental capital of Italy, so that
the Pope is now a subject, not a sovereign.
The Times newspaper of Sept. 22nd, 1870, thus
recorded the overthrow of the Pope’s temporal
sovereignty and the transference of the “sacred
city” to a secular power: “Only yesterday Italy was
at the gates of Rome; to-day Italy is in Rome. A
few grains of sand have run down in the hour-
glass, and there is an end to the temporal power of
the Pope.” Thus history becomes more and more
the record of the fulfilment of prophetic inspira-
tion.

Predicted Overthrow of the Turkish
Empire.
Constantinople was captured by Mahomet II.
(commonly called the Great) on May 29th, 1453,
and thenceforth became the capital of the Turkish
Empire. In an old exposition now before me,
written in 1725, the fall of the Turkish Empire is
predicted to take place in 1882.

Much has been said and written on the inde-
pendence and integrity of the Turkish Empire—a
policy of the late British Government, on grounds
purely political, and a policy also quite the reverse
of that of Russia, which desires Turkey’s diame-
berment. Sir H. Layard, our late Ambassador at
the Porte, has earnestly pleaded the cause of the
dying Turk. He says: “It is vital to our gravest
interests—to interest the importance of which no
words can adequately describe, much less exaggerate
—that we should be ready to interpose to save the
Turkish Empire from complete dissolution,” that
is to say, diemberment. For this purpose he
placed before his Government three courses.
1. Either to frustrate Russia’s designs by strong,
energetic measures, or suggesting such language as
to make her know that we would not allow of
Turkey’s complete diemberment. 2. To permit
matters to take their course until the time arrived
for offering ourselves as a friendly mediator, with
the view of saving her from the too onerous terms
which the San Stefano treaty proposed; or, 3. To
let matters take their chance.

In Rev. xvi. 12, we read: “And the sixth
angel poured out his vial upon the great river
Euphrates, and the water thereof was dried up,
that the way of the kings of the east might be pre-
pared.” The first great effects of this vial were felt
in 1820, and it culminated in 1857, after the battle
of Navarino, by the annihilation of the Turkish
fleet and the separation of Greece as an indepen-
dent kingdom—one of the four horns or divisions
into which Alexander’s Empire was originally
divided as foretold in the eighth chapter of Daniel.
This division will shortly have its boundaries ex-
tended very considerably so as to include Epirus,
Thessaly, and probably Albania, &c. And the
other three of the four horns are Egypt, Syria, and
Central Turkey.

By the great river Euphrates is to be understood
symbolically the Ottoman or Turkish Empire, and
the drying up of its waters implies the diminution
of its territories. This wasting or evaporation is
preparing the way for the return of the Jews to
their own land. As soon as the Turko-Mahometan
power surrenders Palestine, we may then look to
Jerusalem as being again the restored capital of
the Jewish nation. Since 1820 to the present time
the Turkish Empire has been more or less subject
to strife, rebellion, pestilence, fire, earthquakes,
and wars; these, together with the vices of its
inhabitants, have all tended to depopulate the
country—to use the words of Lamartine in 1834,
“Turkey is dying for want of Turks.”

The Three Revolutionary Spirits.
Simultaneously with the closing events of this
sixth vial Great Britain will experience increasingly
the evil effects of the three unclean spirits of
infidelity, democracy and superstition, as predicted
in Dan. ii. and Rev. xvi. 13.

The question of “Home Rule,” which has been
in agitation for some time, will ere long receive
that consideration and support in the British House
of Commons which its most ardent supporters
have hitherto failed to obtain for it. Should Great
Britain become entangled in the European wars
looming in the horizon, this movement would be
supported by the 62 Home Rulers, who would
make their voices heard within the precincts of
St. Stephen’s; and thus prepare the way for a
speedy fulfilment of the prophetic expectations of
many learned expositors of the present day that
Ireland, being outside the Roman Empire, must
cease to be subjected to a country inside the
boundaries of the Roman Empire; this union must be
dissolved either in toto, or to such an extent as to
give Ireland a separate legislature, as is the case
with some of our great colonies, e.g., Australia,
Canada &c. On the same principle the kingdom of Hanover, which was outside the Roman Empire, was separated from the British Crown in 1830. Its absorption into the German Empire was an illustration of the homely adage “Whose hath an orchard will have fruit given to him in abundance.”

It may not be out of place here to observe that the German Empire is only a confederation of states, and that it is probable that this mighty combination may sooner or later be broken up by dimensions, and by a secession of some of southern states, such as Bavaria, Baden-Baden, Wurttemburg, &c., which are largely Roman Catholic, from Prussia which is Protestant and Lutheran. There has long been a coolness of feeling between Prussia and Bavaria.

Anyone who has carefully traced the course of events during the last ten years, cannot fail to see that a higher power is at work among European states than the power of diplomacy, and a wisdom far above that which rules in the cabinets of nations. No statesmen can long delay the final break up of the Turkish Empire—a dying despotism; the process of extinction is going on, and the inevitable catastrophe, I believe, will not be delayed beyond 1882. The destruction of the Papacy was effected by the interference of external agents, but in the case of Mahometanism its ultimate destruction is not effected by foreign or extraneous aid, but by inward disintegration and decay. The maintenance of the integrity of the Turco-Mahometan Empire is absolutely impossible; being rotten to the core it will fall to pieces; in the language of Holy Writ, “It will be broken without hand.”

RESTORATION OF THE JEWS.

Dr. Alexander Keith, who has for many years been known as the author of several prophetic works, and whose death, at the advanced age of 69, was recently announced, has always maintained, in common with many other expositors, that the dissolution of the Turkish Empire, once so great and powerful, will be followed by the return of the Jews to Palestine; and his statement is amply justified by a great many prophetic writers. The following extract, written 156 years ago, most conclusively shows that the views and expectations of interpreters of prophecy in those days are now about to receive their accomplishment, “The Saracens drove the Jews from Tiberias, and after that from Babylon, and the Turkish Empire at present hindered the Jews return into their country.”

This extract is taken from an ancient letter now before me, written by Sir John Floyer, M.D., of Litchfield, and dated May 29, 1725, to the Rev. Dr. Gibson, Provost of Queen’s College, Oxford, whose views as to the literal restoration of the Jews in connection with the fall of Turkey are in accordance with those of modern interpreters of prophecy; among whom I may enumerate the Rev. Dr. Cumming, M. Baxter, A. A. Rees, of Sunderland, J. S. Gregory, Incumbent of Emmanuel Church, Brighton, the late Rev. R. A. Purdon, of Torquay, &c., as also a great many other valued names.

At the same period the countries of Augustus Caesar’s original Roman Empire, which at the present time is ruled over by some 20 sovereign powers, will be formed into a ten-kingdomed federation, and the ten kingdoms will correspond with the ten toes of Nebuchadnezzar’s image, and the ten-horned wild beast of Dan. vii., there being five western and five eastern kingdoms.

DANIEL’S SEVENTIETH WEEK OF SEVEN YEARS, AND NAPOLEON’S FUTURE SEVEN YEARS’ COVENANT WITH THE JEWS.

These events will take place, shortly before, or soon after, Daniel’s predicted seven years’ covenant shall be made between the Jews and Antichrist, who, as many truly believe, will be a Napoleon. Inspired Scripture prophecy places it beyond doubt that the Seventh-eighth or Last Head of the Roman Empire will usurp the power of Satan over all nations and will become their imperial chieftain or king of kings (Rev. xvii. 11). The ten nations will be presided over at first by ten uncrowned republican kings, but during the great tribulation of three-and-a-half years they will be governed by ten crowned democratic kings under the imperial Antichrist. The ten kings will accept him as their god and will decree the abolition of Christianity, but ultimately they will all be destroyed, together with the false prophet, in the Valley of Megiddo or Armageddon.

It may be necessary in this place to give a brief outline of Daniel’s 70 weeks.

Daniel’s 70 weeks mentioned in his ninth chapter consist of 7 weeks or 49 years, 63 weeks or 434 years, and 1 week or 7 years.

The first seven weeks or 49 years extended from the decree given for the return of the Jews to the completion of the rebuilding of Jerusalem and the Temple, as narrated in Esra vi.; Neh. ii.

The sixty-two weeks or 434 years extended from the rebuilding of Jerusalem and the Temple to the cutting off of the Messiah (His death) (Dan. ix. 25). Then follows an interval or space of time of more than 1,800 years between the cutting off of the Messiah and the last seven years of this Age, which will be the Seventieth Week.

This one week of seven years will be the period of the covenant to be made by the Napoleonic
prince or Antichrist that is to come, and who will first make this contract with the Jews, but will afterwards break it in the midst of the seven years, and set up his image in the Temple, and will finally perish at the Second Advent.

Many attempts have been made to identify Antichrist (the Gog of Ezekiel), and some, not without good grounds, have fixed their eyes upon a Napoleon of the present day. In Rev. ix. 11, we read: “And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.” Here the name Apollyon occurs in Greek. In a work entitled “The Napoleon Dynasty,” dedicated to the late Emperor Napoleon III., at page 8 the following extract occurs:—“The further the scholar here extends his researches, the more he will be inclined to concede an original Greek origin to the Bonaparte family. Traces are not wanting of their political eminence in the middle ages. They were senators in the republics of Florence, Sarzana, Bologna, and Trevixo, and prelates at the court of the Vatican.”

The number 666 is distinctly contained in the dative inceptive form of his name. “Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six” (Rev. xiii. 18). The inscriptions on the future Napoleonic Antichrist’s images, and the hands and foreheads of his worshippers will be his name in the Greek dative, just as the inscription on the altar in Acts xvii. 23, “To the unknown God,” was in the dative case. Every letter in the Greek alphabet represents a numeral or figure from alpha to omega, just the same as if in the English alphabet a, b, c, d, &c., stood for 1, 2, 3, 4, &c. The subjoined letters form the word Napoleonti, and their appended numerical values amount to the sum total of 666: N 50, ν 50, p 80, o 70, ι 30, c 5, ύ 70, a 50, τ 300, i 10—666.

The future Anti-Messiah or Antichrist was probably referred to in our Saviour’s prediction in John v. 43:—“I am come in My Father’s name, and ye receive Me not: if another shall come in his own name, him ye will receive.”

Prince Napoleon last month (April) issued a manifesto, which is censured by the Conservative journals, while the Republican organs regard it as putting an end to the Conservative union. Le Soir, an Orleanist organ, says “that a change of opinion by universal suffrage in 1881, when the Septennate expires, can only preserve France from Republican Jacobinism or Cesarian Socialism.”

THE SUEZ CANAL.

“And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt” (Isa. xi. 16).

“Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia (the Euphrates and the Nile): that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled” (Isa. xviii. 1, 2).

This canal, projected by Mons. de Lesseps under official patronage, was strongly opposed by the late Lord Palmerston. The scheme had no more bitter opponents than in England, and English capital took very little part in carrying it out. It was French money and French skill, aided by the Egyptian Viceroy, which performed the work, and yet it is England’s marctantile marine which has profited chiefly by the undertaking. With few exceptions the vessels which pass through the canal are English. This link, which now connects Great Britain with India and Palestine by the Red Sea (the west with the east), cannot fail to prove of incalculable advantage both to the Jews and the Gentiles.

THE SECOND ADVENT OF CHRIST.

“But as the days of Noe were, so shall also the coming of the Son of man be. For in those days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be” (Matt xxiv. 36-39). The testimony of Scripture is clear that there will be a Second Advent of Christ just as literally as His First Advent.

In Acts i. we read, “He was taken up and a cloud received Him out of their sight. And while they were looking up toward heaven, as He went up, two men stood by them clothed in white apparel; who said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, will so come in like manner as ye have seen Him go into heaven (Acts i. 9-11). “Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him” (Rev. i. 7).

The siege and destruction of Jerusalem (Luke xix. 41-44, and xx. 20-24) in the days of Titus, whose army marched from Alexandria to Jerusalem,
arriving there shortly before the Passover, A.D. 70, was no doubt a type and representation of the future siege and desolation of this city, which shall assuredly be attended by far greater tribulation, such as was not from the beginning of the world, for in the days of Titus it brought no tribulation upon the world at large. The affliction was localized, and not, as in the next siege, universal.

Christ’s Second Coming will be divided into two stages. He will first descend from the highest heavens into the air and continue there for some time. The dead in Christ will rise first and those in Christ who are alive on this earth at His coming and are ready for His coming (Matt. xxv. 1-10), will be caught up together to meet Him in the air (1 Thess. iv. 16, 17). Then an interval, including the three and a half years of great tribulation and persecution, will ensue, and subsequently He will descend upon the Mount of Olives.

Mr. D. L. Moody, the celebrated Evangelist, says: “All things point to the nearness of Christ’s Second Coming. The particular day and hour is unknown, but the signs of the present times all concur in indicating it to be fast approaching and very near at hand. Christ desires His people to be looking for His speedy personal return, and not for death. Nor should we look forward to the Judgment Day as a time when we shall be arraigned as criminals at a tribunal bar, for the judgment of the saints will only be a recompensatory one to adjudicate among them their respective rewards.

“Four judgments may be distinguished. 1. The judgment of our sins at Calvary. 2. The judgment seat of Christ at His Second Coming, before which the saints of the First Resurrection must all appear, to be rewarded according to their works, before they reign with Him over the converted nations of the earth during the 1,000 years of the Millennium. 3. The judgment of the nations after Christ’s Second Advent, as described in Matt. xxv. 4. 4. The judgment of the great white throne, being the final judgment, at the end of the Millennium” (Rev. xx. 11-15).

THE MILLENNIUM OR SEVENTH 1,000 YEARS.

Lord Radstock, in one of his addresses, printed in the Christian Herald of April 1, 1876, says:—

“Christ will return from the right hand of God in heaven to sit upon the throne of David in Palestine, and reign personally during the Millennium of a thousand years, as the Son of David and King of Israel, over the twelve tribes of the Jewish nation converted and restored to their ancient land, as well as over all the earth.”

The late Earl of Carlisle, Lord Lieutenant of Ireland, in his “Preface on the Eighth Chapter of Daniel,” stated his belief that we are on the verge of stupendous events, and, in all probability, approaching the close of this dispensation.

In the creation week we have six days of labour and one of rest. The six days, as recorded in Gen. i., are typical of 6,000 years, and the seventh day, or day of rest, as recorded in Gen. ii., is typical of the seventh thousand or Millennial period. It is calculated chronologically by some expositors of Holy Writ that the birth of Christ was about A.M. 4,110 years, and that therefore the 6,000 years end between 1880 and 1890. Therefore at that epoch the Antichrist will appear, and reign as chief over the ten kingdoms into which the Roman earth will be divided (2 Thess. i.). At the close of the seven years of his reign, his power will be annihilated by the Second Coming of the Son of Man, together with His angels and the living and dead saints, “taking vengeance on them that know not God, and obey not the Gospel of Christ” (2 Thess. i. 8). This solemn and momentsous period is ushered in and closed by special acts of judgment, especially those which desolate the earth at Christ’s Coming.

Peter says the day of the Lord will come as a thief in the night: here it may be understood that this day is the Millennium of 1,000 years (Rev. xxi.), and at its close the heavens and earth shall pass away, and a new heaven and a new earth are created. This is called the day of judgment, ushered in by the Second Advent, and terminated by the judgment of the great white throne (Rev. xx.); in other words, the righteous living and the righteous dead rise again and reign with Christ for 1,000 years; and at its close the unrighteous or wicked dead will be raised from their graves and receive their final judgment.

We speak of Cesar’s day, Wellington’s day, Napoleon’s day, Livingstone’s day, Luther’s day; these do not mean a day of twenty-four hours, but the period during which the person lived and acted, and which gave to such persons of note a prominence of character. So in Scripture we speak of the day of the Lord, the day of judgment, the day of salvation (2 Cor. v. 2). Take the last-named day—the day of salvation. This has continued more than 1,800 years, thus showing that it is a lengthened period.

During the Millennial day of the Lord, or 1,000 years of Christ’s future personal reign over the nations of this earth, “the wolf shall dwell with the lamb, the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them” (Isa. xi. 6). “Then shall there be no more an infant of days, nor an old man that hath not filled his days;
NIHILISM.

NIHILISM A CHARACTERISTIC SIGN OF OUR TIMES.

BY REV. J. SABINE KNIGHT, LONDON.


NIHILISM A SIGN OF OUR TIMES.

The many atrocious events transpiring in Russia seem most loudly to proclaim the appalling fact that the world is nearing the final days of the existing dispensation. The signs of our times are alarmingly ominous of threatening portents.

Nihilism is to be specified as a leading sign; but there is no difference as to the nature of wrongdoing whoever may be the doer of it, or wherever it is committed—that is, in the principle involved. There may not now be more wickedness abroad than at some former times; but the glowing of Scriptural light, together with the more general outward acceptance of Christian truth, make it manifest that the iniquity that abounds is of a more heinous character than at earlier periods of man's history. Evil not simply progresses side by side with good, but the evil becomes more vile still on account of the moral checks to which it oversteps, and the more violent efforts of its spasms in the presence of such astounding revelations of Divine grace. In the doings of Nihilism the daring defiance of the laws of God and of nations is more manifest than such as ever stained the record of heathenism or ever existed in the pre-Christian eras.

No country is free from the charge of that covetousness which is idolatry. Such supreme and reckless selfishness in high places can but provoke popular indignation, even if it does not afford an excuse for that vindictive spirit that walks in darkness in the Russian capital. But it is not this side of the case that is under notice at present. Not that we would screen the iniquity that riots under the crowns of monarchs or grinds the poor through oppressive governments; but we indicate the growing spirit of lawlessness which lifts up these times so bold a front in St. Petersburg, and also in other places, and shows itself in Ireland, though with a less violent resistance. The almost but universal labour "strikes" and such-like "straws" as appear floating on the current of events indicate that the people are impatient of restraint, even where there is no open revolt.

Men generally are in a spirit of disquietude, and the prevailing tone of mere worldly minds is one of either a revolutionary or an oppressive complexion, while God is not in all their thoughts. Sin has been so much nursed and dandled, and Divine principles have been so long disguised, that now it looks as if the near future were shaping itself into threatenings of dread disaster to the transgressors,
according to the words of the Lord concerning "the wrath to come."

Most clearly do we seem to hear the murmurs of approaching storms in the atmosphere of human society. All things point to fierce judgments, when, in its most terrible aspect, will bite like a serpent and sting like an adder, not merely as in the case of individuals, but of vast masses of the human race.

Nihilism in Disguise
exists in many forms of operation. All of its varied expressions need not be specified; and indeed many who drink into its spirit know not what they do, and some of these even would repudiate the association. It matters not. The popular restlessness of these times is somewhat blindfold: for having eyes they see not, as the Saviour declared of the same class in His times. The mystery of iniquity is still a "mystery" to those involved in its system of darkness.

Define it as we may, Nihilism exists to a wider extent than even its most ardent actors are aware. It is Radicalism, when that is dressed in its more extreme habiliments. Its democratic features are seen in its conflict with sovereign power. Nihilism in the bud is no rare plant. It has waited until the congenial and seasonable atmosphere in which it can bear its legitimate fruits. Long has it been up above the soil, and in its present form it is to be regarded as that which its adherents make it through its adoption. This is seen and known by either its successes or failures, or both in the practical operation of its principles. So far as there have been results of Nihilism, the character of these effects proves its nature to be no less than maddened lawlessness pushed onwards to regicide, and, if it may be, to wholesale murder, for political ends. Nor is Nihilism at all different in its character according to the diversity of its local manifestations anywhere.

The Word of the Spirit
had long since defined this new form of the old leaven as to the place it will take in the history of transgression amongst men. As we read in the vision of the great image, in the book of Daniel, the gold, the silver, and the brass—of mere human systems of government—would be, one by one, displaced to make the way clear for the rough and strong Roman power, under the symbol of iron. This having come in due time—but being now for a season in a semi-inert state—will soon move itself into activity; and being a depreciated form of administration, the next experiment will be to mix the empirical iron with the Nihilistic mire clay, when plebeian rule will revel in monstrous confusion. Nihilism is thus going with the current of the river of death, and will struggle on to the place assigned to it in the anticipatory record of inspired foreknowledge. It aims to assume control over the affairs of man. In this way, though it is a shocking form of evil, yet it is unwittingly fulfilling the Divine word touching its testimony about the preliminary footprints of iniquity, ere the Man of Sin be revealed.

Neither our sense of the criminality of Nihilism, nor our condemnation of the governmental oppression which it affects to remove, can be lessened by the fact that the wrath of man will be made to praise God in His overruling the most flagrant deeds of princes and diabolical crimes of men for His own glory in the fulness of time. His plans for the final exaltation of the human race involve this assurance.

The Root of Nihilism
is in the Adam nature. It made its first appearance after Satan (alas!) succeeded in his most subtle aim to enlist the woman in the service of degrading her husband. It has never died out of the world, and to-day has numerous, but disguised, ramifications over the whole globe. This principle of opposition to constituted authority is infidel Radicalism in Britain, Fenianism in Ireland, Socialism in Germany, Communism in France and America, and Nihilism in Russia. The pretence is to obtain liberty; the real aim is that every man may do that which is right in his own eyes, with no regard to the interest of his neighbours.

Russian Nihilism is noted for its daring violence, but in London in this month of June, 1880, what else but the same vile spirit is at work in the House of Commons? Men led away by a partisan spirit, may try to persuade themselves that it is all right to struggle for liberty to the Atheist, to assist them in shaping laws for a Christian nation; but to us it is a sign of the times, when men depart from the faith, and Christ is set at naught in the house of His friends. Nihilism, with its mock imitation of the cries of patriotism, will become the battering-ram of Atheism, which, in its mighty destructive power, will attack the walls of God's truth and man's governmental rule, even as the armies of Tissa swooped against the ramparts of the Jewish capital.

Man's Rebellion against God
at the first was as evil seed broadcast in man's own sphere, which grew to upas trees. The Supreme Ruler will come in a little while to tear up all such plants, root and branch. Evil has been and still is growing in all ranks of men. The king is imperfect, and is rebelled against; and the people then pray
NIHILISM.

upon each other where the king ceases to bear rule. Forms of government may widely differ in principle and administration, but all bear the same stamp of human weakness and selfish aims. No one is satisfied—none are willing to submit to real or supposed wrong in another, and therefore man's spirit has no rest. "There is no peace, saith my God to the wicked, i.e., to those who dishonour me, by preferring other principles than mine." Nor can ever peace settle down among the abodes of human kind until the Prince of Peace, whose right it is to reign, and whose prerogative it is to command, shall come in all His glory, and shall stand upon the lifting waves of sin and woe, and say to them "Be still." To this end all events will converge. The sovereign wisdom and power of Jehovah will control every issue, and bend them all toward the omnipotent accomplishment of prophetic purposes. The victory of the Son of Man over sin and Satan will be complete, and He will breathe life and joy over all the scenes of human misery. Thus will be introduced the true type of

**GOD'S ABSOLUTE PERSONAL GOVERNMENT,**

which alone is of the order of heaven. By the process to be anticipated, according to the Scriptures, we shall have the Cesar-form of government which indeed, even now, seems as if in process of resuscitation. But this order of things having been revoked, in a measure, the force of Nihilism will end in the mixing of the miry clay of the common people with the degenerated though aristocratic principle of iron, and then will module change into a more dircful worship of Antichrist, who will lead almost all spell-bound to his deceitful sway. Men already blinded with Nihilism will worship him as a god, and believe a lie in his mouth. Jew and Gentile will unite, for a season, under "the Assyrian" and eighth head of the secular Roman Beast, in the most abject and complete expression of that kind of infidelity which will deny the Father and the Son. Thus the vile person, the Antichrist, will simulate the government of Christ, and men will be deceived, because of the kind of evil which has so long reigned in the world. If kings had ruled in righteousness, and they had not gone after their covetousness, neither the ruler nor the ruled would be as now, often a plague or a curse to each other. But such is the case; and even where Nihilism is quiet, but is biding its time, or in active assault, the conflict is waging, or will in time put on its signs of warfare. By which means one evil is sought to be put down by the practice of another; and one every way worse in its features. Nihilism comes into operation on these principles, that while it seems to demand the freedom of the people it dishonours the laws of humanity and of God to obtain its ends. Man's methods to eradicate evil are always as bad or worse than the things they are prescribed to cure.

**THE WILL OF THE PEOPLE,**

which some name Democracy, is really latent Nihilism waiting for its tide to turn. We see the beginning of the end in the increase of all Communistic resistance to constituted authorities. This restless spirit is in conflict with all government, while in some places it is defiant, and in others, as in Russia, it is devilish and horrible. How blind is man, as untaught by the Spirit of God! He imagines that one evil can remove another. But at each stride in the ways of all this strife, see how much farther off is the boon which the contenders seek. The Nihilist, like all of his caste, resembles the man who walks through dry places, seeking rest, and finding none. Men want to better their condition, and yet will not give up sin. This is the universal feature of human life. The creature wants happiness, with defiance of his God. To end these vain hopes, Christ Himself must come in the flesh. Nothing but the descent of the Son of Man from heaven to this earth can put an end to turmoil of time. He will come to judge the earth in righteousness, banish the Nihilistic spirit of Democracy, and establish personal and universal dominion.

What a day of dread reckoning that will be to all who oppose our God and His Christ. The vocation of the Nihilist will then be ended, for "He will put down all rule and all authority" under His feet, as the King of all nations. When the judgments of the Lord are abroad in the earth, the surviving inhabitants will learn righteousness; a mighty remnant will be saved. Until that day and hour will men confound a stone with bread, and the egg with a scorpion, and shall eat and not be satisfied. But when Jesus shall return, the universal plague of woe will be removed, the land will be encircled with plenty, and all the hungry be filled with good things. Then

**NIHILISM WILL BE DEAD,**

and wilfulness perish in the same grave. Men will then say, "Thy will be done in earth." The Divine Joseph will be seated on the throne of His glorious kingdom, and all the nations will eat the bread which comes from heaven, and God will lead them to fountains of living water. They shall fear no more, nor shall they hunger or thirst, and all tears shall for ever be wiped away; for the Lord God omnipotent shall reign, and from thenceforth men shall call Him blessed; for He is the Lord, and beside Him there is no Saviour.
THE APOCALYPSE:

A SERIES OF LECTURES ON THE REVELATION OF JESUS CHRIST.

BY REV. J. A. SEISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

LECTURE TWELFTH—FEARFUL SIGHTS AND GREAT SIGNS AND THEIR TERRIFYING EFFECT ON MANKIND.

I. The Fearful Physical Prodigies of the Sixth Seal—1. Great Commotion in the Fabric of Nature; 2. Darkening of the Sun; 3. Ensanguined Appearance of the Moon; 4. Falling of Stars; 5. The Heavens rolled together like a Scroll; 6. Changes in the Earth’s Configuration. II. Terrifying Effects of these Prodigies upon Mankind—I. The Description Reveals the Condition of Society at that Time; 2. The Composure of Godless People will then be Dissipated; 3. The Disturbances of Nature will then be correctly interpreted as God’s Acts of Judgment; 4. Men’s Dismay at Recognising these Acts as Judgments; 5. Their Pitable Expedients.

“And I saw when he had opened the sixth seal, and there was a great shaking; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell to the earth, as a fig-tree shedeth her un timely [or winter] figs when shaken by a great wind. And the heaven recoiled as a book [or scroll] rolling itself together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the captains of thousands, and the rich, and the mighty, and every slave, and every freedman, hid themselves in the caves and the rocks of the mountains. And they say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb; because the great day of His [or, as some MSS., their] wrath is come, and who is able to stand!”—Rev. vi. 12-17 (Revised Text).

We have here a sublime and startling description. It cannot have referred to the destruction of Jerusalem, for the evidence is sufficiently conclusive that John wrote years after the fall of the Jewish city, whilst he is particular to tell us that all these visions refer to things to come subsequent to the time of his writing. And whatever shadowy and imperfect fulfilments this opening of the sixth seal may have had in the history of the past, it is impossible for any one to look at it attentively without feeling that the day of judgment itself must come in order to exhaust the description, and that it belongs properly and only to those great events which immediately precede and usher in the great consummation.

And yet it does not refer to the last acts of that terrible drama. It is only the sixth seal, while there is yet a seventh to follow it. With all its terrors, it is only one link in the chain of judicial wonders which the great day will bring. Much of the language employed, and the descriptions which follow, show that we still have to do with the present order of things, although in its last stages. The action of all the seals is the action of judgment, after the saints have been taken to their Lord in the sky; and we here have the sixth in the series, whilst the final catastrophe is still deferred. Neither Titus, nor Dioctletian, nor Constantine, has anything whatever to do with it; but only those people who shall be living upon the earth in “the time of the end.”

The words before us present two classes of facts—

I. FEARFUL PHYSICAL PRODIGIES;

II. THE EFFECTS OF THEM UPON MANKIND.

We will consider them in the order in which they are narrated, looking to God to enlighten and bless us in the attempt.

1. Great commotion in the fabric of nature. “I saw when he had opened the sixth seal, and there was great shaking.” The common version says earthquake; but the original word is not so limited and specific. Though usually rendered earthquake, it denotes quakings in general, and is often used for any sudden and violent shaking in any part of the world. In the following verse it is applied to the shaking of thefig-tree. Matthew employs it to express tempestuous commotion of the air and sea (viii. 24); and in the Greek translation of Joel (ii. 10), it is used to denote violent disturbances in the heavens. In the form of a verb, it signifies to shake, toss, jilt, agitate, whether the things shaken be the earth, the air, the sea, the sky, or anything else. It here includes a general shaking of the earth, as is plainly manifest from the context; but there is the same reason for extending it beyond the earth to the atmosphere, sky, and heavenly regions. The whole system of the world is implicated in the vastness and violence of the commotion.

In very many places, great convulsions of nature
are spoken of in connection with special manifestations of Deity, particularly when those manifestations are of a judicial character. When God gave the law, which was for the restraint and condemnation of sin, "Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a great furnace, and the whole mount quaked greatly" (Ex. xix. 18). When Elijah made complaint unto the Lord that Israel had shed the blood of His prophets, and trembled for his own safety, "The Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks; and after the wind an earthquake" (1 Kings xix. 11). When Jesus was murdered, "the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Matt. xxvii. 50, 51). And when when Paul and Silas were beaten, imprisoned, and put into the stocks, and appealed unto the Lord in songs and prayers, "suddenly there was a great earthquake, so that the foundations of the prison were shaken, and all the doors were opened, and every one's bands were loosed" (Acts xvi. 26).

Especially are such convulsions prophesied of in connection with the judgment, and the approach and consummation of the end of this world. Jesus has plainly told us that "famines, and pestilences, and earthquakes," are more and more to characterise the coming of the end (Matt. xxiv. 7-9). In the preceding visions we have had the famines, pestilences, and persecutions, and here we behold the commotions of nature. Haggai has prophesied: "Thus saith the Lord of Hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land" (ii. 6); and all this in specified connection with the coming of the Desire of nations. Paul, commenting upon this and like ancient predictions, speaks of a shaking of the earth and of the heaven, and connects this shaking with the coming administrations which are to determine and end the dispensation (Heb. xii. 26-28).

We know something of earthquakes—how they overturn and change the surfaces of countries, sink the hills, alter the courses of rivers, overwhelm vast populations, dry up lakes, set the mountains to vomiting fire, and agitate the mightiest seas. But, in the time to come, when God shall judge the nations for their iniquities, there shall be enlargements and intensifications of such convulsions. The commotions are to be "great," and they are to extend to the whole system of our world, and to involve the very heavens.

2. To the general convolution is added the darkening of the sun. "And the sun became black as sackcloth of hair." I take all this literally. There is neither reason nor piety in undertaking to explain away the plain terms of Scripture, where there is no necessity for departure from their common meaning. When the Lord came down on Sinai the mountain was shrouded in darkening smokiness. When Jesus hung upon the cross, "There was darkness over all the earth until the ninth hour. And the sun was darkened" (Luke xxiii. 44, 45). When the judgment of God was upon Egypt, "There was a thick darkness in all the land three days" (Ex. x. 22). By Isaiah (xxxiii. 9, 10) the word came forth: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the earth desolate: and he shall destroy the sinner thereof out of it. The sun shall be darkened in His going forth." The same was repeated by Joel (iii. 9-15). And the blessed Saviour Himself has told us, that "immediately after the tribulation of those days," and soon before the appearance of the sign of the Son of Man in heaven, "shall the sun be darkened" (Matt. xxiv. 29, 30).

In what manner this darkening is to be produced, is nowhere told us. It may be by some natural eclipse, or it may be by some extraordinary putting forth of the power of God for the purpose. We cannot explain the three days' darkness sent upon the Egyptians, nor the darkness which prevailed during the Saviour's crucifixion. It is easy enough for Omnipotence, either by natural or miraculous causes, to fulfil His own word. Extraordinary obstructions of the sun have more than once happened, and they can just as readily be made to happen again, if God so wills, and in a still more marvellous degree of intensity. On the 19th of May, 1780, a wonderfully dark day was experienced throughout the north-eastern portion of the United States.

The witnesses of it have described it as supernatural and unaccountable. It was not an ordinary eclipse, for the moon was nearly at the full. It was not owing to a clouded condition of the atmosphere, for the stars were visible. Yet it was so dark from nine o'clock in the morning throughout the usual hours of sunshine, that work had to be suspended, houses had to be lit with candles, the beasts and fowls went to their rest as in the night-time. And though the sun was visible, it had the appearance of being shorn of all its power of illumination. Connect such an occurrence with the general convulsions which have just been described, extend it over the world, intensify it according to the description of the text, and you may form some conception of this feature of what the opening of the sixth seal shall bring, when the sun shall be dull and rayless as the haircloth of a Bedouin's tent.

3. A further particular is the enanguined appearance of the moon. "And the whole moon became as blood." A writer on the Apocalypse has said: "The further I advance in the exposition of this book,
of prophecy, the more convinced I feel that the key to its interpretation is to be found in the great outline of things which shall be hereafter sketched out by our Lord Jesus Christ in His prophecy on the Mount of Olives." Recurring to that "outline," we find this lunar phenomenon distinctly referred to. As the sun is to be darkened, so also "the moon shall not give her light" (Matt. xxiv. 29). The nature of the portentous obscuration is also described. With the privation of its usual effulgence, the moon is to be converted into an object of horror. In place of the genial silver disc, men shall behold, as it were, an orb of blood—dark, dim, sickly, and portentous. The same is spoken of in other prophecies. In Joel (ii. 30) we read that before the consummation of the "great and terrible day of the Lord," not only "the sun shall be turned into darkness," but also "the moon into blood."

Anticipations and foreshadows of this have, in like manner, occurred. Great convulsions in the earth and atmosphere often produce such appearances of the sun and moon. When the earth is shaken by the wrath of God, the heavenly luminaries sympathize with the general commotion; and along with this "great shaking," a shaking, not of the earth only, but of heaven also, we might well expect the sun to put on blackness, and the full moon to appear as if deluged in blood. Whatever the specific details of the manifestation may be, by whatever means produced, or however long continued, the general character of it will be sufficiently marked and terrific to correspond with the awfulness of the occasion to which it relates. Similar language may have applied to other scenes, but it will then be realized with a fulness and literalness which have never yet been, and on a scale altogether unprecedented.

4. Then comes the falling of stars. "And the stars of the heaven fell to the earth, as a fig-tree shedeth her untimely figs, when shaken by a great wind." Some see in this an impossibility in the way of accepting this description as literal. But they are thinking only of the great and unknown bodies which shine in the vast fields of immensity. It remains to be proven, however, that the Apostle had his eye upon stars of that character. Those heavenly orbs of which astronomy tells are not the only objects to which, in common language, the word stars literally applies. Even science speaks of "shooting stars," and "falling stars," which are not worlds at all, but meteors, visible only while they fall, and leaving no discoverable remains where they seem to alight. It used to be thought that they were generated in our atmosphere, but learned men now regard them as incandescent fragments of matter, detached perhaps from their proper places, and set on fire and consumed by contact with the atmosphere of the earth. Such a convulsion as the text describes, would naturally multiply the number of such loose particles, which, precipitated into our atmosphere, and ignited by contact with it, would not only fill it with moving incandescent points, such as we call shooting or falling stars, but also fill the image to which the Apostle likens the falling. Conceiving of the physical universe as a great fig-tree, he beholds it terrifically shaken, but in no way blown down or destroyed. Only its unreasonable fruit, which winter has overtaken, and incongruous weather has rendered ready to drop, is made to fall.

There is also something peculiar in the Apostle's designation of these falling stars, which does not appear in the common version, but which is worth notice. He calls them "the stars of the heavens." Not simply "the stars," as if there could be no mistake as to the objects intended—nor yet "the stars of the heavens" generally considered—but "the stars of the heavens," some particular stars of some particular heaven.

And when we call to mind that the word heavens is often used to denote the air, the atmosphere which surrounds the earth, the region in which the clouds move, it becomes more than probable that he is here referring to objects which pertain to this particular region alone. The stars proper are certainly still found in their places after the fulfilment of this vision (see chap. viii. 12). And remembering that the Scriptures speak in the common language of men, without reference to the distinctions of science, and that even science itself still popularly speaks of "falling stars," when it means simply meteoric phenomena, it appears but reasonable that we should understand the Apostle to be speaking of something of the same sort. Professor Stuart agrees that the meaning of the word is sufficiently met by such an interpretation, and that the reference most likely is to some meteoric manifestation, the like of which has once in a while happened, and which we find spoken of, among the people and in the books, under the name of falling stars.

A most marvellous meteoric shower of this class was witnessed on the night of the 13th of November, 1833. It is perhaps remembered by many now present. During the three hours of its continuance, hundreds and thousands of people of all classes were thrown into the utmost consternation, and filled with the belief that the very scene described in this text was actually transpiring. Fiery balls, as luminous and as numerous as the stars, came darting after each other from the sky, with vivid streaks of light trailing in the track of each. They were of various sizes and degrees of splendour, flashing as they fell, and so bright as to awaken people from their sleep. It seemed as if every star in the firmament had suddenly shot from
its sphere, and was falling to the earth. And all who saw it will bear witness that it was a most terrific spectacle.

Conceive, then, of a repetition of that scene, intensified and extended according to the spirit of this vision, with stunning explosions added to the general commotion, and the alarming rush of hissing balls of fire, darting like rain-drops from the sky, and you have exactly what John foresaw in this part of his vision of the opening of the sixth seal.

5. "And the heaven recoiled as a scroll rolling itself together." We have here the same particular heaven. With the prodigies already named, the sky folds upon itself. The fastenings which held it outstretched are loosed in the general convulsion, and it rolls up. Great, massive, rotary motion in the whole visible expense, is signified, as if it were folding itself up to pass away forever. Some tell us that this never can literally happen, and that we are not therefore to expect it to be fulfilled in any physical fact. But why not?

Does not Peter, in a plainly literal passage, tell us of just such commotions in the aerial heavens? Does he not say, in so many words, that they shall be loosed, and move with a noisy rushing, after the manner of a tempest (see 2 Pet. iii. 10-18). And so significant and awful is to be the nature of the fact, that nearly all the prophets have taken notice of it, and foretell the same in language which we must monstrously pervert to understand in any other than a literal sense. We may not be able to describe it in the language of modern science, and philosophers may laugh at the unsophisticated descriptions of God's prophets; but, everything that relates to the coming of Christ, and the day of judgment, has upon it the same disability. And if the literal truthfulness of the record will not hold in one case I cannot see by what reason we can insist upon it in another. God certainly is able to fulfill literally all that he has spoken, and here John tells us that he really saw what Peter and other prophets have said shall come to pass.

6. And all this is further attended with fearful changes in the configuration of the earth. "And every mountain and island were moved out of their places." These are but the natural effects of the tremendous convulsions that shake everything. On a smaller scale, the same has often happened. Within the space of a month past, the world has been amazed with accounts of an earthquake along the Pacific coast of South America, by which cities and villages by the score have been blown from the earth, islands moved in their places, mountains shaken, vast districts of shore engulfed in the sea, thousands and thousands of lives lost, and hundreds of millions of treasure destroyed. Extend the same to every country and every sea; let all the dwellers on earth be made to feel such a shock, intensified so as to hurl the mountains from their seats, and wrench the islands from their roots, and convulse each ocean from centre to circumference; let the hills exchange places with the waters, and all the consequences of such vast and sudden transformations be spread over the face of the world, with their natural effects upon its cities, its traffic, and its thronging populations, and you may have some idea of the dreadfulness of what John beheld as ordained to come to pass under the opening of this seal.

Such, then, are the physical prodigies here foreseen.

II. Let us now look at the terrifying effect of these prodigies upon mankind.

"And the kings of the earth, and the great men [nobles, lords, princes], and the captains of thousands, and the rich, and the mighty, and every slave, and every freeman, hid themselves in the caves and the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: because the great day of His wrath is come, and who is able to stand!"

1. We have here a glimpse of the constitution and general condition of society at the time these prodigies befall the world. Some believe and teach that free institutions are destined to become universal, and that monarchy is doomed to fall before the march of modern civilisation. We here see that such hopes will not be realised. Kings are still on their thrones, and princes and orders of nobility remain, till the judgment comes. Some are looking for a blessed time of peace and prosperity in this world, when all wars shall cease, all armies be disbanded, all nations transmute their implements of destruction into instruments of husbandry, and the clash of arms be hushed forever. We here see that there will still be soldiers and military commanders pursuing their bloody profession up to the time of the end. Some will have it that universal emancipation has but a few more battles to fight, and that human slavery is as good as at an end. We here see that the day of judgment still finds slaves in the world, as well as men who have but recently been freed, and all the present distinctions of class and fortune unchanged.

Suppose that the sixth seal were to be opened to-night; what would it find? Kings and emperors on their Thrones; princes, nobles, dukes, and lords, securely priding themselves in the prerogatives of their caste and station; standing armies at rest and in action, and military commanders with swords upon their sides; rich people wallowing in wealth and luxury; men and women in high places...
and in low, working the wires that fashion events; slaves toiling at their tasks, and freedmen just out of their bondage; and evidences everywhere of a depraved and disordered state of things. This is what the judgment would find if it came to-night. And this, John tells us, is what it finds when it does come in reality. Let political reformers and theologians, then, say to the contrary what they please, human society as it is, and as it has been for these ages, with all its burdens, disorders, and inequalities, will continue the same, till Christ Himself shall come to judge it for its sins.

2. There is one thing, however, which shall be very different under the opening of the sixth seal from what it is now. The self-security and composure with which godless people live will then be driven to the winds. Though all the judgments under preceding seals may have failed to appal or arouse them, they will not be able to maintain their equanimity under what this shall bring forth.

I have said that we know something of the dreadfulness of earthquakes. And yet we, who know them only by descriptions, cannot at all enter into the feeling of alarm and horror which they produce. A gentleman who has had some experience on the subject, says: “Although I am not a man to cry out or play the fool on such occasions, yet I do fairly own that these earthquakes are very awful, and must be felt to be understood. Before we hear the sound, or, at least, are fully conscious of hearing it, we are made sensible that something uncommon is going to happen.

“Everything seems to change colour. Our world appears to be in disorder. All nature looks different to what it was wont to do. And we feel quite subdued and overwhelmed by some invisible power, beyond human control or comprehension. Then comes the terrible sound, distinctly heard; and immediately the solid earth is all in motion, waving to and fro like the surface of the sea. Depend upon it, a severe earthquake is enough to shake the firmest mind. No custom can teach any one to witness it without the deepest emotion of terror.” But when this seal opens, not only the earth here and there, but everywhere, and the sea, and the air, and the heavens, shall shake, as for their final dissolution. And with the sun turned to blackness, and the moon to blood, and the mountains toppling from their bases, and the whole framework of nature jarring and creaking like a wrecking ship, there will come over the hearts of men a discomfiting consternation, such as they never felt or imagined.

We know something of the alarm and terror which the meteoric shower of 1833 struck into the hearts and minds of men. People now laugh at the strange demonstrations which were then enacted, and wonder how it was possible that intelligent and reflecting men could become so terrified, or act so contrary to all that had ever distinguished them before. But the truth is that it is a good deal easier to play brave toward such things after they are over, than when they are upon us with all their solemn sublimity. And when to the falling of the stars is added the rocking of the earth, the loosening of the mountains, the darkening of sun and moon, and the tempestuous collapse of the firmament, men may think they can muster the nerve to stand it, but they will fail.

Nor does it matter who or what men may be, they will be alike overwhelmed with inexpressible dismay and horror. Kings, princes, nobles, men used to the shocks of battle, the rich, the great, the wise, the bond, the free, high and low, without exception, become the victims of their fears, and tremble, and bow, and pray, and rush to the fields, to the cellars, to the caves of the rocks, to the clefts in the mountains, to every place where shelter and concealment is dreamed of amid the general desperation. So John foresew the scene, and so it will be. Self-possession, unshaken courage, dignified composure, philosophical thinking, hopefulness, assurance, and the last remains of the stern intrepidity and statue-like imperturbability which characterise some men now, will then have vanished from humanity. That day will destroy them utterly.

3. We notice, also, the correct interpretation which mankind will then put upon the terrific disturbances of nature around them. Storms, earthquakes, eclipses, and unusual phenomena in the heavens, are natural symbols of Divine wrath. The ancients regarded them as auguring and embodying the destroying power and wrath of Deity. They are always and everywhere precursors and prophecies of the forthcoming judgment of God. They are so presented in the Scriptures, and accordingly inwrought with all inspired diction. These is also an instinct to the same effect, which has lingered with the race, and which cannot be entirely suppressed.

Modern science calls it superstition. Senses of earthly wisdom propose to explain all upon philosophic principles, and think to prove to us that neither God, nor His anger nor His judgments have sought to do with it. People also have become so enlightened nowadays, as to be above alarm at strange com- motions in the elements or signs in the sky. They have learned better. These things may all be naturally accounted for. Why, a little care might give us tables of them for a thousand years to come, with the days, and hours, and minutes noted. Indeed, men have become so knowing about nature and her laws, that they do not see much necessity any more for a God at all, much less for any judgment or interference of His in the affairs of the universe. This is the spirit of
much that men call science—a spirit which is working itself into the popular mind, and, sad to say, largely affecting even the theological thinking and teaching of the day.

But when the vision of the text comes to be realised, we to the materialistic, pantheistic, and atheistic philosophies with which men suppose they have rid themselves of the superstitions of antiquity! One flash from the judgment throne will confound them utterly. When the sixth seal breaks, and the vibrations of it are upon the universe, turning sun and moon to darkness and blood, convulsing the firmament, shaking down the stars, and moving mountains and islands from their places, not the ignorant only, but the philosophic and the learned—kings and magnates of science and state, and all classes and kinds of men together, rush from their dwellings, strike for the caverns, cry out like terrified babes, confess to the presence of a Divine Power whose existence their superior learning had put down as a fable, and with one accord now preach and proclaim the advent of a day which they had pronounced impossible!

Why this consternation—this change in their way of treating these advent doctrines—this preaching of the judgment—this trepidation and horror about the day of wrath now? This is not the way they used to deal with this subject. There is a mighty shaking indeed; but earthquakes are all from natural causes! Rather remarkable eclipses truly; but such things are easily explicable on natural principles! An extraordinary star shower; but these are innocent periodic things which belong to the natural ongoing of the universe! Unusual storms and atmospheric conmotions; but they are the results of natural causes! Why, then, this dismay at the sublime activities of nature, which a philosophic understanding should be able calmly to contemplate and really enjoy? Cowardly fools! Shall we call them, to break down in the conclusions of their superior intelligence amid such splendid opportunities for enjoyable scientific observation? The good old superstition will be too strong for the modern wisdom! The horror-stricken world—kings, savans, heroes—with strained eyeballs and bloodless lips, fall prostrate and confess that these beautiful activities of nature and her laws are, after all, somehow linked in with the wrath and judgment of God and the Lamb!

4. Nor is it so much the physical prodigies, as the judgment they portend, that renders the dismay so unsupportable. If there were nothing but the convulsions of the body of nature, terrific as they are, there would be a chance for some to endure them without becoming so thoroughly unmanned. But the chief consternation arises, not simply from the outward facts, but from the unwelcome conclusions which they force upon the soul.

The physical manifestations may be in the line of physical laws, and in no way contrary to them; but whether miraculous or not, they are so terrific and Divine that they compel the most atheistic to see in them the hands, and arms, and utterances of a Being transcendently greater still, and to feel the demonstration in their souls that He has verily arisen up in the fierceness of just indignation against long neglect and defiance of His authority.

It is not that nature has ceased to be herself, or that the principles of her activities have been repealed, that overwhelms them, but the resistless proof that all her awful potencies, now in such terrific motion, are God's direct powers, aroused and inflamed with His dreadful anger, and charged as heralds and executioners of His almighty wrath. It is not the shaking, the blackened sun, the bloody moon, the falling stars, the receding heavens, the moving mountains, so much as the moral truths they flash into the spirit, to wit, that God is on the throne, that sin is a reality, that judgment is come, and that every guilty one must now face an angry Creator.

It is not nature's bewildering commotions, for they would willingly have the falling mountains cover them, if that would shelter them from what is much more in their view, and far more dreadful to them. What they speak of is God upon the throne, the fear of His face, the day of reckoning, and the wrath of the Lamb. These are more than all the horrors of a universe in convulsions. These are the daggers in their hearts—the thunderbolts that rend and rive their souls—the fires that kindle the flames of hell within them.

5. And how pitiable and absurd the expediency to which they are driven! Many an opportunity for prayer had they neglected. Always had they condemned such humiliating employment. It did not suit their ideas of dignity, or their theories. But now they pray, and have a grand concert of prayer, in which kings and mighty ones join with the meanest and lowest. They had often laughed and sneered at praying men; but now they all pray. Some prostrate in the dust, some on their knees in dens and caves, some clinging to the trees, and all shrieking out in unison their terror moved entreaties. O, imbecile people! When prayer would have been availing, they scorned and detested it as mean and useless; and now, that it is futile, they go at it with a will.

Still more absurd is the direction in which they address their prayers. Once they considered it folly that man should call on the living God; but now they pray to dead rocks! Once they thought it philosophic to deny that He who made the ear could hear prayers, or that He with whom is the Spirit and whose is the power, could answer them; but now they supplicate the deaf and helpless mountains!
And yet weaker and more insane is the import of their prayers and efforts. Beautifully has the Psalmist sung: 'Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee.' (Ps. cxxxix. 7-13.)

Omniscience and omnipresence are among the natural attributes of God. The very things before these people's eyes should have been enough to teach them this. And yet, philosophers as they are, their proposal is to conceal themselves from the Almighty, and so elude His wrath! Often had shelter and peaceful security been offered them in the mercies of the loving Saviour, and as often had they despised and rejected them; but now the silly souls would take the miserable rocks for shelters! O, the foolishness of men who think it folly to serve God. 'He that fleeth of them, shall not flee away, and he that escapeth of them, shall not be delivered. Though they dig into hell,' saith the Lord, 'thence shall Mine hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence' (Amos ix. 1-3.)

These kings and mighty ones of the earth had highly estimated the terrors of death, and tried to restrain and terrify men with fears of them. As shown in the preceding seal, they had been persecutors of the saints, and shed their blood to silence their testimony. Yet, what they then thought so awful, they are now themselves willing and anxious to suffer; yea, and to go down into everlasting nothingness, as a happy alternative to what they find coming upon them. "They say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb!" O, miserable extremity to which guilt brings men at last! There are those whom these judgments shall not then overwhelm. "Hid in Jesus, and His sheltering grace, they are secure against all such dismay. But "the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low" (Isa. ii. 12).

Friends and brethren, what a mercy that the day is not yet upon us! There is a Rock to which we still may fly and pray, with hope of security in its wide-open clefts. It is the Rock of Ages. There are mountains to which we may yet betake ourselves, and be forever safe from all the dread convulsions which await the world. They are the mountains of salvation in Christ Jesus. I believe that I am addressing some who have betaken themselves to them. Brethren, "hold fast the profession of your faith without wavering; for He is faithful that promised" (Heb. x. 23). But others are still lingering in the plains of Sodom, who need to take this warning to heart as they never yet have done. O ye travellers to the judgment, seek ye the Lord while He may be found, and call upon Him while He is near! And may God in His mercy hide us all from the condemnation that awaits an unbelieving world!

Jesus, lover of my soul,
Let me to Thy bosom fly;
While the billows near me roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life be past,
Safe into the haven引导,
Oh, receive my soul at last!

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I. We are surrounded by an unseen world of spirits, and of spirits, too, who are connected in diverse ways with the interests and government of our earth; and these are found in two companies—angels of light and angels of darkness.

When our suffering Lord was about to enter upon the last scene of His trials, He used this remarkable expression, “The prince of this world cometh, and hath nothing in Me” (John xiv. 30). Had there been no other reference to the power of the wicked one in our world than this, it would of itself have been sufficient to establish this truth; but He had twice before employed the same title (John xii. 19, xvi. 11), and we meet with St. Paul describing Satan as “the god of this world, the prince of the power of the air, the spirit that now worketh in the children of disobedience” (2 Cor. iv. 4; Eph. ii. 2). And, when describing the Christian’s conflict, he says, “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. vi. 12).

From this I gather that there are different orders and degrees amongst the powers of darkness; that as there are principalities and powers amongst them, so there is Satan, the prince of this world, and of the subordinate powers of the air; and little do we comprehend their real character, if we suppose that they are one whit inferior to ourselves in understanding how most effectively to promote and maintain the interests of their kingdom by employing their permitted power in a well-organised manner.

But the Scripture is, I conceive, express upon this point, and that remarkable passage in Dan. x. 10-13, confirms our view. “And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand up right: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.”

Is there one amongst us who can suppose that any mere man could effectually withstand an angel of light for one moment in carrying into effect the purposes of God, and if not for one moment, how much less for “one and twenty days?” If there be such, of him I would ask, How many of the host of the Assyrians were sent into eternity in one night’s time by an angel of the Lord in the days of Sennacherib?—“An hundred threescore and six thousand.” If there be such, I would ask, again, How many of the chief of the strength of Egypt were cut off in one night when the angel of the Lord passed through the land? The cry of Pharaoh, and of all his servants, and of all the Egyptians shall reply, for “there was not an house where there was not one dead” (Exod. ii. 30).

Hence this “prince of the kingdom of Persia” could be neither Cyrus nor Cambyses, but one of the archangels of darkness, to whom, with his subordinates, the administration of the kingdom of Persia had been assigned. And, if this be so, the organisation of Satan’s powers in ruling the kingdoms of this world is established, and that upon the authority of the word of the Lord.*

But, whilst this permitted power of evil is exercising a sovereignty over our planet, we know, and rejoice in the fact, that there is another dominion of the God-Man Christ Jesus, who sways the overruling sceptre in the visible and invisible, and to all the power of the wicked...

* I know that there exists an apparent contradiction between these passages of Holy Writ, which so plainly announce to us the unceasing agency of the spirits of darkness about our earth, and the words of St. Peter. Of this, however, we may be sure, the contradiction in God’s word can only be apparent, and must be capable of being harmonised. In 2 Pet. ii. 4, it is written, “If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.” It has long since been remarked by Dr. T. Goodwin to this effect, That God may allow a portion of the fallen spirits to be as large, while the rest are in chains of darkness, and this will remove the difficulty in some degree.
one, says practically and effectually, “Thus far shalt thou go, and no further, and here shall thy proud course be staid.”

Upon the agency of holy and elect angels no question can exist. The doctrine is advanced by the Apostle in the strongest form of words, for he asks it as a thing which cannot be controverted, “Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?” (Heb. i. 14). That there is one marvel in their history, I readily grant, when we consider their position in those heavens where they “do always behold the face of our Father which is in heaven,” and then call to mind the scenes into which they are sent to minister upon earth.

What do they behold in heaven? What do they experience in the manifested presence of God’s glory? There all is holiness, blessedness, peace: there they breathe an atmosphere of love, of joy unspeakable and full of glory. But, when they come hither to minister to the heirs of salvation, where do they find them? Only in the dwellings of the mighty, and in the palaces of the noble! “Not many mighty, not many noble are called.” No, they rather find them amongst “the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him.”

They rather find them amongst the humble, and too often despised, in every rank: yes, sometimes like Lazarus, at the rich man’s gate, full of sores; or, like Job, scraping himself with a potsherd: they rather find them surrounded with the circumstances of human want and suffering, and how often racked with pain, and groaning, being burdened! Nay, they have found them continually at the martyr’s stake, “being destitute, afflicted, tormented.”

What strange contrast in all this, to the scenes they have left behind in their Father’s house! And if angels could shed material tears, tears doubtless would flow from angels whilst witnessing the sorrows of the sons of men. But the enumeration of the divers orders in the armies of heaven, throws further light upon the doctrine, and constrains us to believe that the unseen administration of our earth is ordered in all things, and perfectly arranged to carry out the permitted purposes of God. Such, in the visible and invisible, appears to be an outline of the existing polity of our planet.

II. What now, we ask, will be the future polity or government of this planet?

1. A new kingdom shall be introduced, described long since by the prophet as the kingdom of the stone, and this kingdom shall be co-extensive with the whole earth.

That portion of our globe which has formed the past scenes of prophetic vision, has been but a limited part of its surface, having been comprised within the boundaries of the four successive kingdoms described by the prophet Daniel. The reason of this limitation is readily understood, inasmuch as the history of the Church of Christ is chiefly connected with it. But, with the future kingdom, it shall not be so. That monarchy, which has been correctly called “the fifth,” shall be co-extensive with the whole earth, for the stone cut out without hands shall become a mountain, and fill the whole earth (Dan. ii. 35); and the kingdom is to be that “under the whole heaven” (Dan. vii. 27).

2. Angelic ministration shall then cease.

That such a change must take place is clear from the Scripture, for the preliminary step, which is represented in the word as introducing this future polity, is the forcible removal of Satan out of his kingdom. “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season” (Rev. xx. 1-3). When the power of evil angels is taken away, the necessity for the counter agency of the holy and elect ceases; and, as God doeth nothing without a sufficient cause, we should fairly argue that their ministration also ceases; and our argument is confirmed, and the fact placed beyond a question, by St. Paul’s announcement, “For unto the angels hath He not put in subjection the world to come, of which we speak” (Heb. ii. 5).

3. The glorified saints shall take the place of angels, and rule over this earth.

It appears surprising, that, if we refer to Scripture, any doubts should exist upon this subject. That the spirits of just men in heavenly places do really anticipate such a future condition is clear, for so much was revealed to St. John in vision—“And hast made us unto our God kings and priests: and we shall reign over the earth” (Rev. v. 10), where strength is added to the passage by substituting the word over for on, the more correct translation.

St. Paul’s testimony, besides, is so explicit, that there appears to be but one possible conclusion from the words—“For unto the angels hath He not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is MAN, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection
under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him” (Heb. ii. 5-8).

But some men will say, “It is inconceivable that the saints should ever wish to leave heaven to reign with Christ over the earth.” Not to dwell upon the fact that heaven is more a state of things than a locality, we ask, Whether the condition of the spirits of the just is a perfect condition? I know that their spirits are perfect, but where are their bodies? Have they forgotten them? Do they never cast a thought upon the body that is left behind, and recall the ancient fellowship which once subsisted between them? Have they for ever forgotten the loved companion (Eph. v. 29), the fellow-traveller through this world’s wilderness?

And did not Christ die to redeem the body, and what Christ has redeemed must be precious. True, it was sown in corruption, but it shall be raised in incorruption. True, it was sown in weakness, but it shall be raised in power: it was sown a natural body, but it will be raised a spiritual body (1 Cor. xv. 43, 44); and when the Lord shall return, and bring all His saints with Him, then, and not till then, shall they become perfect men in glory, in body, soul, and spirit, in the resurrection of the just.

5. The lower creation, as it has shared the curse, will then share the blessing of that state.

When we observe the lower orders of creation existing on our earth, we see them partaking of the universal woe. And to this the Apostle refers in that striking passage with which we meet (Rom. viii. 19-23)—“For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

But how is this to be explained? Had the creature sinned against God? Had the creature risen in rebellion against Him, and provoked the majesty of heaven? No. Wherefore then was “the creature made subject to vanity,” and wherefore have we all been groaning and travelling in pain together until now? Because man, whom God had placed as his vicegerent over all, had sinned against him.

See here the holiness of our God! The very earth upon which the sinner trod was cursed, because he trod upon it: the very creature that was made subject to man, was made subject to vanity, because man ruled over it.

But when the appointed time shall arrive for “the manifestation of the sons of God,” and the curse shall be removed from man, every other creature of his hand, which has groaned beneath that curse, and been subject to its penalty, shall then be delivered; and this shall be creation’s jubilee, when peace shall flow in like a river, and the face of our earth shall become once more like the garden of God; and “men shall beat their swords into plowshares, and their spears into pruning-hooks,” and “the wolf shall lie down with the lamb, and the leopard shall dwell with the kid; and the calf and the young lion and the falling together; and a little child shall lead them” (Isa. i. 4: xii. 6).

What then will be the character of the polity of this world? “The King,” the Lord Christ, “shall reign in righteousness:” the “princes,” Hirsanosed saints, “shall rule in judgment” (Isa. xxxii. 1).

What a refreshment to the wearied soul even to anticipate the time, “when the wicked shall no longer devour the man that is more righteous than he,” when the proud shall no longer be called happy, but the meek shall possess the earth, and be refreshed in the multitude of peace! And this is the state which shall succeed our own, for the vision has been written and made plain on tables, “that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry” (Hab. ii. 2, 3). Such I believe to be a true outline of the future government of our earth.

* The use of this word, translated “creature,” must be determined by the circumstances under which it is employed. In its full sense, it appears, to include man with the subordinate animal creation. As here used by the Apostle, it must, I think, be restricted to the latter, and for the following reasons—“For the earnest expectation of the creature waiteth for the manifestation of the sons of God” (Rom. viii. 19). The ungodly portion of mankind can have no longing “for the manifestation of the sons of God,” because it will be the time of separation for the ungodly, who shall then be living on the earth.

“The sons of God” may be included in the term; but it is by no means necessary: and what follows, in ver. 23, clearly leads to another conclusion—“And not only they [i.e., the whole creation], but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body;” where he distinguishes between “the sons of God” and “the whole creation,” or “every creature;” and, as from this last company the ungodly world are of necessity excluded, all that remain are the subordinate creatures, over whom man was placed as governor, and who were made subject to vanity, because of the sin of man.
THE PRESENT STATE OF EUROPE. A SIGN OF THE LAST DAYS.

BY THE REV. SAMUEL GARRETT, RECTOR OF ST. MARGARET'S, IPSWICH.

The nearing close of the twelve hundred and sixty years of the Pope's temporal power is one sign, the separation of Church and State on its greatest scale another, the decay of the witnessing or Protestant Churches, preparatory to the ceasing of their witness and their becoming for a time lifeless bodies, a third sign of the impending glorious appearing of the Lord from heaven. The next is the moral and spiritual character of the last days, as foretold by St. Paul in his prediction of perilous times. And now we will proceed to examine another sign, which I will speak of in the future, though it seems to me not obscurely looming on the horizon even now.

In the phrase the Second Advent, or the Coming of the Lord, I include, in accordance with Scripture usage, more than one event. The first of these is the Appearing of the Lord from heaven to raise His sleeping saints and translate His Church.

Daniel saw the rise and fall of earth's empires in the vision of the prophetic image (Dan. ii.).

Although these kingdoms were to be successive, the image was all seen standing at once and falling at once; because it was both a symbolical map and a symbolical history. As a map, the golden head was the kingdom of Babylon; the silver breast that part of the Medo-Persian Empire which was not included in that of Babylon; the brass feet, that part of the Grecian Empire which was not included in that part of Persia; the iron legs, that part of the Roman Empire which was not included in any of the preceding; the whole image being therefore a symbolical map of the great world empires.

Now, if we turn from the second chapter of Daniel to the seventh, we shall meet with the four empires again. And on the fourth of the four beasts, which in that vision represent the gold, the silver, the brass, and the iron of Nebuchadnezzar's dream, there are ten horns—besides another little horn, unlike the rest and not to be numbered with them—the same ten kingdoms which are represented by the ten toes.

In Nebuchadnezzar's vision, the stone cut out without hands, which destroys the image, smites it on its feet. It is in the days of those kings or kingdoms, the ten toes, that the stone will fall. From which we may conclude that there will be ten kingdoms when the stone falls upon it.

And what is to take place then? When the stone smote the image upon its feet, "then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Which is explained as meaning that "in the days of these (ten) kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and shall consume all these kingdoms, and it shall stand forever."

Shall the kingdom come without the King? Surely not. All Scripture forbids us so to think. It is He alone who is worthy to take the kingdom, and to wear the crown. Christ is the Stone cut out without hands; and the prediction of the smiting the image shall not be fulfilled until He comes Himself to fulfil it. Accordingly, in the seventh chapter of Daniel, He is more distinctly described in the glory of His Second Advent.

As the kingdom of Judah was to remain a kingdom till Christ came the first time, according to Jacob's prophecy, "The sceptre shall not depart from Judah, nor the law-giver from between his feet till Shiloh come," so the Roman Empire, divided into kingdoms, such as the European Commonwealth has for the last twelve centuries presented, shall not be succeeded by any other world-empire, but shall last till Christ comes the second time to gather His Church to Himself.

Thus we learn from the prophecies of Daniel and Revelation, that the Roman Empire will be in existence to the end. If, therefore, we should at any time see the Roman Empire East and West revived, and Western Christendom constituting a confederacy of ten kingdoms moved and influenced by the Papacy, we shall have in that sign that the stone cut out without hands is ready to fall and smite the image on its ten toes; that He is coming whose right it is to wield the sceptre and take the kingdom, and reign as Prince of the kings of the earth.

The recent history of Europe has in reality all centered around this one question—the revival of the Roman Empire. It must be remembered that the Empire of the East came to an end in 1453, when the Turks gained possession of Constantinople. To restore
this Empire has been the ambition of the Emperors and people of Russia, as indicated by the adoption of the heraldic bearings of the Eastern Empire, ever since John Duke of Muscovy married the heiress of the last of the Palaeologoi—by the will, whether genuine or not, of Peter the Great—by the negotiations between Alexander and Napoleon I., at Tilsit—by the aggressive words and deeds which led to the Crimean war—and by the general line of Russian policy. It is a prize coveted by others—by Greece and Austria; but it has been for centuries the dream of Russia.*

The Western Roman Empire dragged on its shadowy existence under the popular name of the German Empire, but diplomatically styled the Holy Roman Empire, till 1806, when the Emperor of Germany relinquished the proud title and became Emperor of Austria. On which the Emperor Napoleon I., then in possession of Rome, compelled the Pope to assist at his coronation at Notre Dame as a Roman Emperor, his son assuming the title of King of Rome. Napoleon III. never ventured to take his uncle's place in this respect, which probably arose from the Pope's resolution to hold back the coveted prize till earned by devotion to the Papal See.

But the Emperor of Austria in 1866 plunged into war with Prussia with no other object than to make himself, like his ancestors, successor of all the Caesars. When the battle of Sadowa had left him stripped of all hope of restoring the Western Empire in his line—though he still is a rival claimant with Russia for that of the East—the Emperor of the French (most likely encouraged by the Pope; for the simultaneous breaking out of war between France and Germany, and the declaration of Papal infallibility in the Vatican Council, can hardly have been an accidental coincidence) endeavoured to mount the throne of the Caesars, but was overthrown at Sedan in 1870. No doubt when the King of Prussia became Emperor of Germany, in 1871, it was a temptation to him also to revive the Holy Roman Empire with all its grand antecedents. But that could not have been done without the Pope's assistance, and the Emperor and his great Minister, Bismarck, resisted the temptation which they could hardly help feeling. The throne of the Western Caesars at Rome is still vacant, as well as that of the Eastern Caesars at Constantinople. Who is to fill each? That is really the great European question.

As far as prophecy is concerned, the Roman Empire might be restored under various forms, Republican or Monarchical. But its restoration is some form or other is foretold, and it is the cause of all the armaments of Europe and all its deep-seated anxieties. There are many solutions of the question. A Red Republic—the United States of Europe is one, a revived French Empire is another.

The First Woe is, by the general consent of historical commentators, the Saracen invasion; the second, that of the Turks; and the third I believe to be that of the Russians. The circumstances and the time identify it with Gog's ascendency, and Gog is "the Prince of Boah, Meshach and Tubal" (this is the proper translation of Ezek. xxxviii. 2)—of Russia, Muscovy, and Tobolak. Now there is a remarkable statement in Rev. xi.: "The second woe is past: behold, the third woe cometh quickly," which intimates that in some way the passing away of the second or Turkish woe is essential to the coming of the third or Russian woe.

That Turkey is a woe to Christendom is now universally acknowledged; the intolerable oppression of its Christian provinces, and of Christians throughout the empire, has become an admitted fact; and nothing but the dread of Russian ascendency prevents the nations of Europe from driving the Turks, or permitting them to be driven, across the Bosphorus. It is only the conviction that when the second woe has passed the third woe will come quickly, that saves the Turkish Empire from destruction.

This it was that led to the Crimean war—dread of the third or Russian woe; that predicted great hailstorm of the Seventh Vial which hangs so black over the civilised world. But at this moment the Turkish Empire seems falling by its own weight, and under the pressure of internal disorganisation. Its provinces are revolting, its exchequer is exhausted, its credit gone, the State bankrupt, and at last Russia seems ready to seize her long-coveted prey. It certainly looks as though the hour had struck for its dissolution.

Should that prove to be the case, its partial dissolution will not only pave the way for the last conflicts of the Church, by throwing Jerusalem and the Holy Land into the power of some nominally Christian nation, and thus facilitating the removal of the Pope to Jerusalem, and the convocation of an Ecumenical Council in that city—events which must take place before, but immediately before the actual passing away of the Second Woe—but it will also be a step towards that more distant event, the restoration of their own city to Jewish rulers, which will be so clear a sign of the near approach of the end and the coming of the Lord. For Jesus Himself has told us that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi.).

* "The goal of Russian ambition is, unfortunately, Constantinople; and, to speak plainly, that is a post which we cannot permit her to occupy."—Napoleon said the same at Tilsit, giving as his reason that Constantinople meant the Empire of the world. —Times, Nov. 10th.
Such has been the case since the destruction of the city of Titus, in the year 70, and its more complete destruction in 96, after the shortlived rebellion of the false Messiah, Barachoebas—it has been trodden down by Romans, Persians, Saracens, Crusaders, and now by Turks. And if for a little while it is trodden down by antichristian rulers, having the form of godliness but denying the power thereof, by a Church calling itself Catholic but being Apostolic, it will be only for a little while. The deliverance of the land from the Turks will show, whenever it happens, that the hour is near at hand when the times of the Gentiles shall be fulfilled and the Lord shall come to Zion.

When those questions are settled, and the Roman Empire revived, it may be that men of this world, our statesmen, our merchants, our philosophers will be troubled; or it may be they will see in the settlement of those questions which have troubled them so long, the prospect of an unbroken peace and overflowing prosperity. But, however that may be, it will be the predicted state of things when earth's King returns, and a reason for confident hope that it will not be long before the end.

Christ Jesus, when He comes the second time, will come to reign. He will first gather His Church who are to reign with Him over regenerated earth, and then return with them to take the kingdom. In comparison with that kingdom, how small and contemptible will all earth's kingdoms and all its empires seem! The grand sweep of Daniel's vision carries us along through Babylon and Persia and Greece and Rome. But what are Nebuchadnezzar, Cyrus, Alexander, Augustus, Charlemagne, Napoleon? They come up and are cut down. "But Thou art the same, and Thy years have no end."

The King of glory will soon come to set up a kingdom which shall not, like other kingdoms, be destroyed, but shall last for ever. On the history of our fallen world He has written predictions of the coming glory. In its mutations we are taught to look for that which is immutable. The changes which have taken place have been all foreseen and foretold, and those are foretold which yet are coming; but of His Kingdom there shall be no end. And as events roll onward, and history unfolds itself, we may see on earth some sign that He is near.

Until He comes to reign Himself, His Church will not reign. The attempt to set up a Millennium without Christ, whether in Church or in State, will always prove, as it always has proved, a mark of Apostacy. A Church reigning without Christ is no Bride of the Lamb, and each world-empire has in its turn been as a wild beast in the sight of Him who is King of kings. And when these are both to be seen in all their glory, as one day they will be, it will but be a sign that the hour has come for the true Priest and true King to come forth and sit upon His throne.

We are living in the end of the world; at the close of this period of earth's history. And though the real signs which God has written may not be so plain to some as to others, I think that in various ways He does awaken in many hearts a full conviction that the end is not far distant. It is true men laugh, and say that as it has been so it shall be—that all things have continued as they are from the beginning of the world. But yet there is in many a heart, conscious of alienation from God, an uneasy suspicion that the all that day may be at hand.

And there is many a Christian heart which is glowing with a brighter hope than heretofore of the coming of our Lord. And though it is true that it be so there is trial and tribulation at hand, for this will come first, yet is the hope of the glory that will follow so bright, that it may well swallow all that up, and make it seem as nothing. It is not well to shut our eyes to that coming glory. We must keep them directed upwards, and wait in joyful hope for the Lord from heaven.

But what will those do when He comes, to whom that coming will be the coming of One of whom they have said in their hearts, "We will not have this Man to reign over us?" You have not loved His sceptre; you have despised His authority; you have scorned His truth; you have trampled on His grace. What will you do when He comes in His glory? No one can be ignorant that many of us think we see signs of His approach. We believe that they are written on the present aspect of the world, which so nearly corresponds, and which men (not knowing what they are doing) are trying for their own purposes to make exactly correspond, with what it is to be when He comes; and you know that we so think.

What if we should be right? What if we should be discerning signs of the times which you cannot see, or will not see? and if He should come on you at last as a thief in the night? God grant you may lay this to heart; and while there is still forgiveness, while still there is a door for mercy, while He waits to be gracious, while the King has not yet taken His seat on the throne, while He pauses to listen to the inward sighing of the heart; God grant you may accept His salvation: "Kiss the Son lest He be angry, and ye perish from the way. If His wrath be kindled, yes, but a little, blessed are all they that put their trust in Him."

And let us glance for a moment on the blessedness of Christ's coming reign. In this world of ours all is disorder. Mere brute force can scatter ruin and death around. But when He comes and takes the govern-
ment, all will be changed. In His universal empire there shall be abundance of peace, from one generation to another. And even now He is preparing His people to share His kingdom and reign with Him in His glory. Let us fix our thoughts on that blessed day.

When the thrones are cast down, and the Ancient of Days shall sit, His saints will take the kingdom.

Then shall we sit down with Abraham, Isaac, and Jacob. Then shall we be with Him for ever. Well may we pray that He will shortly accomplish the number of His elect, and hasten His kingdom; that we, with all those that are departed this life in the true faith of His holy name, may have our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory.

FEATURES OF THE MILLENNIUM.

BY THE REV. N. STARKEY

(Quoted from his able book, "Things which must Shortly Come to Pass." 3a. 6d., at Elliott Stock's, Paternoster Row.)


The better to express our conceptions of the Millennium period, founded upon what is revealed, and (so well as we are able to read) what is written, we propose to describe it under seven aspects: 1st. In relation to the heavenly bodies and the atmosphere surrounding our planet; 2nd. In relation to art and science; 3rd. In relation to political economy; 4th. In relation to commerce; 5th. In relation to social life; 6th. In relation to human physique; and 7th. In relation to the earth, animal and vegetable life.

But for an intelligent grasp of our subject, it is important that our readers should keep distinct the two regions now under consideration, and the two orders of existence suited to each.

First: Jerusalem descended, of which we have just spoken, wherein the glorified saints are together with Christ, inhabiting the mansions prepared for them as “children of the resurrection, which neither marry, nor are given in marriage, neither can they die any more, for they are equal unto the angels,” now their companions in glory. And next, Jerusalem restored, a material city, wherein the seed of Abraham according to the flesh are dwelling, concerning whom it is written, “There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing therein” (Zech. viii. 4, 5). It is these and the nations round about, and afar off, even unto the ends of the earth, whose conditions of existence we are now to consider under seven aspects.

1st. In relation to the heavenly bodies and the atmosphere surrounding our planet. As chief among these heavenly bodies we notice first the sun and the moon, concerning which we read, “the moon shall be confounded and the sun ashamed” (Isa. xxiv. 23). And, again, “the sun shall be no more thy light by day, neither for brightness shall the moon give light to thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory” (Isa. lx. 19). This we take to be literal in its application to Jerusalem restored. And then immediately following, “Thy sun shall no more go down, neither shall thy moon withdraw itself; this we take to be figurative of joy and peace, because it is added, “for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.” But then, again, we read the light of the moon shall be as the light of the sun, and the light of the sun sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound” (Isa. xxx. 26).

From all which we understand that the glory of Jerusalem descended will exceed that of the sun and moon; shining by night with a brilliance approaching that of the sun, and by day with the brightness of a sevenfold sun. And thus the sun would no more be needed by Jerusalem restored, neither for brightness would the moon give light to it. But, for the earth at large, the sun would still be its light by day, and the moon by night; no change would appear in the laws affecting them or their relation to the earth.

In the promise of “new heavens and new earth”
(Isa. lxv. 17), we understand the earth and the atmosphere surrounding it to exist under new conditions, and subject to new laws. And whether the glory of Jerusalem descended will be a presence of heat as well as of light we can only suggest. But if rivers are to be opened in high places and fountains in valleys, where hitherto they have not been, so that the wilderness shall become a pool of water, and dry land springs of water; if He will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; if in the desert He will set the fir tree and the pine and the box tree together, that men may see and know and consider and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it (Isa. xii. 18-20); “if the wilderness and the solitary place shall be glad, for them the desert rejoice and blossom as the rose; if the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon” (Isa. xxxv. 1, 2); well may we expect such results to be accomplished by considerable changes in the laws that at present prevail.

Moreover, the removal of the curse from the earth, from man and from beast, so that creation shall cease its groaning—expressed in thorns and thistles, fall diseases, and ravening wolves—appears to necessitate some material change in the atmosphere upon which all life depends. But more of this anon, for we are far from thinking that He who framed the laws that now exist has enwrought Himself by those laws, or exhausted His resources for framing others when need appears.

2nd. In relation to art and science.

Whether the fiery ordeal, through which the world and its inhabitants shall pass in the day of the Lord’s anger, will utterly destroy the treasures of art and literature with which the libraries and museums of the earth’s great centres abound, may be fairly questioned, God’s and man’s estimate of true worth so widely differing. But in Isa. ii. 15, 16, we read that “the day of the Lord shall be upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures, and the idols He shall utterly abolish” — “things of desire” (see margin). Whether these words contain sentence upon books and pictures and sculpture, the day must declare.

That there are books, pictures, and sculptures too, that righteous and pure-minded men would destroy now if they could, there need be no more question than that their teaching and tendency is immoral and corrupt. That the day of the Lord will be upon all such we cannot doubt. Whether the religious structures of ages long past and recently restored, with others newly raised in our own day, will abide still and become consecrated to the worship of the Most High, delivered from all the false and idol worship with which too many now abound, will be a question of deep interest to antiquaries.

That some places of devotion about which will ever cling most hallowed memories, and some of the compositions in music and literature, little less than Divine, might be spared to see the light of millennial glory we could even desire; to say nothing of the Bible in its hundredfold form of arrangement and dialect, the monument of many laborious lives. That varieties of dialect will continue long into the period now under consideration, we think unlikely, for we read, “Then I will turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent” (Zeph. iii. 9). And if Israel restored, as priests of the Lord and ministers of our God, shall go forth unto the nations, “to Tarshish, Full, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off,” and these from their far of distance shall eventually send delegates, who: “shall go up from year to year to worship the King, the Lord of Hosts, to keep the feast of Tabernacles,” at Jerusalem, it is most reasonable to think that one lip in a pure language shall express that praise.

But that art in music, painting, sculpture, and literature will obtain development in millennial times far in advance of any preceding age we doubt not. More especially when the pen, pencil, and chisel shall be in hands clean, the instruments of minds pure, expressive only of the beautiful and true in God and man; when heaven-born art shall be no more an earth-bound slave, degraded to minister to man’s worst passions; for what else is the choicest work of art in painting or sculpture which, when executed, is veiled or ought to be? That the temple built at Jerusalem, after the pattern shown to Ezekiel, will be a gem of architecture the world has never yet seen, we doubt not. That the power of locomotion by land and sea will be some element more subtle than steam, and more readily applied than with our present cumbersome machinery, we doubt not. That the marvels of electricity shall be known and applied with perfect success there need be no doubt. That the new atmosphere surrounding us will conduct sound with the rapidity of light may be among its possibilities.

And Jerusalem restored shall be the college that shall send forth its tutors for the regeneration of the nations afar off, so fulfilling their high destiny as God’s witnesses among men. Already are we indebted to the Hebrew race for some of our finest compositions of music in modern times: Mr. Diirsscll, in his “Life of Lord George Bentinck,” written thirty years ago, inquires, “Who are the great com-
It may be objected that when the Living Word has come, the written word will be done away. This will be true concerning the bride, the Lamb's wife, already with Him in the glory, but not likely to be true of Israel restored, and especially the nations afar off, who have yet to hear His fame and see His glory. And when we consider the obscurity of the visions and prophecies of the Old Testament, and the "things hard to be understood" in the New, especially the closing scenes depicted in the Apocalypse, there might seem a need for a third Testament to illumine the pages of the foregoing two.

And to whom but the seed of Abraham, the honoured conservators of the sacred oracles (see Rom. iii. 9), would such a work be committed? The entire Book, as now we have it, is the fruit of their genius under Divine inspiration. And when their minds are no longer blinded, but as a nation, "it shall turn to the Lord, and the veil is taken away, in the reading of the Old Scriptures," and the New, the hearts of devout Jews, as subjects of a new inspiration, shall be ready to burst with desire to make amends for the past infidelity of their race in testimony to that Messiah long despised, but now their delight to honour as the King of kings and Lord of lords. For there, in the book they have so long set at nought and despised, they shall find it to have been long written, "They also, if they continue not in unbelief, shall be gathered in, for God is able to graft them in again. For if thou wast cut off from an olive wild by nature, and in violation of nature wast grafted into a good olive, how much more shall these the natural branches be grafted into their own olive? For, brethren, that you may not be conceited with yourselves, I wish you not to be ignorant of this secret, that hardness in some measure has happened to Israel till the fulness of the Gentiles may come in. And then all Israel will be saved, as it has been written, 'the deliverer shall come out of Zion and shall turn away ungodliness from Jacob. And this is the covenant with them from me when I shall take away their sins'" (Rom. xi. 23-27, Emphatic Diaglott).

Well might the Apostle—inspired thus with prophetic visions of a bright future for his kinmen after the flesh—exclaim, "O, the depth of the riches, and wisdom, and knowledge of God! How unsearchable His judgments, and untraceable His ways. Because out of Him, and through Him, and for Him are all things. To whom be the glory for the ages. Amen" (Rom. xi. 33 and 36, E. D.)

3rd. Political philosophy and political economy. And first political philosophy, which leads us at once to consider the form of government that shall then obtain. For this we have direct teaching in the words of Isa. xxxii. 1, "Behold a king shall
regain in righteousness, and princes (under Him) shall rule in judgment.” And Jer. xxiii. 5, 6, “Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely, and this is His name whereby He shall be called, The Lord our Righteousness.”

And Ezek.xxxiv. 23, 24, “I will set up one shepherd over them, and He shall feed them, even my servant David, He shall feed them, and He shall be their shepherd, and I the Lord will be their God, and my servant David a prince among them. I the Lord have spoken it.” And repeatedly we have Isaiah’s words, “The Lord alone shall be exalted in that day.” And as He shall be alone exalted, so His dominion shall be universal, for “the Lord shall be king over all the earth; in that day shall there be one Lord and His Name one” (Zech. xiv. 9). But the most glowing testimony to His world-wide reign we have in Ps. lxxii. 8-11: “He shall have dominion also from sea to sea and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him, and His enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts. Yes, all kings shall fall down before Him, all nations shall serve Him.”

And when the shaking of the heavens and the earth, moral and material, shall have come to an end, then shall Ps. xciv., xcvi., xcvii., and xcvi. have a fulness of meaning never yet realised; for then it shall be said, “O, come, let us sing unto the Lord, let us make a joyful noise unto the rock of our salvation. For the Lord is a great God, a great King above all gods. Declare His glory among the heathen, His wonders among all people. For the Lord is great and greatly to be praised, He is to be feared above all gods. Say among the heathen that the Lord reigneth, the world also shall be established that it shall not be moved: He shall judge the people righteous only. Let the heavens rejoice and let the earth be glad, let the sea roar, and the fulness thereof, let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord, for He cometh, for He cometh to judge the earth; with righteousness shall He judge the world and the people with equity.”

And when John in vision sees Him riding forth conquering and to conquer, we find that He hath on His vesture and on His thigh a name written, “King of kings and Lord of lords.” From all which we learn that when “In His times He shall show who is the blessed and only Potentate, the King of kings the Lord of lords.” His government shall be paternal over the righteous, and absolute over the wicked, and hence we find Him called “The mighty God, and the Father of the future age” (see Boothroyd’s version of Isaiah ix. 6). And when He shall assume despotic power, the very title of despot shall be redeemed from the opprobrium that now rests upon it. All who have hitherto borne that title and exercised its power have been of a fallen race, and for the most part have abused the power held, so that the very name has become odious; but when absolute sway shall be held by the Perfect One, then shall absolutism become a perfect rule that all will approve and applaud. Every form of government set up by man has been tried and found wanting, because it has been the government of fallen men, and the usurper has held the chief room; but when He shall be cast down and the God-man set up, then shall we see “His dominion an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.” (Dan. vii. 14).

But this universal reign of His must include authority delegated to many, so that He shall reign in and through His saints; in them by a plenitude of His Spirit exceeding anything now possessed, and through them as in person they shall have dominion over two cities, five, or ten. The prince that is to “sit in the gate” of Jerusalem (Ezek. xlv. 3) as Christ’s true vicar and vicegerent upon earth—a prince of the house of David as he must be—will then be manifested by the direct appointment of Christ the King. He and his ancestors may long have lost all knowledge of their line of descent, but when the time shall come for David to need a man, it shall be found written, “Thus saith the Lord, David shall never want a man” (margin, there shall not be cut off from David a man) “to sit upon the throne of the house of Israel” (Jer. xxxiii. 17), seeing “the Lord hath sworn in truth unto David, He will not turn from it; of the fruit of thy body will I set upon thy throne. There (in Jerusalem) will I make the horn of David to bud, I have ordained a lamp for mine anointed” (Ps. cxxxii. 11, 17).

(To be continued.)
WHAT THE JEWISH PAPERS ARE SAYING.

WATCHING FOR THE DAY-STAR.

By Mrs. E. Phair, Ipswich, Queensland, Australia.

Watching for the promised day-star,
Watching for the dawn of day,
When this dark world’s sin and sorrow
Fade before the enkindling ray.

Waiting for Thee, Mighty Cong’row,
Oh, rejoice our longing eyes;
Come and bear Thy ransomed children
To Thy home beyond the skies.

Yes; we’re watching for the day-star,
Yearning, Lord, the light to see;
For the brightness of Thy coming,
Prelude of felicity.

Painting, struggling, ever hoping,
As we thread the devious way;
Gazing upward for the day-star,
Dawn of heaven’s abiding day.

Longing for the radiant day-star,
Waiting for the promised hour,
Hour of Christ’s return from glory
Strong with love’s triumphant power.

Praying for the speedy coming
Of Thy dear and blessed feet;
Longing for the hour of rapture
When our bliss will be complete.

Oh, we’re watching for the day-star
Clearly rings the “midnight cry;”
See, the light of morn is breaking;
The heavenly Bridegroom draweth nigh.

Our lampes, dear Lord, are trim’d and burning;
Thy bride betrothed waits wearily,
Clad in the robe of Thy salvation,
Waiting Thy dear face to see.

Why not haste Thy coming, Saviour?
Make the nations Thee adore,
And freely own Thy mighty sceptre
O’er the wide world evermore.

Thou, O Lord, of life and glory
Must o’er all exalted be;
And Thy name alone resplendent
Shine in heaven eternally.

WHAT THE JEWISH PAPERS ARE SAYING.

Increasing Probability of the Return of the Jews.

Blackwood’s Magazine says:—“The claims of the Jews do not perhaps, in practical politics, present the difficulties which might be expected by a student of prophecy unacquainted with the living world. It is but quite recently that the Jewish claim to respect has been advocated, with infinite pathos and irony, by George Elliot; and in this gifted and extraordinary people we may perhaps, if we choose, find allies more valuable, because more powerful, than any in Europe. It would, however, be a question rather of Jewish toleration towards England in Syria, than of the support of Jewish claims by any Western Power.

“When we reflect that the leaders of the Liberal party in Germany, and of the Republicans in France, are Jews; when we know that the press is a great measure at home, and almost entirely in Germany, is in the hands of the Jews; and when we recognise the power of that organisation which is now, in London, being converted from a mere charitable into a political institution—we must admit that nothing can prevent the return of the Jews to their native land—a land which one of their great capitalists could buy as a private property—if once the irresistible energy of the nation is directed towards that object.

“Controlling the press, holding leading positions in the government of Europe, and possessing the mightiest power of all in unparalleled wealth—organised and active, though silent in their strength—the shrewed, worldy wisdom of the Jews prevents them risking money in ventures certain to fail, while mongrel Pachas continue to misgovern their native land.

“But we may feel sure that so soon as their hateful presence is withdrawn, the natural wealth of modern Palestine—the luxuriant crops of corn with which a great part of Europe might be fed; of oil, inferior to none in Italian oliveyards; of wine from vineyards decayed only from want of hands to attend
te the grapes—would again be carried to the markets of the West, mainly through the agency and for the monetary advantage of the Jewish nation, the ancient proprietors of the Holy Land.”

**Cremieux’s Father and the Priests.**

A great many obituary notices of the late Adolphe Cremieux have been published by the Jewish press all over Europe and America, but only the German Jewish papers have reproduced an account, recently published by Herr Gotthold Neudt in the Vienna Presse, of a strange and almost miraculous passage in the life of the father of the great Hebrew tribune, who, the Jewish papers persist in ignoring it, has had all his children brought up in the Christian faith.

During the Reign of Terror, in the course of the French Revolution, Cremieux’s father had for some time to act as substitute to the Mayor of Nimes. All nonjurors among the priests, that is to say, those who would not take the oath of allegiance to the Republic, were outlawed at that time, and a special permission from the mayor was required for any one to leave the city. One day, soon after Cremieux had entered upon his office, a man called upon him asking him for a passport. “You address me as Monsieur, instead of Citoyen,” Cremieux said; “I see you are no friend of the Republic. However, I know who you are, in spite of your disguise. You’re the priest of my own parish.”

The priest turned pale, and, being unable to deny his identity, added, “I admit that I have called on you, a Jew and Revolutionist, to save my life, which God may pardon me. But, if you aid me, I shall consider that you are acting as the instrument of God, and shall not deem it a sin to receive my life at your hands. However, you’re at liberty to ruin me if you like.” Cremieux made out the passport without saying another word, and the priest went away. The same night he was called up from his sleep by three more priests, who also solicited passage. Cremieux complied with their request likewise, although, in so doing, he incurred the penalty of death for high treason.

Some time after, the Conservative reaction of the Ninth of Thermidor set in. Robespierre and his friends were thrown into prison and executed. Cremieux also was indicted for excess of duty, and, after a violent speech of the public prosecutor, there seemed to be no chance of his escape. Just as the judges were about to retire for deliberation, some witnesses for the defence were announced. They were the four priests whose lives had been saved by Cremieux, and who now appeared of a sudden to give evidence in his favour. So great was the sensation created by the appearance of these four witnesses, that the court at once acquitted Cremieux.

The accused now thought that he would be set free, but he found himself mistaken. The President of the Court having read the judgment, added: “There are other charges against the prisoner at the bar. Let him be taken back to prison.” At these words a scream was heard coming from the gallery. It was Cremieux’s wife, who at that time expected to become a mother, and who had fainted away under the shock of the sudden revolution. “Let that woman be taken to prison along with her husband,” the president added, “the court has no time to attend to matters of this sort.”

When the prison was reached there happened to be no cell empty, and so Cremieux and his wife had to be accommodated in the governor’s residence. Scarcely had they been fairly housed there, when the President of the Tribunal was announced. Cremieux refused to see him, but the president had gained his entrance before Cremieux had had time to tell the gaoler, and addressing the captive, he said, “You foolish man, cannot you see that I have acted for your good? The court has acquitted you, but the mob are clamouring for a victim, and they would have torn you to pieces if I had set you free at once.”

He then asked to see Mme. Cremieux, and upon her hearing the bitterest reproaches on him, he said, “There’s no pleasing you, and by way of punishment for your contempt of court, I order that you share your husband’s captivity; and having no cell to spare, you shall both be lodged in the governor’s house.” This was done, to the great satisfaction of the two, who began to see from what danger they had escaped. They both spent several months “in this very endurable dungeon,” as the reporter puts it, and in this prison Adolphe Cremieux, the great tribune and advocate, saw the light of day for the first time.

**Married or Single.**

A curious case illustrating the marriage law still prevailing among the Jews has recently been decided by the Landstrasse Police Court, Vienna, and is thus reported by the Jewish papers of Austria. A woman called Bauer charged her “reputed” husband, Leopold Bauer, with returning himself as “single” in the police register of the district, although she had been married to him at Velsau by the rabbi Jacob Hirsch, in 1873, according to the laws of Moses and Israel. The accused admits having heretofore professed to be married, but at the same time states that since then he had been informed that, although he was married according to the Mosaic law, he was not so according to the Civil Code of Austria.

The evidence in this case shows that Jacob Hirsch, who performed the marriage ceremony according to Jewish rites, had no authority to act as rabbi either in the district inhabited by the bride or the bridegroom;
and consequently the Jewish community of Vienna do not recognise the marriage as correct, although according to the laws of the Talmud no rabbi is required to solemnise a marriage, but the mere declaration on the part of the intending husband, coupled with the putting on of the ring, constitutes as legitimate a union in Israel as any of those spiced in bygone days by the blacksmith of Gretna Green did in the "land of cakes." This last view of the case was endorsed by Dr. Jellineh, the chief rabbi of Vienna, who gave evidence as an expert in the matter. The two children that were born of the union in question were set down by the registrar as "incomplete," the question of legitimate or illegitimate being left open pending the production of a regular marriage certificate.

The supposed husband now lives separate from his "alleged wife," and denies his liability to support her or the children. The charge against him could, according to Austrian law, be based only upon his making a false declaration, and the public prosecutor proposed that he should be found guilty of fraud, since his own conscience must tell him that he is married. The court, however, decided that it had nothing to do with the man's conscience, but could only find in accordance with the existing civil law, and according to that law no offence had been committed. This decision of the court having been announced, the accused asked the judge, "May I go on calling myself single?" The judge replied, "That I don't know. You won't be punished if you do, but whether you are really married or not will have to be decided by a civil tribunal." On the whole this case forms a strange illustration of the peculiar customs and manners of the Jews.

CONVERSIONS IN ISRAEL.

V.—NICHOLAS DE LYRA.

All our previous sketches of Jewish witnesses to the divinity of Christ have been drawn from the present century, and there is no doubt in our time a vastly larger number of scions of the race of Jacob have been brought to Christ than in any other previous period of history. To the Protestant Reformation itself a large proportion of the work accomplished is due; and most of the Jews who have been converted within the last hundred years have embraced the Christian faith divested of all that cloud of error in which Rome had wrapped it for twelve centuries.

It must not be forgotten, however, that Israel also has had her share in the glorious work of the Reformation of the Christian Church; and upon one of her sons all Protestants, and more especially the followers of Luther, have always looked as one of the principal harbingers of that glorious age in which Roman error was successfully banished from the greater part of Central and Northern Europe; for, although two centuries separate him from Luther, it has always been considered certain that by his labours he prepared the way for this great man of God.

Nicholas de Lyra, or Lyraeus, derives his name from his birthplace, Lyre, a small village situated near Vernoil, in Lower Normandy. The learned Buxtorf thinks that he must have been a Spaniard, others hold that he was an Englishman or a Fleming, but all the best authorities agree in that he was born in the village alluded to, and this opinion is borne out by the wording of his epitaph, which, prior to the French Revolution of 1789, was preserved in the Chapter House of the Franciscan Order at Paris.

On the other hand, however, it is not clear how Nicholas should have been born of Jewish parents in a village in which no Jews ever lived. The only way of accounting for this is that his birth must have taken place while his family were passing through that village on their way to Flanders, in the course of one of those numerous persecutions to which the Jews were subjected in rapid succession by the French kings during the Middle Ages. For his Jewish descent may be proved both by intrinsic and extrinsic evidence.

In the thirteenth century, in which he was born, a knowledge of the two sacred languages was scarcely to be found anywhere among Christians in Western Europe. After the taking of Constantinople by the Turks, in 1263, many hundreds of eminent Greek scholars emigrated to Italy, and they were chiefly instrumental in the revival of science and scholarship that had, until then, lain almost dormant under the rule of the Popes of Rome. Latin alone, and Latin that was by no means classical, was countenanced by those who had the hardihood to style themselves the Vicars of Christ upon Earth, and it was not from the Popes that the great Greek humanists, who imported the language of the Gospels into Italy, met with any encouragement.

A knowledge of Hebrew was in those days even more scarce than an acquaintance with Greek, and none but those Christians who had had an opportunity
of living among or mixing with Jews ever acquired as much Hebrew as would enable them to read a single chapter of the Old Testament in the original tongue. We have no historical data relating to the early years of De Lyra, but a tradition that has been often contradicted but never been controverted, gives him a Jewish birth, and this tradition, coupled with the fact of his having been possessed of a knowledge of the Hebrew tongue unparalleled in these days, requires no further corroborative evidence to substantiate the fact of De Lyra having been born a Jew. Among the opponents of this theory are to be found C. Schmid, a writer in Herzog's Protestant "Real Encyclopaedia," and the Abbé Rohrbacher, author of the "Histoire Universelle de l'Eglise Catholique," but their sole argument is that they do not believe in it, and that is no refutation at all.

Nicholas was born in or about the year 1291. At an early age he entered the Franciscan Convent of Verneuil, and there it would appear that he embraced the Christian faith. The particulars relating to his earliest years that have come down to us are so extremely scant, that it is hard to tell whether his conversion took place prior or subsequent to his entering that seminary; this much only is certain, that within the Verneuil Convent he acquired a complete knowledge of theology. However, what was generally called the Christian faith in those days, when the spiritual, and to some extent even temporal, rule of the Popes spread over the whole of Western and Central Europe, is a very different thing from what we understand nowadays by Biblical and Evangelical Christianity.

In the Middle Ages the very existence of the Bible was practically unknown to the people at large; even the regular clergy, the Benedictines alone excepted, had very little, if any, knowledge of it, a very slight acquaintance with a few of the Fathers of the Church, especially St. Augustine, being deemed amply sufficient by the side of a little smattering of Latin, chiefly derived from learning portions of the Romish mass-book by heart. We all know the extent of Friar Tuck's educational acquirements, and Friar Tuck, one of the fairest specimens of the Western monk of the Middle Ages, flourished but just a hundred years before De Lyra was born. The secular clergy knew a little more, but their knowledge of the Bible also was confined to the Latin Vulgate, in which the true Word of God is perverted in hundreds of instances, and being mostly ignorant of the sacred tongues, the original of the Book was kept as much from their ken as from that of the vulgar. As regards that vulgar, it is sufficient to know that scarcely any of the laity, whether high born or low, knew how to read and write in those days.

Nicholas having been received a member of the Franciscan Order, went to Paris to continue those studies for which he had evinced a very strong inclination from the first, and his attention was very soon directed to that main defect of the age, the ignorance of the Holy Scriptures. His knowledge of Hebrew he derived from his earliest childhood, and at Paris, where some of the Greek humanists seem to have settled at the beginning of the fourteenth century, he acquired a thorough knowledge of the various dialects of the magnificent tongue in which the books of the New Dispensation have come down to us.

In our days, Homer and Sophocles, Herodotus and Xenophon, are read in every public school of the land, and those who have mastered the works written by profane authors in Ionic and Attic experience no difficulty in understanding the comparatively easier Hebraizing dialect in which Luke and Paul indited their inspired writings. But it was very different indeed in the Middle Ages, when those opportunities that are now open to everybody, were barely accessible to those who made divinity their calling; and the immense superiority that De Lyra possessed in the knowledge of Greek the same as in Hebrew has been generally extolled both by the writers of his own time and by those of later ages.

To the study of the Bible, then, in its original, and not in a perverted version, Nicholas devoted his undivided energies. His virtues and his learning had at an early date attracted the attention of his superior in the ecclesiastical order he had joined; several high distinctions had been conferred upon him, and higher ones still awaited him, had he but wished for them. But he craved for neither honours nor emoluments; the aim and object of his life was the knowledge of the Book, and with that Book he identified himself, and with it his name has been identified ever since.

Yet it was not by any means an easy thing in the fourteenth century for any one to so much as possess himself of a copy of the Old Testament and the New in the original tongues. The Jewish scribes had been diligently engaged in copying the former, and the monks in transcribing the latter; but yet specimens of such transcripts were few and far between, and those that were to be found were full of glaring blunders and inaccuracies, more especially the copies of the Gospels. The art of printing did not originate till over a hundred years later; and, consequently, it may well be imagined that to search the Scriptures was a much more difficult task in those days than to acquire a knowledge of the writings of Confucius is in ours.

(To be continued.)
THE PROPHETIC NEWS
And Israel's Watchman.
EDITED BY REV. M. BAXTER.
AUGUST, 1880.

DANIEL'S PROPHECY ABOUT ALEXANDER THE GREAT AS THE HE-GOAT SHOWN TO HIM BEFORE ITS ACCOMPLISHMENT AND 221 YEARS AFTER ITS DELIVERY.

By the Editor.

Daniel's Four Visions revealed to him during 93 years, i.e., B.C. 603, 555, 563, and 534. Explanation of the Third Vision about the Medo-Persian and Grecian Empires. Alexander the Great's Eventful Career of 32 years and 6 months. A Napoleon soon to arise and re-enact Alexander the Great's Career on a much larger scale. Historical Narrative of the Jewish High Priest meeting Alexander and showing him Daniel's Prophecy of his Victorious Career written 221 years previously. The Four Kingdoms into which Alexander's Empire was broken up, and which are to re-appear by 1883.

There are four prophetic visions recorded in the book of Daniel. The first vision, that of the Great Image, in Dan. ii., was given to Nebuchadnezzar himself, in the beginning of his reign; and it was expounded by Daniel when he was only a youth, in his exile at the court of Babylon (B.C. 603). About fifty years had passed before any further revelation was given to the holy prophet. But when the monarchy of Babylon had begun to decay, and Daniel himself had experienced the sickness of royal favour, the second vision of the Four Beasts, i.e., the Babylonian, Medo-Persian, Grecian, and Roman Empires, in Dan. vii. (B.C. 556), in the first year of Belshazzar, enlarged and confirmed the previous message.

Two years later (B.C. 553) a third vision was added, to unfold more fully the course of the second and third empires, and the events of Eastern history, in connection with the temple and the people of Israel. The prophecy of the Seventy Weeks, in Dan. ix., fifteen years afterwards, which was not another vision, but only a further explanation of the former vision in Dan. viii., and which showed that Seventy Weeks or 490 years were to be cut off from the 2,300 years for the accomplishment of certain things (B.C. 538), revealed the times of Messiah's First Advent and His rejection by His own people, because it stated that from the going forth of the commandment to restore and build Jerusalem to Messiah the Prince, should be 7 weeks and 62 weeks of years, i.e., 483 years, which proved to be exactly the fact. And there will be a future literal-day fulfilment of these 69 weeks, as 483 literal days, from the future going forth of a decree to restore and build Jerusalem to Messiah the Prince's Second Advent in the air.

Four years later, in B.C. 534, a fourth vision was revealed in Dan. x., xi., xii., giving a fuller account of the trials and conflicts through which the Jews would pass, under the Syrian and Egyptian kings; with a brief history of later events, that would be fulfilled at the time of the end, and issue in the gathering of Israel, and the resurrection of those who are sleeping in the dust.

The Third Vision about the Medo-Persian and Grecian Empires.

At the present time, when Daniel's prophecy in his eighth chapter, about the latterday reappearance of Greece, Egypt, Syria, and Thracian Turkey as four distinct kingdoms, is beginning to undergo a remarkable fulfilment, and is becoming an extraordinary sign of the approaching End, it is instruc-
Daniel's Prophecy about Alexander.

R.C. 538, when Darius slew Belahzzer (Dan. v. 30, 31), until R.C. 331. In this last-named year Alexander the Great of Macedonia decisively conquered the Persians and their king at the battle of Arbela, and thus the third universal empire, called the Grecian or Macedonian, superseded the previous two. And this is the historical event forefigured in Dan. viii. by the Grecian he-goat running against and overthrowing the Medo-Persian ram. The prophecy further states that the great and notable horn between the eyes of the he-goat "is the first king. Now that being broken, whereas four horns stood up instead of it, four kingdoms shall stand up out of the nation, but not in his power."

Alexander the Great succeeded to the throne of his father, Philip, king of Macedonia, in R.C. 336, and two years afterwards, B.C. 334, he commenced his predicted career of conquest as the notable horn on the head of the he-goat "waxing very great," by marching his army to the Hellespont and capturing Caria and Halicarnassus. In the three succeeding years his army conquered Lycia, Tyre, Gaza, Memphis in Egypt, where he founded the city of Alexandria, and at the battle of Arbela, B.C. 331, he conquered the Persian army. Year by year he continued his conquests, until B.C. 324 he triumphantly entered Babylon. He died suddenly of a fever, accelerated by intoxication, in May or June, B.C. 323.

Thus at the age of thirty-two years and about eight months, and after a short reign of twelve years and seven months, only ten of which sufficed for his conquest of all the then known and civilized world, this mighty warrior died.

His history is deeply instructive and suggestive to us in these last days, because the same prophecy of Dan. viii. which foretold his career, also predicted that "at the time of the End and at the last end of the indignation" (which the chronological dates indicate to be between 1880 and 1880) a monarch is to arise very like him, exercising rule somewhere in or near Greece, and is to become, on a far wider scale,

A Second Alexander the Great.

Instead of taking ten years to conquer a small part of Europe and Asia, this latterday Alexander is, during a period of about five years, to gain supreme power throughout Europe, Asia, Africa, and America, "over all kindreds, and tongues, and nations, and all that dwell upon the earth shall worship him," so that he will receive from them, not merely allegiance as their king, but Divine adoration as their god.
This coming Alexander the Great will be a Napoleon, for his proper surname is distinctly foretold to be in the Greek tongue Apolemos, and to have the sum total of the numerical value of its Greek letters, 666. And he is likewise to heal the deadly Waterloo and Sedan wounds of the Napoleonic seventh dynastic headship of Caesar’s Roman Empire by restoring it to renewed governmental power. He is also specially to resemble his prototype, Alexander the Great, in showing favour to the Jews; for he is to make a seven years’ covenant with them as their patron seven years before the End of this age, to guarantee them protection in Palestine.

Alexander the Great traversed Asia, with unexampled rapidity of conquest, from the Hallespont to the Hydaspe and Indus. He stamped upon the Persian power and broke it as in utter contempt; “and no one could deliver it out of his hand.” He waxed so great that the world came, with suppliant and servile embassies, to prostrate itself at his feet. But after this crowning proof of his greatness, and of the universal extent of his fame, his end came suddenly.

“When the he-goat was strong, the great horn was broken.” He was taken ill with fever. “His attendants laid him down on his couch, and tended him carefully. As the sickness gained strength, the physicians were summoned, but none of them could render him any help. Being racked with many pains and grievous suffering, he despaired of life, and took off his ring, and gave it to Pericles. When his friends asked of him, To whom do you leave the kingdom? he said, To the strongest. And he said further (the last words that he uttered) that all his chief friends would celebrate his funeral with great conflicts. In this manner he died, when he had reigned twelve years and seven months; after he had achieved the greatest exploits, not only of all who ever reigned before him, but also of those who have come after him, even to our own times.”

Alexander the Great’s Interview at Jerusalem with Jaddua, the Jewish High-Priest, is narrated as follows, in the history in Josephus, which seems in full agreement with the other facts which historical writers have recorded, and illustrates, in a remarkable manner, the overruling providence of God, in whose hand the hearts of kings “are like the rivers of waters, and He turneth them whithersoever He will.”

“Now when Alexander was come into Syria, he took Damascus and Sidon, and besieged Tyre; and sending letters to the high-priest of the Jews, he charged him to send him a contingent, and to supply corn for his army, and to give him whatever pre-
one voice saluted Alexander, and encircled him, the kings of Syria and all the others were astonished at his conduct, and suspected that the king had lost his reason.

“But when Parmenio came forward alone, and inquired, why soforth, when all did obeisance to him, he should do obeisance to the high-priest of the Jews? ‘It was not him,’ he answered, ‘but God, to whom I did reverence, of whom he is honoured to be the high-priest; for I saw this same person in the same robes in a dream, when at Dium, in Macedonia. And when I was pondering how I should conquer Asia, he charged me not to delay, but to cross over boldly; for that He would guide my army, and give me the kingdom of the Persians. So that, as I have seen no other in such robes, and see him now wearing them, I am reminded of my dream and the exhortation, and believe that, as I have made the expedition under a Divine guidance, I shall conquer Darius, and destroy the power of the Persians, and that all will prosper according to my wishes.’

“Having spoken thus to Parmenio, he took the high-priest by the right hand, and came into the city. And when he had gone up to the temple, he sacrificed to God under the instruction of the high-priest, and treated him and the other priests with worthy honours. And when the book of Daniel the prophet had been read to him, in which he announced that some one of the Greeks would destroy the kingdom of the Persians, he judged that he himself was the party intended, and being delighted at it, he dismissed the people for the present; but having summoned them the next day, commanded them to ask of him whatever favours they pleased.

“And when the high-priest entreated that they might use their country’s laws, and be free from tributes every seventh year, he granted all their desire. And when they besought him that he would permit the Jews also in Babylonia and Media to use their own laws, he promised readily to do what they required.”

This narrative not only throws light on the prophecy, but illustrates remarkably the care of God over His chosen people. The providence of God has thus put a distinct seal on the fulfilment of these verses in Alexander, by the privileges which were thus procured from the Macedonian for the whole Jewish nation. It must be remembered that this interview of Alexander with Jaddua, the Jewish high-priest, took place B.C. 333, two hundred and twenty years after the prophecy of the ram and goat, in the eighth chapter of Daniel, had been written, B.C. 553.

The Four Kingdoms into which Alexander’s Kingdom was broken up.

When the great horn was broken, four horns stood up for it out of the nation, but not in his power. The division and distraction of the Macedonian Empire, after Alexander’s death, are noticed by many historians. The writer of the first book of Maccabees describes the change briefly—"So Alexander reigned twelve years, and then died. And his servants bare rule every one in his place. And after his death they all put crowns upon themselves; so did their sons after them many years, and evils were multiplied on the earth."

The fourfold division is referred, by Jerome and Theodoret, to Ptolemy, Seleucus, Antigonus, and Antipater, four chief generals who obtained power after Alexander’s death. By Sir Isaac Newton and later authors, it is explained more accurately of the fourfold division after the battle of Ipsus, when Antigonus was slain, and Ptolemy, Seleucus, Lysimachus, and Cassander shared the whole monarchy among them, and assumed also the title of king. Amidst the complex and confused changes of that whole period, a close inquiry will reveal the strict accuracy of the description.

The summary of these changes, given by Venema, serves still more clearly to explain the words of the vision.

“New troubles presently arising after the house of Alexander was extirpated, a war sprang up between the allies, Cassander, Lysimachus, Ptolemy and Seleucus on the one side, and Antigonus and his son Demetrius on the other. After Demetrius had defeated Ptolemy with great slaughter, and taken Cyprus, Antigonus, elated with his success, first assumed the diadem, and placed it on Demetrius; which when the allies presently imitated, six kings suddenly appeared on the scene, Antigonus, Demetrius, Ptolemy, Lysimachus, Cassander, and last Seleucus, who had now enlarged his kingdom through the East. This was B.C. 306. The war was then renewed on both sides, with greater forces; and a decisive battle being fought at Ipsus, in Phrygia, Antigonus was vanquished and slain, and his kingdom extinguished (B.C. 301). To use the words of Plutarch, the victor kings divided among themselves the whole kingdom of Antigonus and Demetrius, like a great carcass torn to pieces, and joined it to their own provinces. By this last subdivision, Ptolemy retained Egypt, and added to it Ceile Syria, Phocine, and Judea; Lysimachus, besides Thrace, received Bithynia and other regions on the Asiatic side of the Hallespont and Bosphorus; Cassander obtained Macedonia and Greece; Seleu-
THE APOCALYPSE.

A SERIES OF LECTURES ON THE REVELATION OF JESUS CHRIST.

BY REV. J. A. SEISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

LECTURE THIRTEENTH—THE SIXTH SEAL (CONTINUED).—THE SEALING OF 144,000 JEWS
(REVELATION VII).

The Sealing of 144,000 of each of the 12 Tribes of Israel. I. The Subjects of this Sealing: They are Literal Jews, living on the Earth at the close of the 31 years of Great Tribulation, and the number 144,000 is a Literal Number. II. The Nature of this Sealing: 1. It takes place on People Living in the Flesh at the Final Crisis; 2. It involves the Importation of a Peculiar Mark; 3. It is something Divine; 4. It is performed by an Angel from the Sun-rising, a High Officer of God, perhaps the Angel of the Covenant; 5. It is a Moral, and not Merely External Mark; 6. It is a Special Importation of the Holy Ghost; 7. It probably confers on them Miraculous Powers. III. The Intent and Effect of this Marvellous Sealing. To Preserve them Amid Coming Judgments. Analogous Sealing in Ezek. ix. Concluding Exhortation.

"After this I saw four angels standing over the four corners of the earth, holding the four winds of the earth, that wind might not blow upon the earth, nor upon the sea, nor upon any tree.

"And I saw another angel going up from the sun-rising, having a seal of the living God; and he was crying with a great voice to the four angels to whom it was given to injure the earth and the sea, saying: Injure ye not the earth, nor the sea, nor the trees, until we have sealed the servants of our God upon their foreheads.

"And I heard the number of the sealed; a hundred and forty-four thousand [were] sealed, out of every tribe of the children [rather, sons] of Israel; out of the tribe of Juda, twelve thousand [were] sealed; out of the tribe of Reuben, twelve thousand; out of the tribe of Gad, twelve thousand; out of the tribe of Aser, twelve thousand; out of the tribe of Naphtali, twelve thousand; out of the tribe of Manasses, twelve thousand; out of the tribe of Simeon, twelve thousand; out of the tribe of Levi, twelve thousand; out of the tribe of Issachar, twelve thousand; out of the tribe of Zabulon, twelve thousand; out of the tribe of Joseph, twelve thousand; out of the tribe of Benjamin, twelve thousand [were] sealed."—Rev. vii. 1-8 (Revised Text).

These words describe the continuation of the action and course of events signified by the breaking of the sixth seal. It is, therefore, still the period of the judgment with which we have to do. But in the midst of wrath, God remembers mercy. With all the fearful physical prodigies which mark the first shock under this seal, and the terror and dismay of mankind in general in view of those prodigies, the material universe remains, the earth continues in its place, and gracious operations still go on among its remaining populations. Though the heavens and the earth are terrifically shaken, and the whole system of nature is thrown into commotion, as if on the verge of utter ruin, there is a lull in the storm; the angels who have charge of the disturbing blasts are commanded to hold them back for a season; and a scene of calm, and of gracious manifestation to certain of the children of men, ensues, before the great and terrible day of the Lord advances to its meridian.

The judgment has begun, and has progressed through a number of its most important stages, but still Divine compassion lingers, grace has not entirely departed, and the merciful act of the sealing of the 144,000 has to be completed before another step in the succession of judicial wonders can occur. And this sealing it is which is to occupy our attention this evening. We may consider—

I. THE SUBJECTS OF IT;
II. THE NATURE OF IT;
III. THE EFFECTS OF IT.
And to this end may God help us with the illumination and guidance of His Holy Spirit!

I. *Who, then, are these 144,000 sealed ones?* This is a vital question, in the right interpretation of this part of Holy Writ. But very conflicting and uncertain have been the answers generally given to it. Many writers are so perplexed and confounded with it, that they scarcely presume to answer it, and seek to quiet inquiry by saying that the subject is too difficult for man to handle. Did people only keep themselves to the plain reading of the words as they are, without subjecting them to chemical treatment to bring them into affinity with radically false conceptions of the Apocalypse, they would save themselves much perplexity, and their readers much confusion.

So long as men will keep thinking of the present Church, and the location of these events in the past, or in what is now transpiring, just so long they will remain bewildered in the fog, and fail to find any solid way through these wonderful revelations. If we only take to heart that, when John writes "children of Israel," he means "children of Israel"—the blood descendants of the patriarch Jacob—and that, when he mentions "the tribe of Juda," "the tribe of Reuben," "the tribe of Gad," "the tribe of Aser," "the tribe of Naphtali," "the tribe of Manasses," "the tribe of Simeon," "the tribe of Levi," "the tribe of Issachar," "the tribe of Zabulon," "the tribe of Joseph," and "the tribe of Benjamin," he verily means what he says, we will at once have the subjects of this apocalyptic sealing unmistakably identified.

But many are so morbidly prejudiced against everything Jewish, that it is concluded in advance, that anything merciful, referring to the Israelitish race, must needs be understood some other way than as the words are written.

Though all the prophets were Jews, and Jesus was a Jew, and the writer of this Apocalypse was a Jew, and all the apostles were Jews, and salvation itself is of the Jews, and the Jews as a distinct people are everywhere spoken of as destined to continue to the world's end, it is regarded as the next thing to apostacy from the faith, to apply anything hopeful, that God has said, to this particular race. Though Paul says that to his "kinsmen according to the flesh" "the promises" pertain; that "God hath not cast away His people which He foreknew;" "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in," but only "in part," and only until then; and that God's unchanging covenant still has something favourable for them in reserve; even many otherwise enlightened Christians become impatient, and will not at all hear us, when

we presume to pronounce God's own words as if He really meant what He has said.

No wonder, therefore, that they cannot find a consistent interpretation of a vision of grace which is predicated of Jacob's literal seed, in contradistinction from all others. Nor is there a vice or device of sacred hermeneutics, which so bewilders the Scriptures, and so unsettles the faith of men, as this constant attempt to read *Church for Israel,* and Christian peoples for Jewish tribes. As I read the Bible, when God says "children of Israel," I do not understand Him to mean any but people of Jewish blood, be they Christians or not; and when He speaks of the twelve tribes of the sons of Jacob, and gives the names of the tribes, it is impossible for me to believe that He means the Gentiles, in any sense or degree, whether they be believers or not.

And this would seem to be so plain and self-evident a rule of interpretation, that I can conceive of no legitimate variation from it, except in such cases as the Holy Ghost Himself may explain to the contrary. There is a sense in which a man may be a Jew outwardly, and yet not be one according to the spiritual calling of the Jews; and there is a sense in which even Gentiles, if they be true believers, are "Abraham's seed;" but I know of no instance in which the descendants of the twelve tribes of Israel include the Gentiles, or in which, what is discovered specifically of persons out of the tribes of Juda, Reuben, Gad, Aser, Naphtali, Manasses, Simeon, Levi, Issachar, Zabulon, Joseph, and Benjamin, is to be understood only of "the blessed company of all faithful people, gathered together from all parts of the world, and constituting the Church universal."

Above all, would such a way of interpreting the Scriptures be out of place in a book in which more is said about "the church," strictly as such, than in any other sacred book, and in which it is particularly shown that the Church's judgment has begun, and to a large extent already gone into effect, before what is thus written of the tribes of the sons of Jacob takes place.

It is also to be remembered, that the crowned Elders and the Living ones are a part, and a very conspicuous part, of "the glorified company of the whole Church;" yet, in chap. xiv. 3, they appear in connection with the 144,000, but as a wholly distinct body. The sealed ones are one company, complete in itself; and the Elders and Living ones are another company complete in itself. John beholds them both at the same time, the one in the presence of the other, but each with its own separate place, character, and blessedness.

The 144,000 therefore can by no possibility represent the glorified company of the whole church."
There is no proof that they represent anybody but themselves, or that they are at all a part of the Church, properly so called. Everything shows that they are a class of the saved, separate and distinct from all others.

And when we take along with us the apostolic commentary upon the ancient covenants, to wit: that, after the fulness of the Gentiles is come in, the scales are to drop from the eyes of Israel’s blinded descendants, and a fresh current of salvation is to set in towards them; the argument seems to me conclusive and overwhelming, that these 144,000 are just what John says they are—Jews, descendants of the sons of Israel—the first fruits of that new return of God to deal mercifully with the children of His ancient people for their fathers’ sakes.

If we look a little further on in the chapter, we find another company described, whose nationalities are also distinctly given. They are “out of every nation, and [of all] tribes, and peoples, and tongues.” Literal nationalities are therefore an important element in the whole chapter. And as those said to be out of all nations, tribes, peoples, and tongues cannot be Jews only, so those said to be out of the twelve tribes of the children of Israel cannot be Jews and Gentiles indiscriminately.

Some have inferred the necessity of taking these Jewish tribes in a mystic sense, from the omission of the names of Dan and Ephraim, and the substitution of the names of Levi and Joseph in their stead. But these are circumstances from which I infer the exact contrary. If it were the common body of all believers that is meant, the proper symbol would be the complement of the common twelve tribes, as historically known. But here is a new enumeration, and quite a different order developed, so far as respects this sealing. It is, therefore, a new and original thing to itself, in which one of the historical tribes appears to be omitted altogether, and a double number taken out of another. Besides, if we are to take these tribes mystically of the whole Church, it is impossible to find anything to correspond to it in all the history of the Church, past, present, or to come. On that theory, the vision has never been and cannot be explained. Hence, we are driven back upon the literal sense, which was the accepted sense, in the time of Irenæus, and which introduces no such embarrassing difficulty.

The tribes mentioned by name, are the tribes meant. So, at any rate, I read the sacred account; and if I err, I err with “many,” and err on the side of the most direct and plainest sense of the word, as God has caused it to be written. Nor have I ever yet seen the argument for any other acceptance, which does not seem to me to torture and browbeat all the records that bear upon the case, set aside all safe laws of exegesis, and bring the whole Apocalypse into inextricable confusion.*

But these 144,000 are not simply Jews, for there are many of Jewish blood, and even of the saved among them, who are not of this number. They are Jews of a particular class, singled out from the Israelitish populations on account of spiritual attainments and character not found in the rest. They are not only descendants of the Hebrew patriarchs, living in the time of the judgment, but such of those descendants as shall then correspond in their characteristics to the signification of the several tribal names by which they are designated.

In Genesis v. we have the names of the antediluvian patriarchs, from Adam to Noah. In the meaning of those names, taken in the order in which they stand, we have a singular epitome of the history of the race, and of the principal teachings of holy Scripture from first to last. Taking these tribal names of the 144,000 in the same way, we also find a very striking indication of their personal character, on the ground of which their peculiar honours are based.

All Jewish names are significant, and the meaning of those which here are given, is not hard to trace. Juda means confession or praise of God; Benben, viewing the Son; Gad, a company; Azar, blessed; Nepthaliim, a wrestler or striving with; Manasses, forgetfulness; Simeon, hearing and obeying; Levi, joining or cleaving to; Issachar, reward, or what is given by way of reward; Zabulon, a home or dwelling place; Joseph, added or an addition; Benjamin, a son of the right hand, a son of old age.

Now put these several things together in their order, and we have described to us: Confessors or praisers of God, looking upon the Son, a band of blessed ones, wrestling with forgetfulness, hearing and obeying the word, cleaving unto the reward of a shelter and a home, an addition, sons of the day of God’s right hand, begotten in the extremity of the age.

This, certainly, is very remarkable, and cannot be taken as mere accident, particularly as the order of the names, and some of the names themselves, are changed from the enumerations of the twelve tribes found in other places. The same will also account for the omission of the names of Dan and Ephraim, and the substitution of the names of Levi and Joseph in their stead. Those names are not of the right import to describe these 144,000. Dan means judging,

*Alford remarks on the passage: “By many, and even by the most recent commentator, Dusartdieck, these sealed ones are taken to represent Jewish believers; the chosen out of the actual children of Israel.” Among these we may note Irenæus, Bullinger, Grotius, Beza, Bengel, Eichorn, Henrichs, Maitland, Zullig, Hoffman, B. W. Newton, Kelly, “Mathetees,” and others.
or the exercise of judicial prerogatives; but these 144,000 are not judges, and never become such. Ephraim means increase, growth by multiplication; but these 144,000 are a fixed company, with none of the same class going before them, and none of the same class ever to come after them. The idea of increase or multiplication is altogether foreign to them.

These 144,000, then, are Israelites, living in the period of the judgment, who are only then brought to be confessors and praisers of God, whilst the most of their kindred continue in unbelief and rebellion. Viewing the Son, as their fathers never would view Him, they acknowledge Him as their Messiah and Judge. As Jews, they thus constitute a distinct company to themselves, and are blessed. As the result of their conversion, they are also very active in practical righteousness. They strive and wrestle against their own and their nation's long obliviousness to the truth as it is in Jesus, hearing and obeying now the voice of the Lord, cleaving unto the shelter and heavenly home promised by the prophets as the portion of those who call upon the name of the Lord even at that late hour. They are not of the Church proper; for their repentance comes too late for that. They are a superaddition to the Church—a supplementary body—near and precious to Christ, but made up after the proper Church has finished its course. As Paul in his apostleship was like one born out of due time, so they are in the position of children belated in their birth—sons of God indeed, and destined to follow the Lamb whithersoever He goeth; but sons begotten in the day of God's right hand, in the period of His power and judgment, in the last extremity of this age. All this comes out naturally and distinctly, without the least straining of a single word.

As to the number of this company, there could not be a clearer or more definite announcement than that which is given. John says: "I heard the number of the sealed: a hundred and forty-four thousand;" twelve thousand out of each of the twelve tribes named—twelve times twelve—not a unit more, nor a unit less.

Owing to the fact that most of our expositors suppose this company to embrace all the saved of all the natural children of Jacob, or the whole Israel of God, both Jewish and Gentile, they have generally taken these numbers as mystical—a definite number for an indefinite. Unwilling to believe, as they well might be, that only 144,000 of all the children of men, or of all the children of Abraham, are finally saved, they propose to understand a much greater number than the figures give.

But such views of this body of sealed ones are thoroughly erroneous. These 144,000 are not all the saved, either from among the Jews and Gentiles together, or from among the Jews alone. They are a particular class of the saved, gathered up from among the seed of Jacob in and during the period of the Judgment. And with this made out, as I think it is most conclusively, every reason for taking these numbers in any but a literal sense entirely disappears.

John heard the number of them announced as twelve times twelve thousand; and I know not by what right they are to be accounted any more or any less.

II. We come, then, to inquire into the nature of the sealing of which these 144,000 are the subjects.

1. It is manifest that the transaction takes place on earth, and in the case of people contemporaneously living in the flesh. It does not run co-ordinately with the entire Christian dispensation, for it only begins after the judgment has begun, and has progressed beyond the opening of the sixth seal. It is also completed and finished before the opening of the seventh seal.

2. This sealing involved the impartation of a conspicuous and observable mark. A sealing is necessarily a marking of some sort. It is a common thing in God's administrations to have some fixed and understood token by which His people are distinguished. Under the Old Testament He set a visible mark in the flesh of His chosen. When He visited Egypt with death, He exempted the children of Israel by a mark which He commanded to be put upon their dwellings. When Jericho fell, He saved Rahab by the mark of the scarlet line which she was directed to bind about her window.

Antichrist, in his mimicry of Christ, causes a mark to be put upon the right hand or forehead of his people, and will not permit anyone to buy or sell who has not the mark. And we hence infer that this sealing also involves the impressment of some manifest sign upon those who are the subjects of it.

Ezekiel describes a similar transaction, under similar circumstances, in which reference may be to precisely the same thing beheld in this vision. In the one case the executioners of vengeance appear with slaughter weapons in their hands, in place of the four angels with their hurling blasts in this instance. But in that description also, a single sealer appears, who is sent out before the slaughterers, to "set a mark upon the foreheads of the men that sigh and that cry for the abominations," on account of which judgment impends. That mark was to be a visible means of identifying those who receive it, and of securing their safety in the midst of general destruction.

And so these 144,000 have impressed upon them some manifest token, at least as conspicuous and prominent as a physical inscription upon their foreheads, if not, indeed, a physical mark. It is described as a
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sealing "in their foreheads," and as the "Father's name written in their foreheads" (Rev. ix. 4; xiv. 1), and it cannot be otherwise than something particularly distinguishing.

3. It is something Divine. The seal with which the sealing is done, is "a seal of the living God." The affixing of a seal of God can only be by Divine authority and appointment. It is so intensely an official act, and connects so fully with the direct administrations and government of God, that it must needs be done by the hand or ordination of the Almighty Himself. It so pledges Him, and to Him, that it must be regarded as His own act.

4. The office of this sealing is in the hands of an Angel, who comes forth from the sun-rising. He is a high officer of God. He carries a seal of the miracle-working God, and He gives commands to the angels of judgment. Many take Him to be the Lord Jesus Himself. There is much to sustain this view. The star which heralded His nativity came from the East. He is Himself called "the bright and morning star." Ezekiel beheld the Shekinah returning to the deserted temple from the East. His Second Coming is referred to as the lightning which shines from the East even unto the West. The promise to the Jews with reference to the judgment time is: "Unto you that fear my name shall the Sun of Righteousness arise," which involves a going up from the East. And He is the sender of the Holy Ghost.

With these representations the vision of this Angel well harmonises. We may, therefore, readily regard this Sealer as verily the Jehovah-Angel, even the Lord Jesus Christ Himself, who comes forth, invisibly it may be, for the sealing of the 144,000. That He appears as an Angel, that He speaks of God as His God, and that He alludes to the sealing as if other agencies were associated with Him in the work, does not at all interfere with this conclusion.

Like language is found in the lips of Jesus in other portions of the Scriptures; and one of His most characteristic titles represents Him as the Messenger from God—the Angel of the Lord. He is here also very particularly distinguished from, and assigned an authority over, the four angels of judgment. It really does not alter the character of the matter whether this Sealer from the sun-rising be Christ in person or not. It is, at any rate, a high officer of God who has charge of the work; and what he does proceeds from Christ's mediatorial achievements.

5. This sealing was moreover a moral, and not a mere arbitrary or external thing. Those who receive it are described as "the servants of our God," as contradistinguished from other classes of men. And from what is said of them in the fourteenth chapter, they are very eminently and very peculiarly God's servants. They are there described as having been entirely free from the adulterous and idolatrous defilements of mankind in general. "In their mouth was found no guile." And they finally come up faultless before the throne. The whole spirit of the record shows, that this their extraordinary sealing is connected with, and based upon, their extraordinary spiritual characteristics.

This was also the case in the parallel instance in the ninth of Ezekiel. It was the men who sighed and who cried for the abominations that were done, upon whom the mark was set. And it is the common law of the Divine proceedings, that His special honours are never otherwise conferred than in connection with special dutifulness and fidelity under very special trials and difficulties. Every branch that bringeth forth fruit He purgeth, that it may bring forth more fruit; and he who doth not profit by the talents bestowed, from him shall be taken away even that which he hath.

These were people who had humbled themselves under the mighty hand of God. They had learned rightly to interpret the signs of judgment enacting about them in the heavens above and in the earth beneath. They had learned, and effectually taken to heart, the true character of the times in which they were living, what God was doing in their day, and what place they occupied in the ongoing of the Divine purposes. And the fruit of all was a vigour of faith, confession, and holy consecration seldom attained among the children of men. All their idolatries, and sensualities, and unbelievings, they had most solemnly abjured. They had now given up to know nothing but God and His service, in the most unalterable trust in that Lion of the tribe of Judah under whose wondrous power the whole earth was trembling and smarting, as if in the agonies of dissolution. And because of this thorough spiritual transformation, and their holy sighing and crying for the abominations that cover the world, "the Angel of the covenant" comes up from the quarter of grace to honour their devotions, and to set apart and seal them for a peculiar destiny of favour and exaltation.

6. And from this we are enabled to get a still deeper glance into the nature of this peculiar sealing. The seal of God is the Spirit of God, particularly in His more unusual gifts. Thus Christ Himself was sealed by the Father, when the Holy Ghost descended upon Him from heaven, marking Him out, and endowing Him for His wonderful career (John vi. 37).

Thus, also, Paul wrote to the Ephesians (i. 13): "After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance;" and besought them: "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv. 30; also, 2 Cor. i. 22).
We may, therefore, conceive of this sealing of the 144,000 as a special and extraordinary impartation of the Holy Ghost; which again connects this vision with particular Old Testament promises. By the mouth of Joel, the Lord said to Israel: “I will pour out My Spirit upon all flesh.” This was indeed a general promise, but with it was coupled another, which is not so general, but particularly to Israel: “And your sons and your daughters [O Jews] shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaidens in those days will I pour out My Spirit.” Peter tells us that this began to be fulfilled in the miracle of Pentecost; but the fulfilment did not end there. There are also particulars in the passage which were not fulfilled upon the primitive Church—particulars which refer to the judgment times, and connect directly with the scenes to which the sealing of the 144,000 is related. “Wonders in heaven and earth, blood and fire, and pillars of smoke,” are spoken of; and the turning of the sun into darkness, and the moon into blood; and all directly on the eve of “the great and terrible day of the Lord.”

In this we distinctly recognise the occurrences under the red horseman of the second seal, the physical prodigies of the sixth seal, and the exact manifestations under the first and fifth trumpets. And in connection with these wonders, “Whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call” (Joel ii. 28-32). Preeminent among this “remnant” are these 144,000. In them, therefore, is fulfilled above all what is foreshown of mercy and grace thus mixed up with the terrors of the judgment. They are the sons and daughters of the people whom the prophet addressed. They are the ones who, above others of their time, call upon the name of the Lord. They are related to Mount Zion and Jerusalem as none of the Gentiles are. And it is not too much to say, that their peculiar sealing at least embraces this self-same miraculous endowment with the Spirit of God, which is so often referred to as the seal of God. They shall be made to dream God-begotten dreams, and to see God-shown visions. The Pentecostal Baptism from heaven shall be renewed in them; with its original vigour. All the fruits and manifestations of the Holy Ghost, which characterised the apostles and early Christians at the beginning, shall reappear in them, perhaps with augmented power.

And whether particular ceremonies connect with this thing or not, this is the chief element and essence of this sealing with “a seal of the living God.” At any rate, those sealed, by virtue of their sealing, have the Father’s name in them; and so in them, as to mark and distinguish them as though a visible inscription stood written upon their foreheads. And those who are so eminently and peculiarly the bearers of the Father’s name must needs be partakers, in very extraordinary degree, of the gifts and powers of the Holy Ghost.

Besides, the title of “the living God” is added, if ever, used except in connection with some display of His power in the sphere of the miraculous.

7. Very various and diverse, hence, would also be the outward manifestations of this mark. It would show itself in the doctrines professed by the sealed ones, in the power with which they announce and defend them, perhaps in miraculous works wrought in proof of them, in a particularly holy, prayerful, and self-denying life, in a bravery and fearlessness before gainsewers which no earthly powers can resist; and in a wisdom and heavenliness of demeanour, making them appear like beings from another world, and lighting up their very faces; perhaps like the face of Moses when he came down from the mount, or like the face of Stephen in the midst of his murderers.

III. We come now to the intent and effect of this marvellous sealing.

It is agreed, on all hands, that it is a merciful and gracious act. Its first effect is to stay the blast of judgment, and to produce a lull in the work of vengeance. Four angels, stationed over the earth at the four points of the compass, have already received power to hurt the earth and the sea. But the sealing Angel, with a great voice, commands them to hold back their blasts, until these servants of God are sealed.

And so it is ever. God’s people are the salt of the earth. But for them, and God’s gracious purposes toward them, judgment and ruin would instantly break over the globe. It is only for the elect’s sake that the world stands, that the sun shines, that the fields yield their increase, and that men’s greatest blessings are not at once turned into curses. It is only because God has His servants in the world, and saints preparing for glory, and children among earth’s populations who sigh and cry for the abominations that are done, that the chariots of destruction do not rush over all that is. Governments stand, society exists, the waters flow, the trees live, the sea retains its salubrity, the grasses grow upon the earth, and the death-blasts of the destroying angels are restrained, only because the Lord is engaged taking out from among the nations a people for His name, the number of which must first be made up. Ten righteous persons is Sodom would have put off the ruin of that sink of sin; and even when the terrific scenes of the great day have begun, and advanced to the very margin of
their culmination, the whole process is made to delay till the 144,000 servants of God are sealed. O the compassion and forbearance of Jehovah, and the intensity of His faithfulness to them that call upon Him! Nor do the proud and haughty ones of this world begin to comprehend, neither can it be measured, how much they owe to those meek children of obscurity, whose faith, devotion, and concern about the judgment they so often ridicule, and so much despise.

But this sealing was more particularly for the comfort, assurance, and security of the sealed ones themselves. In the parallel passages in Ezekiel and Joel, the preservation of the marked ones, and the deliverance of those who call upon the name of the Lord, are specifically asserted. Here also, in the general commission of the agents of destruction and torment against men in general, there is a reservation in favour of those who have the seal of God in their foreheads (chap. ix. 4). The nature of the sealing itself is such as to forewarn and empower those who receive it against the impending evils. The restraint upon the blasts until this sealing is completed, also shows a relation of this sealing to those blasts, implying securement against them. And all such Divine markings in every other case had protection and deliverance for their object. It was so in the case of the children of Israel in Egypt. It was so in the case of Rahab. And it is so in the case of Baptism now. Hence, as remarked by Wordsworth, “this action of sealing with the seal or signet of God is equivalent to a declaration that they who are sealed appertain to God, and are distinguished as such from others who do not thus belong to Him, and are assured by Him of His protection against all evil.”

As the gift of the Holy Ghost certified and assured the apostles of the Divinity of the cause they had espoused, of their acceptance as God’s acknowledged ambassadors, of the certain fulfilment unto them of all that their Lord had promised, and of their everlasting life, triumph, and glory, no matter what men might do unto them, or what might happen; so this sealing with the seal of the living God certified and assured these 144,000 of the unmistakable character of their faith, and guaranteed unto them, not only security amid the blasts of heightening judgment upon the earth, but also a peculiar and blessed portion with Jesus in His glory. And as the Baptism of the Spirit secured the safety of the primitive Christians when Jerusalem was overwhelmed, so this sealing secures the safety of the sealed ones as the judgment of the great day goes over the nations. They trust in the Lord, and wait patiently for Him; and the Psalmist’s words are fulfilled unto them: “When the wicked are cut off, thou shalt see it.”

From this, then, we see, that God is not yet done with the Jews. Their national restoration is not necessarily involved in this text; though such a restoration in advance of this sealing would admirably agree with the vision, and with other predictions relating to the same transactions. But it is involved, that the Jews shall remain a distinct people upon earth up to the day of judgment; and that, before the final consummation, God will again turn Himself toward them, and begin to deal with them once more in mercy, as in the days that He brought them up out of the land of Egypt. Edom, and those who believe with Edom in Jacob’s birthright, may sneeringly ask: “Watchman, what of the night?” But there is a morning coming. A stormy morning it may be; but a morning nevertheless, and not without its sunshine and its rays of blessing.

They err who tell us that all God’s promises to Israel as a race are dead, never again to be revived. The Giver of them does not so speak. His inspired Apostle, even after Jerusalem had fallen, wrote, with regard to this very subject, that “the gifts and calling of God are without repentance;” and that for the self-same Israel which has fallen, and been cast down, and broken off, there is a coming fullness, recovery, and grafting in again, when the deliverer shall come (see Rom. xi.). And the visible pledge of something special yet in reserve for this marvellous race, is written in all their history, from the fall of Jerusalem to this hour. Else why the unparalleled restoration of this people, with such unwaning and ever-active life-energy, “against such overwhelming odds, through the storms of so many centuries, the vicissitudes and perils of so many generations, and amid the wrecks of so many buried empires?” Else why that undying presentiment, which throbs in the universal Jewish heart, and which no adversity can quench or prosperity entirely charm into quiet, of some future return to the high estate of their fathers? The very land itself, in its perpetual refusal to give peaceful and secure home to any of the Gentiles who have overrun it, throughout all its sad desolations, gives out its plaints and prayers that Jehovah would not forget His covenant with the house of Israel, and utters from every hill and valley, shore and sea, the prophecy of some future of hope and blessing which cannot be delayed forever.

What that hope is, we need not here inquire. But linked in with it is the sealing of 144,000 out of the twelve tribes of the children of Jacob, to stand as God’s servants and witnesses upon earth amid the ongoings of the last judgment.

Friends and brethren, it is not for us to be a part of this 144,000. But we have our calling also, and a
much superior one. The Jehovah-Angel from the
sun-rising is even now at work throughout the world,
marking and sealing men for kinghoods and priest-
hoods far sublimer than all the honours of these
144,000 Jews. His proposal is made alike to all,
whether Jew or Gentile, male or female, bond or free;
and that proposal is, by His word, sacraments and Spirit,
to set a seal upon each of us, not only for our safety in
the day of judgment, but for our admission into
the royalties of heavenly empire. And it is only to allow
time for the making up of the full number to reign
with Him forever, that the blasts of vengeance are
restrained, and the day of judgment tarries. Child of
Adam, hast thou, then, the mark? Hast thou been
set apart to God, and sealed with that Holy Spirit of
promise?

I am addressing some who hope they have the
seal of God. Baptised into His name, enrolled among
His professing people, communing punctually at His
table, lifting off their hearts and voices unto Him as
their stay and strength amid earth's trials, believing
with all their soul in Jesus as their salvation, and
with the desire ever burning in their breasts to be found of
Him in peace, they promise well to be among the
firstborn in heaven. But, "Let him that thinketh
he standeth take heed lest he fall" (1 Cor. x. 12). No
one of us is out of danger yet; and the word of the
Master is: "Hold fast that which thou hast, that no
man take thy crown (Rev. iii. 11).

But I am addressing others who have forfeited
their right to any such hope. Though baptised, it is
the same as if they had not been except that they
have vows upon them which they do not fulfil. Though
outwardly grafted into the Church, no life-connection
has been formed, and to-night they are mere dead
branches, leafless, fruitless, unsusightly, and ready for
the burning. They are witnesses against themselves
that they have chosen them the Lord to serve Him;
but they have not done it. O ye backsliding children
remember whence ye are fallen, and repent, and do
the first works, lest your Lord come in an hour when
ye think not, and assign you place with hypocrites
and unbelievers. Though you may never have run to
the same excess of riot with many around you, if you
have lived forgetful and neglectful of God and duty,
it would be blasphemy for you to say that you are
ready for the judgment. Up, then, and be doing;
for your opportunities will soon be past.

And yet others are listening to me who have not
so much as been baptised; whose names are nowhere
on the records of the pious; who have hitherto been
living without God and without hope in the world;
and who are conscious that no saving mark is on their
foreheads. Prayerless and careless, they have passed
the precious hours in which they might have become
the sons of God, and are to-night on the road to ever-
lasting death. O sinful, self-deceiving mortal, to the,
once more, is the word of this salvation sent! Jesus
ready stands to save thee,
Full of pity joined with power.

With the seal of the living God in hand, He waits
consent to stamp its saving impress on thy brow. Ask,
and it shall be given; seek, and thou shalt find. But
let not another day or hour be lost, lest there should
be no more hope for thee. "Believe in the Lord
Jesus Christ and thou shalt be saved." "He that
believeth on the Son hath life, but he that believeth
not on the Son, hath not life, but the wrath of God
abideth on him."

[NOTE.—It is deeply important to remember that
these 144,000 literal Jews, in Rev. vii., sealed on earth
at the close of the 3½ years of Great Tribulation and
Persecution are altogether distinct, and an entirely
different company from the 144,000 Firstfruit Chi-
nostians, in Rev. xiv. 1-5, who are sealed and caught up
to the Lamb on the heavenly Mount Zion, to follow Him
whithersoever He goes, before the 3½ years of persecu-
tion begin, which are described in ver. 8-15 in the
14th chapter.—EDITOR.]

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IS THE CLOSE OF THE PRESENT AGE TO BE ABOUT 1890?

BY THE REV. S. PEACOCK, BARROWDEN, RUTLAND.

I. A Threefold Argument that the Close of this Age will be about A.D. 1890—1. The Scripture Dates, 2,590 Years, or “Seven Times” (Dan. iv. 16), 2,300 Years (Dan. viii. 14), 1,866, and 1,260 simultaneously starting in A.D. 585 (Dan. xii. 7, 11, 12; 2. The Revelations of the Great Pyramid in Egypt; 3. The 6,000 Years from the Creation of Man. II. Signs and Events—1. Political; 2. Ecclesiastical—The Spread of the Gospel and also of Romanism, Ritualism, Infidelity, Wickedness; 3. Celestial—The Perihelia of Jupiter, Neptune, Uranus, and Saturn; The Disappearance of Sun Spots; The Star of Bethlehem.

Two great mistakes have been made in connection with the two Advents of Christ. 1st. The mistake made by the Jews; 2nd. The mistake made by the generality of Christians, fostered, we fear, by the ministrations of a large number of ministers of all denominations.

1st. The Jewish people made the mistake of supposing that the Messiah was coming as a temporal king, to establish a temporal kingdom, and to reign over a temporal empire. It never occurred to the Jewish mind that the First Advent was to be the exact reverse of the popular idea. True, Christ was a king, not a temporal one; Christ came to establish a spiritual kingdom. True, Christ wore a crown, but it was one of thorns; He mounted a throne, but it was a cross. Can we not almost sympathise with the utter disappointment of the multitude in the mistaken views they held in relation to Christ’s First Advent? They overlooked Calvary in the glories of Olivet, and forgot the Saviour in the glowing anticipations of a king whom they were expecting.

2nd. We venture to assert that a similar mistake is made by the generality of Christendom to-day. (With the pleasing exception that a large number of pre-Millenarian pamphlets are constantly being issued that must have some effect in directing men’s minds to their views.) Is it not true that the great mass of Christians believe only in the Second Advent, at the end of the world? They forget, or do not believe in, the Millennium reign of Christ for 1,000 years, much in the same way as the Jews forgot, or did not understand, that the purport of our Lord’s First Coming was not to reign, but to suffer and die to make atonement for sin. When He appears the second time, it will not be to judge the world, but to reign as King of kings and Lord of lords over this present but renovated world.

No unprejudiced mind that reverently reads his Bible in the light of present events can fail to discern that the times in which our lot is cast are most momentous ones. A great cloud of witnesses, on the earth and in the sky, seem to say, “The end is nigh at hand.” Let us marshal these witnesses and hear their testimony.

We would, before we proceed any further, explain the meaning of the heading of this paper, and then proceed to lay before our readers the reasons that we have for arriving at the conclusion that the question heading this article must be answered in the affirmative, viz., that the close of the present age will be about 1890.

We do not mean that the end of the world will be in 1890, but the end of the age “aion” will, in all human probability, end before or about that time. We mean that the Christian dispensation, the “Day of Grace,” will terminate with the present decade. Nor is it presumption on our part in making this astounding statement, but it is founded on Bible data that has been literally fulfilled in regard to the past, and it is therefore only faith in that God who worketh all things according to the counsel of His own will, to believe that what yet remains in the unborn future will be as actually correct as what the past data has been. Reason as well as faith are brought into exercise, for is it not reasonable to believe that this dispensation, like others, must have its day?

The functions of the Gospel itself, we believe, are misunderstood by most people. We read in Matt. xxiv. 14, “And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.” Also, in Mark xiii. 10, “And the Gospel must first be published among all nations.” Now, both these passages have an undoubted reference to two events—1st. The impending destruction of Jerusalem; and, 2nd. The Second Advent of Christ. It is generally understood that Matt. xxiv. and Mark xiii. have a twofold meaning; the one having reference to the close of the Jewish dispensation, and the other to the close of the Christian era. So that the above-
quoted passage had a first partial fulfilment, and will have a second full accomplishment before the end of this age.

Nothing, however, is said about the Gospel being universally accepted by the world, but on the contrary, the plain teaching of Scripture is, that it will not be, but that the world will be in a far worse condition spiritually at the close of this age, than at the beginning. Take a passage or two in confirmation of this statement. Luke xviii. 8, "When the Son of Man cometh, shall he find faith on the earth?" 2 Tim. iii. 1-5 is but a true portrait, not only of the world to-day, but, alas! of the professing Christian Church in a very great degree. Verse 13, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." I. Now we will endeavour to show by a threefold argument that the end of the present age will be in or about A.D. 1890.

II. Signs—Political, Ecclesiastical, and Celestial—of Coming Woes, ushering in the Millennial Age.

I. A Threefold Argument—1. Scripture Dates; 2. The Revelations of the Great Pyramid; 3. The 6,000 Years from the Creation.

1. We will call attention to the various prophetic dates given in the Old and New Testaments, and show that they have their termination about 1890, and some of them before that period.

There are five principal dates that we would call attention to, viz:—2520, 2300, 1335, 1290 and 1260. It is a generally conceded fact, that a day means a year. This is what is termed the year-day theory. Most modern prophetic writers believe also in a double fulfilment of prophetic dates—1st, a day for a year, and, 2nd, a literal day of 24 hours. The 2,520 days are years, in the first place, and they indicate the whole period of the reign of the four Gentile powers, viz:—The Babylonian, Medo-Persian, Grecian, and Roman. It is obvious that if we have no reasonable doubt as to when to commence to date the 2,520 years, there can be no question as to when it ends. About the year B.C. 710 the ten tribes of Israel were carried into captivity (2 Kings xviii.) and in A.D. 1810-5 the first steps took place towards the downfall of the Gentile powers. Again, it was not until B.C. 634-4, that the two tribes were carried into captivity, and Nebuchadnezzar was born. From that date to 1890 is exactly 2,520 years. This 2,520 years is the "Seven times," that is, 7 times 360 = 2,520 (Dan. iv. 16).

(2). The next prophetic date is 2,300 (Dan. viii. 14). This has a double fulfilment, the same as the other date of 2520. (a). From B.C. 455-6, the time of the restoration of the daily sacrifices (Ex. vii. 9), to A.D. 1845 is 2,300 years. From this time may be dated the first steps towards preparing Palestine for the return of the Jews. (b). A secondary fulfilment is also found; from B.C. 410, the end of Nehemiah's ministry, to A.D. 1890 is 2,300 years.

(3). The third date is 1335 (Dan. xii. 12). This period is mentioned as a blessed period to arrive at. It is in fact the commencement of the Millennial era. It is to be dated from A.D. 555, when the Roman Emperor Justinian's Code of Laws was completed, which legally constituted the Pope the Head of all the Churches, and from 555 to 1890 is exactly 1,335 years.

(4). The fourth date is 1290 (Dan. xii. 11), that is to be reckoned from the same date as above, and it terminated in the already mentioned date of A.D. 1845, the very year which also terminated the 1,260 years of the Mahometan Calendar, and also the termination of the 391 years' duration of the Turkish Woe (Rev. xi. 2), which began (A.D.) 1453 with the capture of Constantinople by the Turks.

(5). The fifth and last date that we call attention to is 1260 (Dan. xii. 7; Rev. xii. 3). That 1,260 is exactly half of 2,520; it is the reign of the Papal Antichrist, and began in A.D. 555, and consequently terminated in A.D. 1815. But the full length of the present dispensation is 75 years from that period, which brings us to A.D. 1890, as the time of the completion of all the prophetic dates, and the appearance of Him who will destroy all Antichrists by the brightness of His coming!

2. Revelations of the Great Pyramid.

We will now look at the matter in another light. The wonders of the 19th century are fairly eclipsed by the simply marvellous revelations that have been made by Professor Piazzi Smyth the Astronomer-Royal for Scotland, and which, in a most remarkable manner, confirm the argument we have already endeavoured to prove.

(a). Biblical reference to the Great Pyramid. In Isaiah xix. 19, 20, is the following remarkable passage—"In that day shall there be an altar to the Lord, in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." No satisfactory explanation has ever been made of this seemingly contradictory passage (for how can a thing be in the middle, and yet at the border?) until the discovery of the Great Pyramid; and thus the geographical position of it exactly coincides with this passage, strange as it may seem. "The land of Lower Egypt is in the shape of a sector of a circle or fan. The Great Pyramid is erected at its border, and yet at the centre of the circle of which..."
IS THE CLOSE TO BE ABOUT 1890?

the land is the sector, or portion cut out of a circle."

We cannot refer to anything like all that is taught by this silent stone revelation, which is, in fact, a Bible in stone. It is in the measurement of the length in inches of certain galleries of this pyramid that the discoveries are made, and by the correctness of the dates of past events, that are shown by the pyramid, its value is further enhanced in giving a clue to future dates. The scale is an inch for a year. Thus the date of the dispersion is shown to be B.C. 2590. The epoch of the flood B.C. 2743. The time that elapsed from the march out of Egypt under Moses, until the First Advent of Christ is shown to be 1,542 years, which are shown by the periods in the Old Testament to be singularly correct. Many other things are also revealed that we have space to mention here.*

(c). The close of the present dispensation fore-shown by the Great Pyramid.

This is what concerns our present purpose, and is itself truly remarkable. What is termed the Grand Gallery is 1881.4 pyramid inches long. That means, that the Jewish dispersion ends in the 4th month of the year A.D. 1882. What is very remarkable is, that immediately after this Grand Gallery is a very intricate and difficult passage that is short, and ushering in the visitor to a very large and open space. The meaning of this at first sight is difficult to understand, but upon careful consideration it seems to indicate the intricate and difficult period of the seven last years constituting the 70th week of Daniel, which leads to the large and open expanse of the Millennium of 1,000 years, when righteous shall cover the whole earth as the waters cover the sea. If this is thus, then it follows that the pyramid itself points to about 1890 (i.e. 1,882 years + 7 years and 75 days), as being the close, not only of the "Day of Grace," but also of the Great Tribulation, and the beginning of the Millennial reign of our Lord.

3. The 6,000 years from the Creation terminate about 1890.

It has been an old belief that the world would have a week of 6,000 years' work, and then a rest of 1,000 years—a Millennial Sabbath!

But it may be argued that A.D. 1900 would not be 6,000 years, only 5,894, if the birth of Christ were in the year of the world 4,004, as usually stated in Reference Bibles, because 1,890 added to 4,004 only amounts to 5,894. To this we reply that a great mistake has been discovered, by which it is now admitted that over 100 years were omitted at the time of the Judges; consequently that accounts for the difference.

It may never have occurred to our readers that the passage in 2 Peter iii. 8, "One day is with the Lord as a thousand years, and a thousand years as one day," singularly bears out the theory of 6,000 years. Thus a day = 1,000 years—6 days = 6,000 years; or, on the other hand, 1,000 years = one day—6,000 years = 6 days, or the world's week.

II. SIGNS—POLITICAL, ECCLESIASTICAL, AND CELESTIAL—OF THE SECOND ADVENT.

There are abundant signs in the political world, the ecclesiastical world, and in the starry heavens of some great event looming in the immediate future.

The following political signs will soon occur:

(1). The dissolution of the Ottoman Empire, which, we believe, will become completely disrupted into five fragments—Bulgaria, Greece, Egypt, Syria, and Turkey around Constantinople, corresponding with ancient Thrace;

(2). The revival of the 10 kingdoms of Cesar's Roman Empire;

(3). The inevitably destined legislative separation of Ireland from England;

(4). The impending war between France and Germany, to extend France to the Rhine;

(5). The repossession of Palestine by the Jews;

(6). The return of the Jews to their land;

(7). The rise to governmental power of a Napoleon as the Little Horn of Dan. vii. and viii., after the Ten Horns have appeared. He will eventually become the Antichrist;

(8). His seven years' covenant with the returned Jews. The beginning of Daniel's 70th week;

(9). The re-establishment of Jewish temple and sacrifices in Jerusalem.

(10). The rapture of the living saints, and resurrection of the dead ones, and first act in the Second Advent;

(11). Napoleon's violation of his covenant in the midst of the seven years;

(12). The 3½ years' unparalleled persecution by the Antichrist (a Napoleon), ending with the descent of Christ at the battle of Armageddon.

The above series of events of a political nature are in the immediate future.

Ecclesiastical Signs.

(1). The spread of the Gospel, until it is proclaimed in all nations.

* For further particulars we would refer the reader to a small pamphlet, entitled "The Great Pyramid," published by W. Guest, Warwick Lane, Paternoster Row, London, price 4d.
This has almost been accomplished, although there are millions that have never heard the Gospel; still, there is not a country, east, west, north or south, but what has had some messenger of the Gospel; and at the present time Central Africa is being opened up to the missionaries of the Cross. After the first rapture of the saints (about two years after the seven years’ covenant) will take place a great and wide-spread revival, when, possibly by other means than human, the Gospel will be universally preached, and multitudes be born again (Rev. xiv. 6).

(2) The spread of Ritualism.

Notwithstanding the preaching of the Gospel, Romanism is increasing at an alarming rate. It is a fact that Cardinal Newman the other day publicly stated that they (the Catholics) were to pray for the “conversion” of England to the Roman Catholic faith. The disestablishment of the English Church, an event not so far off as some people imagine, but very much nearer than anyone might be disposed to believe, we venture to think will be the opportunity embraced by the Romish Church to put forth its claims for supremacy, and, we fear, will only be too successful. That Britain is destined to once more become a vassal to Rome is the persistent belief of many, if not all, writers of prophetic truths, and is also our own long-held opinion.

(3) The spread of Ritualism.

This is but a stepping-stone towards Rome, and many who first commenced as Ritualists have now become full-blown Romanists of the most pronounced type, and zealous propagators of their new faith. The incompetency to deal with these false prophets in the Established Church is a notorious fact, and deeply humiliating to the Protestant members of that Establishment.

(4) The spread of Infidelity.

We call ourselves a Christian nation, but we fear it is only so in name. A very small proportion of the population of our country attend even the outward forms of religion. While there are those who are constantly engaged in advocating Atheistic views, and one of these anti-Christian and Atheistic teachers (a prominent one) is thought to be a fit and proper person to represent a constituency in Parliament! Alas! how few Christian people live up to their privileges; by their coldness, indifference to the morning services of God’s house, their worldliness and inconsistent conduct, they are actually increasing infidelity itself.

(5) The spread of Wickedness.

The tide of wickedness, by which we mean crimes of all kinds, murders of unheard of atrocity, and sins of every description, is rising higher and higher, until the whole earth is covered with violence, and the harvest ripe for the sickle. The Coming of Christ will be the destruction of “ungodly men for all their ungodly deeds which they have ungodly committed.” So wrote Jude, and quoted the words of the prophecy of Enoch, the seventh from Adam.

3. Signs Celestial—the Perihelia.

Now in the last place we have to notice what are the signs of the heavens in relation to the near approach of the Son of Man (see Luke xxii. 25, &c.).

(1) The perihelia of the four great planets.

The meaning of the word perihelia is the nearest approach to the sun of a planet. The perihelian passage of the four planets is as follows: Jupiter, September, 1889; Neptune, 1881; Uranus, 1882; and Saturn, 1888. Also, about May, 1881, Mars will be in the perihelion point of his orbit.

The effect of this perihelia upon our earth has been made known by various professors of astronomy and others, from whom we gather the following facts—(a). That in history the greatest plague periods have been those of the perihelia; (b). That never in the Christian era has there occurred a like period as what this is expected to be; (c). The effects will be an almost universal plague, a carnival of death, fearful earthquakes, wars, electric commotions such as we can scarcely conceive of. Professor Grimmer, of America, says, “that from 1882 to 1885 no person should eat any animal food or fish, so diseased will the animals have become.” It appears that the hosts of heaven are marshalling their forces, and that shortly will begin the literal execution of the plagues of Almighty wrath, described under the Seals, Trumpets, and Vials, upon the guilty inhabitants of this stricken world.

(3) The disappearance of the sun spots.

This is another remarkable phenomenon. It is believed that the effect of this will be a very great increase of heat on the earth, and resulting at so distant date in the partial conflagration of the world.

(3) The star of Bethlehem.

This is also predicted to be seen in 1887. It will shine the whole year or more, and surely it is not too much to say it will be an accompaniment of the approach of the Messiah. It may, in fact, constitute the sign of the Son of Man (Matt. xxiv. 30).

We have now concluded our enquiry, and we trust that if what we have stated does not carry conviction to every reader of its truth, at least if it leads them to “search the Scriptures” themselves.
to see whether these things are so or not, we shall not have written in vain.

In conclusion, we would say, in the words of the poet, and may every true child of God realise its truth and deep significance—

“Lord, ‘tis for Thee and for Thy Coming we wait,
The sky, not the grave, is our goal;
Oh, trump of the angel! Oh, voice of the Lord!
Blessed hope! blessed rest of my soul!”

“Even so, come, Lord Jesus, come quickly.”

THE FIRST RESURRECTION.

BY REV. R. CHESTER, VICAR OF MIDLTON, CO. CORK.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with Him a thousand years" (Rev. xx. 4-6).

This passage is regarded by not a few students of prophecy as fatal to the doctrine of a resurrection and translation of believers prior to the revelation and reign of the last Antichrist.

They argue, and it seems at first sight very plausibly, that the resurrection in this passage, being designated "the first resurrection," cannot but be identical with that which is spoken of in 1 Thess. iv., where we read, verse 16, "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." It is, they truly affirm, the subjects of this resurrection who—together with believers who shall be alive at the time—shall be "caught up to meet the Lord in the air" (1 Thess. iv. 17). But if so, some, at all events, of the subjects of this resurrection, and consequently of this rapture, are here distinctly affirmed to be such as shall have been previously martyred for their refusal to worship the Antichrist or his image, or to receive his mark upon their foreheads or in their hands. Such must, therefore, be living upon the earth during the time of the Antichrist, and consequently the resurrection of which they constitute a part cannot take place until after the termination of his reign. This question is surely well worth our serious consideration.

In the first place is the resurrection here spoken of necessarily identical with that referred to in 1 Thess. iv. 16? I venture to affirm that it is not. Why is this called "the first resurrection?" Certainly not because no resurrection has preceded it. It has been unquestionably preceded by that of three individuals whom our blessed Lord raised from the dead while He was upon earth; also by that of the Lord Himself, "the firstfruits of them that slept" (1 Cor. xv. 20). It has been also preceded by the resurrection of the "many bodies of the saints which slept, and who arose and came out of the graves after His resurrection, and appeared unto many" (Matt. xxvii. 52, 53). And it will be further preceded by the resurrection of the two slain witnesses (Rev. xi. 11, 12). This resurrection is manifestly spoken of as "the first" only in connection and in contrast with another second resurrection, also spoken of in the same passage (verses 5, 12, 13).

Several resurrections, it must be admitted, shall have taken place prior to this "first resurrection," and there is so far no reason whatsoever why that of 1 Thess. iv. 16 may not be of the number.

But again, are there no reasons to be gathered from the context of this passage why the resurrection of 1 Thess. iv. 16 must necessarily be different from, and cannot possibly be identical with that which it thus brings before us? I venture further to affirm that there are. The resurrection here described is to take place subsequent to the awful descent to this earth of the Lord Jesus Christ as Judge and Avenger, so strikingly presented in vision, and recorded by the inspired Apostle in the immediately preceding context (see chaps. xix. 11 to xx. 3). The resurrection spoken of (1 Thess. iv. 16), on the other hand, is identified, not at all with this tremendous descent of the Lord upon the earth in judgment, when He is to be "revealed in flaming fire, taking vengeance upon them that know not God, and obey not His Gospel" (2 Thess. i. 7, 8), but altogether with His descent from heaven into the air in grace and love, when He shall come to fulfil His promise to His disciples (John xiv. 3), "I will come again and receive you unto Myself;" and to the church at Philadelphia (Rev. iii. 10), "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." When He shall come,
moreover, to answer the prayer which He Himself has put into the hearts and upon the lips of His watching, praying people, that they may be "counted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke xxii. 36).

Again, not only are these resurrections thus distinct from each other as to the time of their occurrence, they are, if possible, still more so as to the specified subjects of each. The subjects of the resurrection of 1 Thess. iv. 16 are described simply as "the dead in Christ," or, as expressed in 1 Cor. xv. 23, "They that are Christ's at His Coming"—manifestly all that are Christ's, and that shall have died in Christ up to the time at which that resurrection shall take place. The only requisite for being a partaker therein is to have died a true believer in the Lord Jesus. But for participation in "the first resurrection" of Rev. xx. 4-6, other requisites are distinctly stated. The partaker in it must have died a most particular description of death. He must have been "beheaded for the witness of Jesus, and for the Word of God." He must have refused "to worship the beast and his image, and to receive his mark in his forehead and in his hand." (Compare Rev. xiii. 11-17; xiv. 9-13.)

There have been in the past and there are at present numbers daily dying—some of old age, others of various bodily diseases—in the blessed and most assured hope of being amongst the dead in Christ who shall be raised at His Coming, but who have not been beheaded or in any way martyred for the witness of Jesus, and who have never had the alternative put to them, and therefore have never rejected it, of worshipping the beast or his image, or of receiving his mark.

The distinction, therefore, between these two resurrections is, I submit, so wide as, when duly noted and considered, to render it altogether impossible to regard them as identical or simultaneous, and thus utterly to overthrow any argument based upon their supposed identity.

The entire passage seems to me to be capable of plain and simple interpretation, provided only that it be considered in immediate connection with its context, and approached without any desire to make it accord, at all hazards, with preconceived traditions and opinions.

In the latter part of chap. xix. verses 11 to end, the Apostle records a vision in which he was foreseen the descent of the Lord Jesus Christ in destroying judgment upon the Antichrist and upon the nations and kings of the earth, and their armies which have been deceived by and gathered together under him. In this descent it is specially to be noted that he is seen accompanied by "the armies which were in heaven," whose clothing of "fine linen, white and clean," proves them to be not angels, but previously translated saints. (See verse 8 of same chapter.)

In the first three verses of chap. xx. he records in like manner the vision vouchsafed to him of the binding of Satan, and his consignment to the bottomless abyss, which shall take place immediately subsequent to the execution of this judgment. He then proceeds in the passage more immediately before us to record other subsequent visions as follows:—

1st vision—"I saw thrones, and they sat upon them." Who are "they"? Evidently the Lord Jesus Christ and "the armies which were in heaven" of the preceding verses. He has, then, taken possession of His kingdom, having, as previously described, gathered out of it "all things that offend, and them that do iniquity." His previously risen, and changed, and translated saints of 1 Cor. xv. 22, 51, 53; 1 Thess. iv. 15, 17, they who are further presented, Rev. iv. 4, 5, 9, 10, in the vision of "the twenty-four elders sitting upon thrones, and having on their heads crowns of gold, and singing the new song of the redeemed out of every nation, and kindred, and tongue, and people; and who have been made kings and priests unto God, and who are to reign upon the earth," are here foreseen having actually entered upon that reign, sitting upon thrones, not, as then, in heaven, but now upon the earth.

2nd vision—"I saw the souls of them that were beheaded for the witness of Jesus," &c. That is, he saw in vision the disembodied souls of the yet unrisen martyrs who have suffered death under the last Antichrist. "And they lived." That is, he saw in vision these souls clothed with their bodies raised from the dead. And he further saw them "reigning with Christ for a thousand years." Thus such is the force of the expression, "they lived," is manifest from the language of verse 5, "The rest of the dead lived not again until the thousand years were finished." "This," he adds, "is the first resurrection"—the first of the two resurrections which were upon that occasion shown to him in vision, and the second of which he describes (verses 12, 13).

The passage thus interpreted perfectly harmonises with all that we elsewhere read upon the glorious subject of the resurrection; and instead of supplying any argument whatever against the doctrine of the rapture previous to the revelation and reign of the Antichrist, affords most remarkable and conclusive confirmation of its truth.
A common but groundless objection frequently advanced by unbelievers against the study of prophecy is that all prophetic books give different interpretations; and that no two expositors arrive at the same conclusion. To show, however, the utter erroneousness of this objection, the following list of about 120 writers is here given, all of whom reckon some year between 1866 and 1890 to be most probably the Crisis of the End.

The following fifty-five writers ground their calculations principally on the 1,335 years in Daniel xii. 12 as terminating in a period of blessedness, when Daniel shall be raised from the grave, and stand in his lot or heavenly inheritance at Christ's Second Advent. "Blessed is he that waiteth and cometh to the 1,335 days. But go thou way, Daniel, for thou shalt rest and stand in thy lot at the end of the days (i.e., the 1,335 days)." All these fifty-five writers commence the 1,335 years at the epoch of Justinian's Code of Laws, which first gave temporal power to the Pope. They generally regard a.d. 532 or 533 as the date of that Code, and consequently end the 1,335 years in 1867 or 1868. History, however, distinctly shows that Justinian in 534 issued a revised edition of his Code, and repealed and cancelled all former editions; and then the Novella, an integral part of the Code, were enacted progressively during the years 534 to 555, which was therefore the real epoch of the full publication of the whole Code. Hence the 1,335 years, beginning at this period 534 to 555, terminate at the period 1869 to 1890, at which epoch therefore we may most assuredly expect the time of full blessedness at Christ's Second Advent.

In the following list of books, the year when they were published is placed first, then the name of the writer, followed by the title of the book. They all expect the return of the Jews, the last tribulation, the destruction of Popery and Mahometanism, the battle of Armageddon, and Coming of Christ to occur 1,335 years after the epoch of Justinian's Code of Laws, which began to be published in 529 and was completed in 555; those distinguished by an asterisk look only for a spiritual Coming of Christ.

1794. J. Bicheno, M.A. "Signs of the Times." (1,335 years to end about 1864-69. He wrote to this effect: "A want of exactness as to four or five years would not invalidate my scheme of calculation, for I might be right as to the period of history, although the instant, from which the period is reckoned, may not be ascertainable.")
1795. "Conjectures on the Prophecies of Daniel and St. John." (1871). He also reckoned the 2,300 years from b.c. 429 to A.D. 1871, and referred to some treatise, "Oxon. Chronol.," as confirming this view. He said: "If our interpretation be true, the wild beast will arise from the bottomless pit between 1867 and 1871." (Rev. xvii. 8-12).
1825. H. Drummond, Esq. "Dialogues on Prophecy."
1828. Rev. Dr. Crolly. "Interpretation of the Apocalypse."
1840. G. Truar. "The Second Coming."
1842. Rev. Dr. Duffield (of Detroit). "Dissertations on the Prophecies."
1846. Rev. E. Davis. "Seven Thunders."
1846. "Brief Interpretation of the Revelation."
1853. "Career and Downfall of the French Empire."
1854. "Coming Time of Trouble."

He terminates the 1,335 years in 1868, and mentions that a period of about 10 to 20 years then ensues as the *Time of the End*, during which the last great Antichristian confederacy will be formed, and the Napoleon Antichrist arise, and the Second Advent of Christ take place.

1862. Robert Baxter, Esq. "Prophecy, the Key of Providence."
1863. J. C. Waller. "Discourses on Prophecy."
1867. Dr. J. Mason. "Paradise Restored."

The following fifty-seven writers ground their calculations on the 1,260 years (Rev. xi. 3; xii. 6) which measures the duration of the chief power of the Papacy from its full establishment to its final downfall. And they date the 1,260 years from the Roman Emperor Phocas's edict, in 606-8, which granted increased temporal power to Pope Boniface, and thus they generally expected that about or soon after 1866, '67 or '68, the deathblow would begin to fall on the Papacy, in preparation for the battle of Armageddon, return of the Jews, and the Coming of Christ personally or spiritually. It is important, however, to notice that while the Papal Antichrist was thus fully established in 606-8, the Mahometan Antichrist was being established between 608 and 630, when Jerusalem was taken by the Mahometans. We must, therefore, consider the twenty-four years from 606 to 630 to be the full commencement of the 1,260 years of the temporal power of the Papal and Mahometan Antichrists, and consequently 1868 to 1890 to be the end of the 1,260 years. These long dates of 1,335 and 1,260 years may perhaps be more justly dated from a general epoch or period consisting of several years, than from one particular year.

1562. Chrytrena. "Commentary."
1575. Matthias Flacius. "Commentary."
1586. Foxe. "Exposition of the Apocalypse," 400 pp. folio. (He is the celebrated author of the "Book of Martyrs." He mentions the view of the 1,260 years ending in 1866.)
1615. David Pareus. "Commentary."
1650. Rev. Hezekiah Holland, Rector of Sutton Valence. "Epitome of the most choice Commentaries." (He reckons only 216 years to remain before the Final Crisis.)
1655. Nathaniel Stephens. "Calculation of the Name and Number of the Beast." (He said, "I find a great consent in the commentaries, controversies, and histories of the Church; and, indeed, many authors if you put them upon it to state the origin of the beast's kingdom, do generally in a manner pitch upon the year 606, when Boniface received from Phocas the title of Universal Bishop or Head of the Churches. Crakanthorp in his treatise against Spalato calles it the corner stone of the building.")
1683. Rev. Mr. Poole. "Annotations and Commentary."
1750. Rev. Dr. Gill. "Body of Divinity."
1754. Bishop Newton. "Dissertations on the Prophecies." (He is not decided, but says, cap. 26, "Very remarkable it is, that Mahomet first contrived his imposture in the year 606, the very same year wherein the tyrant Phocas made a grant of supremacy to the Pope; and this might incline one to think that the 1,260 years of the reign of Antichrist are to be dated from this time.")
1805. Rev. G. S. Faber. "Dissertation on the Prophecies;" and in 1828, "Sacred Calendar of Prophecy." (He says, book i. cap. iii. "1,260 years will end between 1863 and 1875.")
THE CRISIS OF THE END BETWEEN 1866 AND 1890.

1866. Rev. Dr. Berg. "Prophecy and our Times."
1855. "Terminal Synchronism of Daniel's Two Perioda."
1860. T. King. "Chronology of Sacred History."
1860. Rev. Samuel Garratt. "The Midnight Cry;" also in 1866, "Commentary on Revelation." (End of 1,260 years most probably between 1866 and 1880.)
1861. A Naval Officer. "Leading Marks from Scripture."
1862. T. C. Wellcome. "The Twenty-fourth of Matthew."
1862. J. Algernon Clarke. "What the Prophets Foretold."

The following five writers base their calculations as to the final crisis between 1866 and 1880, chiefly on the 2,300 years (Dan. viii. 14), or the 6,000 years from the creation.

1823. J. A. Brown. "The Eventide." (1873, cleansing of the sanctuary and extirpation of Mahometanism at the end of the 2,300 years.)
1842. Matthew Habershon. "Historical Dissertation on the Prophetic Scriptures." (1874, the time of the commencement of Daniel's latter half-week, or 3½ years (Dan. ix. 27)—"a time of unprecedented trouble, when another persecution shall arise." In the same treatise he predicted that another Napoleon must appear some time between 1844 and 1874, and act the part of Daniel's Wilful King (xi. 38), and perish at Armageddon at Christ's descent.)
1846. Rev. Samuel Scott, N.Y. "Explanation of the Revelation." (1871, epoch of the end.)
1855. "Political History of the World in Daniel." (Fall of Popery and Mahometanism in 1878.)
1857. Edward Flower. "Wonders of Divine Arithmetic." (End of 6,000 years about 1872.)

The late Duke of Manchester, in his "Times of Daniel," published about 1840, commences the 2,300 years in B.C. 423 (the first year of Darius Nothus, who succeeded Artaxerxes), and consequently remarks, "We may look for the cleansing of the sanctuary in A.D. 1877."

1808. Rev. Dr. W. Hales. "Dissertations on Prophecy;" also, in 1830, "Analysis of Chronology." (A most voluminous and learned work; he dates the 1,260 years of Popery and Mahometanism from 620 to 1890, when he expects the end, and the slaughter of Protestant Witnesses in 1877-8.) 4 vols. 8vo.
1814. Rev. David Simpson. "Key to the Prophecies."
"Commentary." (He said, "Probably at the end of 1,260 years from A.D. 606, the events predicted will begin to receive a remarkable accomplishment.")
1815. J. J. Holmes. "Fulfilment of the Revelation." (1866 or soon after.)
1840. Dr. Cogswell. "The Millennium."
1844. Rev. J. Dixon. "Key to the Prophecies."
1846. "Key to the Apocalypse."
1853. R. Skeen. "The Unsealed Prophecy."
1854. J. K. Sutcliffe. "Lectures on the Apocalypse." (Great events after 1866.)
FEATURES OF THE MILLENNIUM.

BY THE REV. N. STARKEY.

(Quoted from his able book, "Things which must Shortly Come to Pass," 2a. ed., at Elliott Stock's, Paternoster Row, and continued from last month's Prophetic News.)


Loxo has been the winter season to "the rod out of the stem of Jesse," but when budding time shall arrive, "a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord" (Isa. xi. 1-5). Fulfilled in Jesus of Nazareth doubtless this has been already, but we hold that a literal fulfilment yet remains to be accomplished in a lineal descendant of the house of David, not yet extinct, however it may be unknown. And similar appointments—if not from the house of David—from the house of Israel, for other cities; for every city and province must have its chief magistrate or mayor, a man endowed with this same "spirit of knowledge, making him quick of understanding in the fear of the Lord, who shall not judge after the sight of the eye nor reprove after the hearing of the ear, but with righteousness shall judge the poor, and argue with equity for the meek of the earth" (see margin, Isa. xi. 3 and 4).

We think it likely that the prince of Jerusalem receiving his appointment direct from the King, so these will receive their appointments direct also; but all minor appointments to office in Jerusalem, the cities, and provinces, may be in the appointment of the prince of Jerusalem, and the mayors and magistrates in their respective cities and provinces. Then shall be seen patronage employed in righteousness, bestowed, not in personal favouritism, but in fidelity to Him the one Lord of all, and in fitness for the post of service to be filled. Nor will they be alone in the discharge of these their onerous duties, for the saints in dominion over them, and under Christ, shall counsel and direct them in all their need.

Hitherto "judgment has been turned away backward, and justice hath stood afar off, truth hath fallen in the street and equity could not enter; yea, truth hath failed, and he that departed from evil hath made himself a prey" (Isa. lix. 14, 15). Here let us think a moment of the ages of misrule, wherein man and Satan combined, in civilised as well as savage life, have oppressed the common people, counting God's creatures as so many sheep for slaughter, and with or without excuse have spotted in cruelty and death. How long has the prayer gone up, "Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty!" Wisdom hath been left to say mournfully, "Without me kings reign and princes decree injustice; without me nobles rule, even all the judges of the earth;" with but few exceptions.

But now the case shall be altered; for the King shall put on righteousness as a breastplate and an helmet of salvation upon His head; and in plenitude of wisdom all state appointments shall be His own. And when that shall come to pass which is written, "Thy people also shall be all righteous, they shall inherit the land for ever, the branch of my planting, the work of my hands, that I might be glorified." (Isa. lx. 21); the King shall find princes, nobles, and judges in abundance upon whom to bestow His seals of office. Every kingdom shall find its own king, every department of state shall find its own minister, every court of justice its own judge, and every city and province its own chief magistrate. And each of these endowed with wisdom from Him to make all minor appointments. For then shall wisdom sing, "By me kings reign and princes decree justice; by me princes rule, and nobles, even all the judges of the earth" (Prov. viii. 15, 16). And then Psalm ci. shall be the rule of conduct for each one set in authority.

The saints in their dominion over two, five, or ten cities or provinces, will form the link of connection between those in authority and the King himself, reigning in Mount Zion. And when, as kings and priests they shall thus bear rule the wide world over, each in his appointed station, and that for a thousand years, it seems more than likely that Oecumenical councils will periodically assemble in the senate-house of the heavenly city, for counsel and service and song; and that shall be the manifestation of the sons of God.

Then who shall say what thrilling oratory may fill our raptured ears in "speeches from the throne" in that "House" which never shall "divide," in that senate where an "opposition" can never be? If a
Man of sorrows and acquainted with grief, compassed with ousions ones who thirsted for His blood, could cause the people to "wonder at the gracious words which proceeded out of His mouth;" and when the officers who were sent to take Him, returned without Him, saying, "Never man spake like this man," what may not we expect when, crowned with the glory He had with the Father before the world began, He shall say the things He left unsaid when His parting words were, "I have many things to say unto you, but ye cannot bear them now!"

And when the speech from the throne has been delivered, what replies may we hear from some tribunal there occupied by men and angels too? What rehearsals of the wonderful works of God may employ the tongues of men and of angels there! Long have the principalities and powers in the heavens been learning through the Church the manifold wisdom of God (Eph. iii. 10); when with the Holy Ghost sent down from heaven, the Gospel has been preached, setting forth "things which the angels desire to look into" (1 Pet. i. 12); and now may come a time when we through angels may learn somewhat more of God and His ways with them, and with us through them; how often, to what extent, and in what way they became ministering spirits to us in our wilderness journey.

And next to angels, men. How little can we know of Enoch’s power for ministry! How much may be inferred from Jude 14, 15, of the brilliant flame that burnt a while in “the seventh from Adam!?” And Noah, too, the preacher of righteousness, but of whose preaching we have no record left. Moses and Elias too, Samuel and David, Isaiah and Daniel, Habakkuk, Zechariah, and Malachi. John Baptist, too, then Peter, James, and John, Paul and Barnabas, Apostles the “eloquent, mighty in the Scriptures, fervent in spirit,” and Aquila his tutor; Polycarp and Ignatius; Origen and his father Leonides; Ambrose, Chrysostom, and Augustine; Gregory Nazianzen, and his son the greater; Wickliffe, Huss, and Jerome of Prague; Luther, and Stuartz, his tutor and patron; Latimer, Hooper, and Ridley; George Herbert and Samuel Rutherford; Richard Baxter and John Bunyan; George Whitfeld and the two Weasleys; Dr. Chalmers and Edward Irving.

If these, and many more whose names have never adored the page of history, should in turn be heard with all their powers of sacred oratory multiplied sevenfold, opening and unfolding the mysteries of redemption, what mutual joy will be ours and theirs, the children to hear the fathers, and the fathers to hear the children, their successors in the “great cloud of witnesses!” Surely some such scene and circumstance will attend the manifestations of the sons of God!

When, O! when, shall the fulness of the time come, when again God shall send forth His Son to redeem the heirs under age from the bondage of corruption that they may receive the adoption of sons! The sting of death indeed is gone, but the grave hath yet its victory over them. When shall we be no longer children cramped and confined in our capacities for service, love, and praise? When shall we stand forth in this our glorious manhood, each in his lot, possessed of his inheritance? “The whole creation groaneth and travaileth in pain together until now to be set free from the bondage of corruption into this liberty of the glory of the children of God” (Rom. viii. 21, 22). "We that are in this tabernacle do groan, being burdened" (2 Cor. v. 4).

But let us rejoice that our groaning is in a tabernacle soon to be put off, that we may clothe ourselves with our house which is from heaven. That which is in part—wechildishness, our imperfection, and our unperfection, shall presently be done away in the coming of that which is perfect, in the presence of the Perfect One.

But the political economy of this age must now have our consideration. For this the letter of revealed truth is small; but whatever principles have found favour in past ages, an entirely new economy must now be learned from the lips of the Father of this age. Wherein the wealth of nations will consist in this age, who shall say? Whether one nation shall be richer and more prosperous than another in this age who shall determine? What the wealth of soil when the curse shall be removed from it; what the wealth of ocean when a new atmosphere surrounding our world shall moderate—if not rid it altogether from—its tempests, tornadoes, and cyclones? What the wealth of mines after the upheavings and birththroes of a new creation, who shall conceive or express? What the wealth of labour and value of life when the present maximum shall become exchanged for a minimum of disease and death, and men shall live to the age of trees (Isa. lxv. 22), who shall say?

How capital and labour shall be brought into harmonious co-operation; who shall be capitalists and who labourers; whether the new order of things upon which the nations that are saved shall enter will be the surge of city life or the calm of an American plain, or both, are questions which can be asked but cannot be answered until that day. But that such questions as these must be raised and their issues arranged, is as certain as that there will be a material earth peopled with myriads of our race for a thousand years, adding generation to generation at increasing ratio, freed from the wasting influences of war, pestilence, earthquake and tempest.

That uses will be freed from abuses, that wealth pos-
The following prophecy is said to have been delivered by a British bard in the time of William the Norman, and preserved by some of the monkish annalists, viz., that no more than three monarchs in direct succession should ever again reign over these kingdoms without some violent interruption:

<table>
<thead>
<tr>
<th>Monarch</th>
<th>Number</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>William the Norman</td>
<td>1</td>
<td>Interrupted by the usurpation of Stephen.</td>
</tr>
<tr>
<td>William Rufus</td>
<td>2</td>
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</tr>
<tr>
<td>Henry I.</td>
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<tr>
<td>Henry II.</td>
<td>1</td>
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<tr>
<td>Richard I.</td>
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<tr>
<td>John</td>
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<tr>
<td>Henry III.</td>
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<td>Edward I.</td>
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<td>Edward II.</td>
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<tr>
<td>Edward III.</td>
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<tr>
<td>Richard II.</td>
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<tr>
<td>Henry IV.</td>
<td>1</td>
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<tr>
<td>Henry V.</td>
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<tr>
<td>Henry VI.</td>
<td>3</td>
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<tr>
<td>Edward IV.</td>
<td>1</td>
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<tr>
<td>Edward V.</td>
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<tr>
<td>Richard III.</td>
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<tr>
<td>Henry of Richmond</td>
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Interrupted by the election of Lady Jane Grey.

<table>
<thead>
<tr>
<th>Monarch</th>
<th>Number</th>
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<tbody>
<tr>
<td>Mary</td>
<td>1</td>
</tr>
<tr>
<td>Elizabeth</td>
<td>2</td>
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</tbody>
</table>

A foreign king called in to assume the crown.

<table>
<thead>
<tr>
<th>Monarch</th>
<th>Number</th>
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<tbody>
<tr>
<td>James I.</td>
<td>1</td>
</tr>
<tr>
<td>Charles I.</td>
<td>2</td>
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</tbody>
</table>

Interrupted by the deposition of the monarch and the establishment of other forms of government.

<table>
<thead>
<tr>
<th>Monarch</th>
<th>Number</th>
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<tbody>
<tr>
<td>Charles II.</td>
<td>1</td>
</tr>
<tr>
<td>James II.</td>
<td>2</td>
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</table>

Interrupted by the abdication of the king and the election of a foreigner.

<table>
<thead>
<tr>
<th>Monarch</th>
<th>Number</th>
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<tbody>
<tr>
<td>William III.</td>
<td>1</td>
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<tr>
<td>Anne</td>
<td>2</td>
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</table>

Interrupted by the parliamentary appointment of a sovereign.

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<tr>
<th>Monarch</th>
<th>Number</th>
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<tbody>
<tr>
<td>George I.</td>
<td>1</td>
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<tr>
<td>George II.</td>
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</tr>
<tr>
<td>George III.</td>
<td>3</td>
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</table>

Interrupted by the unfortunate incapacity of the sovereign and a parliamentary appointment for exercising the sovereignty in the person of the Prince Regent.

<table>
<thead>
<tr>
<th>Monarch</th>
<th>Number</th>
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<tbody>
<tr>
<td>George IV.</td>
<td>1</td>
</tr>
<tr>
<td>William IV.</td>
<td>2</td>
</tr>
<tr>
<td>Victoria</td>
<td>3</td>
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</table>
NAPOLEON BUONAPARTE; OR APOLLYON, 666.

BY G. R. HIGAN, ESQ. (Written and published 72 years ago, in 1808.)

"Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six."

It is very evident, that the discovery of this name must be attended with great advantage in gaining a clearer knowledge of the Apocalypse, both as showing what parts of it have come to pass, the precise time that then is, and what is still to come. Various attempts have been made to unravel this mysterious number, but hitherto without any success. Several names have been given, such as Ludovicus and Victorius Filii Dei, a title which the Popes have assumed to themselves; and have thus made it the number of a man, and caused to be inscribed over the door of the Vatican, exactly makes 666 when deciphered according to the numerical signification of its constituent letters.

It is very material to consider in what way the prophet would spell the intended name. Whether the constituent letters would be precisely those which the person uses in his name, or whether those which make up the sound of his name, and such as a stranger would use to make up this name—instances of which in our own language would be innumerable; thus, if a person heard in conversation that a Mr. Cholmondely (which is always pronounced Chumley) would perform on a certain day some extraordinary exploit, and he communicated this intelligence to a friend of his in a letter, he certainly would never think of spelling the name in that way, but rather according to the impression the sound of the name made on him, and would probably write Chumley; yet evidently the same person would be intended. But if there can be this difference in one name, in our own language, what may it not be in two different languages? For instance, imagine the prophet had written in French instead of Greek, and the name he designed was, for supposition sake, Micael Angelo, yet if he spell the name according to the language he wrote in, as he may very well be supposed to do, the number would necessarily make Michel Ange, that being the French name for Micael Angelo, and under this orthography an Italian would with difficulty recognise the name, though certainly but one and the same man was intended.

It is likewise to be considered, that individuals will sometimes alter the spelling of their name, by sometimes adding, at other times omitting a letter; instances of this kind many of my readers must know.

These observations have been necessary because the name I shall produce labours under some of these exceptions, if they can be so considered. First, I suppose the prophet would have written the name in Greek; secondly, that he would have spelt it in such a manner as to convey the common sound of the name by the orthography; thirdly, the individual has considerably altered his name during one period of his life, from what it originally was. These I shall presently dwell on: in the meantime I present the name of Bonaparte, which makes up the exact number, and stands thus:

B 2, o 70, n 50, n 50, e 5, p 80, a 1, r 100, t 300, e, 8—total 666.

Those who peruse this page will, perhaps, exclaim, "I know no such person as Bonaparte—do you mean Buonaparte?" I do—as much as the French mean the same person when they call him Bonaparte. But before my reader proceeds to further judgment, I only request he will hear the reasons offered for this variation of orthography, together with the proofs I shall adduce of the similitude between his character and exploits, with those recorded in holy prophecy. If, after perusing them, the reader still objects, and finds nothing convincing, let him throw the book on a shelf, and wait the issue of events; but if otherwise, the reputation of this book will last while the earthly remains of its author lie mouldering in the dust, and his soul in the hands of an Almighty and most merciful Creator, whose goodness through our Redeemer we forget, or are not sufficiently aware of, because it is so infinite.

The first objection to the orthography may be, that the letter u in Buonaparte is left out; had it not been, it would, I apprehend, have made in Greek a word of five syllables, which would have caused a material difference in the name itself, and still more in the sound; for I do believe, that whatever the name may be, it will be spelt according to the sound and idiom of the language in which it is meant to be written, either in Greek or Hebrew: the second objection may be, that two letters n are employed, whereas there is only one in Buonaparte; but for the reason that the u was omitted, on account of its making an additional syllable and altering the sound, the n is inserted; for although Buo is one syllable in Italian, it is two in Greek, but by omitting the u, and adding the n, it becomes one syllable; and further, by this double n the accent falls stronger on that part...
of the word which is, I apprehend, the accented part in the original language, the Corsican being so nearly allied to the Italian, as making at most but a different dialect. The remaining objection may be, that an ε is used instead of an ο, but I think this would be found to accord better with the sound than the α, particularly if we were better acquainted with the Greek accent.

These are the only three objections that can be started; the remaining letters being such as are employed whether his name be considered as Italian or French; and these I think will have appeared (at least in a great degree) obviated. For it will be remarked, that not only the sound of the name is strictly adhered to, but also the number of letters, amounting to ten. Now let me ask the candid reader, whether it is not as natural to suppose, and consequently to allow, that the Greeks might triflingly deviate from the mode of spelling Buonaparte's name as well as any other nation? This will hardly be denied; and it has been already shown that the same name may be spelt differently in different languages, though undoubtedly meaning the same person. Let me also observe, that the deviation here made, by spelling Buonaparte's name in Greek Bonaparte, is not so great an alteration as the French themselves have made, for they call him Bonaparte. His real, that is, his Corsican name, is a word of ten letters and four syllables, and as such his name now appears in Greek; but the French have made it a word of nine letters and three syllables, having omitted the ο, and placed no accent on the final ε. Which then sounds and appears most like his original Corsican name, the French or the Greek word? I think the reader will not hesitate to decide it to be the latter.

"The term Apollony is applicable (Kett on Prophecy, 2 ver. 99) to every Turkish Sultan, as well as Mahomet." Consequently applicable to Buonaparte, if he becomes the supreme head of the Turkish Government. There appears to be an affinity between the names of Apollony and Napoleon. Apollony means a great destroyer, Napoleon certainly is one.

We thus find Napoleon Buonaparte described in the ix. and xiii. chapters of the Revelation, under the name of Apollony Bonaparte.

A French Authority for Identifying Napoleon with Apollo.

In a little French book—in no respect a prophetic one—edited by M. Fréde. Monod, called "Comme quoi Napoléon n'a jamais existé," it is said, "The word Napoleon is derived from two Greek words, which indeed make only one, and which signify to destroy, kill, or exterminate. But this personage is named Napoleon, and consequently there is in his name an initial letter more, and even a syllable more: for, according to the inscriptions which are engraved on all sides in the capital of Paris, the true name of this Christian hero was Néapole on or Néapoleon, which one sees particularly on the column in the Place Vendôme. But then this extra syllable makes no difference. The syllable doubtless is Greek, like the rest of the name; and in Greek ne or nai is one of the greater affirmatives, which we render veritable. Whence it follows that Napoleon means veritable destroyer."

TEN COMING WONDERS,
PROBABLY DURING THE NEXT FIVE YEARS.

By the Editor.

The following initiatory Ten Coming Wonders out of Forty Coming Wonders, as described in a book of that title by the Editor (first published in 1866), may be expected to be completely accomplished between the present year 1860 and 1865, if the End of this Age is indeed to be about 1890.

(I). Unwonted frequency, as the End approaches, not only of famines, pestilences, and earthquakes (Matt. xxiv. 7), but especially of wars and gigantic military preparations among the nations, and democratic revolutions, in fulfilment of the prediction Rev. xvi. 13, 14, that under the sixth vial, while the mystic Euphrates is drying up, three ungodly wonder-working, frog-like demons shall go forth, with contagious rapidity to gather the nations of the earth and of the whole world to the war of the Great Day of God Almighty toward Armageddon—the first from the Dragon, or Satan, a spirit of Antichristian Infidelity, manifested in daring avowals of atheism, rationalism, spiritualism, and increasing apostasy from Christianity; the second from the wild beast or Roman Empire, a spirit of Revolutionary Democracy displayed in the form of radical demagoguism, republican upheavals, communism, socialism, and general tendency toward lawless insubordination and conspiracy; the third from the false prophet of Popery and Mahometeanism, a spirit of Ultramontane and Moslem fanatical zealotry, as exhibited in pilgrimages, crusades, so-called holy wars, and political-religious
intrigues, rallying their adherents to the defence of the standards of their superstition.

(II.) Progressive dissolution of the Turkish Empire, as predicted by the mystical "drying up of the Euphrates," under the year-day sixth vial in Rev. xvi. 12, and separation of Bulgaria and Syria from it, thus completing its division into the five countries, which it originally conquered and formed into its present territories, and which will be the five toes on one foot of Daniel's symbolic human image (Dan. ii. 31-45)—the five kingdoms in the Eastern half of Caesar's Roman Empire. Four of these will be, according to Dan. viii. 22-23, the four Horn Kingdoms of Alexander the Great's ancient Macedonian Empire, reestablished as four distinct and separate kingdoms, as in ancient times, viz., 1. MODERN GREECE, enlarged northward so as to include Thessaly, Epirus, Macedonia, &c.; 2. EGYPT, "the King of the South" (Dan. xi. 40), with perhaps Palestine added to it; 3. SYRIA, "the King of the North" (Dan. xi. 40), together with Armenia and the greater part of Asia Minor; &c., to add it.

(III.) Victorious war of France against Germany, leading to its reacquisition of all territories west of the River Rhine and to marvellous changes in the map of Europe, so that in the Western half of Caesar's Roman Empire the existing sixteen kingdoms or states will be formed into exactly five kingdoms, corresponding with the five toes on one foot of Daniel's image as follows: 1. BRITAIN, legislatively separated from Ireland and India; 2. FRANCE, with the addition of Belgium, Luxembourg, and part of Holland, Rhenish Prussia, Switzerland, and with whatever of Baden, Bavaria, and Wurttemburg is not added to Austria; 3. SPAIN, with Portugal added to it; 4. ITALY; 5. AUSTRIA, separated from Bohemia, Moravia, and Galicia, because they are north of the Danube, and perhaps also subjected to changes as regards its connection with Hungary. On the North African coast Algeria belongs to France, Morocco may be added to Spain, and Tunis and Tripoli to Italy (Dan. ii. 40-45, vii. 24; Rev. xiii. 3).

(IV.) Alliance of the ten rulers of the abovementioned ten nations—notably, five in the Western and five in the Eastern Roman Empire—in the TEN KINGDOMED CONFEDERACY, as prophesied by Daniel's Ten-horned Wild Beast, and the subsequent rise among them of a Napoleon, as an eleventh Little Horn, or ruler of a little state, situated in the ancient Grecian Empire, in fulfillment of Dan. vii. 27—"The ten horns (out of the Roman Empire) are ten kings that shall arise, and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings," &c. Whether he will subdue three of the ten horns before or after making his Jewish Covenant time will show.

(V.) Confirmation of a seven years' covenant or league, at the distance of exactly seven years and seventy-five days before the consummation or end of this age, between this Little Horn, or Napoleonic "prince that shall come," and many of the Jews, to promote the secular resettlement in Judea, in fulfillment of Dan. ix. 27, as predicted by more than one hundred expositors—"He ('the prince that shall come,' mentioned in the previous verse) shall confirm a covenant with many for one week (seven years), and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the over-spreading of abominations shall make it desolate, even until the consummation."

(VI.) Extraordinary stir, agitation, and revival throughout the Christian Church, and proclamation of the midnight cry, on account of the foregoing five events, convincing many that the end of this age will be in about seven years, and that Christ's Second Advent to translate to heaven watchful Christians will occur within about two years after the covenant. This agitated awakening will be the fulfilment of the painful travails of the sun-clothed woman, before the birth and catching up to heaven of her man-child, the company of translated watchful Christians in Rev. xii.; and also of the prophetic parable of the ten virgins in Matt. xxv., who, while in a midnight condition of slumbering and sleeping, are all anxiously to arise when the cry shall be raised by many prescribers, "Behold the Bridegroom cometh, go ye out to meet Him!"

(VII.) The renewal of the Jewish morning and evening sacrifices in a rebuilt temple at Jerusalem, at the exact date of 2,300 days before the cleansing of the sanctuary, according to Dan. viii. 2, and
therefore about 250 days after the date of the covenant. Also the 69 weeks mentioned in Dan. ix. 25 (if destined to have a future literal-day, as well as a past year-day accomplishment) will be fulfilled as 483 literal days, commencing with a decree to rebuild Jerusalem simultaneously with the 2,300 days on the day of the renewal of the Jewish sacrifices, and reaching to the Second Coming of Messiah the Prince in the air, which will consequently be 483 days after the day of the renewal of the Jewish sacrifices.

(VIII.) Aggressive Eastern policy of the Napoleonic Horn during the two or three years following his Jewish Covenant or League, in pursuance of his destined career as the Wilful King in Dan. xi. 21-30, his deceitful working, and entering peaceably upon the province of Judea and becoming strong with a small people, and his great war against the "King of the South," the sovereign of Egypt, and sanguinary defeat of the Egyptian army, and two subsequent expeditions against Egypt, and growing hatred of the covenant, &c. Thus will he "wax exceeding great toward the south, and toward the east, and toward the pleasant land," as predicted in Dan. viii. 9.

(IX.) The Second Advent of Christ into "the air," or atmospheric heavens, and the resurrection of the bodies of all deceased saints, and their ascension, together with 144,000 watchful living Christians, translated like Enoch and Elijah, without dying, to meet Christ in the heavens, at the distance of two years, and between one and three weeks after the date of the Napoleonic-Judaic Covenant (1 Thess. iv. 16, 17; 1 Cor. xiv. 51, 52; Rev. xiv. 1-5; xii. 5; iv. 5; iii. 10; Matt. xxv. 10; xxiv. 37-41; Luke xvii. 28-30; xxi. 36; 1 Peter v. 4; Dan. ix. 25).

(X.) Unparalleled religious revival and worldwide preaching of a special Gospel message to "every nation and kindred, and tongue and people. Fear God and give glory to Him, for the hour of His judgment is actually come," in fulfilment of the First Angel Message and the First Seal in Rev. xiv. 6, 7; vi. 1, 2. This will chiefly continue about nine months after the Second Coming of Christ into the aerial heavens, and the resurrection and translation of saints. It will be accompanied by the latterday outpouring of the Holy Spirit upon all flesh, predicted in Joel ii. 28-32, and presaged on a small scale by the Holy Spirit's descent on the day of Pentecost, described in Acts ii. There will afterwards be two more Angel Messages proclaiming the fall of Babylon, and denouncing eternal torment against those who shall worship the Napoleonic Antichrist's image, or receive his mark on their foreheads or hands (Rev. xiv. 8-11).

After the foregoing Ten Wonders, there follow Thirty more Wonders during the subsequent five years (probably between 1885 and 1890) in connection with Napoleon's final persecution of Christians for 3½ years until he perishes at Christ's descent upon Mount Olivet (Zech. xiv.; Rev. xix.)

WHAT THE JEWISH PAPERS ARE SAYING.

JUDAISM AND CHRISTIANITY.

In the Jewish Allgemeine Zeitung we find a lengthy article on this subject, in which the writer treats of the various arguments brought forward by those who hold that the continuance of a separate Jewish nation within Europe is opposed to the principle of Christian civilisation. The writer thus summarises the ideas of the principal representatives of this view:

Professor von Treitschke says, "The German nation are one imbued with the Christian religion, and cannot tolerate a foreign element in the State and in society."

Dr. Cohen holds that "The German nationality is co-extensive with the German religion, and this religion is Protestantism."

Lastly, Molnár Ur, the Hungarian critic of the Jews, declares, "Judaism is a separate and peculiar institution, hostile to the existence of the Magyar State; it must therefore be annihilated, or, at any rate, stripped of all its specific forms."

The writer proceeds to controvert these views, by showing that all religion is, by its very nature, universal. The following is the leading passage of the article:

"Every religion is, by its very nature, universal in its fundamental features; they one and all test of God, of the world, of humanity, and of natural phenomena. There may be a certain national shading in the religion of some nations, but its essence is not affected by it. Christianity, Mahometanism, Bud-
of the teachings and practices of Judaism at defiance, and yet go off as scout-free and enjoy as much impunity as Bishop Colenso does in the Colonial Church Establishment, although he has openly denied the authority of the Pentateuch. But although rabbis have in such cases no superiors to look to, the congregations sometimes resent their doings. A case of this sort is related by the Mayence Israelit.

At Buttenhausen, in the kingdom of Wurtemburg, there is a Jewish congregation, and there is a rabbi, called Steinh, who some little time ago was suspended from his office for a short time by the Supreme Council of the synagogues of the kingdom for having infringed the dietary laws of the Pentateuch. When his suspension expired he returned to his place of honour and profit, but the congregation, consisting of sixty families, would hear no more of him. They one and all deserted the synagogue, and Rabbi Steinh was left very much in the same plight as Dean Swift was in Ireland, when there was no one to fill his "upas" church but the sexton, called Roger, and he had to begin the morning service with the words, Dearly beloved Roger, since the plural, brethren, would have been out of place. In the case quoted by the Israelit the behaviour of the congregation looks very much like biting one's nose to spit its face, for in the synagogue the liturgy is the essential and the sermon the dispensable part of the service, and the prayers are generally not said by the rabbi, but chanted by a special functionary, called the cantor.

Dutch Jews.

Amsterdam, the commercial capital of Holland, has 300,000 inhabitants, and of these 30,000 are Jews. Most of these are poor, dirty, and ragged, and get a living by the lowest description of trade; in fact, the Jewish part of Amsterdam is one large Ragfair. A Gentile writer on the subject gives the following sketch of the Jewry of Amsterdam:

"This mass of ragged, squalid children of Israel...pent up in a quarter of the town where they occupy all the lanes and avenues with their wheelbarrows, handbarrows, and tables, and where they offer for sale dates and oranges, cucumbers and peas, kippered herrings and fried livers, beetroot and horesradiis, old iron and rags, and suchlike other dainties, screaming and gesticulating as they do so."

By this means the traffic in the Jodenbreestraat—the Petticoat Lane of Amsterdam—is as much obstructed as the proceedings in the British Parliament are by Messrs. Parnell & Co., and some little time ago the police of the metropolis of the Netherlands issued a decree that all these obstructionists had to evacuate the place, and betake themselves to fresh fields and pastures new provided for them in another part of the town, where the thoroughfares are wider and the atmosphere less fetid.
The occupants of the lanes, however, thinking that they enjoyed a vested right in their artificial malaria, replied, non possumus, the same as the Pope of Rome did when he was asked to introduce some healthful reforms in what used to be the Pontifical States. They openly resisted the behests of their high mightinesses the police of the Waterstaat, and when the emissaries of the powers that be bade them "move on," they replied to their gentle suasion by open mutiny, flinging stones and other missiles of a less savoury description at the devoted heads of the executors of the law, both in a horizontal and a vertical direction.

The police, of course, could not allow the law to be thus set at defiance. A detachment of the military were ordered to the spot, and about twenty of the principal offenders taken into custody. The tumult, however, continued on and off until the Sabbath set in, and then it came to a natural end. The Jewish organs in the Dutch press are unanimous in finding fault with the police for not giving the traders sufficient notice and for using brute force in a case in which summonses ought to have been issued; but the Gentile papers reply, and very plausibly too, that when the law empowers the police to proceed without any further formalities against the obstructionists, there is no need of any such dilatory measures.

"WELL-MEANING ENGLISH CHIMEREAS."

This is the title of an article in the Jewish Allgemeine Zeitung on the proposal made by Mr. Laurence Oliphant for the colonisation of Palestine by Jews. The article commences as follows:

"Whilst on the Continent of Europe enemies of the Jews, such as the Hungarian Istöczy and others, advocate the expulsion of the Jews from Europe and their re-integration to Palestine, the English, on the contrary, indulge in a sort of enthusiasm in favour of the colonisation of Palestine by Jews in quite an official and legitimate manner. There are a great many Englishmen who stedfastly believe and fancy themselves able to prove that the Britons are descendants of the ten lost tribes of Israel; but still greater is the number of those who run away with the idea that if once the Jews could be made to settle in Palestine they would soon embrace Christianity, and then come to form the fulcrum for the proscribed conversion of the whole human race to the orthodox Christian faith."

The writer having stated the nature of Mr. Oliphant's project, with which most of our readers are acquainted, goes on to say that the proposed railway line from Jaffa to Jerusalem is one much more impertinent to Christian tourists than for Jewish mediocrity: but, apart from this line, "everything else any pastor has got to say belongs a great deal more to the province of phantasy, than of reality."

The greatest objection to the carrying out of the proposed plan lies, in his view, in the raids of the rapacious Bedouins, so that Jewish settlers would, like their forefathers, in building the walls of Jerusalem, have to work the plough with one hand, and with the other repel the attacks of those savages, who, unlike the Red Indians of the West, are provided with the best description of firearms, and possessed of the swiftest of all horses.

This is a very ingenious way of getting out of it, but the writer forgets that a handful of French have colonised and civilised Algeria, which is a hundred times larger than the small tract of land set aside for a Jewish agricultural colony, and where the Bedouins are just as rapacious and have equally swift horses as they have anywhere in the Holy Land. Certain it is that if the capacity of the Arabs and the velocity of their steeds form the sole objection—and no other is set forth by the writer of the article quoted—it will be a comparatively easy thing to found such a colony, and when founded, it will be found to be by no means an "English chimera," whether well-meaning, or otherwise.

COMPARATIVE SIZE OF JEWS.

The Jewish papers of Austria give a return of the measurements of soldiers in the Hungarian army, according to nationalities, from a paper lately read by Köröszi Ur, in the Archaeological and Anthropological Society of Pesth. The size of 10,667 individuals was measured, which ranged from 1,947 down to 1,606 millimetres—26 millimetres being about an inch (1 English foot = 305 millimetres). The average height of soldiers in the Hungarian army is as follows for the various nationalities of the kingdom of St. Stephen:

Wendes 1,647 millimetres, Germans 1,642, Croats 1,641, Slovaks and Servians 1,638, Jazygians and Jews 1,635, Wallachians 1,630, Magyars 1,624, Ruthenians 1,618, and Kumanos 1,615 millimetres. This is decidedly curious, showing, as it does, that the average height of the Jews is fully half an inch more than that of the Magyars, who are the lords and masters of Hungary, and that the Jews are actually 3 millimetres, or about one-eighth of an inch, above the average height of men in the monarchy, which is 1,632 millimetres. Hitherto it had generally been assumed that Jews were, if anything, below the average size of Gentiles.

The Rev. J. Hugill acknowledges with thanks 8s. for Wesleyan Missions.

A GATEKEEPER or MESSENER.—A Christian man, 56 years old, highly recommended, wants a Situation. Address, W. MacDougall, 6, Vincent Street, Canning Town, London, E.
PASSING EVENTS.

EXPECTATION OF ANOTHER EASTERN WAR.

At the time of our going to press, on July 24, the newspapers generally consider that the practical refusal of Turkey to yield to the recent decision of the Berlin Conference, ceding its provinces, Thesaly and Epirus, to Greece is fraught with danger to the peace of Europe. Germany is reported to have sent officials to assist the Turkish governmental administration, thereby indicating that it will favour the maintenance of the Turkish Government in opposition to the aims of Russia, Bulgaria, and Greece to overthrow the Turkish dominion in Europe. Already Austria distinctly sides with Germany in supporting Turkey, while England, France, and Italy side with Russia, Bulgaria, and Greece against Turkey.

Hence, if a general war soon breaks out, as apprehended by many politicians, the last-mentioned Powers may be found arrayed against Germany, Austria, and Turkey. This may prove to be the great conflict which is to extend France to the Rhine, and transform the sixteen kingdoms or states in the Western Roman Empire into only five—the five toes on one foot of Daniel’s prophetic image (Dan. ii. 31-45).

We say it may prove to be that conflict, for the transformation of the sixteen States into five is apparently to be effected by about 1883, if 1890 is to be the End of the Age. But prophetic students have experienced such grievous disappointments during the last ten or twenty years in the slow progress of events toward prophetic fulfilment that another lull may intervene before that transformation begins to be effected.

The Standard of July 24 says:—

"The ominous aspect of affairs in the East is the all-engrossing topic at Paris. The general opinion is that the present imbroglio must lead to war, and the Bourre fell to-day. The injudicious zeal with which the French Government has espoused the Greek cause is beginning to open the eyes of the country, and it is feared that the consequences of that policy will precipitate France into a war before she has had time to obtain allies. Hence the dispatch of a French military mission to Greece, at the present critical juncture, is condemned in nearly all political circles. The Parliament points out the suicidal consequences of the Pro-Russian Policy of Mr. Gladstone. It says that, in spite of the official optimism of Lord Granville, the arrival of Constantinople of a certain number of German functionaries has a very serious significance."

"The increase of the standing army in Bulgaria by as much again is now a settled thing, and it is expected that Prince Alexander will issue a ukase to this effect in a few days. That the present enormous increase of the Bulgarian forces inaugurated by General Ehrenroth, the War Minister imported from Russia, in spite of the deplorable financial state of the country, is designed to serve other purposes than the profound suppression of brigandage, requires no explicit proof.

"People whose business it is to deal with such affairs shudder to think of the fearful possibilities of a not distant future with all its potential complications and conflicts. That Germany is deeply concerned at the prospect now before Europe there is every reason to regard as certain. Indeed, if there be one thing which the presence of German officials in Constantinople means more than another it is that the possession of that capital—should it really be destined soon to slip from the hand of the Ottoman—or, in other words, the fate of Turkey and the Eastern Question is henceforth to be settled by all Europe. And with Germany Austria is in this question thoroughly united.

"Real and profound anxiety is felt in high places at the present complexion of affairs. Two hundred thousand Russian troops of all arms are being massed along the Russo-Austrian frontier. It is stated that this is in preparation for the autumn manoeuvres. But this explanation is not credited, as there are several Grand Dukes and most of the chief commanders in the last Russo-Turkish war present with these forces."

The London Globe says:—"Another war in Eastern Europe appears not only imminent but certain. All the portents are ominous of war, and if the difficulty should, after all, be amicably settled, it may truly be said that seldom have appearances been more happily falsified by events. Simultaneously with the news of the Turkish refusal to obey the mandate of Europe we have information that a full understanding has been arrived at respecting the naval demonstration of the Powers off the coast of Dulcigno. The combined squadron will be formed of two vessels of each nation, and will act under a joint French and English command."

"But the mustering of minatory armaments in the waters of the East is not the only nor the gravest menace of a great disturbance to the peace of Europe."
Greece and Montenegro are in arms, ready to dash at the Turk, and to wrest from him the territory ceded to them by the Conference. But the Albanians are well armed, desperate, and resolved to resist Greece to the last extremity and oppose their severance from Turkey.

"Nor is it from one point that deadly peril threatens the crumbling empire of the Sultans. The war preparations of Servia, Roumania, and Bulgaria, the immigration of Russian officers and soldiers who do not take the trouble to disguise their designs, these and other sinister incidents betoken only too plainly the storm which is brewing against Turkey in that quarter. Unfortunately the action of the Ottoman Government has been a sort of madness from the outset of the complication, now probably approaching a greater crisis than any which has yet marked its history. The insanity which is said to delude those whom the gods have doomed seems to possess the Turk. His rejection of the European demand looks like a deliberate provocation of fate, for it can end only in his discomfiture, perhaps in his destruction."

PROPHETIC NOTES AND QUERIES.

NOTE.

Jewish Members of Parliament.—All prophetic students infer from Ezekiel's prophecy of the vision of dry bones (Ezek. xxxvii. 1-4) that prior to their national restoration the disunited Jews will form one corporate body. The remarkable manner in which they have come to the front during the past fifty years in every civilised country would indicate that the time of their restoration is not far off. Fifty years ago they were either too poor or too obscure in social position to be admitted into any legislature, but now there is no European parliament of which they are not prominent members. For example, during the past ten years twenty-five of Hebrew origin have been elected members of the British Parliament, of whom twelve professed the faith of their fathers; and at the recent General Election there were twenty Jewish candidates, of whom twelve were elected by large majorities. Five of these still adhere to Rabbinism. Of this section Sir Nathaniel de Rothschild, Baron de Worms, Arthur Cohen, Q.C., and Serjeant Simon are conspicuous members. Of the seven Christian Jews, the Right Hon. G. J. Goechon, the new Solicitor-General, Sir Farrer Herschell, and Sir Drummond Wolff, have already made their mark, both inside and outside Parliament. Sir F. Herschell is the son of the late Rev. Ridley Herschell, whose prophetic work, entitled, "The Mystery of the Gentile Dispensation," has gone through several editions. Sir D. Wolff is the son of the late Rev. Dr. Wolff, the celebrated Jewish missionary.

As far as we can ascertain, only two of Hebrew race have been ennobled in England. The first, Samson Gideon, Lord Earldley, was as conspicuous in the financial world, as the second, Lord Beaconsfield, is in the world of literature and politics. But three ladies, the Duchess of St. Albans, the Countess of Rosebery, and the Hon. Mrs. Elliot Yorke, are of Hebrew descent; the last two, in fact, still holding the Jewish faith.

When we see the fig-tree—our Lord's emblem of the Jewish people (Matt. xxiv. 29, 30)—thus "putting forth leaves," may we not infer that their national reconstitution and restoration is at hand, and that the Second Advent is imminent?

E. J. HITCHC.

QUESTION.

The Companion Witness of Elijah.—Mr. Govett, in the February number of the Prophetic News, gives very satisfactory reasons why the Apostle John cannot be meant, but I fail to see where he finds Enoch in John's description of "the two olive-trees" (Rev. xi. 6). "These have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will" (like Moses). Surely Enoch cannot be found in this graphic description of the great lawgiver.

The reason for stating that Enoch is referred to, is probably to get out of the difficulty as to whether Moses had been raised from the dead, as Zechariah's and John's time, to occupy the position of one of "the two olive-trees" in their day, and consequently to fulfil that which is written of him by the latter. If there is any difficulty in accepting this view, it lies with Him who has decreed that Moses with Elijah should be killed as is so plainly stated.

That God has, for purposes of His own, dealt differently with the body of Moses is clear from the statement that he was buried by the Lord, and that "no man knoweth of his sepulchre unto this day." And this is confirmed by Jude 9, where we read of a dispute having taken place between Michael the archangel and the devil, respecting "the body of Moses," which leads me to conclude that God has raised him from the dead to appear as the companion witness with Elijah. That Moses appeared with Elijah on the Mount of Transfiguration is a significant, if not confirmatory fact.

J. EDWARDS.

NOTICE TO CORRESPONDENTS.

All Literary Communications, Books for Review, &c., should be addressed to Editor, Prophetic News, 3, Bakehouse Court, St. Paul's Churchyard; or to the Publishers.
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WILL WATCHFUL CHRISTIANS ONLY BE TAKEN UP WHEN THE LORD COMES?

BY HENRY MEYNOTT, SURGEON, LUDLOW.

Recent Augmented Study of Prophecy. We must not be Biassed by Natural Likes or Dislikes. The Common Opinion that all will be Translated at once encourages Unwatchfulness. We must not keep always near the Shores, but launch into the Deep Waters of Truth. Details should not be neglected. There will be a Firstfruits Translation of 144,000 and a Harvest Translation of some Million Christians subsequently, &c.

When this question is taken beyond the range of speculation and curiosity, and duly estimated in all its bearings, it will be found to be of great practical importance and intense interest to the true-hearted child of God.

In the endeavour to obtain a clear view of it, many circumstances require to be taken into account. As the times of the Gentiles are closing, the Holy Ghost is manifestly awakening the Church from the slumbering condition into which it has been brought through its unhallowed alliances and compromises with the world. He is likewise endeavouring to place the members of the Church in that position of watchfulness for the return of the Lord with which so many privileged blessings are connected.

We thus find that of late years the "sure word of prophecy," that "burning and shining light," shining in a "dark place," has become increasingly attractive to many of the Lord's people, and during the prayerful investigation of the wonderful parabolic mysteries of the kingdom of heaven, from the knowledge of which the world is shut out (Matthew xiii. 11), fresh light is being continually added. But in the study of this branch of the tree of knowledge, as in that of every other, Satan has been successful in mixing the tares of human wisdom with the wheat of Divine light.

All preconceived notions that are not in full accordance with Scripture, all natural tastes and inclinations how refined and importunate soever they may be, all aesthetic proclivities, all bowing down to the idols of human intellect, all cleaving to Church traditions, whether from choice or moral coercion, must be set aside without restriction, and a tabula rasa must be made and prepared by strict self-discipline, to receive upon it the impression of the only safe rule and infallible guide, "What saith the Scripture?" "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah viii. 20).

Unless these rules be adhered to, we shall of necessity fall back upon "self" in some form or other, and, under the influence, it may be, of natural affection, resist any unwelcome truth as somewhat too stringent and unnecessary, and then, perhaps, find ourselves in principle in the position of Peter, when he said, "Be it far from thee, Lord," and when he received the withering rebuke, "Get thee behind me, Satan," the quick eye of the Lord having at once detected the wiles of the wicked one acting on the natural affection of Peter.

Some say they do not like to believe that only watchful Christians will be taken up when the Lord comes, but it is not what we like that should influence us in gathering up the choice truths that are so profusely placed in our path; and in selecting them, and separating them from the equally profuse snares that the enemy has mixed up with them,
we have Divine wisdom to assist us ready at hand (James i. 5). In searching after truth we shall be much hampered unless we can get out of the deep ruts of opinions long since formed and taken for granted, it may be from natural inclination, or from undue deference to human tradition and teaching.

If, as we hold, that interpretation of prophecy should prove to be correct which entertains the idea that when the Lord comes “one shall be taken and another left” (Luke xvii. 34), and that the one that is left is an unwatchful, Lot-like Christian, then any undue anxiety about anyone dear to us being left to pass through “the great tribulation,” whilst we ourselves are “counted worthy to escape,” because of our obedient prayerful watchfulness (Luke xxi. 36), would open us to another rebuke of the Lord to Peter, “What is that to thee, follow thou Me” (John xxi. 22).

Another reason why the idea of an eclectic rapture of the Church is distasteful is, that the opposite popular opinion requires less separation from the world. To suppose that the whole number of the Lord’s children will be simultaneously gathered into the garner, especially in the present state of the Church, would greatly tend to keep the Lord’s chosen people from the watchtower, and retain their minds in a dim obscurity by the consequent neglect of the assistance offered in the “light shining in a dark place” (2 Peter i. 19).

Such a contracted view of unfulfilled prophecy, and consequent shutting out of the numerous details that are “written for our instruction” (2 Timothy iii. 16), obtains in some degree with those who exclusively adopt what is called the year-day theory, which complacently leaves out of consideration the various incidents which are prophesied to take place during the running out of the great tribulation, and confounds in one dogma the ecclesiastical and infidel Antichrist.

Here, as in all other cases, it is useful, if not indispensable, to draw an outline, but in doing so we must not keep too close to the shores of truth, or we may rest satisfied with that simple, grand outline, “Christ the firstfruits, afterwards they that are Christ’s at His coming, then cometh the end,” without heeding any of the details, which are equally “written for our instruction.” It needs indeed a strong and fixed look to Jesus with the eye of faith to be able to press forward from the shelving shores and tread the deep waters of Divine truth, but His hand is ever ready to hold us up.

It is this too great generalisation of God’s purposes as revealed in His Word, and neglect of practical details, that causes so much shutting up of the Word. Many valuable portions are regarded as inexplicable at the present time, and only to be revealed at some future period. It is an old and successful device of Satan. It was carried out in the days of Josiah the youthful king of Judah, when Hilkiah the high priest found the book of the law which had been practically lost (2 Kings xxii. 8-13). It is a system that is a powerful help to priestcraft. It puts an extinguisher on the lights “shining in a dark place,” and keeps the soul in obscurity and spiritual slothfulness, and causes it to rest satisfied with compromising with the world.

Multitudes are under the impression that the world is to be converted by the preaching of the Gospel during the “times of the Gentiles,” and are willingly ignorant (the worst kind of ignorance) that the designed end of the Gospel is to gather out from the world a people for the Lord. There is a vague idea prevailing that when what is popularly called “the end of the world” comes there will be one simultaneous resurrection of the dead, and one general day of judgment.

In order to obviate such misleading views the mystical union of Christ and the Church should be steadily kept in sight. Before this union is ultimately completed a long and painful process of preparation is needed. As in the natural body, so in the mystical body, all the members are fashioned in continuance (Psalm cxxxix. 16). Even the head, though faultless throughout, was not perfected till the appointed amount of suffering was passed through (Luke xiii. 32; Hebrews ii. 10, and v. 9). The body, still in formation, is awaiting its union in glory with its already glorified head (John xxi. 28, and xvi. 5). Such is the present Scriptural position of the Church. The devout soul cries out, “What wait I for!” (Psalm xxxix. 7). Waiting for the summons to the judgment seat of Christ; there to receive its reward and to have its place assigned.

But this great work is now, and will be, till completed, a gradual progress. The completion of it is necessarily in connection with its resurrection. As one star differs from another star in glory, so also will the glorified members of Christ’s mystical body. Scripture is full of comparisons to teach us every particular. The wave-offering (Leviticus xxiii. 10, 11) is replete with typical instruction. Not only is Christ declared to be the antitype of the wave-sheaf, but they likewise are who are referred to in James i. 18, and Revelation xiv. 6. In the harvest of corn the firstfruits were gathered in and waved before the rest of the grain. So we may learn that it will be when the Church is gathered into the garner. Mark especially in Rev-
THE PREMILLENNIAL RESURRECTION.

lat. v. 9, and vii. 9, the difference between the two groups. They are both in resurrection, and we all refer from the same source, viz., "every creature and reign," the one group appearing and reigning (Revelation iv. 10), and the other with palms of victory, having triumphed in the great tribulation through the blood of the Lamb, but uncrowned and serving (Revelation vii. 14-15).

One of the reasons for believing that only watchful Christians will be caught up to meet Christ in the air at the firstfruits translation before the final 3½ years' tribulation, is that in Revelation xiv. 1-5, those firstfruits are distinctly stated to be only 144,000, whereas the harvest, consisting of Christians caught up in the second translation, after the 3½ years, are stated to be "a great multitude which no man can number" (Revelation xiv. 15; vii. 9-12). This coincides with the man-child caught up before the 3½ years and the woman left to go through those 3½ years, in Revelation xii.

Only watchful Christians are clearly implied to escape and be kept out of the final tribulation of 3½ years in Luke xxii. 38, "Watch and pray always, that ye may be accounted worthy to escape those things that shall come upon the earth, and to stand before the Son of Man," and in Revelation iii. 10, "Because thou hast kept the word of my patience, I also will keep thee from the season of temptation, that shall come upon all the world, to try them that dwell upon the earth." In the plumb of the Ten Virgins the wise virgins are watchful Christians; the foolish virgins are unwatchful Christians.

Careful and prayerful attention should be given to the similitude of the Church in glory to the Bride of the Lamb, as depicted in Psalm xiv. The comparison is full of variety. We have the queen in gold of ophir, the king's daughter, all glorious within, and the virgins, her companions and followers, all brought to the king. The same variety in unity is also shown in the figurative language of the Canticles vi. 8. As "there are more things in heaven and earth than are dreamt of in our philosophy," so it may be said, with equal or greater truth, that these are more things hidden in the Bible, but open to our research, than are dreamt of in the philosophy of many professing Christians.

THE PREMILLENNIAL RESURRECTION OF ONLY THE RIGHTEOUS TAUGHT IN JOHN V. 24-29.

BY WILLIAM MAUDE.

The First Resurrection of the Blessed and Holy before the Millennial 1,000 years, not only stated in Revelation xx. 6, but also implied in John v. 24-29—1. Its Origin or Germ, in verse 24, "He that believeth hath Everlasting Life"—Regeneration the Seed, and Resurrection the Flower; 2. The Premillennial or First Resurrection of the Righteous only indicated in verse 26, "The Dead shall Hear the Voice of the Son of God, and they that hear shall Live," in Contradistinction to the Description in verses 23, 29, of the General Resurrection; 3. The General Resurrection after the Millennial 1,000 years of all the Righteous Dead who have lived during those 1,000 years, and of all the Wicked Dead described not only in Revelation xx. 11-16, but also in verses 28, 29, of this Passage in John v., "All that are in the Graves shall come forth," &c.—The Two Passages Displayed in Parallel Columns.

The assertion which has not unfrequently been hazarded by writers superficially acquainted with prophetic truth, that the 20th chapter of the Book of Revelation is the only Scripture upon which the doctrine of a bodily resurrection of the dead in Christ, before the 1,000 years of the Millennium and distinct from the general resurrection of all mankind after those 1,000 years, can be founded, is assuredly altogether erroneous. There are in both the Old and New Testaments various other passages which very clearly, by implication if not explicitly, teach the same truth (as, e.g., Daniel xii. 2, and 1 Corinthians xv. 51, 52), though the precise expression, "the first resurrection," does not elsewhere appear.

Specially notable among these, though seldom referred to in this connection, is the great resurrection word of the Lord Jesus, contained in the fifth chapter of John's Gospel: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when
the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of Man. Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 24-29).

A careful consideration of this important passage will enable us to discover in it, as I apprehend, three well-marked stages, as it were, in the great process of the resurrection.

I. Its origin or germ in the impartation of spiritual life by faith. "He that heareth My word and believeth on Him that sent Me hath everlasting life."

II. Its primary and partial manifestation in the case of the dead in Christ at His Coming. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

III. Its final universal extension after the close of the Millennium. "The hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation."

I. Regeneration is the seed of which resurrection is the flower. It is too much the habit of theologians to regard the resurrection at the last day as an isolated and arbitrary operation of the Divine power, having no close and vital connection with the previous developments of spiritual life. This is, however, I venture to say, a very superficial and inadequate conception of the Divine reality. According to the deeper teaching of Scripture the bodily resurrection of the believer at the last day will be but the natural outcome, in accordance with spiritual and psychological laws, of the spiritual power bestowed in the new birth; the final manifestation of that Divine life, the possession of which makes us new creatures in Christ Jesus.

Hence there is a very true and important sense, in which it may be said that in every believer the process of resurrection has already commenced. We are, or should be, even now being changed into the image of Christ, "from glory to glory, even as by the Spirit of the Lord." Thus not only are Christians once and again spoken of in the New Testament as "risen with Christ, because partakers of His resurrection life," but in a very remarkable passage in the eighth chapter of Paul's Epistle to the Romans we find the vital connection between the present possession of spiritual life and future bodily resurrection most distinctly taught. Thus the Apostle writes: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body indeed is (still) dead, because of sin; that is to say, the material part of our temporary being is not yet spiritualised, but "if the Spirit of Him that raised up Christ from the dead dwell in you, He that raised up Christ from the dead shall quicken even your mortal bodies (see Greek) by His Spirit that dwelleth in you" (Romans viii. 9-11).

So, the same Apostle reminds the Colossian believers that in their baptism they were not only "buried with Christ," but were also raised with Him through faith in the operation of God who raised Him from the dead (Colossians ii. 12); while in another Epistle he writes: "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change the body of our humiliation, that it may be fashioned like unto the body of His glory, according to the working whereby He is able to subdue all things unto Himself" (Philippians iii. 20, 21).

It is, therefore, in perfect harmony with what I would call the law of the first resurrection, that in the passage we are considering we find reference made in the first instance to regeneration, which is, in other words, the resurrection of the spirit of man, before the subject of bodily resurrection is taken up at all. Especially if, as I shall at once endeavour to show is the case, the resurrection spoken of in the 25th verse is not the general resurrection subsequently referred to in the 28th and 29th verses, but a special resurrection of dead ones in Christ at His Coming.

II. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." That these words refer to the first, in contrast to the last and universal, resurrection may, I think, fairly be concluded from the three following considerations:

1. If they are understood as having reference to the general resurrection of all mankind, then not only must the subsequent statement of the 28th and 29th verses be regarded as simply a repetition, though with some enlargement, of the same truth, inasmuch as both passages in that case refer to the same event; but the emphatic words by which the latter is introduced, "Marvel not at this," will lose...
THE PREMILLENNIAL RESURRECTION.

all special force and meaning. This expression seems evidently intended to imply that there is something even greater and more wonderful in the announcement which follows than there was in that—itself great and wonderful indeed—which preceded it. But if the words, “the dead,” in verse 25, and “all that are in the graves,” in verse 28*, are regarded as co-extensive in their application, and as simply used interchangeably, then it is difficult to see in what respect the one announcement is more marvellous than the other. On the other hand, however, if the Divine Speaker refers in the former case only to a certain number of individuals standing in a special relation to Himself, and the raising of these be regarded as a cause for wonder and even incredulity, then we see at once how pertinent and emphatic is His assertion of still greater power—power, namely, to raise not these alone but all mankind. In the one case He proclaims His power only over those whom the Father had in a special sense given to Him, but in the other the possession of power over all flesh. So understood, the logical sequence of the passage is preserved, and the force of our Lord’s appeal becomes obvious. “Do you wonder,” He, in effect, says, “that I should have the power thus to raise from among the dead those who are members of My body, of My flesh, and of My bones! Marvel not at this, for I possess and will manifest power even greater than that. I will, in the end, not only divide the spoil with him that hath the power of death, but of death itself “I will be the destruction.”

I am, of course, aware that by some commentators the language of verse 25 is supposed to refer to a spiritual resurrection; in other words, to the communication of the Divine life in regeneration, the resurrection literally understood being only spoken of in the 28th and 29th verses. I feel constrained, however, to reject this interpretation on two grounds. Firstly, it seems to me to violate that sound canon of interpretation, that the language of Scripture is ever to be accepted in its literal and obvious sense, unless so to accept it will involve either absurdity or contradiction; for I am quite unable to perceive how the interpretation of the language of the 25th verse, as referring to an actual and literal resurrection, does either the one or the other. Secondly, if the 25th verse is to be understood in a spiritual sense, then it does little more than repeat the great initial truth declared in the preceding verse, while at the same time the connected teaching of the whole passage, as I am here endeavouring to unfold it, is confused and lost.

2. The remarkable variation, noticed by Dr. Westcott, between the corresponding clauses of verses 25 and 28, “the hour cometh, and now is,” and “the hour cometh,” also seems to indicate very clearly the distinct and special character of the first-mentioned resurrection. Whatever its special character may be, the resurrection spoken of in verse 25 is evidently one which, while mainly future, was still, in a certain sense, present also. “The hour cometh, and now is.” The hour was coming, but had not yet arrived, in which “the dead shall hear the voice of the Son of God,” and still, in another sense, that hour had already arrived. And is not this in exact accordance with the facts of the case?

The first resurrection—that of the dead in Christ at His Coming—was, when our Lord spake, as it is still, an event of the future, but even then in the days of His flesh He did in a few instances manifest His power by raising certain individuals from the dead. Thus, not only was the hour coming in which the dead should hear the life-giving voice of the Son of God; but that voice was in certain cases already heard. For it is interesting to notice, and illustrates one of the latent harmonies which this passage presents, that in each of our Lord’s three risings from the dead while on earth, a spoken word accompanied the exercise of the life-restoring power. Thus, to the widow’s son at Nain He said, “Young man, I say unto thee, arise.” To the daughter of Jairus He said, “Damsel, I say unto thee, arise.” While in the case of the beloved friend, upon whom decay had already laid its desolating finger, He cried with a loud voice, “Lazarus, come forth.” In each of these instances, therefore, it might truly be said, that “the dead heard the voice of the Son of God, and they who heard it lived.”

3. The partial character of the resurrection spoken of in the 25th verse is, lastly, indicated by the words, “They that hear shall live.” Here, again, the difference between the corresponding clauses is very remarkable; for in the 25th verse the universality of the application cannot be questioned—“All that are in the tombs,” &c. I, therefore, feel warranted in regarding the sublime announcement of Paul in 1 Thessalonians iv. 15, 16, as simply an amplification of our Lord’s statement here in the 25th verse; and, indeed, it seems a point worthy of consideration, whether in the words, “This we say unto you in the word of the Lord,” the Apostle does not actually refer to it;

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* There is a marked contrast between the corresponding clauses of verses 25, 28: The dead (verse 25), All that are in the tombs (verse 28): Cometh, and now is (verse 23), Cometh (verse 28).—Prof. Westcott, in loco, “Speaker’s Commentary.”
not, indeed, as recorded in John’s Gospel, but as originally spoken by the Master Himself. On the other hand, a close parallelism may be traced between the language of the 28th verse and the great vision of Revelation xx. 12-15, wherein “the dead, small and great” (= “all that are in the tombs”), are seen standing before the great white throne of judgment.

This double parallelism is, to my mind, further confirmed by observing another of those “latent harmonies,” as I have ventured to call them, which this interpretation of our Lord’s teaching, in the passage under consideration, serves to elicit. Mark how, in verse 25, in addition to the expressed limitation to which attention has just been called, “They that hear,” it is added, without any discrimination, “shall live.” They that hear, all of them without exception, shall live. The resurrection here spoken of, therefore, is manifestly a resurrection unto life; in other words, “the first resurrection.” But, on the other hand, the two classes embraced by the resurrection spoken of in the 29th verse, are sharply distinguished: “All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

This distinction accurately corresponds with that indicated in the language of Revelation xx. 12-15: “The books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And whoever was not found written in the book of life” (certainly implying that some are) “was cast into the lake of fire.”

III. The final universal extension of the resurrection to the whole human race, with the exception of those previously raised, is thus very clearly taught us in the concluding verses of this passage in John’s Gospel; for while the subjects of the resurrection spoken of in verse 25 are, as we have seen, all of one class, and their resurrection is one unto life; the subjects included under the resurrection spoken of in the 29th and 29th verses are of two perfectly distinct classes, only one of which rises to life, the other being relegated to the resurrection of condemnation. Moreover, for the dead to “hear the voice of the Son of God and live” is one thing, while the dead to hear that voice and come forth merely is, or may be, quite another.

And here again a very instructive parallelism may be observed between the announcement of the Lord, as recorded by the beloved Disciple in his Gospel, and that of the same Apostle in the Apocalypse. Thus:

ST. JOHN’S GOSPEL.

“Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.”

THE REVELATION.

“I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. This is the first resurrection.”

Marvel not at this, for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth.”

“They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

But the consideration of this part of the subject has been for the most part anticipated, and need not be further enlarged upon. It will suffice for me to point out once more how the whole passage thus understood becomes invested with a new significance and a more comprehensive meaning. It is, in fact, a clearly drawn prophetic outline of the Divine process of resurrection, from its inception in the communication of eternal life in regeneration, to its consummation at the judgment of the great white throne. The first resurrection, as distinct both in time and character from the final and all-comprehending one, being specially referred to, while the diverse issues of the latter are more distinctly revealed than in any other passage in the New Testament.

How far the interpretation suggested may commend itself to the instructed readers of the Prophetic News I know not, but I may perhaps be permitted to observe in conclusion—firstly, that it is put forth in no dogmatic spirit; and secondly, that, though to many it will doubtless wear the aspect of novelty, it is by no means absolutely new.

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BY REV. J. A. SEISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

LECTURE FOURTEENTH—THE SIXTH SEAL (CONCLUDED).—THE NUMBERLESS MULTITUDE TRANSLATED TO HEAVEN OUT OF THE GREAT TRIBULATION (REVELATION VII).

I. Who they are not—1. They are not the Saints in Glory, and Highest of all the Saints; 2. They are Numberless, and are therefore not the definitely Numbered Sealed 144,000; 3. They do not represent a Resurrection and Translation of the whole Christian Church at the End of the 34 Years' Great Tribulation; 4. They are for the most part not Resurrected, but Translated to Heaven like Enoch and Elijah, this being the Second Translation. II. Who they are—1. They are Ransomed Human Beings; 2. They are People who were Living on the Earth during the Final Great Tribulation; 3. They are People who were Unprepared at the First Stage of Christ's Second Advent before the 34 Years of Great Tribulation, and, consequently, were "left" when Watchful Christians were "taken" in the First Translation to Heaven. III. Their Blessedness—1. They are in Heaven; 2. Before God's Throne; 3. Clothed in White Robes; 4. They have Palm Branches in their Hands; 5. They serve Day and Night in God's Temple; 6. God tabernacles over them; 7. They Hunger and Thirst no more, &c.

"After these things I saw, and, behold, a great multitude which no one could number, out of every nation, and [of all] tribes, and peoples, and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches in their hands; and they cry with a great voice, saying, The salvation [be ascribed] to our God who sitteth on the throne, and to the Lamb. And all the angels were standing around the throne, and the elders, and the four living ones, and they fell before the throne on their faces and worshipped God, saying, Amen, the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the power, and the might, be to our God unto the ages of the ages. Amen."

"And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they? and whence came they? And I said unto him, My lord, thou knowest. And he said (to me), These are they that come out of the tribulation, the great [one]; and they have washed their robes and made them white in the blood of the Lamb. On this account they are before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne [Codex Sinaiticus: knows them] shall tabernacle over them. They shall not hunger any more, nor yet thirst any more; neither shall the sun light on them, no, nor any scorching heat: because the Lamb which is in the midst of the throne is their shepherd, and shall lead them to fountains of waters of life, and God shall wipe away every tear out of their eyes."—Revelation vii. 9-17 (Revised Text).

Three visions are embraced in the results of the breaking of the sixth seal: first, the prodigious commotions which fill the world with consternation; second, the sealing of the 144,000; and here, the multitude of palm-bearers before the throne. The first two of this particular series relate to the earth and to people in the flesh; the one which we are now to consider relates to heaven and to people in heaven. What it presents is subsequent in time, both to the great shaking and the gracious sealing. The great and terrible Day of the Lord is not one ordinary day of twelve or twenty-four hours. All these seals, and the varied occurrences under them, belong to that day; but it is very manifest that each of them covers a continuous period of months and years. The vision now before us refers to one section in a series of successive judicial wonders.

The rapt Apostle is in heaven. He was called thither at a very early stage of these successive visions, and from thence he contemplates all that he narrates after the beginning of the fourth chapter. It was from heaven that he beheld the shaking and the sealing; and from the same point of observation he sees this company of palm-bearers. They stand before the throne, and before the Lamb. They shout and praise God for their redemption. The angels form a grand circle around them, the throne, with the Living ones and the Elders, as described in the fourth chapter, being in the centre. They are arrayed in bright robes, are acknowledged as servants of God, and pronounced forever free from tribulation, and from whatever might distress them or interfere with their blessedness.

The picture would seem to be a very plain one, and one easy to be understood. There was also such a particular announcement of the history and character of the multitude in view, that there would appear to be no room for difficulty in this regard. I would take it as a crucial point to try the consistency of any proposed method of interpreting the Apocalypse,
whether it has capacity satisfactorily to dispose of this palm-bearing multitude.

On the plain and simple principles upon which we have conducted this exposition thus far, we cannot well fail to reach results of a definite and solid character, needing no far-fetched and doubtful substructure to bring us to them, and so direct that the plainest understanding may judge of their worthiness to be accepted as the real truth meant to be set forth.

It is sometimes profitable to consider questions negatively. It serves to narrow the inquiry, and to free and clear the subject for more direct solution and settlement. And this method seems to be called for in this case. In order, therefore, to decide rightly who these palm-bearers are, I will first show who they are not.

1. Evidently they are not the first and highest class of redeemed men. As we have seen in the fourth and fifth chapters, there is a body of ransomed ones, glorified, crowned, and promoted to preeminent dignity in heaven, where the Apostle beheld and heard them before the book was taken, and hence in advance of all the judgment plagues developed under the seals. These are the Elders and the Living ones, redeemed out of every kindred, and tongue, and people, and nation—the seniors in glory, and highest of all the saints—crowned with golden crowns, and related to the throne as none others. No sooner had John seen the judgment throne set, than he also saw other thrones around it, and these princely Elders seated on them, ready to take part in the solemn adjudications about to be visited upon the earth; and also Living ones conjoined with the throne, and sharing in the administration of its decrees. These same Elders and Living ones appear again in the vision before us, occupying the same nearness to the throne and the same royal dignity in which the seer first beheld them. They are distinguished in various particulars from the palm-bearing multitude. They sit; the palm-bearers stand. They have crowns and thrones; the palm-bearers have neither. They appeared in their places and received their rewards before the sorrows of judgment began; the palm-bearers only come to their place before the throne after the judgment has progressed to the sixth seal. The Elders were in heaven before “the hour of trial” came, being “accounted worthy to escape all these things”; the palm-bearers were in that “trial,” and only reach heaven “out of the tribulation, the great one.” The Elders and Living ones are “kings and priests”; the palm-bearers are connected with the same general company, but only in the capacity of servants. It is therefore a great mistake to confound these palm-bearers with the highest order of saints.

2. Equally erroneous is it to identify these palm-bearers with the sealed ones of the preceding vision.

The sealed ones consist of a definite and ascertained number; but these palm-bearers are uncounted and numberless. The sealed ones are all Israelites, blood-descendants of the patriarch Jacob; but these palm-bearers are described as “out of every nation, and [of all] tribes, and peoples, and tongues.” The sealing of the sealed ones had reference to their preservation through storms of judgment upon men on earth, which storms are only let loose under the seventh seal; but these palm-bearers are already in heaven before the seventh seal is touched. It is, therefore, most unreasonable, and forever irreconcilable with the record, to take these palm-bearers and the 144,000 sealed ones as one and the same body. They are as different as time, place, and characterizing circumstances can make two classes of people.

3. Neither do these palm-bearers represent the whole of the Church gathered into heaven only at the end of the great tribulation. I have seen it put forth by an otherwise creditable writer, and upon the authority of the vision now before us, that there is no such thing as a rapture of the Church before the great tribulation; that these palm-bearers show us the Church in final salvation; and that they all pass under the great tribulation, and only come to glory through it. But he is sadly mistaken in every point of this statement.

Where do the gold-crowned Elders and Living ones come from, if there is no rapture of the Church before the great tribulation? They are glorified saints, clearly identified as such in chapters iv. and v.; and they are glorified and crowned before the great judgment tribulation begins, being saved from that “hour of trial.” And where is the proof that these palm-bearers represent the Church at all? They are not called the Church, or any part of it. The Church—the Ecclesia—in its proper New Testament acceptation, ends its earthly course with what was represented by “the seven churches,” and is never heard of again in all the Apocalypse, after the third chapter, except as it appears in the Elders and Living ones in glory. There still are believers, saints, and witnesses for God, who subsequently attain to high and glorious places in the Divine kingdom; but they are not “the Church of the first-born”—the only proper Church—which receives its judgment, and whose true members are apportioned their heavenly dignities, before a single seal is broken, and hence some time before this palm-bearing multitude appears before the throne.

Besides, if there is no rapture of the Church until the final termination of the judgment troubles, and all the saints together only then are introduced into glory, how shall we account for John’s mental questionings and uncertainties with reference to these palm-bearers? If they represent the finally complete Church, did he not know that the Church was to be thus
exalted and glorified? Was he so ignorant of the character and destiny of that chosen body of which he was an apostle and a chief, as not to know it, or whence it came, upon encountering it in heaven? Would it not be a sorry impeachment of his apostolic character and enlightenment, besides very stupid and unreasonable, to proceed on such an assumption, or on anything which involves it? The manifest fact that he was perplexed and in doubt with reference to these palm-bearers, and that the Elder interfered to solve his questionings, proves that they are not the Church proper, but the Church of the after-born, if of the Church at all; that is, a body of saved ones, with a history and place peculiarly their own, and not as yet exactly understood by the Apostle.

Still further, it is a false gloss upon the Elder’s words to understand them as if these palm-bearers had passed through the entire duration of the judgment troubles before reaching the position in which John beholds them. The language corresponds with the order of succession in these several visions, and suggests, if it does not imply, that these palm-bearers cease to be in the great tribulation before its final termination. It is not said that they pass through it, but that they come out of it, thus leaving it behind them to run on after they are gone.

Some argue, indeed, that “the great tribulation” is realised only under the seventh seal, during the murderous domination of the Beast and the False Prophet; and that as these palm-bearers “come out of the tribulation, the great one,” we must necessarily throw this vision forward, and nearer to the extremity at which all tribulation ends. But this also is a mistake. That which the Scriptures describe as “the great tribulation,” though inseparably linked with the Judgment, is made up of more than one blast. There is a tide in it, dividing it into sections. There was a prelibation of it in the destruction of Jerusalem and the Jewish state, as that was also a prelibation of the judgment itself. And though the highest stress and fulness of the great tribulation are realised under the seventh seal with its trumpets and vials, we have the testimony of Christ Himself, that mighty gusts of its power are expended before the opening of the sixth seal. The darkening of the sun, the obscuration of the moon, the falling of the stars, and the shaking of the whole system of nature, described in Matthew xxiv. 29, and Mark xiii. 24, are precisely identical with the great physical prodigies which John beheld at the opening of the sixth seal, and are the great characteristics of the sixth seal. And yet, in both instances, these occurrences are located by the Saviour “after” and “immediately after” very sore and awful tribulation, which is necessarily embraced in, though it does not exhaust, that “great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” (Matthew xxiv. 21).* We thus have it scripturally ascertained, that “the tribulation, the great one,” partly precedes, as well as partly succeeds, the breaking of the sixth seal. These palm-bearers could therefore be in it and come out of it, and still be transferred to heaven before the last dregs of it are poured out upon the guilty world.

Referring back to the second, third, fourth, and fifth seals—to the red horseman, taking peace from the earth and filling it with strife, havoc, and bloodshed—to the black horseman of scarcity and famine—to the livid horse, with death-plague on his back and greedily hell at his heels, overrunning the world—and to the persecution and butchery of men for their faithful testimony for God under the fifth seal—we behold an accumulation of sufferings and horrors which, if they belong not to the great tribulation of the judgment times, I know not how to place or what to call. And as these palm-bearers do not appear upon the heavenly scene until after the opening of the sixth seal, they must needs have been partakers in these dreadful trials, and hence are rightly described as coming out of “the tribulation, the great one,” though translated and in heaven before its last blasts smite the guilty world.

Our position thus stands firm, that these palm-bearers do not represent the Church general at the end of all tribulation, or anywhere else.

4. It is doubtful, even, whether there are any resurrected people at all among this multitude. There may be such, but there is no proof to that effect. There is nothing said about resurrection, and nothing which

* It is manifest that the great and unequalled tribulation here described, is not viewed by the Saviour as finally ended before the occurrences of verse 29. This is proven from what is said in verse 30; for there He tells us that “then”—after the physical commotions of verse 29—“shall all the tribes of the earth mourn.” This universal mourning is certainly a part of what is summarily referred to in verse 21; but it is specifically said to come after the events which are confessedly coincident with the sixth seal. The manner in which Mark gives the same things, seems also distinctly to imply, that the tribulation preceding the disturbances in sun, moon, and stars, is only a part or section of the one great time of trouble. He represents the Saviour as saying, “after that tribulation, the sun shall be darkened,” &c., implying some other or farther tribulation, which the record in Matthew xxiv. 30, and the trumpets and vials of the Revelation, show to be subsequent to these marked commotions, just as the first was before them. It is quite untenable to assign the unequalled tribulation of Matthew xxiv. 21 to the fall of Jerusalem, and the subsequent afflictions of the Jewish people, in any sense except as preliminary first fruits—a mere sample in advance; for in Daniel xii. 1, this unparalleled time is unmistakably connected with the deliverance, not with the destruction, of that people. Properly, therefore, it relates to the ending of the times of the Gentiles, not to the beginning of them, as some have erroneously insisted.
necessarily involves it. A rapture or translation, like that of Enoch or Elijah, is implied; for these people are in heaven, and have received their places and rewards; but it is not intimated that any of them had ever died. They are to hunger and thirst no more; but it is not added that they shall die no more. To those under the fifth seal, who had lost their lives for Christ, the word was that they must rest as disembodied souls under the altar, until others of their brethren should be slain as they had been. But we read of no more such slaying of witnesses for the truth before the opening of the seventh seal. This would seem to imply that no resurrection occurs between the fifth and the seventh seals. It is but a remote implication, and cannot be regarded as conclusive; but if correct, it precludes the possibility of any resurrected ones being among this palm-bearing multitude. At any rate, as all of them come “out of the tribulation, the great one,” there can be no resurrected ones included, except such as died during the great tribulation time.

II. We thus find our inquiry greatly narrowed, and ourselves far on the way to a satisfactory understanding of the whole matter. I therefore proceed to state more positively who these palm-bearers are, and whence they come.

1. They are ransomed human beings. They were once sinners and sufferers on the earth, and members of its tribes and peoples. They were cleansed and sanctified by the blood of Jesus. They ascribe their salvation to God and to the Lamb. Whether they be rated with the Church proper or not, they are, by nature of the stock of Adam, and by grace of the family of the redeemed.

2. They are people who were living on the earth in the period of the Judgment. The great tribulation times are everywhere inseparably linked with the judgment times (see Daniel xii., Matthew xxiv., Mark xiii., Revelation i. 7); and this whole multitude is made up of those who come out of the great tribulation. This is positively stated by the hierarchal Elder, and so recorded by John. It is therefore true, and no man is at liberty to question it. There are other saved ones of several classes, who subsequently come out of the afterparts of this great tribulation—the 144,000, for instance, the two witnesses, and those whose refuse to worship the beast or to receive his mark—but they are not of this particular company.

Some make a great deal of the allusion to the number of these palm-bearers, and might perhaps bring this forward against their being contemporaries in one particular period of the world’s history. But Dr. Hengstenberg has well observed that, “this magnifying of the numbers here to something beyond all bounds,” is not legitimate. The Jews constitute a very small fraction of the people now living, or that will be living when the judgment comes. And yet, the few elect and sealed from among them, as beheld in the preceding vision, make up a multitude which the Apostle did not pretend to count. He “heard the number” of them; otherwise, even that company would have been numberless to him. And if we add to that number, in proportion as all nations, peoples, kindreds, and tongues exceed the Jewish population, we will necessarily have a body sufficiently large to answer all the terms of the description before us.

When John speaks of the palm-bearers as “a great multitude which no one could number,” he speaks relatively, not absolutely. (Compare his language in John xxi. 25.) And if we add to the number of the sealed ones but twenty-five for one, we will have more than 4,000,000 of people, who, if viewed in one congregation, as in this vision, would be vastly in excess of the capacity of one man to count, and hence “a great multitude which no one could number.” And when we consider the import of the opening of the first seal, the moral and spiritual revolution which it sets forth in vast masses of mankind, and the continuous ongoing of these conquests, judgment-aided, under all the subsequent seals, there certainly is no just reason for hesitating to believe that by the time the end of the sixth seal is reached, there will be people enough won from the half-Christianity, lukewarmness, unbelief, and sins in which the beginning of the judgment found them, to make up even “a great multitude which no man could number.” At any rate, we are not to allow reasonings of our own, upon expressions altogether indefinite, to stand against the clear and positive Divine statement, that all these palm-bearers come out of the great tribulation, and hence must of necessity have lived upon the earth contemporaneously in the judgment time.

3. They are people whom the judgment found unprepared, and who consequently were “left” when the rapture of the Church took place. The Scriptures are everywhere very particular in forewarning us that the Day of the Lord shall come as a thief in the night—that it will come as a snare on all them that dwell on the earth—that the great mass of men, and even of the professing Church, shall be overtaken by it unawares—and that, “in that night, there shall be two in one bed,” one of whom “shall be taken, and the other left;” and “two grinding at the mill,” one of whom “shall be taken, and the other left;” and two in the field, one of whom “shall be taken, and the other left.” The representations are also very clear, that great will be the number of those who will thus be “left.” Indeed the intimations are, that so few will be found ready and waiting for their Lord, that their removal will cause no very noticeable depletion in the population of the earth. The great body of the
professed Church of that day will be “left,” as well as the entire community not of the Church; for “when the Son of Man cometh, shall He find faith on the earth?” And to all that are then found unready, and are “left,” gone forever will be the privileges and honours of “the Church of the first-born!” Gone the crowns, the thrones, the princeoms of eternity, which are now so freely offered to every hearer of the Gospel! Gone, to return no more, all hope and opportunity of regaining the lost prize of immortal kingship and dominion! Grovelling worldlings, profane blasphemers, blinded sceptics, may not understand it, and, for the most part, go on in their sins; but, for millions upon millions, “there shall be weeping and gnashing of teeth.” In place of invitations to heavenly rulership, will be judgment pangs; and in place of the joyous day of God’s long-suffering, will be the dark waves of the great tribulation.

But, even then, not yet everything will be lost. The crown will be gone, but salvation may still be attained. There will then be no more heavenly thrones to be distributed, but there will still be palms to be secured. The pains of the great tribulation will then have to be endured, but there will remain a possibility of coming out of it, before it culminates in eternal perdition. And many, whose repentance comes, alas! too late for eternity’s higher glories, will turn themselves in sorrowful earnestness to that Saviour whose sublimer offers they let slip for this paltry and perishing world.

“For when God’s judgments are in the earth, the inhabitants of the world will learn righteousness” (Isaiah xvi. 9).

Not by any means all who are “left,” when the Church is translated will thus turn unto the Lord. The corrupt world, will continue to be the same base and God-defiant world until the waves of hell go over it for ever. “Many shall be purified, and made white and tried; but the wicked shall do wickedly” (Daniel xii. 10). As the calamities thicken and deepen, evil will become more out-breaking, and rush with giant strides to its final consummation. But, amid much painful disappointment, regretful tears, and great tribulation, Laodiceans, who thought they were rich, and increased in goods, and had need of nothing, will discover how wretched, miserable, poor, blind, and naked they were the while, and repent, and profit by their chastenings, and find salvation, though having lost their crowns; and many more, who would not give themselves to Jesus in order to be eternal kings, will learn to think themselves happy to follow Him in the fires of judgment, if they may only be servants in the kingdom of heaven. And these are they whom John here beholds “standing before the throne and before the Lamb, clothed in white robes, and palms in their hands.”

All this is latently contained in what is recorded of these palm-bearers. “These are they that come out of the tribulation, the great one; and they have washed their robes and made them white in the blood of the Lamb. On this account they are before the throne of God, and serve Him day and night in His temple.” Having been “left,” when the elect were “taken,” John would naturally be surprised to find them in heaven. Having come under the judgment pains, he would naturally infer that heaven was not for them. Hence his silent astonishment at beholding so large a company of after-comers exalted into the presence of God; and hence the special explanation of the Elder.

It is one of Christ’s messages from heaven to His people on earth: “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments” (Revelation xvi. 15). The implication of the Elder’s words is, that these people had failed to comply with these conditions, while the judgment delayed; but were worldly in their temper, had their “garments spotted by the flesh,” and so were without right to the promises. Making themselves at home in the ways, and thinking, and emoluments of this world, of course they had no claim on heaven. The Apostle was, therefore, justly surprised to see them in heaven. But the Elder explains it.

Having been cut off from the Church of the first-born, and made to feel their failure by the fierceness of judgment sorrows, they came to a better mind. Their spotted garments they washed in the blood of the Lamb. Their false philosophising they gave up for the simplicities of the faith; and the truths they once accounted fanaticalism, they found to their sorrow and at length confessed to be realities. And by the depths of their penitence, amid the pains of the great tribulation, and by the sorrowful earnestness of their seeking unto Jesus in the last extremities, they obtained forgiveness, and were recovered from their sins.

“On this account,” the Elder says, they are saved, though out of the fires of judgment; admitted into heaven, even though they have lost their places among the crowned ones; permitted to stand “before the throne of God,” though they have no thrones for themselves; made servants in God’s house, though not of the high order of royal sons.

III. Having, then, ascertained who these palm-bearers are, the next point to be considered is their blessedness. We have not the time, now, for such a discussion of it as it deserves; but a few observations are demanded before dismissing the subject.

1. They are in heaven. This is a great thing to say of any one. It is to be in the enjoyment of an estate, by the side of which all the exaltation, honour, and glory this world can bestow, shrinks into utter nothingness. Lazarus in heaven, is a far sublimner picture than that
of any rich man on earth, however royally clad, or sumptuously luxuriant in worldly possessions. "Oh, if I can only get to heaven!" is often the highest ejaculation of the noblest and purest hearts. And this goal of pious longing these palm-bearers have reached. They are where the gold-crowned Elders and the glorious Living ones are. They are where the holy angels stand round them in serried ranks of glory upon glory. They are where the Almighty's throne is located, where God is, and where the Lamb shows Himself in all His sublime benignity and power. They are where the pure worshipascends for ever in the presence of eternal Godhead, and the Amens to every strain of adoration come in from principalities and powers. They are in heaven! True, they have no crowns, no thrones, no dominion. True, they stand while some others sit, and serve while others reign. True, they come in after all the royal places of the first-born are filled. But still, they are in heaven—bright, beautiful, lovely, untainted, imperishable heaven!

2. They are "before the throne of God"—that throne which John saw set in heaven, encircled with an iris of emerald, and filled by Him whose appearance is like crystalline and smokeless flame; that throne around which all other thrones are stationed, and out of which go forth the lightnings, and voices, and thunders of the eternal forces. They are not joined to the throne, as the Living ones; nor associated with its Occupant in subregencies, like the Elders; but they are in the presence of it, before it, near it—nearer even than the angels. To be admitted into the presence of the King, to be permitted to stand before the throne when the King is there in the majesty and state of His eternal dominion, and to be allowed to remain in such a station permanently, is an honour not to be despised. It was the high distinction of David to stand before King Saul, after that victory over Goliath. It is a privilege which is awarded to none but those who find favour in the King's sight. And these palm-bearers "stand before the throne, and before the Lamb."

3. They are "clothed in white robes." They wear the garments of saints—they are attired in unspotted righteousness and faultless splendour, acquired through the Saviour's blood. They were sinners once, but they are holy now. They were naked once, but they are clothed now; and their clothing is the pure and shining raiment of heaven. To be free from sin! To be sure that our hearts are clean! to be released forever from the soils of earth and its corruptions! to be clothed with the unsullied purity of the spiritually perfect! is the deepest, greatest, heaviest sigh of every child of God! But these palm-bearers realise what it is to have these yearnings satisfied. They have robes; and those robes are spotless bright, having been washed and whitened in the blood of the Lamb.

4. They have "palm branches in their hands." The joy of the feast of tabernacles is theirs. God ordained for His ancient people that, after the harvest was gathered, they should take the branches of palm-trees, and dwell in booths, and rejoice before Him, as the Lord that brought them up out of Egypt. And so we read in Nehemiah, that "all the congregation of them that were come again out of the captivity," as they found written in the law, fetched olive branches, and palmbranches, and branches of thick trees, to make booths, and sat under the booths, "and there was very great gladness." These seasons were the most joyous, exultant and bright, observed by the Israelitish people. They were times when everything glittered and thrilled with deep, pure, and lively joy. And these palm-branches in the hands of this white-robed multitude connect with the ancient feast of tabernacles, and bespeak gladdest exultation over their deliverance. To this also answers the further description, which represents them as "crying with a great voice, saying, The Salvation [be ascribed] to our God who sitteth upon the throne, and to the Lamb;": whilst angels, and Elders, and Living ones fall down on their faces in reverent adoration, and answer: "Amen, the blessing, and the glory, and the thanksgiving, and the honour, and the power, and the might, be to our God, unto the ages of the ages. Amen."

5. They serve day and night in the temple of God. This shows them to be no longer subject to the clogs and weariness of mortal life, but glorified, and in the immortal state. John saw no temple in the New Jerusalem; but the New Jerusalem is not all of heaven. There is a celestial temple, as well as an earthly one. Jesus, in this very Apocalypse, gives the promise: "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out" (chap. iii. 12). And in that temple these palm-bearers serve continually. In what their services consist, is not told us; but they are services befitting saints and the glory of heaven, and such as give ample exercise to all their glorified capacities and powers.

6. Nor are they without God's distinct and favourable acknowledgment. "He that sitteth on the throne knows them;" or, as in other copies of the text, He, "shall spread His tent upon them," "tabernacle over them." As the Shekinah brooded over the pilgrim Hebrews by day and by night, the glorious symbol of the Divine presence, protection, and favour, so these palm-bearers abide under the shadow of the Almighty. As in the final consummation the tabernacle of God shall be with men, and He shall tabernacle with them and they shall be His people, and God Himself shall
be with them as their God; so shall His pavilion cover these palm-bearers, and they shall be His people and He will be their God.

7. "They shall not hunger any more, nor yet thirst any more; neither shall the sun light on them, no, nor any scorching heat." Oh, to be delivered from the straits, and wants, and painful necessities of mortal life! to be released from these earthly burdens, vicissitudes, and deaths! to find some blessed homestead, where these aching, wasting, dying natures may once know what it is to have abiding rest! Man's anguished spirit knows no intenser hunger and thirst than this. But what we all thus yearn for, is the everlasting possession of these saints. Once they felt the weight of famine, the plague of drought, the fires of trial, and the burdens of toil; but, gone forever now are all "the burdens that galled, and the cares that oppressed them."

And the reason why they fare so happily, as stated by the Elder, is, "because the Lamb which is in the midst of the throne is their shepherd, and shall lead them to fountains of waters of life, and God shall wipe away every tear out of their eyes."

O the blessedness, the peace, the comfort, the everlasting satisfaction, which is the portion of these palm-bearers! Our souls thrill with the mere contemplation of it. What must it then be to possess it—to feel it to be our own—to enjoy it without let or hindrance forever! A home so happy, a rest so glorious, a place so high, a bliss so exquisite and enduring, would not be too dearly purchased at a cost of all the pains of the great tribulation. It is verily the very Mount of Transfiguration to which we are carried by this theme. We feel ourselves overshadowed with the cloud of brightness. We cannot open even our drowsy eyes to the scene, but our lips mutter: "Lord, it is good for us to be here." Fain would we set up our tabernacles where we might ever contemplate the blaze of living glory. Here we would sit forever viewing bliss so great, so true, so high. This glorious Lamb! This glorious throne! These glorious ones with their glorious crowns! This effulgence of gracious Godhead! These sinless splendours! These eternal consolations! These holy services! These smiles of favour beaming from the King! These never-withering palms! These ever-shining robes! These ever thrilling songs! These ever-flowing springs of never-failing life! These joy-speaking eyes which never weep, and singing lips which never thirst, and uplifted hands which never tire, and comforts from God as a mother would comfort the child she loves, and sorrow and sighing forever fled away! O blessed, blessed, blessed contemplation!

And yet, this is only an inferior part of heaven. There are higher dignities and sublimier joys. "It doth not yet appear what we shall be;" but, as golden crowns exceed palmbranches, and kings are above servants, and the possession of a throne is more than to stand before one, even by so much is the heavenly estate held out to us greater than that of these palm-bearers.

I know not, O I know not,
What royal joys are there!
What radiance of glory,
What light beyond compare!

And when I fain would sing them,
My spirit fails and faints;
And vainly would it image
The possessions of the saints.

But from these high scenes, we must go down again into the common world, where tears, sin and death still hold dominion. Duties, and pains, and trials await us there; and often we may grow faint and weary under them. Let us, then, go to them, humbler, wiser, and better men, determined to do, and bear, and wait, and watch, till the Master says, It is enough. But, let us not omit to carry with us the strengthening, quickening, and purifying inspiration of what we have seen and learned this night. These palm-bearers reached their blessedness through the pains of the great tribulation; but to us is offered a better and higher portion than theirs, and without the judgment sorrows which they were made to feel. If we will but keep our garments, and the word of Christ's patience, and work, and watch, and pray, as He has given command, His word is out to keep us from the hour of trial which shall come upon the lukewarm, the worldly-minded, and the unbelieving in that day, now so near at hand. Let us then know and improve our privileges, and ever press toward the mark for the prize of our high calling; remembering the words of the Lord Jesus, how He said: "Behold, I come quickly; hold fast that thou hast, that no man take thy crown."
THE TIMES AND THE SEASONS.

By T. B. Baines, Esq., of Leeds.


Daniel's prophecy of Seventy Weeks says:—"From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks . . . and after the threescore and two weeks shall Messiah be cut off, and shall have nothing" (Daniel ix. 25, 26, see margin). Sixty-nine weeks had elapsed, therefore, before Christ's death. But if sixty-nine weeks had closed then, and the seventieth week has not closed yet, what conclusion can we draw? Simply this, that as these weeks relate only to the Jews, the time during which God's dealings with the Jews are suspended is not counted. Now, owing to their rejection of Christ, the Jews are at present set entirely aside, and God is engaged in bringing in "the fulness of the Gentiles." The clock of prophetic time has, therefore, stopped with the cutting off of Messiah, and will not beat out its last week until the fulness of the Gentiles having come in, God resumes His dealings with Israel.

The interval is a prophetic blank, the "many days," during which the children of Israel abide "without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim" (Hosea iii. 4). But, while entering into no details, it may be well to glance at God's dealings with the Jews from their rejection to their restoration.

Messiah is cut off, and does not receive the kingdom. Then the Roman people destroy the city, and desolation reigns until the end of this great national controversy. This is the only reference made to the interval between the destruction of Jerusalem and the last week.

After foretelling the cutting off of Messiah, Daniel adds—"And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm a covenant with the many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator" (Daniel ix. 26, 27).

Our Lord makes a like omission. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars" (Luke xxi. 24, 25). The whole space between the siege of Jerusalem by Titus and the troubles preceding the Coming of the Son of Man is passed over in silence.

But to return to Daniel. For the last seven years before Israel's restoration, there is a person who confirms a covenant with the many, or mass of the Jewish people, for a week. This person must be "the prince that shall come," named in the previous verse. But that prince is the prince of the people that destroyed Jerusalem; he is, therefore, the head of the Roman Empire, which thus appears once more upon the scene in these closing days of the times of the Gentiles.

A Covenant for Seven Years is concluded between him and the mass of the Jews, who have then returned to Jerusalem and revived their old sacrifices. In the middle of that time he makes the sacrifice to cease, and an abomination or idol is set up, causing desolation to the end of the epoch, when some predetermined fate overtakes the desolator. This last half-week, when wickedness and misery culminate, is three and a half years, or "a time, times, and half a time," or forty and two months, or one thousand two hundred and sixty days, expressions which we shall find frequently recurring in the description of those fearful events preceding the restoration of Israel, and the establishment of the Messianic reign (Daniel vii. 25; Revelation xi. 2, 3; xii. 6, 14; xiii. 5).

The Coming Time of Trouble.

This is the "time of trouble such as never was since there was a nation even to that same time," at which the Jews "shall be delivered, every one that shall be found written in the book" (Daniel xii. 1). It is the period, too, spoken of by Jeremiah, when all "faces are turned into paleness. Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith Jehovah of hosts, that I will break his yoke from off thy neck,
and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve Jehovah their God, and David their king, whom I will raise up unto them" (Jeremiah xxx. 6-9). It is the time of "distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth," when the faithful are told to "lift up your heads, for your redemption draweth nigh" (Luke xxi. 25-28).

THE FOUR GENTILE MONARCHIES.

Daniel (chap. vii.) symbolises the four great Gentile powers which were successively to exercise dominion in the earth under the figure of four beasts. The first, or Babylonian, "was like a lion, and had eagle's wings." The second, the Persian, was "like to a bear." The third, the Macedonian, was "like a leopard," and had four wings and four heads. The last was "dreadful and terrible, and strong exceedingly," "and it had ten horns." But it undergoes a great change, a little horn rising up, with "eyes like the eyes of a man and a mouth speaking great things" (verse 3-8). This little horn exercises the power of the beast, and provokes its judgment.

The beast is the Roman Empire, whose latter history is thus sketched: "The ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of a time" (verses 24, 25). But he is cut off, and his kingdom "given to the people of the saints of the Most High" (verse 27).

THE 1,260, 1,290, AND 1,335 DAYS.

Let us now look at two other prophecies. "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Daniel xii. 11, 12). As sixty-nine weeks passed before Messiah was cut off, only one week has yet to run, and, in the midst of that week, the daily sacrifice ceases, so that from that time only three and a half years, or, according to the Jewish measure of three hundred and sixty days to the year, one thousand two hundred and sixty days remain until "that determined shall be poured upon the desolator." But after this there are other judgments to be executed and foes to be overthrown. The periods named in this prophecy exceed the three and a half years by thirty and seventy-five days respectively, seeming to show that between the retributive judgments on the "prince" and the full establishment of Israel's blessing, an interval of seventy-five days will elapse, some signal event, perhaps the destruction of the besieging host, happening after thirty days.

The other prophecy is in Matthew xxiv. 15-31. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand): then let them which be in Judea, flee into the mountains . . . . Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And, except those days should be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened. Then, if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect . . . . Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the land mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

FUTURE HISTORY OF ANTICHRIST.

Now all these prophecies refer to the same set of events. In three, either the abomination of desolation, or the cessation of the daily sacrifice, or the ensuing tribulation, is expressly mentioned. In the other, the vision of the little horn, the identification is not difficult. He is the sovereign reigning over the last phase of the Roman Empire. He is "the prince that shall come" who is to rule the Roman people. He endures till Messiah's kingdom, and is then cut off. The little horn "thinks to change times and laws;" the prince makes the daily sacrifice to cease, and sets up the abomination of desolation. The prince by this act causes all the faithful to flee from Jerusalem; the little horn "wears out the saints of the Most High." The prince's great power for evil lasts half a week; the little horn carries out his blasphemous purposes for a "time, and times, and the dividing of a time." In nation, character, object, fate, duration of power, and epoch in history, the prince that shall come and the little horn are identical.

We can now form some faint picture of this dark era. At the beginning of the last "week," the prince who governs the final phase of the revived Roman Empire, makes a treaty with the mass of the Jews, who have
then returned to Jerusalem, rebuilt their temple, and reinstated their sacrifices. A minority, however, the saints or the elect, refuse to join in this treaty, and are subjected, therefore, to fierce persecution. After three and a half years the prince stops the sacrifice, speaks blasphemies against God, and changes times and laws. False Christs also arise, working great wonders, and deceiving all but the elect. The crowning act of the prince's wickedness is the setting up of some abomination, or idol, which brings down desolating judgment. Then the saints flee, without a moment's delay, from the city. The 3½ years of untold tribulation follows, a time which, if prolonged, must end in the total destruction of the race. But for the elect's sake it is shortened. After a fearful shaking of the nations, the Son of Man appears, and the pre-appointed judgment overtakes the prince, “the desolator.” Then follow the other judgments on the Gentiles and the apostate Jews, the gathering of the elect Israelites yet scattered over the earth, and the final establishment of the Messianic kingdom, together with those elect, or saints of the Most High, whom the prince had recently persecuted.

St. Paul's prophecy about the man of sin.

A passage in Paul's epistles helps to throw still further light on this subject. The Thessalonians, passing through a period of severe trial, thought “that the day of the Lord was come” (2 Thessalonians ii. 2). I give what is admitted to be the true rendering of the passage though widely differing from the authorised version. The Apostle assures them that “that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only He who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His Coming; even him whom his coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness” (verses 3-13).

The person here described is identical with the little horn. He is like, in wickedness and blasphemy, he lives at the same epoch, before the advent of the day of the Lord, and is cut off at the same time, destroyed “with the brightness of His Coming.” He sits in the temple of God, which, as already seen, is at this period rebuilt in Jerusalem.

In Revelation xi. 1-3, we read: “Rise, and measure the temple of God, and the altar, and those that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months. And I will give power to my Two Witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth . . . And when they have finished their testimony, the wild beast shall make war against them, and overcome them, and kill them,” &c.

The Roman Empire in its last stage will be renewed in a ten-kingsdomed federal form under the presidency of the Personal Antichrist energised by Satan. He will be assisted by another agent, called a “two-horned beast” or “false prophet,” described in Revelation xiii. as persuading “them that dwell on the earth that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give breath unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed” (xiii. 14, 15). Where this image is set up does not appear, but as the Man of Sin sits in the temple of God, as he is a false Messiah, and therefore in connection with the Jews, as the presence of Christ in His temple at Jerusalem was what the Jews expected, and as the beginning of the beast’s blasphemies and diabolical power is contemporaneous with the setting up of the abomination of desolation in the holy place, it seems more than probable that this miraculously speaking image is the abomination, or idol, foretold by the prophet, at the erection of which all the saints were to make their escape from the city.

The judgment of Babylon, the corrupt ecclesiastical system still left after all true believers have been taken to heaven, is outside our present subject. In chapter xvi. we see “three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet . . . 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” (verses 13, 14).

Then the personal descent of Christ takes place at the end of the final 3½ years, and the beast and the false prophet are destroyed and Satan bound for 1,000 years.
THE FIRST OF FORTY WONDERS DURING THE NEXT FEW YEARS.

The going forth of the Three Frog-like Spirits of Antichristian Infidelity, Revolutionary Democracy, and Popish and Mahometan Fanaticism.

BY THE EDITOR. (Quoted from his book, “Forty Coming Wonders,” which was first published in 1866.)

FIRST WONDER.
Unwonted frequency, as the End approaches, of wars, rumours of wars, famines, pestilences, and earthquakes, together with the abounding of iniquity and dissemination of false doctrines notwithstanding the increased preaching of the true Gospel to all nations (Matthew xxiv. 6-14); and simultaneous going forth of three unholy, wonder-working frog-like, fierce demon spirits, under the year-day sixth vial, while the mystic Euphrates is drying up, to gather the nations of the earth and of the whole world, by democratic revolutions and gigantic military preparations, to the war of the Great Day of God Almighty toward Armageddon (Revelation xvi. 13-16)—the first demon spirit from the Dragon or Satan, a spirit of Antichristian Infidelity, manifested in daring avowals of Atheism, Rationalism, Spiritulism, and increasing apostasy from Christianity; the second from the wild beast or Roman Empire, a spirit of Revolutionary Democracy displayed, in the form of Radical Demagogism, Republican upheavals, Communism, Socialism, and general tendency toward lawless insubordination and conspiracy; the third from the false prophet of Popery and Mahometanism, a spirit of Ultramontane and Moslem fanatical zealotry, as exhibited in pilgrimages, crusades, so-called holy wars, and political-religious intrigues, rallying their adherents to the defence of the standards of their superstitions.

Our Lord’s great prophetic discourse delivered upon the Mount of Olives a few days before His decease, in reply to His disciples’ question, “What shall be the sign of Thy Coming and of the end of the world?” is recorded in almost identical language in Matthew xxiv., Mark xiii., and Luke xxi., and predicts, as preliminary signs of the End, “wars and rumours of wars, for nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. These are the beginnings of sorrows. But the End is not yet. . . . And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; then shall the End come.” The term “End of the world” in this discourse signifies “End of the age or dispensation,” and not of the material physical earth, for the Greek word here translated world is aiōn (age), and not kosmos (earth).

This prophecy indicates that wars, rumours of wars, famines, pestilences, and earthquakes are to occur during the few years preceding the crisis of the End with unwonted frequency, and in so unusual a degree as to become a distinctly noticeable sign, attracting general attention. At the same time iniquity is to abound, and false doctrines to be widely propagated, although at that very period the true Gospel is to have its most extensive promulgation for a witness among all nations. So that, in fact, increased activity will be displayed both by the powers of darkness and of light. These events, however, will only be the “beginnings of sorrows; and the end is not yet.”

For our Lord’s prophetic discourse in Matthew xxiv. proceeds to state that the final great tribulation in its main intensity will not commence until the signal is given by the occurrence of a peculiar event, termed “the setting up of the abomination of desolation,” or idol image of the final Personal Antichrist, in the rebuilt Jewish temple, which Daniel (xii. 11) foretells to take place about 3½ years before the End. The great tribulation, commencing with the setting up of the abomination, will last for 3½ years, and immediately after that tribulation Christ’s Advent in the clouds of the heavens takes place. The words in Matthew xxiv. 15-31, are:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (let him that readeth understand); then let them which be in Judea flee into the mountains . . . For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect’s sake those days shall be shortened . . . Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. 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. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

This is a description of the concluding stage of Christ's Second Advent after the 3½ years of great tribulation and the darkening of the constellations, when He will descend from the air upon the Mount of Olives, as depicted in Zechariah xiv. 4. The ingathering of His elect to heaven will then be completed, and will be the "harvest" ingathering of the "great multitude who come out of the great tribulation" (Revelation vii. 9, 14; xiv. 15), in contradistinction to the "firstfruits" ingathering to heaven of only 144,000 watchful Christians at the commencing stage of His Second Advent into "the air" before those 3½ years, as described in 1 Thessalonians iv. 16, 17; Revelation xii. 5; xiv. 4; iii. 10. The 144,000 are those who obey the injunction, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke xx. 36).

The statement in this prophetic discourse, "This generation shall not pass away till all these things be fulfilled," is understood by many to signify that the Jewish race or nation (in Greek, genos) shall not pass away, which is the fact, for notwithstanding their dispersion they still preserve their separate identity: or else it is understood to mean that the generation that witnesses the preliminary signs, "wars, rumours of wars, famines," &c., which are only the "beginnings of sorrows," shall not pass away till all the other events predicted in that Second Advent discourse in Matthew xxiv. shall be fulfilled.

This latter interpretation harmonises with the conclusion derived from the chronological dates, that the End of this age will be about A.D. 1890, or within two or three years later, for if we take the estimated average of a generation to be about 30 or 40 years, the epoch of 1890 will be reached by the generation that witnessed the Crimean War in 1855, which was the first serious interruption of the 40 years' international peace in Europe, from 1815 to 1855, and which was followed by the battle of Solferino, between France and Austria, in 1859, and the American Civil War of 1860 to 1864, and the war between Prussia and Austria in 1866, paving the way for subsequent greater wars and rumours of wars.*

We must also expect that, as the End approaches, the state of society will more and more resemble what it was in the days of Noah and Lot, when extreme wickedness abounded, and "the earth was corrupt before God, and the earth was filled with violence," and the testimony of Noah, the preacher of righteousness, was generally disbelieved. "As the days of Noe were, so shall also the coming of the Son of Man be; they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away." "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they built; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man shall be revealed" (Matthew xxiv. 37-39; Luke xvi. 36-30).

Perilous times are emphatically predicted by Paul in 2 Timothy iii. 1-5, to come in the last days: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away." And in 2 Thessalonians ii.: "The day of Christ shall not come, except there come a falling away first (a widespread apostacy from Christian faith), and that man of sin be revealed, sitting in the temple of God (at Jerusalem), showing himself that he is God . . . whom the Lord shall destroy with the brightness of His Coming," (i. His Second Advent. Peter similarly predicts that shall come in the last days scoffers, walking after their own lusts, and saying, "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 Peter iii. 3).

Three Unclean, Frog-like, Miracle-worked
Demonic Spirits of Antichristian Infidelity,
Revolutionary Democracy, and Pusillanimous
Mahometan Crusading Fanaticism
are predicted under the year-day sixth vial in Revelation xvi. 12-14, to be the disturbing, intriguing agencies which shall go forth unto the kings of the earth in 1871. Then followed the Communist rebellion in Paris. Spain was the scene of Communist outrages in 1872. A great war between Russia and Turkey 1877-78 was followed by the Treaty of Berlin, and occupation of Bulgaria from Turkey, and its formation into a kingdom. There have been also appalling and widespread famines in China and India during the last years. [Note to fourth edition, in August, 1880.]

* Since the first edition of this book in 1866, the marvellous Franco-Prussian War of 1870-71 took place, when the German army overthrew the French army at Sedan, September, 1870, and besieged Paris, which surrendered
and of the whole world, to gather them to the war of the great day of God Almighty, at the same period as the "drying up of the mystical Euphrates," or dissolution of the Turkish Empire, shall be progressing toward its final accomplishment. This period of the year-day sixth vital and drying up of the Euphrates is generally held to have commenced about the year 1880, and will continue until the dissolution of the Turko-Mahometan Empire at some point of time between 1882 and 1890, because the predicted 1,260 years of the duration of the Mahometan Antichrist commenced between A.D. 622 and 630, and therefore end between 1882 and 1890.*

The going forth of these three frog-like spirits is announced in the middle of the sixth vial, and it is remarkable that in 1848, nearly midway between 1880 and 1882, the first two of those spirits, namely, Spiritism and Democratic Revolution, went forth in a very marked manner.

The three respective sources from which the three spirits go forth are stated to be:—1. The Dragon, which is explained in Revelation xii. 9 to be Satan; 2. The Wild Beast with seven heads and ten horns, which represents the political Roman Empire under the seventh Napoleonian headship "wounded to death" at Waterloo, but beginning to be healed in 1848 by Louis Napoleon's election over France as Republican President (Revelation xiii. 3); 3. The False Prophet or wild beast with two horns, representing the ecclesiastical Roman Empire, which consists of the twin religious or Antichristian systems of Popery in the Western Roman Empire and Mahometanism in the Eastern Roman Empire. A comparison of Revelation xiii. 1-17, with xix. 20, shows the false prophet to be the same of the two-horned wild beast. Their going forth illustrates an extraordinary fresh diffusion of their evil principles.

The First Spirit

1 Antichristian Infidelity going forth from Satan appeared in a new and startling manifestation in 1847-8 in North America, in the form of so-called modern PIRITUALISM, which is nothing else than avaricious sorcery, necromancy, and demonology. It rose in the neighbourhood of Rochester, New York, and subsequently has spread, more or less, through all the United States, and, in a less degree, in Great Britain and various parts of Europe. Its mediums are possessed by demons in much the same way, although not generally in so violent a form, as the demoniacs mentioned in the Gospels, out of whom our Lord ejected the unclean spirits. They are expressively spoken of as being like frogs, which are much more active in the darkness of midnight than in the daytime, and so mediums generally prefer dark circles and an exclusion of light before they can obtain manifestations from the spirits. The unclean nature of these spirits is sufficiently shown by the project of the abolition of marriage and the substitution of promiscuous free love which is entertained by many spiritualists; and, in fact, the most advanced of them openly avow their desire to see the Christian religion wholly destroyed, and supplanted by Pantheism and Socialism.

The three spirits are also declared to be the miracle-working spirits of devils, or, in the original Greek, of demons, which, in its most usual Greek signification, denotes the spirits of deceased wicked persons, and not the spirits of Satan's fallen angels, who are a totally different class of evil spirits. These demons are, in fact, the disembodied spirits of thousands of deceased infidels, such as Faine, Voltaire, and Hume, and deceased democratic revolutionists, such as Danton, Robespierre, Mirabeau, and the first Bonaparte, and deceased Jesuits, such as Ignatius Loyola, the Inquisitors, and Machiavel, &c., who are allowed to go to and fro amongst mankind at this period, and inviably to incite and energise them to such infidelity, revolution, and superstition as shall plunge them all into the war of the great day of God Almighty, so as to bring them eventually under the leadership of the final Napoleonian Antichrist, who will be the modern incarnation of those spirits.

In regard to the true grammatical meaning of the word demons, incorrectly translated devils, in this passage in Revelation xvi. 16, "They are the spirits of devils, working wonders," the learned Dr. Seiss, of Philadelphia, United States, justly says in his "Last Times"—

"Though demons are referred to about eighty times in the New Testament, and are even said to be of different kinds, they are never mentioned in a way to show that they are the fallen angels. They are never assigned a celestial origin. They are never referred to except in connection with our world. Satan is never called a demon."

* The Mahometans date their calendar from A.D. 622, the year of flight of Mahomet. It was not until A.D. 630, however, that they captured Mecca in Arabia, which is the Mahometan metropolis for pilgrims, the same Rome is the Roman Catholic metropolis. The W. Girdlestone, in his "Exposition of the Prophecies," published in 1820, maintained the 1,260 years the Mahometan Antichrist to commence in A.D. 1, when Mahomet captured Mecca, and therefore to 1890. Dr. Seiss' "Last Times" (5th, or 1st ed. 25 cts., at Smith and English, Philadelphia) is a very attractive and popularly written work on the prophecies, as is also his Parable of the Virgins and Wonderful Confederation, here quoted. He holds much the same views regarding the Jews, the Tribulation, the latterday Napoleonian Antichrist, &c., as are here set forth.
“It is to be regretted that in our English Bible the translators have always used the word devils instead of demons. Jahn refers to numerous authors who have maintained a multitude of quotations from Greek, Roman, and Jewish writers, that the demons are the spirit of dead men, particularly of such as maintained bad characters while living. They live in our atmosphere, wander about our world, awaiting the final judgment, and constitute, perhaps, the most efficient agents for the accomplishment of Satan’s infamous designs against the peace and good of our race.”

Although Spiritualism only arose in 1847-8, it has spread with almost more rapidity than any other false religion ever did. There are said to be in the United States some twenty newspapers and periodicals principally devoted to it, besides numerous other literary treatises. Many persons of eminence and high talent in various professions are its advocates, and it claims altogether one million believers, but, at a moderate computation, it has perhaps influenced and infected a quarter or half a million persons sufficiently to make them practical unbelievers in orthodox Christian doctrines. Spiritualism is often introduced into households by the apparently harmless proceeding of table-turning and table-tipping. Then someone in the circle often becomes developed as a medium, that is, a person under the mesmeric control of evil spirits, who from time to time enter into and take possession of the medium’s body and faculties of articulation, so that at such periods the medium utters not his own thoughts or words, but those of the evil spirit possessing and controlling him. The demon spirits speaking through the mediums profess to be departed spirits, whose bereaved relatives on earth they then make communications to. They often profess to be the deceased spirits of eminent philosophers, poets, statesmen and theologians, and deliver lengthy communications in keeping with the character they assume. These utterances are sometimes couched in an elevated tone of piety, at other times in an infidel Antichristian tone; but they are believed in by numbers of infatuated spiritualists as a new Gospel superseding the old Bible.

Spiritualism is a manifest fulfilment of the prophecy in 1 Timothy iv. 1-3: “Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils (in Greek, teachings of demons), forbidding to marry and commanding to abstain from meats,” &c. It is markworthy that already many spiritualists advocate the abolition of marriage and the substitution of free love or unhallowed libertinism, and some of them recommend a vegetarian diet, or even fasting, as conducive to bring the mediums more under the influence of the spirits. Spiritualism is nothing else than a revival of ancient sorcery, witchcraft, necromancy, clairvoyance, and possession by familiar spirits. It is therefore not surprising that extraordinary supernatural prodigies are often wrought by the mediums, just as by the Egyptian magicians and the Witch of Endor in olden time.

During the last few years other forms of Antichristian infidelity, such as Rationalism, Positivism, Neology, and Colensoism, have defiantly held erect their serpent crests and hissed forth their profanities. Avowed scepticism, euphoniously styling itself Secularism or Freethought, has its halls, lecturers, such as C. Bradlaugh, and professors in London, and every large British town, and is estimated to circulate annually in Britain twenty-eight million copies of publications, large and small, chiefly among the class of artisans and mechanics.

The Second Spirit of Revolutionary Democracy from the ten-horned wild beast, or political Roman Empire, likewise went forth with clamorous croaking and fresh energy among the nations in 1848, that unparalleled epoch of political revolutions. France, after enjoying many years of quietude, as a monarchy under King Louis Philippe, suddenly broke out into revolution, proclaiming liberty, equality, and fraternity, and became a Republic. Louis Philippe fled to England. A revolution also broke out in Prussia and Austria, and was apprehended even in London, so 170,000 special constables were sworn in, and the militia were kept under arms, in the eventful month of April, 1848, when Feargus O’Connor headed a great Chartist procession to the House of Commons. Peace, however, was providentially preserved in England.

In that year the Napoleon dynasty, which is the seventh headship of the seven-headed wild beast, or Roman Empire, began to revive from its “deadly wound by the sword” received at Waterloo in 1814, for Louis Napoleon, who had been an exile in England, returned to France, and was elected on June 8, 1848, a deputy in the French National Assembly, and on December 30 President of the French Republic for three years. He dissolved the National Assembly in 1851, and on December 4, accomplished a coup d’état, and on December 31 he obtained seven million votes (partly by the help of the Catholic priests), electing him President for ten years. Then on December 2, 1852, he was elected Emperor of France; and thus the Napoleon dynasty began to be healed of its Waterloo wounds, although it has not yet regained all the dominion possessed by Napoleon I.

It is important to notice that, while it appears quite certain that some Napoleon must be the seventh-eighth
FORTY WONDERS.

lead of the Roman Empire who is to make the seven
years' covenant with the Jews, in the event of the Emperor
Louis Napoleon's death, some other Napoleon standing in
his place, will fill these prophecies.*

Alison, the historian, says of the revolutions
of 1848:—

"Paris, as in every age, was the centre of impulsion
to the whole civilized world; and disastrous
beyond all precedent, or what even could have been
conceived, were the effects of this new revolution in
Paris on the whole Continent; and a very long period
must elapse before they are obliterated. The spectacle
of the French government, esteemed one of the
strongest in Europe, and a dynasty which promised
to be of lasting duration, overturned almost without
resistance by an urban tumult, roused the revolu-
tionary party everywhere to a perfect pitch of frenzy.
A universal liberation from government, and restraint
of any kind, was expected, and for a time obtained,
by the people in the principal Continental States,
when a Republic was again proclaimed in France;
and the people, strong in their newly-acquired rights
of universal suffrage, were seen electing a National,
Assembly, to whom the destinies of the country were
to be entrusted. The effect was instantaneous and
universal; the shock of the moral earthquake was
felt in every part of Europe." Beale also says on this
head:—

"Thus, like the sudden eruption of some huge
volcano, the demoniac miracle-working spirits simul-
taneously burst their various prison-houses, and
scattered death and misery around them. Atheism,
Communism, Socialism, Red Republicanism, the
elements of apparent liberty, but, in truth, the chains
of darkness in which Satan binds the souls of men, as
with fetters of iron, were the accursed fruits of the
working of the three unclean spirits, the Satanic frogs
issuing from the mouths of the Dragon, the Beast,
and the False Prophet. The spirits of demons were
the unseen instruments, and miraculous were the
results of their agency, results not terminating, but
leading to a still darker and more dreadful future, to

* [Note, added August, 1880].—Since these words
were printed fourteen years ago, in 1866, in this book,
"Forty Coming Wonders," the Emperor Louis Napoleon
was defeated by Germany at Sedan, in September, 1870,
and subsequently died at Chislehurst, in England, in
1873. His son, Prince Louis Napoleon, who then became
head of the Napoleon dynasty, was killed in the Zulu
war, in July 1879, so that now Prince Jerome Napoleon,
who was pointed out in 1854, by the Rev. R. A. Purdon,
as likely to become the final Napoleon AntiChrist, and
who will not be 70 years old until 1893, has become head
of the Napoleon dynasty. Strong probabilities attach to
him, for he has formerly been accounted a reviled, or
"vile person," and he is of fierce countenance, and an
infidel and great democrat (Daniel viii. 23; xl. 21, 37;
Revelation xvii. 9).
As the ten horns will be the ten political kingdoms of Britain, France, Spain, Italy, Austria, Greece, Egypt, Syria, Turkey, and Bulgaria, so the two horns will be the two ecclesiastical kingdoms of the Papacy and Mahometanism, which, on the whole, are the prevailing religions in those countries. The State Church of England, as well as the Greek Church in Greece were originally incorporated with the Church of Rome, and will be so again at the final crisis of 3½ years.

The scarlet woman, in Revelation xvii. 9, sitting upon the seven hills, admittedly signifies the Church of Rome, and is there depicted at the future period of her final judgment (verse 1) as the “mother of harlots and abominations (i.e., false religions) of the earth,” for she will then have received into her bosom, and amalgamated with herself Mahometanism, the Greek Church, Buddhism, Spiritualism, &c. It is only thus that she can be described as seated upon “peoples, and multitudes, and nations, and tongues,” language which certainly denotes universal dominion far beyond what the Church of Rome possesses at present.

She is likewise depicted as then sitting triumphantly as its ecclesiastical mistress upon the ten-horned wild beast, that is to say, upon the ten confederated nations which we have just enumerated, and, in the intoxication of her marvellous success, waving deliriously a cup, exclaiming, “I sit a queen” (Revelation xviii. 7). Hence it is clear that, as the Church of Rome will then be seated as ecclesiastical mistress and State Church over the Mahometan countries of Egypt, Syria, and Turkey, as well as over the rest of the ten kingdoms, she must therefore have formed an ecclesiastical confederacy between herself and Mahometanism. And this is fully confirmed by the emblem of the two-horned wild beast, representing this Papal-Mahometan hierarchy at a later stage, after the scarlet woman shall have been dismounted and despooled by the ten kings, and stripped of her wealth and temporalities (Revelation xvii. 16).

Hence a strife-producing evil spirit going forth from the False Prophet, or two-horned wild beast, denotes a spirit of crusading fanaticism and propaganda from the Papacy and Mahometanism. Now, it is singular that the year 1848 was the marked epoch of the outbreak, not only of the first and second spirit of Spiritualism and Revolutionary Democracy, but also of this third spirit of Jesuitical crusading intensity and conspiracy, for the Jesuit Ultramontanes were openly asserted to have fomented the revolution in France in 1848, which so suddenly overthrew Louis Philippe’s monarchy. The Roman Catholic Weekly Register says:—“During Louis Philippe’s reign the Catholic Church in France was in absolute bondage. The bishops were constantly snubbed, the cathedral and churches were suffered to go to decay, and the utmost indulgence was given and the warmest friendship shown to the violent literary revilers of the church and enemies of religion. Louis Philippe invaded the Pontifical States and seized Ancon, in order to oppose the Austrians, who had entered Italy at the Pope’s desire to suppress a Carbonaro insurrection.”

The Jesuits perceived that King Louis Philippe would never promote their interests, and so they encouraged the revolutionary movement of 1848, which overthrew him, and then they are asserted to have powerfully aided in securing the election of Prince Louis Napoleon as Republican President of France in December, 1848, in return for his promise to further their ends and aims. The Catholic priests led their flocks like sheep to the poll to vote for Louis Napoleon. The result of this was seen in Louis Napoleon sending French troops in 1849 to suppress the Republican revolution in Rome, which had caused the Pope’s flight from that city, and ever afterwards upholding and protecting the Pope in Rome by French banns.

One great manifestation of the Ultramontanist crusading spirit we may look for in the future in the predestined war of France against Protestant Prussia by which France must regain the Rhine frontier of ancient Gaul, and therefore must conquer and annex to its territory Luxembourg, part of Holland, Belgium, Rhenish Prussia, Switzerland, and also Baden, Wurtemburg, and part of Bavaria, unless the three latter are added to Austria. Reverses and defeats in any quarter will only intensify the desperate energy of Ultramontanism, and make it ally itself with Communists, Socialists, or any party that will promote its ambitious schemes.

As regards the spirit of Mahometan crusading fanaticism, it went forth powerfully in India in 1857, stirring up the formidable Sepoy Mutiny, and assuredly it will go forth again in being to pass the predicted legislative separation of India from England; and during the expiring throes of the Turk-Mahometan Empire the Sheriff of Mecca will doubtless proclaim a jihad, or so-called holy war, against Giuseph his heretics, just as Ultramontanism will proclaim a holy war against Protestants.
The comparison of these three evil spirits to Frogs are bred in stagnant pools, so infidelity in its modern forms of scientific philosophical Rationalism and German Neology, denying the Divine inspiration and miracles of the Bible, as been justly defined by a French author, Guizot, "a noxious spawn bred in the stagnant marshes of corrupted Christianity." Frogs also are very prolific and noisy loquacious out of all proportion to their size, and chiefly croak in darkness. And thus the vices of Infidelity, Spirituality, Democratic Demagogism and sedition, and Jesuitical priesthood multiply rapidly, croak loudly and clamorously, and, like the Egyptian frogs, creep into houses, as a pestilence that walketh in darkness. They are evidently preparing the way for the predicted apostacy or sitting away and widespread "departure from Christian faith," out of which the latter-day Man of Sin or antichrist is to arise and reign over all nations for 3½ years (2 Thessalonians ii. 3; 1 Timothy v. 1).

Addendum in 1880.

Since the first publication of this book in 1866, the third spirit of Ultramontane Jesuitical crusading ultramontanism went forth in a very marked manner in 1870, "to the kings of the earth to gather them to war," in the great Franco-Prussian conflict. This was closely connected with the Jesuit Ecumenical Council at Rome in July, 1870, when the blasphemous dogma of the infallibility of the Pope was proclaimed, July 18, 1870, amid thunder and lightning, on the very day when the French army marched against the German army.

Professor Friedrich, in his published diary, kept by him whilst he was at that Ecumenical Council, speaks of a distinct understanding having been arrived at between the Jesuit party and the French Emperor, a view of a Franco-Prussian war. He adds—"It was no secret, but a notorious fact, that the Empress Eugenie was entirely under the influence of the Jesuits and in constant communication with Rome through the agency of her confessor, and that she was eager in urging on the war, which she repeatedly spoke as "ma guerre" (my war), because she regarded it as a sort of crusade. The Jesuits hoped to promote by war the policy they had inaugurated by the Ecumenical Council and the Syllabus which had preceded it. The cooperation of other Court confessors in Austria, Italy, and Bavaria was also reckoned upon; and if the German victories over France at Wissembourg, Woerth, and Spicheren had not so rapidly succeeded each other, the calculations made at the Vatican and the Tuileries for bringing about a coalition of the Catholic Powers against Germany would not have proved fallacious."

The Jesuit-instigated war against Germany resulted, however, in the utter defeat of France at Sedan in September, 1870, and the dethronement and exile of the Emperor Napoleon III. and the Empress Eugenie, and the overthrow of the Pope's temporal sovereignty over Rome by the Italian army taking possession of it as the metropolis for Italy. And in the present month of August, 1880, Jesuit institutions are being suppressed throughout the French Republic by legislative decrees, and many Jesuits are emigrating from France to other countries. The efforts to suppress them in France and Germany will, however, only goad them to more desperate plots and conspiracies to revolutionise those and other European countries, in the hope of regaining their lost power. And this, unfortunately, they are predestined to achieve in a few years' time, for the Scarlet Woman is, just before her final judgment, to be triumphantly seated in temporal sovereignty, not only on (1) the seven hills of Rome, but also (2) upon the ten nations of Caesar's Roman Empire, prefigured by the scarlet or Red Republicanised ten-horned wild beast, and still further (3) upon "peoples, and multitudes, and nations, and tongues," a phrase which certainly indicates world-wide supremacy, so that her triple crown will become only too true an emblem of her three-fold dominion (see Revelation xvii. 9, 13, 15). Although this will not be until the final 3½ years, we may fully expect to see every successive year a growing tendency in Jesuitical Ultramontanism to ally itself with, Communist Red Republicanism for revolutionary purposes, and a constant increase of their power and influence among the nations.

Behold! He cometh.

Oh! fear not, tho' Satan your faith shall assail, His power is broken—no more can avail. Christ Jesus is mighty to save.

Trust Him! trust the blood, and your sins are forgiven, Remember'd no more, nor in earth nor in heaven. Palm branches in victory wave.

The Lord, who is coming to judge quick and dead (The Christ who for sinners on Calvary blest), Has vanquish'd both death and the grave.

Eugenie Wickham.
WHAT THE JEWISH PAPERS ARE SAYING.

PERSECUTION OF JEWS IN RUSSIA.

Jews are having a sad time of it just now. The hard treatment meted out to the ancient people of God by the present wielders of the autocratic power of the Czar almost vies with that experienced by them in the Dark Ages. A correspondent, writing from St. Petersburg, says that robbery and expulsion are the order of the day against these unhappy people, and it is not from the ignorant populace, but from the Government and the press that this persecution proceeds. The Israelites of important commercial towns have been ruthlessly driven from their homes. Jewish merchants from German centres, visiting Russia on business, have been ejected, regardless of the regularity of their passports and their respectable standing. An anti-Semitic war is also now being waged in the German press, Prince Bismarck's semi-official organ having entered the lists. Happily thus in Germany it is a war of ink, but in Russia all that a hostile press can conceive is being carried out, and thousands of Jews are plunged in the deepest misery which expulsion from their homes and persecution of every sort can inflict.

"I can give you," says this correspondent, "but a faint idea of the wretchedness which prevails amongst them. Two millions of souls compose this section of the Russian population, and have their principal residence in the western provinces of the empire, though scattered elsewhere throughout the country, even to some extent in the central provinces, from which they are by law interdicted." An appeal has been addressed to the Jews of the United States through M. Benjamin P. Peixotto, imploring assistance to enable them to emigrate to America. Although, however, their eyes are now turned to the Far West for a quiet resting-place from their troubles, may it not be the case that the planting of the Jews in their own land may very soon become a necessity recognised by perplexed statesmen wearying themselves over the still unsolved Eastern Question? Even men who may totally ignore the sure predictions of God's Word may be compelled to be the instruments of fulfilling them.

REFORM OF THE SYNAGOGUE SERVICES.

These, it seems, are about to undergo great modification—the result of the labours of a conference of delegates convoked to consider the question of reform of the Jewish ritual, a number of whose recommendations have now received the assent of the Chief Rabbi. The Jewish World claims to have been to a large extent the means, during the last decade, of enlightening Jewish public opinion on the necessity for reforms and it expresses great satisfaction at "the abolition of certain practices and compositions which stood in the way of dignified decorous services." Remarking that Jews partake of the characteristics of the people amongst whom they dwell, it claims that English practical common-sense is evidenced in the vigour of these reforms. Parts of the services are removed which are "masterpieces of our sacred literature, and the suppression of which may well have cost the learned Chief Rabbi a pang to consent to. "But the objections to them are invincible; they are interminably long, they are not understood by the congregation, they are hurried over with a speed that is positive scandal. It is inevitable; they must go."

Again, "It is a solemn and indeed most impressive spectacle to witness an entire congregation—men, women, and children—standing erect, and proclaiming with united voice that "Holy, holy, thrice holy is the Lord of Hosts, the whole earth is filled with His glory." But the effect is marred altogether, the solemnity altogether becomes a farce, when the attention is interrupted and disjointed by the interpolation of long compositions of Cabbalistic jargon, during which the congregants sink down in their seats and take refuge in conversation or slumber. These are gone, and for ever." The Jewish World speaks of certain German reformers who would desire that "sacrifices have ceased to be exponents of devotion, and we shall never again, except we sink back into barbarism, worship the Supreme by 'the fat of rams or the blood of goats,' therefore every expression referring regretfully to the cessation of offerings, every expression implying a hope that offerings may be restored, should be expunged from the prayer book." But English Jews do not, it would seem, sympathise with this class of alterations. The bold effort now consummated, to escape from formalism, and to adapt the synagogue services to the felt requirements of the present time, indicates a state of exercise of the Jewish mind which perhaps constitutes a not unimportant addition to the remarkable signs of the times with respect to the destiny of their nation.

JEWISH SETTLERS IN THE ISLAND OF MAJORCA.

Majorca, or Mallorca, as the Spaniards call it, is the largest of the small archipelago of the Balearic Islands, and one of the most prosperous parts of the Spanish dominions. In the capital of that island, Palma, there are still a good many descendants of those Jews who, in the days of Ferdinand the Catholic
ere compelled, under the threat of death, to join the Church of Rome. Mr. Frederick Sternberg, who recently travelled in those parts, gives the following particulars of the Jews of Mallorca in a London "Jewish Press":

"Of the many relics of Judaism furnished by the Iberian Peninsula and its dependencies, one of the most interesting is to be met with in the charming town of Mallorca in the Mediterranean. Dwelling in part of the city of Palma, the capital of the island, known as the 'Juderia,' and which in former days as the Ghetto, is a numerous community of shrewd and thrifty people, commonly called 'Chuetas.' These Chuetas are the descendants of the 'Cristianos Nuevos' of the Middle Ages, or more properly of the 'Relaposos' of the 17th century.

'Cristianos Nuevos, or New Christians, was the name applied to the Jews of Spain who, to avoid therible persecutions of the Inquisition, openly professed Catholicism, though they, in spite of the anger involved, secretly practised Judaism. 'Relaposos' was the name given to them on their heretical sys being discovered by the zealous servants of the omish Church.

"The Jews of Majorca were supposed to have been converted in 1435, but they appear to have secretly acted their religion until 1681, when, fearing detection at the hands of the myrmidons of the Inquisition, the unfortunate Israelites resolved to quit the hospitable shores. They chartered an English ship; the fact of the captain and crew being Protestants, did not provide with the necessary passports, raised the suspicion of the Holy Office, whose ever vigilant relins stopped the fugitives and threw them into prison. After languishing for three years, during which time they were subjected to all the horrors of the Inquisition, thirty-seven of their number were sen to expiate on the scaffold the sins of their low-suffers! The executions took place on the 7th March, 1791.

"Although Judaism as a religion has been unknown in the island for the past two centuries, these Chuetas are looked upon as aliens by the native trovians and despised on account of their Hebrew race. This ill-feeling, handed down from generation to generation, has had the effect of causing these people to intermarry solely among themselves, and as they have preserved Jewish physiognomies as Jewish ways in their entirety. Many of them work in gold and silver, and inhabit a street called the Calle de la Plateira, devoted, as its name implies, to their special handicraft.

"A stranger strolling unaware into this street might easily imagine himself in the Jodenstraat of Amsterdam, the Judengasse of Frankfort-on-the-Main, the Rue des Rosiers, Paris or the purières of our humbler London brethren; and in none of these localities would more characteristic types be met with, whilst names such as Fuster, Bonnin, Fortesa, are analogous with Solomon, Moses, or Levi in England, as denoting Semitic origin. Notwithstanding the contemptuous treatment they receive from their neighbours, the Chuetas look with much pride to their Hebrew ancestry."

A JEWISH HOME RULER IN ARABIA.

Ibn Rashid, the most powerful emir of Arabia, has recently revolted against his suzerain, the Sultan Abd-ul-Hamid, and declared himself independent; he has also taken the fortress of Bozrah in the Hauran, and he now repudiates all allegiance to the "Ruler of the Faithful." Ibn Rashid and the clan over which he rules are descendants of the Jews, in all probability of one of the ten lost tribes; they do not profess the Mahometan, but still adhere to the Jewish faith at the present day. The Vienna 'Jüdische Presse' quotes the following passage bearing on the subject from the "Wiener Fremdenblatt."

"In Northern Arabia, close to the high road that leads from Medina to Bagdad, some Jewish nomad tribes are still living at this day that had emigrated from Palestine to Arabia even prior to the destruction of the first temple. Ibn Rashid is now ruling over these tribes, and his residence is the fastness of Schaubek. These tribes still live according to the laws of the Pentateuch, but the teachings of the Talmud and of the rabbi are entirely unknown to them. Their mother tongue is Arabic, and there are hardly any among them that understand Hebrew.

"To these tribes belonged Zeinub, the Jewish maiden celebrated in history, who poisoned the Prophet Mahomet, because he had ordered her brother Hebar to be executed. These Jews still live in tents, and they derive their chief support from the breeding of cattle. Thanks to their bravery and their martial spirit, they have been able to preserve their autonomy and their faith to the present day, and they are in the habit of periodically sending large sums of money to Jerusalem for the relief of the numerous Jewish poor of the holy city."

It would certainly be very desirable to have a little more authentic information on the subject, for, as it is, we have only the bare word of the informant of the 'Fremdenblatt' for the foregoing statement, and that may be worth a great deal, and may be worth very little.

A REFORMER ON ORTHODOX JUDAISM.

The orthodox rabbis of Austro-Hungary have lately held an aggregate meeting at Pest to deliberate on the future of orthodox Judaism, and to adopt such measures as may lead to the preservation of that
form of Judaism in its pristine purity, and prevent
the faith of Jacob from being defiled by the admix-
ture of those Gentile nations that are patronised by
the Jewish reformers in Central Europe. The pro-
gramme of these Puritans covers rather a large area,
but the means adopted for its realisation would cer-
tainly not be thought adequate in any other religious
community.

The assembled rabbis passed a resolution that
rabbis trained at non-orthodox seminaries should
have no right to pronounce the divorce of any married
couple, and they pledged themselves not to solemnise
the marriage of any person divorced by such a rabbi.

The “reformed” Jewish papers ridicule the idea of
stemming the tide of the age by drawing a line
between rabbis that shall have authority to unite the
matrimonial knot and those who shall not, and one of
these papers, viz., Dr. Philippon’s Allgemeine Zei-
tung, gives the following historique of the orthodox
movement:

“The clerical and orthodox party have come to
the conclusion that so soon as they make any con-
cession to the spirit of the age, they sign their own
death-warrant, and consequently they are most
anxious to keep themselves strictly secluded from
the rest of the Jewish people. The same thing exists
in other religious communities, yet our zealots cannot be
taxed with plagiarism in their attempt at building up
a Chinese wall around them. On the contrary, ever
since there has been any reform movement among
Jews, they have always followed identically the same
plan.

“When Mendelssohn’s first correct translation of
the Pentateuch appeared, they burnt it, although it
was printed in Hebrew square letters, and accom-
panied by a commentary in Hebrew; they felt that
this translation opened up a new world entirely dis-
tinct from theirs. In the same way they pronounced
their anathemas on the Hamburg Temple at its first
opening, although the new liturgy that was intro-
duced there was based upon the Talmud itself.
Scarceley had a meeting of rabbis been appointed to
be held at Brunswick, in 1844, when 200 orthodox
rabbis of Germany, Hungary, and Galicia coalesced
to launch the thunderbolt of their excommunication
at it.

“In the same way, the orthodox have reacted
against every progress from the very first, with an
amount of consistency worthy of a better cause. Yet
they have constantly had to recede in their geogra-
phical limits. From Berlin, Hamburg, Brunswick,
and Vienna they have had to fall back upon Hungary
and Galicia. Germany is lost to them. When the
Jewish secession law was passed in Prussia two
years ago, only two congregations could be moved to
split up and form orthodox communities; in all other
places the anathemas of Dr. Hirsch, the supreme
pontiff and hierophant of the historical Jews, have been
attended with no effect.”

The whole of these facts are absolutely incontro-
vertible. The only question is, whether the Jews
as a religious community have benefited by this sec-
omen of the historical Jew from the fold of Jacob.
Considering that throughout Germany, where the
Jews lay claim to the highest measure of enlighten-
ment, there is not to be found at this day one Jew
in twenty that has only a notion of the teachings of
his religion, and not one in fifty that observes its
rites, and, considering that all the remaining twenty
nine rather court than repudiate the appellation of
freethinkers, it can certainly not be said that it has
done the Hebrew community on the Continent much
good to have become rid of the most law-abiding
portion of its members.

THE JEWS OF MOROCCO.

The European Conference that has lately been
held at Madrid to consider the condition of the
proteges of Christian Powers in the domains of the
Sultan of Morocco, has attracted the attention of the
civilised world to the condition of the Jews of that
empire. These Jews are not treated by the Moorish
rulers as their forefathers were by the califs of Spain
five hundred years ago; on the contrary, they are
very much oppressed, and there is no safety of either
life or property for those who are not subjects of some
European or other civilised power. In connection
with this, a good deal of interest attaches to a paper
by the well-known African traveller, Herr Gerhard
Rohlfes, recently published in Germany, and repro-
duced by the Jewish papers of that country. The
following facts are culled from this paper:

“There are three kinds of Jews living in Morocco
corresponding to as many immigrations of Jews that
have taken place in succeeding centuries. The first
and most ancient of these are the Jewish settlers
that came to Mauretania, prior to the Christian era, that is
to say, at a time when the second temple was still in
existence. Of the existence of these almost autoch-
thonous settlers I became aware on crossing the Great
Atlas. These Jews speak the Berberic language
called marigh sheshah for Tamernezak), and are as inde-
pendent of Moorish rule as the Berbers, or Breberas,
as they call themselves.

“They serve as soldiers and carry arms like these.
They dress like the other mountaineers, and are not
compelled like the other Moroccan Jews, to address
their Mahometan neighbours by the title of Sidi, My
Lord, but they call them by their names only. They
are not in the possession of the Pentateuch, neither do
they know anything about Jesus Christ, nor do they
profess to have shared the Babylonian captivity, having migrated to North-Western Africa about the very time when their brethren were led into exile by Nebuchadnezzar. The large Jewish town south of the Atlas, of which Davidson in the account of his travels refers, does not exist; this traveller probably meant the large Jewish quarters of Taghit and Draa, which are populous to doubt, but are yet entirely subject to Moorish dominion, as I can affirm from my own knowledge.

The second class of Jews to whom I confess that I have not penetrated, are Berbers, who profess the Jewish faith, or Jews who speak the Berberic tongue. In their own showing, these Jews also emigrated from Palestine long before the Christian era. It is hard to say whether these Jewish tribes, whose customs and manners agree with those of the Berbers, are real descendants of those exiled and dispersed Jews, or whether they descend from the proselytes of the ancient synagogues whose influence was much greater in olden times than it is generally thought. It is alleged that these tribes speak a corrupt Chaldee that is understood by those who know the Syro-Chaldee of the Talmud. They all, however, speak Arabic, and use Hebrew characters in writing.

The last batch of Moroccan Jews are those who emigrated from Holland in 1350, from England in 1900 and 1403, from France in 1403, from Italy in 1342, and more especially from Spain in 1492-94, in the reign of Ferdinand and Isabel the Catholic. They mostly reside in the seaport places of Morocco, but the English, French and other European Jews have long since been absorbed by the Spanish. Most of them know Arabic, but all speak Spanish, which is their conversational language exclusively. Many of these Jews bear allegiance to Spain and are protected by that power.

The same writer goes on to give an account of the forlorn and helpless condition of the vast majority of the Jews of Morocco, the many disabilities from which they suffer, and the kind of servitude to which they are still subjected. The Jew must wear a black fez, whilst the Moslem wears a red one; the legal colour of his slippers is black, whereas the Mahometan has a right to sport any other colour. A Jew's evidence goes for nothing in a Moorish court of law, if contradicted by a Mahometan witness. On meeting a Mahometan in the street the Jew must give way by passing to the left, and if on a journey, he is mounted on a donkey, he must alight and walk on foot on meeting a Mahometan. And yet the representative of Morocco in the late Madrid Congress had the hardihood to declare that in the dominions of his master there was absolute religious equality!

PROPHETIC NOTES AND QUERIES.

BABYLON AS LITERAL AS ROME.—With reference to “Babylon as literal as Rome,” and the Babylon of Rev. xvii.-xviii. being, consequently, the literal Babylon rebuilt and restored to more than its former power and significance, I should like to submit to the consideration of the readers of The Prophetic Notes be the question whether such an event would not be an entire inversion of the prophecy of Daniel? The vision recorded in Dan. xi., and further enlarged and connected in chap. vii., represents four successive empires occupying the entire field of prophecy from the fall of the old to the rise of the new. Then the fourth and last empire is to be succeeded by everlasting kingdom of the Lord Jesus Christ, f. However, the literal city of Babylon is thus to be restored, as we do not get back from the feet and toes of the fourth (Roman) empire, amongst which the little horn or last Antichrist is to arise, and upon which the destroying judgment is to fall, to the first Babylonian empire again? Have we not thus a fifth empire, Babylon, the head of gold, reestablished? Is it at all compatible or reconcilable with the language of the prophecy, which most distinctly teaches us that it is upon the feet and toes of the fourth and the divided empire, and not upon the head of the first unprayed away and undivided empire (which should necessarily be resurrected for the purpose), that the judgment is to fall? Richard Cheetham.

Rome is the city referred to. Babylon is whatever power is adverse to Israel, in whatever locality. Babylon, in the Revelation, is the “city of the seven hills.” In Rev. xi. 8, the place (Jerusalem) where our Lord was crucified is called spiritually Sodom and Egypt. The prophetic character of the book presupposes the thought that the literal Babylon is intended there. The admission of this principle of interpretation does not, however, destroy the position that Babylon is again to become the seat of power. It appears to me that the last head of the resuscitated Roman Empire will have a very extended dominion. The act of the “little horn” (Dan. vii. 9-14.; and ix. 27) is performed by one who is both King of the North (Syria, Northern Palestine) and the “prince” that shall come from that people’s kingdom (Rome), by which the previous desolation was wrought. Dan. ix. 27 gives us the last of the “seven weeks” (ix. 26). These “weeks” are divided into three portions, viz., seven, sixty-two, and one. On the fulfilment of the prophecy concerning the “Messiah” (ver. 26) the history of Daniel’s people is at a stand, for, although the execution of the sentence was deferred, judgment was then decreed against those who cast the Son out of the vineyard and slew him. Their national restoration will be by a kind of protectorate under “the prince that shall come” and his confederate kings. This prince, I gather from the incidents in Dan. vii. 9-14.; ix. 1-6; 11, will, by treaties, obtain possession of Syria (Dan. xi. 23), and probably accomplish what Mr. Kelly holds as to Babylon in the last days.

W. A.
PASSING EVENTS.

BRITAIN’S DEFEAT IN AFGHANISTAN.

The news from Afghanistan, in August, that General Burrowes’ brigade of 2,500 British soldiers had been annihilated by the deposed Afghan Ameer Ayoub Khan, came like a heavy thundcrclap upon England. Subsequent telegrams, however, reduced the loss to 1,000 British soldiers. Nevertheless, the disaster is a grave one. The 1,500 of General Burrowes’ force who escaped into the English entrenchments in the citadel of Candahar, constitute a valuable addition to General Primrose’s force of 3,000 men inside Candahar, which is now besieged by 40,000 Afghans under Ayoub Khan. General Phayre is advancing with 3,000 soldiers from Quetta to Candahar, and General Roberts, having altogether withdrawn from Cabul, is also advancing with 9,000 soldiers to Candahar. But the British situation is one of some peril and anxiety, and it will be a matter of great thankfulness to Providence if all the British forces are enabled to make a successful juncture, and withdraw in safety from Candahar and Afghanistan. Even then the Afghan war can scarcely be regarded, from a military point of view, as having accomplished satisfactory results.

HOSTILE FEELING REVIVED BETWEEN FRANCE AND GERMANY.

Simultaneously with the re-opening of the Eastern Question, another untoward event has led to a renewal of hostile expressions and feelings between Germany and France. M. Gambetta, the ex-Dictator of France, and who is now President of the French Parliament, a position second only to that of M. Grévy, President of the French Republic, addressed the Commercial Travellers’ Club at Cherbourg, on August 9, and while congratulating France on the recovery of her army and finances, threw out dark hints of a future war of retribution against Germany. These ominous overtures have naturally awakened an uncomfortable feeling in Germany, where the people are fully conscious that France and Germany are like two gladiators armed to the teeth, and biding their time for an inevitable conflict. The Daily Telegraph, of August 23, well remarks:—

"It is a subject of general and legitimate regret throughout Europe that a new glow should have been imparted to the smouldering animosities by the breath of ex-Dictator’s utterances, addressed to the Commercial Travellers’ Club at Cherbourg on the 9th inst., were unfortunate, although probably by no means inadvertent. Ambiguous as was the language in which those utterances were couched, their real significance was only too apparent, as well to the German public, chronically on the watch for any variation, however slight, in the barometer of French feeling, as to M. Gambetta’s own countrymen, who, however divergent may be their opinions upon abstract political principles, are unanimous in lending a complacent ear to any bold vindication of France’s power, influence, and prestige. In pointedly calling his hearers’ attention to the amazing increment of military strength achieved by the French nation within the last eight years, the President of the Chamber well knew that his stirring words would cause the heart of France to beat high with hope and patriotic exultation. But the impassioned orator thought fit to indulge in ominous allusions, semi-prophetical, to a ‘grand redress’—‘to a future when the eternal justice of things will manifest itself’—to the necessity that Frenchmen, by due preparation for such a future, ‘should merit their rehabilitation, and gain real laurels before history.’ ‘We or our children,’ he exclaimed, ‘may hope for redress; for the future is forbidden to no one!’ These sentences, emanating from a personage who is at once a great functionary of State and a popular hero, were greeted with enthusiastic acclamations by his audience. In Germany, however, they aroused considerable disquietude, and still more displeasure. The Post, a German Governmental organ, remarked on them as ‘the French army is ready for the fray, and therefore requires not only to be flattered, but to have some definite object held out to it. Hence M. Gambetta’s consolatory speech at Cherbourg.’

"The Norddeutsche Allgemeine Zeitung, Prince Bismarck’s journalistic mouthpiece, referring to the lamentable probability that, one of these days, Republica France, under M. Gambetta’s leadership, will be disposed to maintain the traditional warlike policy of which Germany has had abundant experience at the hands of former French monarchs, observes that ‘it is good for the peace-loving majority of both nations to know exactly who it is that threatens the peace desired by everybody,’ and deplores that ‘the warlike spirit which governs our neighbours now, as for the last three centuries, compels us to provide for our safety by means of a large army, ready for action at a moment’s notice. As for the eternal justice of things, her work is done; the re-conquest of Elsaas-Lothringen (Alsace-Lorraine) being the undoing of bygone injustice and the re-establishment of things as they were of old.’ This grave and stern rejoinder to M. Gambetta’s implied challenge is a symptom of the profound dissatisfaction.
generated in the leading minds of Germany by his in-
judicious Cherbourg utterances.

"It were worse than idle to underestimate the mag-
itude and gravity of the peril with which the peace
of Europe is permanently menaced by the existence of an
unsettled and apparently insoluble question between
the two mightiest military nations of the Continent.
What, practically considered as possible sources of Eu-
ropean complication, are Bulgarian bickerings, Albanian
aspirations, or Greek greed, compared to the deeply-
seated and incessantly smouldering mutual animosity of
the Gallic and Teutonic peoples—to France's immutable
though silent resolve to recover, by force of arms, the
provinces wrested from her a decade since, and to Ger-
many's no less unchangeable determination to keep the
splendid prize, for the winning of which the blood of
her valiant sons was shed like water? We contemplate
with melancholy forebodings the dreadful eventualities
which may at any moment arise from the seeming im-
possibility of settling this terrible question otherwise
than by the arbitration of battle, which must doon un-
told thousands of strong men to violent death, and
impoverish two civilised nations by countless millions of
their hard-earned treasure. These interchanges of de-
fiance fill Europe with anxiety, and shake to its very roots
men's confidence in the stability of international tran-
quility and concord."

THE CONCERT OF EUROPE AGAINST TURKEY.

The Powers having decreed the transfer of Thessaly
and Epirus from Turkey to Greece, gave the Turkish
Sultan a fixed time within which to submit to their
decree, and threatened a combined naval demonstra-
tion in case of his contumelious disobedience. Turkey
having practically refused compliance with the decree,
the demonstration of the combined fleets of the Powers
is expected to take place very soon off the coast of
Greece. It is a puzzling question, What will then follow?
Germany and Austria are evidently more than ever determined to maintain the present state of
things in Turkey as her allies, and Roumania sides
with them. On the other hand, Russia, England,
France, and Italy take sides strongly with Greece in
its claim to Thessaly and Epirus; and, if war breaks
out, it is quite likely that they will find themselves
arrayed against Germany, Austria, and Turkey. The
present autumn and winter may witness a great
military conflagration in Europe.

AGARIANISM IN IRELAND.

The rejection in the House of Lords of the Com-
penstation for Disturbance Bill has been made the
pretext in Ireland for fresh disturbances. Various
murders, assassinations, burning of houses, killing of
cattle, have taken place during the past month, and
the military forces in Ireland have been increased.
Efforts to evict tenants who will not pay their rent
give rise to riots and assassinations. Serious troubles
are expected in Ireland this autumn and winter. The
prophecy that Ireland will be legislatively separated
from England, seems to grow every day more
probable.

AMERICAN MISSIONARIES IN ASIA MINOR.

A special correspondent of the Times at Antai,
in Central Turkey, gives an interesting account of
the work of the American missionaries in Asia
Minor, from which we take the following:—

The first American missionary arrived at Con-
stantinople in 1831; and as the operations of the
Americans have continued from that date to the
present time without interruption, they extend
over a period of forty-nine years. As soon as possi-
able after their arrival the missionaries began to
work through the press, and they have gone on
steadily through this department, until the busi-
ness of translating, publishing, and circulating their
books and newspapers has reached large propor-
tions—large at least for a semi-civilised country
like Turkey. As no one language is used by all
the races of Asiatic and European Turkey, it has
been necessary to prepare books in several different
languages; thus, for example, the Bible has been
translated into the Arabic, Armenian, Turkish,
Bulgarian, and Hebrew-Spanish languages, while
ditions have also been issued in Armemo-Turkish
and Greco-Turkish, and portions of the Bible also
in Kurdish. The missionaries attach great impor-
tance to the organisation of native congregations
and churches. These congregations are presided
over by native preachers and pastors. The churches
manage their own affairs, and support their pastors
so far as possible, and, to a large extent, their own
common and high schools. The missionaries, in
dealing with the native congregations, act uniformly
on the principle of helping only those who help
themselves. The result has been that throughout
the country are found many communities of intel-
ligent men who are making continued and earnest
efforts to sustain the institutions that have been
founded by the missionaries. In many cases these
communities are what are called self-supporting—
that is, they draw nothing from foreign sources
towards the expenses of their own schools, churches,
and congregations. In all cases a large percentage
of the expenses incurred is borne by the people,
the proportion depending upon the size and ability
of each congregation. Some idea of the number
and importance of these congregations may be ob-
tained from the following statistics. These statis-
tics relate only to three Mission in Asia Minor, and
which are known as the Western, Eastern, and
Central Turkey Missions. They do not include the reports from European Turkey and from Syria and Egypt. The whole number of registered Protestants in Asia Minor is 24,975. These are formed into a separate civil community, having a chief or head man at Constantinople. The number of separate congregations of Protestants is 225; these are found in all the large cities and in many of the towns and villages that are scattered throughout the country, from the Black Sea to the Mediterranean, and from Constantinople to the borders of Persia. The total number of educated native pastors and preachers is 116, while the whole number of school teachers is 312. Quite a number of the native preachers, as well as some of the teachers in the high schools and colleges, are men of marked ability. The number of common schools is 283, and the whole number of scholars in these schools is 9,621. The branches taught in the common schools are reading, writing, spelling, arithmetic, geography, grammar, and sometimes algebra, physiology, and English. Great attention is given to the organisation and management of Sabbath schools. The object of such schools is the simple study of the Christian Scriptures. The number of such schools is reported at 176, with an average attendance of 15,423 persons. Men, women, and children attend the Sabbath schools, and engage for an hour and a half each Sabbath in the earnest study of the Bible, aided by competent teachers, and under the general direction of the native pastors.

That the native people are really in earnest in this work appears from the contributions which they make for its support. Very few men of wealth have joined the Protestants, while the great majority of the members of that community are men from the humbler classes of society—men who, under the accumulated burdens imposed upon them by the Turkish Government find it very difficult to support themselves and their families. Yet these labouring men gave during the past year, for the support of their own churches, schools, and other objects, 461,247 piastres (£2,000), or £2,141 sterling. The missionaries feel, doubtless with good reason, that this is one of the most encouraging items in their annual budget, not that the amount in itself considered is large, but because it is the best possible evidence of the sincerity and zeal of those who have joined the Protestant communities.

The missionaries themselves avow that, although they have been at work in Turkey for half a century, their efforts are only fairly begun, and that thus far they have merely laid foundations on which they hope to build in future years. They speak with much cordiality of the manner in which they have been supported in their efforts by the representatives of the British Government, and of all those representatives no one has shown a greater readiness to co-operate with, and support the American missionaries than the present British Ambassador at the Porte.

A SIGN OF THE TIMES.

We are told by the prophet Daniel that in the last days, in which our lot is manifestly cast, "Knowledge shall be increased." As a practical comment on this inspired statement, take the following statistics of education in the larger European states. The figures are extracted from the official returns, and embody themselves as a bird's-eye view, in the following table:—

<table>
<thead>
<tr>
<th>Country</th>
<th>Population</th>
<th>Schools</th>
<th>Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Germany</td>
<td>42,000,000</td>
<td>69,000</td>
<td>6,000,000</td>
</tr>
<tr>
<td>England</td>
<td>44,000,000</td>
<td>58,000</td>
<td>3,000,000</td>
</tr>
<tr>
<td>Austria &amp; Hungary</td>
<td>37,000,000</td>
<td>39,000</td>
<td>3,000,000</td>
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<tr>
<td>France</td>
<td>37,000,000</td>
<td>71,000</td>
<td>4,700,000</td>
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<td>Spain</td>
<td>17,000,000</td>
<td>30,000</td>
<td>1,600,000</td>
</tr>
<tr>
<td>Italy</td>
<td>28,000,000</td>
<td>47,000</td>
<td>1,900,000</td>
</tr>
<tr>
<td>Russia</td>
<td>74,000,000</td>
<td>32,000</td>
<td>1,100,000</td>
</tr>
</tbody>
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FULFILMENT OF PAST PROPHECY.

LITERAL FULFILMENT OF PAST PROPHECY A GUIDE TO FUTURE.

It is impossible to read the records of what inspired writers declare to be "fulfilled prophecy" without being struck with its literal accomplishment. All things are done "that the Scripture might be fulfilled" (John xix. 33), even to the minutest detail.

As an example of the truth of this remark, we may take the predictions regarding that greatest of all events, the Crucifixion of our Lord: the price of Him that was valued—the field by name bought with it—the place where that price was cast—the guide and friend to betray—the gall and vinegar to drink—the parting the garments and casting lots for the vesture—the piercing the hands and the feet—not a bone to be broken—the numbering with the transgressors and making His grave with the rich, were all accomplished as predicted, literally and to the uttermost.

In contrast, it is equally impossible not to be struck with the difficulty and uncertainty many seem to experience in reference to unfulfilled prophecy.

A little more regard to the literal fulfilment of words in the past might yet be the means of conducting to a more correct appreciation of the literal fulfilment of prophecies in the future.

The wayfaring man, though a fool, is not to err; but few intellects in present circumstances are able to cope with or comprehend the long dates and inferences drawn from the pages of the learned. The erudition displayed by such a laborious writer as Mr. Elliot, for instance, excites wonder in many; but it is a sealed book still, and the enquirer, fearful of hazarding an opinion on what his intellect or opportunity of research cannot grasp, hands it to his neighbour, saying, "Read this, I pray thee; and he saith, I cannot, for it is sealed." (Isaiah xxix. 11).

Among various future prophetic events, the progress and manifestation of "the Antichrist" is what the Church of Christ has been warned to expect and be prepared to witness, as the grand work of Satan, in which he is ultimately to develop his power and hatred against Him, by whose Coming he and those who worship him are to be consumed. If, then, we are by Satan's device (and in what direction is he more likely to try than in this?) led away from looking in the right direction, may we not be losing sight of our true danger in the many Antichrists around us, rapidly now concentrating into one fearful development, which no Pope will, either in the description or the event, be found to have at all realised?

That the Pope is in the number of false prophets and Antichrists foretold by our Lord Himself as existing even in His day, there can be no doubt among us who have our Bibles left us, inasmuch as by his inventions and vain traditions he has spread darkness and not truth, to the ruin of many, and the grief of Christ's Church and people, in his assumed position as God's Vicar on earth; but that he is "the Antichrist" can never be, for his mark is distinct and clear that he shall do far more than any Pope (and, on their own showing, his limit, even of 1,260 "years," is all but run) has ever done or attempted to do—inasmuch as "the Antichrist" will deny both the Father and the Son, whereas the Pope has ever distinctly acknowledged both, claiming even from them the place and authority he assumes for his own unhallowed ends.

The cunningly devised fable of the Papacy cannot be said to deny the Father and the Son, inasmuch as it professedly holds the doctrine of the Trinity, and rules on the assumption of being the vicegerent of Christ, whilst the Antichrist shall deny as expressly all that is called God, or is worshipped. The Papacy, moreover, though loaded with corruption and false doctrine, can surely not be said to make all within its unhappy pale in a state of hopeless reprobation, as we are told the followers of the Antichrist shall be; for whoever receives the mark of his name is not forgiven, but is to have the wrath of God without mixture poured into his cup, and be tormented for ever and ever (Revelation xiv. 9).

These are solemn thoughts, and not lightly to be passed over by those who apply that name of "the Antichrist" in his development to the Pope, and so pronounce a fearful doom on all who follow him. God forbid we should speak smooth words of that fatal and blighting apostasy, or the marked leaning towards it unhappily seen in our days, and in our own land. It may even be admitted to be a forerunning, in its tyrannical and persecuting spirit, of what is yet to be revealed, as we learn there are many Antichrists already. But it is not "the Antichrist"—the prince which is to come—the lawless one, who is "to be consumed with the brightness of His Coming"—the beast which, with the false prophet who wrought miracles before him, is to be cast alive into a lake of fire.
No doubt if there be truth in this, the learning of many a weary hour may be found to be in a measure useless, but are we really to be the worse for this? The answer may be safely in the negative, if leaving man’s wisdom and erudition we are led to own that Scripture alone is profitable for our learning, and so returning to it with humbled hearts, instead of calling each other hard names, endeavour more to confess our common sins and infirmities, tending as they have done, to break “the unity of the spirit” and hinder the light from coming down upon us all (1 Corinthians i. 10-13). The Lord acknowledges none of the names we give one another or ourselves.

Unquestionably there is much for us to be thankful for as Protestants, inasmuch as our Churches of the Reformation protest against the fatal errors of Romanism—its intercessory power of the Virgin—its Purgatory—its Transubstantiation—its Justification by Works, and many other such “doctrines of devils”; and those who in our day and in our land are cavilling at their distinction as “Protestants,” are half-way back to Rome. Yet it well becomes us, who still prize the name, to beware how we trust in it, and think ourselves safe in an abhorrence of the Papacy—forgetting, or rather not seeing, the Antichrists among ourselves, and the contributions we are making to swell the ranks of “that Antichrist,” who will swallow up the names we give each other, as well as that of the Papacy we condemn.

Again, is it said, if these things be so will not many a wearied spirit be disheartened? Are the 1,260 “years” yet to run their long round before the dawning upon us of that blessed period, when “the kingdoms of this world are to become the kingdoms of our Lord and His Christ,” and this worn-out and sinful earth be refreshed and renewed with the gladness of a reign of righteousness? Is the Church of Christ yet only in the early stages of her loneliness and desertion? and is the grave still to be the “long home” of many a coming generation? Thank God: in our Bibles, if searched more humbly and submissively than of late, will be found better proof than man’s assertion or laboured interpretation to meet his own fancy, that the “night is indeed far spent, and the day is at hand,” when He who cometh will come and not tarry; but that day shall not come except there come “the apostacy” first, that the Man of Sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God siteth in the temple of God, showing himself that he is God.

Before proceeding, it may be well to say one word more as to the danger we all incur in not receiving in a literal sense what is written, unless the context clearly points out the expression to be figurative. Prophecy in the past, as declared fulfilled by the inspired writers, has, as already remarked, been literally fulfilled. In all cases the word spoken came literally to pass. Yet the Jewish nation, with all they must have had before their eyes of this fact, had, nevertheless, like many in our day, fancied notions of their own regarding their Messiah; and, having to follow them, rejected the literal signs which were to announce His First Advent, are set before us for an example and warning how we follow them in rejecting the predictions regarding the signs of His Second. God had among many others declared as one mark of recognition, “out of Egypt have I called My Son;” and that this might be fulfilled to the letter, and not, as we would now have had it, all figuratively, we are told that, for fear of Herod, “Joseph took the child and His mother by night, and departed into Egypt.” By such signs, too, “devout men dwelling at Jerusalem, Jews out of every nation under heaven,” recognised Him who was to come; and whilst, by literally receiving what had been written for their guidance, they were made glad, the Jews as a nation were blinded, and fell.

May not then some doubts be entertained among us, in the strange uncertainty and differences of opinion as to details, whether the leading positions so confidently assumed by expounders in our day on what is avowedly a figurative interpretation of plain words, are not, after all, open to question? Rome is broadly declared by nearly all (as the seat of “their” Antichrist the Pope) to be “Babylon,” and the judgments pronounced on the latter are unscrupulously transferred to the former. Babylon’s doom is declared to be past long since with all concerning it; whilst Rome now is looked to as its substitute for all the judgments yet to be poured out on that name. In vain, in prophecies to have their accomplishments “in the day of the Lord,” and therefore future, is Babylon spoken of as “the beauty of the Chaldees’ excellency,” to fall as when God overthrew Sodom and Gomorrah (Isaiah xiii.). Babylon, “in the land of the Chaldeans,” is the marked designation given to that great city, which is called in the 51st of Jeremiah (and what is very remarkable), in the very language used in the Apocalypse, “a golden cup in the Lord’s hand, that made all the earth drunken with her wine.” Yet this also is transferred and applied to Rome.

(To be concluded.)
THE PROPHETIC NEWS
And Israel's Watchman.

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DANIEL'S PROPHECIES:

A SERIES OF LECTURES ON THE BOOK OF DANIEL.

BY REV. J. A. SEISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

LECTURE ONE—THE FORMING PROPHET, OR DANIEL IN THE ROYAL COLLEGE.


THE name of Babylon stands for the oldest of earthly cities and the first and most illustrious of earthly empires. It filled a large place in the early history of our present world, and possibly may figure again in its final years. According to its native etymology (Bab-El), it means The Gate of God. Gates, in Oriental times, were the places of judgment. It was in the gates that authority spoke, whence the laws and ordinances were given out, and where causes were heard and decided. As the places of public concourse, they were also used by prophets and sages for the delivery of their messages to the people. And it is a singular fact that the great prophetic judgment upon the succession, career, and final termination of worldly sovereignty was given out from the original head of world-empires, and from a primal capital whose very name denotes The Gate of God.

Equally striking is the further fact that the holy prophet through whom these divine decisions and fore-announcements were made was not only an illustrious sage and courtier in this Gate of God, but that his name (Dan-i-El) means God's Judge. Thus, by a group of coincidences which could hardly have been accidental, we have God's judge in the Gate of God giving forth the predeterminations and decrees of God with regard to the whole course of earthly political power.

These voices of God from the Gate of God, through the judge of God, it is the object of this book to describe. The intensity of their interest to our day and generation, when fairly and fully interpreted, cannot well be exaggerated. Daniel is peculiarly the prophet of the latter days. Augustine speaks the language of all Christian antiquity, as well as of all the prophetic foreshowings, where he says: "As the world approaches its end errors will increase and impiety and infidelity will abound;" and Daniel is preeminently the man of God to instruct and stay the heart of faith in evil times. Such was his office to God's erring people in his own day; such was the effect of his prophecies in the period of the Seleucid deceivers and oppressors; and such his book is meant to be to us as the shadows of the coming judgment gather upon the world.

Nowhere (except in the Apocalypse) does the spirit of prophecy and miracle stand out more illustriously in the eyes of men than here. Nowhere is there a more marvellous demonstration to mankind of the power, providence, and presence of God in human affairs. By astounding wonders, themselves luminous with celestial and moral teachings, the attention is drawn to the prophet's utterances, and by the accurate fulfilment of his predictions through the entire roll of the ages since those miracles are ever more and more confirmed. And it is hard to conceive what sort of divine manifestations could be better adapted to encourage and establish God's people in these latter days, to fortify them against the materialistic and deceptive philosophies in vogue, to nurture that fulness of faith which alone can withstand the Antichristian storms whose tempestuous darkness is
already thickening around us, or to enable suffering devotion to look beyond all present adversities and perturbations to that heavenly light and eternal calm which kept the spirit of the prophet, and which are at length to take possession of this afflicted and misruled earth.

Unfortunately, however, these voices from Babylon have not been receiving the sort of attention to which they are entitled. Modern theology in general has so dwindled and sunk away from the original and proper faith of God's Word that the spirit of this book has become estranged and unconvincing, if not offensive to it. Criticism, instead of endeavouring to bring out its sublime teachings, has laboured rather to encourage unfounded suspicions of its genuineness, to reduce its terms and imagery into conformity with a few flat and self-invented prepossessions, or to deplete it by way of apology for its presence in the holy Canon.

Even when taken in hand by earnest believers, the treatment has mostly been either so superficial and partial as to belittle while attempting to expound and exalt, or so polemico-scholastic as to destroy all proper exegesis, or so very deferential to the shallow rationalism of the worshippers of human progress as to stifle the very soul of the prophet's crowning presentations. What the world and the Church need with regard to this book is, that it be released and emancipated from all such imposed clods and fetters; that the great Daniel be made to speak for himself in the majesty of his own inspired words; that those sublime foreshowings vouchsafed to him by the God of heaven be recalled and restated as they were, and were meant and received at the beginning; and that the invincible demonstrations which forced their way to victory over the pagan soul of Nebuchadnezzar be let forth again in all their divine reality upon the proud, sceptical, and God-defying spirit of this evil age.

The treatment of these sacred voices in the following lectures is but little in the vein of most of the commentaries and treatises on the subject. Whilst the best and worst of modern criticism and exegesis on Daniel have been consulted, and much of real worth has thus been found and appropriated, the purpose has rather been to restate the contents of the book in the direct import of its own terms, and thus to revive and vindicate the older and truer conceptions of the Church with regard to these magnificent prophecies.

There can be no question that all doctrines legitimately claiming the authority of Holy Scripture must ultimately rest on the grammar of the languages in which the sacred revelations are given. What is against the laws and usages of those languages as employed by the Holy Ghost can never be the true meaning. Grammatico-historical criticism cannot, therefore, be dispensed with in ascertaining the teachings of Biblical writers. All right interpretation of the Divine Word is unavoidably bound to it. No mere theological or traditional arguments are competent to establish an article of faith, or to refute what claims to be one, without being able to ground itself clearly upon a "Thus saith the Lord" grammatically determined. Due attention has accordingly been given to this requirement, and

A NEW CRITICAL TRANSLATION OF THE BOOK OF DANIEL,

embodying all known results of any worth in that department, is appended at the end of these lectures.

But something more, and of equally indispensable necessity in all right exposition of the sacred writings, is required. "No prophecy of the Scripture is of any private interpretation." (2 Peter i. 20). As no such prophecy is from the individual will or wisdom of the writer, so neither is the composition in which it is given an isolated thing to be treated by itself alone. As the sacred writers were all moved by "the same Spirit," their several productions are only so many parts of one organic whole. Though each has his own particular standpoint, surroundings, and objects, which must never be lost sight of, yet no individual presentations are disconnected from what others have written on the same subject. The utterances of one dare not be put over against the utterances of another, nor the one be exalted to the depreciation of the other; but all must be taken together as equal in authority and dignity, and as mutually explanatory.

There is also a correspondence, analogy, interior coherence, and harmony of Scripture with Scripture as to the substance of every subject, which if once truly reached at one place evokes a common response and attestation from every other place, and thus begets a clearness of conviction beyond all that the most elaborate discussions can impart. Nor can any interpretation be the true mind of the Spirit which will not fairly construe with the analysis of all the passages relating to the same topic.

It is upon this basis and method of ascertaining the purport of God's revelations, rather than on mere scaffolding of individual textual criticism, or on any artificial system of theological architecture, that the main reliance is here placed.*

* The critically-revised translation is principally the work of the author's friend and co-labourer, the Rev. R. F. Weidner, A.M., whose special studies in ancient Oriental languages and Biblical criticism well qualify him for such work. That he has done good service in this case will be recognised and acknowledged by all competent to judge of such matters. The index to the
Quite a number of the brightest lights of our modern world, as distinguished for their erudition as thorough in their piety, have devoted some of their best efforts to the study of the Book of Daniel, and given their united testimony to its excellence, its instructiveness, and its value as a clue to the knowledge of God's purposes and dispensations as they run through the whole course of time.

Though many critics have arisen who have brought all the apparatus of modern learning, and much "science falsely so called," to the work of discrediting it as the production of the great man whom it claims as its author, the result has been to exhibit with augmented clearness, and to establish all the more firmly, not only the genuineness and authenticity of this book, but the certainty of its inspiration, the importance of it in the canonical record, and the centrality of its place in the revelations of God to man.

"Happily for the present age," says Bishop Wordsworth, "the shafts of a sceptical criticism, which a few years ago were discharged in a volley against the Book of Daniel, appear now to be almost spent. Its quiver seems to be empty. The attacks made upon this book with such eagerness and activity have stirred up able champions of the faith, and thus, by God's providence overruling evil for good, the assaults of unbelief have been made the occasions and means of strengthening our belief in the genuineness, authenticity, and inspiration of the Book of Daniel, and have secured to the Church those spiritual blessings which may be derived from a careful study of it."

A few passages may have crept into the text on which some doubt may be alleged to rest, but the limits of them can be clearly defined, and their elimination, if we must needs let them go, not only does not touch a single item of importance in the book, but tends to set out in far more intelligibility, consistency, conspicuousness, and elegance the grand and noble presentations of the great prophet-statesman of Babylon whose name it bears.

With all that an inimical criticism and a perverted erudition have been able to accomplish, we may still take up the exclamation of Bishop Newton: "What an amazing prophecy is this, comprehending so many various events, and extending through so many successive ages, from the establishment of the Persian Empire, upward of five hundred years before Christ, to the general resurrection! What stronger and more convincing proofs can be given or required of a divine providence and a divine revelation, that there is a whole has likewise been chiefly prepared by him. Thus constructed and thus completed, this book is offered to the public, with the earnest prayer that it may be blest of God to the instruction and edification of many souls, and to the praise and glory of His own great and ever-adorable Name!"

God who directs and orders the transactions of the world, and that Daniel was a prophet inspired by Him! No one could thus declare the times and the seasons but He who hath them in His power."

And as Sir Isaac Newton, "who explored the firmament with unwearied wing, and made an apocalypse of the stars, felt that he was sounding a greater depth and rising to a loftier height when he sat down, a patient student of this book, to ascertain the mind and make plain to less gifted souls the meaning of the Spirit of God" which herein speaks, it surely cannot be beneath us, or a waste of time and energy, or anything less than a pleasant duty and high privilege, to devote ourselves with some degree of specialness to what God has here caused to be written for our learning upon whom the ends of the world have come. May the God of Daniel guide and help us in the attempt!

It has been the pleasure of a certain class of minds to assume that we know almost nothing of Daniel, the Hebrew captive and exile, to whom this book is ascribed. The evident reason has been, not that ample records are wanting, but that the admission of those records carries with it the infallible certainty of miracle, inspiration, and prophecy, of which many would like to be rid. The sceptical Gibbon enunciated a larger and deeper truth than he was perhaps aware of, when, unable to see any escape from the contemporary evidence for a fact, or from its miraculousness if true, he said, "The stubborn mind of an infidel is guarded by a secret incurable suspicion."

And it is this "suspicion," incurable save by the subduing influence of the Holy Ghost—this wilful shutting of one's self up against unwelcome truth—this foregone conclusion against the possibility of miracles and inspired prophecy—this exaltation of a supercilious rationalism against everything above it—which has been the spring of all the adverse criticism on this book, and the cause of the difficulty in finding authentic information concerning "Daniel the prophet." The truth is, that we know more of him than we know of Adam, Noah, or Job—as much as we know of Joseph, Isaiah, Ezekiel, or Herod the Great—and nearly as much as we know of Moses, David, St. Paul, or Napoleon.

There are three Daniels spoken of in the Scriptures—one, a son of David, born in Hebron, of Abigall the Carmelitess, referred to in 1 Chronicles iii. 1; another, a son of Ithamar, who went up with Ezra after the Babylonish captivity, and of whom we read in Ezra viii. 2 and Nehemiah x. 6; and the third, the great Daniel, the prophet of God, who lived one of the most original and extraordinary of lives, and wrote one of the most important and remarkable books of the inspired Canon. It is this last alone with whom we have here to do.
This Daniel was descended from one of the highest Jewish families in the last period of the Hebrew monarchy. He was almost certainly of royal blood, born at Jerusalem during the days of Jeremiah. He was among the captives whom Nebuchadnezzar, then at the head of the Babylonian armies, carried away from Judea to the Chaldean capital on the Euphrates. He was then a boy about fourteen years of age.

Of all the Jewish youths thus transported, he was the foremost in every quality, both of body and mind. He was without blemish, comely in person, skillful in wisdom, cunning in knowledge, quick of understanding, and having ability in him. And as it was the custom of Oriental monarchs to select the most likely of their captives taken in war for their own particular service, Daniel's royal blood, culture, and excellent physical and mental recommendations soon pointed him out as one destined so to be employed. The better to fit him for the king's service, he, together with three other Hebrew youths, was put under the charge of the Babylonian eunuchs to undergo a special training of three years.

It had been prophesied by Isaiah to Hezekiah: "Of thy sons which shall issue from thee, which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babylon" (Isaiah xxxix. 7). The inference is, that in Daniel this prediction was fulfilled, as Josephus also states, and that in suffering and privation he was formed for the place in which he became so conspicuous and notable.

An attempt was likewise made to obliterare his Judaic prepossessions and opinions by assigning to him a different name. It has been observed that while the king of Babylon liked Daniel's pleasant face and scholarship, he did not like his religion. As men of the world delight in the erudition, eloquence, and attainments of Christian ministers, if only spared these continual appeals to conscience and the everlasting urgency of the Gospel in its claims to the practical mastery of the heart and life, so the king of Babylon would gladly avail himself of Daniel's science and grace if he could only separate from them everything relating to Daniel's God. Daniel's name had in it a reference to Jehovah, as also the names of his three Jewish comrades. As this would be to them a constant reminder of the worship of their fathers, and something of a standing protest against the gods and idolatries of the Chaldeans, it was anything but agreeable to the proud court of Babylon.

Hence other names were given to these youths. Daniel means God's judge; so this name was changed to Belteshazzar, which means Bel's prince, or he whom Bel, the chief god of Babylonian worship, favours and exalts. Hananiah means Jehovah's gift; so this name was changed into Shadrach, which means the king's friend. Mishael means the incomparableness of God; so this was changed to Meshach, which means the gentle one, or the one devoted to the goddess Sheshach. Azariah means Jehovah our help; so this was changed to Abednego, which means the servant of the star, or of the god Mercury. In other words, all four of these names were completely heathenised by cutting out of them all references to the God of Israel, and inserting corresponding references to the idol gods of Babylon.

There might seem to be but little in a name, but it is not a matter of total indifference. A fortunate or unfortunate name may have an important effect on the history of him who bears it. The very sound of the designation by which one is perpetually called will have its influence, and cannot be without some moral effect, either favourable or unfavourable. Whole histories and vast circles of ideas are often treasured up in a name; and names should never be given without consideration. If they can be made suggestive of noble principles, examples, or memories, so much the better. Parents may be shaping the destinies of their children and affecting their whole life by the names they fix upon them.

In the vocabulary of heaven we have reason to believe that names are the significations of things. God wished His Son to be called Jesus, because He was to save His people from their sins. And when the court of Babylon wished to blot out from these Hebrew youths the memory of their fathers and of the worship of the God of Israel, the very first thing was the changing of their names to correspond with the object desired.

But the expedient in this case did not succeed. Babylon began too late with these youths. Their names were changed, but their principles did not yield to the enchantment. Early instructions are not so easily obliterated. The impressions of childhood are always the most lasting. They engrave themselves upon the whole formation of the man; they constitute the mould of one's being. They may be weakened and overlaid, but not extinguished. They are like words spoken in a whispering-gallery, which may not be heard near where they are uttered, but are produced in far-distant years, and go echoing along the remotest paths of life. A child's heart is plastic, and the form to which it is once set is the hardest thing in the world to change.

These youths had been brought up in the knowledge and worship of the true God, and had been taught His Word and law; and their ready teachings abode with them and remained proof against all the subtle seductions and expedients of a heathen court. They quietly took the new names assigned them, for they could not help themselves. Those names were indeed lies as applied to them, but they were obliged
to submit, as the good and pious of every age have had to bear the ill-names which the world has put upon them. It is not possible for God's people to escape the reproaches of the wicked. Paul was called a madman, and Christ himself was called a glutton, a wine-bibber, and a devil. Both meekly endured it in the blessed consciousness of its utter falsity.

And so these Hebrew youths took the base cognomens dictated by their heathen conquerors, but under those offensive names still lurked the holy teachings of their childhood. Tyrants might change their names, but their hearts remained loyal to the God of their fathers. Teach your children the fear of the Lord and the truths of revelation from their earliest infancy. Even if they cannot fully understand them, imbue their young natures with them; and in after years, when you are no longer present to direct, they will be like the loadstone to the mariner in navigating the trackless sea. It may seem like casting your seed upon the waters, but some of it will find a lodgment where it will grow to beautify and bless long after your voice has become silent in the grave.

The King's Meat and Wine Declined by Them.

It was not long before a test occurred to prove how firmly rooted in their hearts were the sacred teachings which had been early imprinted upon these youths. The more to draw and attach them to their royal conqueror, the king appointed them a daily provision of meat from the royal table and of the wine of which he himself drank. It was a mark of most particular favour and condescension—a regal generosity—intended to win their hearts and excite their admiration, gratitude, and affection for their master.

One writer thinks it was as much as to say, "If you will become priests of our temple, we will give you an endowment from the State." It was at least a token of gracious favour to impress them with an idea of their sovereign's goodness, and to show them what they might expect by loyally identifying themselves with Babylon's king and Babylon's institutions. It was a most enticing appeal to the ambition of these young men. In the king's school, chosen for the king's service, and fed and feasted from the king's table with the food and drink of which the king himself partook, it would be difficult to imagine what could more stir and inflame the aspirations of their youthful hearts. What might they not hope when thus noticed and honoured from the throne?

But whilst duly sensible and appreciative of the royal favour, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." To partake of these royal viands was, to him, contrary to his religion and his conscience. It was the common custom among the heathen, when they sat down to a meal, to offer or dedicate a portion of the provisions and drink to the gods. In the place of our asking a blessing, they had a ceremony of acknowledgment or dedication to their household deities. Paul refers to this, and, on the ground of Christian principle, forbids participation where eatables are thus devoted to idols. The Jewish law was still more rigid, and strictly prohibited certain classes of food altogether, and other classes also if not prepared in a prescribed way. There was no security, therefore, that, in every mouthful he might take of this meat and drink from the table of the king, Daniel would not be violating the laws of his God.

The question consequently was, whether he should consult his conscience or his appetite and comfort—whether or not he should let his religion go, and accept common cause with idolaters—whether he should relinquish fidelity to the throne of his Maker or risk his good standing with the king, who was disposed to favour him. Had he been one of those easy-going Christians of our day who are ready to make any worldly pleasure, gain, or convenience an ample excuse for setting aside any claims or duties of religion, we should never have heard of any scruple on the subject; but then we never should have had the illustrious Daniel. It takes sterner stuff to make saints, prophets, and holy princes than that which shuts its eyes and asks no questions, and is content to accommodate itself to almost anything and any place.

High-Principled Conscientiousness.

Abraham's conscience would not let him stay in Ur, though his going out would lead him he knew not whither. Moses' conscience would not allow him to accept Egypt's throne and riches, though it sent him an exile for forty years in the wilderness. Paul could not permit himself to confer with flesh and blood, though at the sacrifice of everything earthly. And any one who would be a true man of God must be willing to risk all, and even life itself, rather than go against conscience and the clear will of Jehovah. The worldly-wise may call it squeamishness, and sneer at it as a straining at gnats, that Daniel resolved not to defile himself with the viands of the king's table; but it was the great foundation-stone of all his greatness. Principle is never small. It is even greater when exhibited in little things than in matters so imposing that there is scarcely room for trial. And he that is faithful in little is thereby also faithful in much. The man who has no regard for pence is not to be trusted for pounds.

Our own history as concerns the independence of these American United States has shown us how mighty a revolution and the creation of a great and glorious nationality may be wrapped up in a box of
tea, in connection with a question raised as to paying duty upon it. Daniel took his stand for God, conscience, and righteousness even in the little matter of his meat and drink, and thus laid the groundwork of a character which passed unimpeached and unscathed through seventy years of political life, which outlived envy, jealousy, and dynasties, and which stands out to this day the brightest on all the records of humanity. We wonder and gaze with awe upon him as we contemplate his sublme career.

**Daniel’s Abstemiousness and Prosperity.**

Elevated from his early youth to the presidency over all the colleges of Babylon’s wise men, then to the judge’s bench, then to the headship of all the governors of an all-conquering empire, and holding his place amid all the intrigues indigenous to Oriental despotsisms through three successive monarchies; honoured during all the forty years of Nebuchadnezzar’s reign; entrusted with the king’s business under the insolent and sensual Belshazzar; acknowledged by the conquering Medo-Persians; the stay and protector of his people under every administration through all the dreary years of their long exile; dwelling with the great in the most dissolve of the most grand and powerful of all the old heathen cities; invulnerable to the jealousies and envies of plotting satraps, and maintaining himself unsullied to the end as a worshipper of Jehovah in a court and empire made up of idolaters—Daniel’s life presents an embodied epic of faith and greatness, and exhibits one of the rarest pictures ever shown in any mere man. And yet the whole of it had its root and beginning in his youthful resolve not to defile himself with the portion of the king’s viands!

Josephus resolves the whole matter into the wisdom of a vegetarian diet for success in study. But Josephus wished to avoid reflections upon the idolatry of the emperors and people whom he desired to propitiate and please. Had he possessed a spark of Daniel’s devotion and honesty, he never would have perpetrated such an absurdity. The question was not about what sort of diet is most conducive to learning, but about the requirements and commands of God with respect to things offered to idols and contrary to the Law. It was not a question about vegetable food or of total abstinence from vinous drinks, but one of loyalty to his Maker, to his conscience, and to the ordinances of heaven. It was not a question of dietetics, but one of high religious principle and duty.

Daniel might have kept himself to pulse and water all his days, and never been more of a man than Josephus was; but he had learned the statutes of Jehovah, and kept himself devoutly to them. Hence the blessing of his humble fare, and of himself in the use of it, which turned deficiencies into successes, weaknesses into power, and adversities into glorious triumphs. It is not meat and drink that make men prosperous, wise, and great. It is not the eating of the king’s portion, nor abstinence from it, but solemn, self-sacrificing devotion to sacred principle, which develops Daniels, Hananias, and noble masters of wisdom and saints of God.

**His Courtesy.**

But it was not in offensive self-assertion that these youths declined the king’s viands. True religion is courteous. With all its inflexibility it is always amiable and kind. There be some who seem to think they cannot be faithful without being rude, or true to God without harshness toward men. But here we have all the modesty and politeness of genuine refinement, and all the courtesy of an accomplished courtier, with all the steadfastness of the most devoted piety, evincing the genial sincerity, and heralding in its simplicity the future greatness of the man. Daniel showed no ascerbh temper. He did not fly into an indignant passion about his religion and his God. He did not feign himself insulted by the offers of his king because they did not harmonize with his views and feelings. There was no bravado, no insolence, no defiance. It would not have recommended him or his cause, and could only have made matters worse.

Therefore, with the modesty of a true man, with due regard to the situation, and with that humility of spirit which considers the rights and feelings of others while yet faithful to principle, he put the whole thing in the shape of a mild and gentle request that he and his three friends might be permitted to live on pulse and water, if only by way of experiment for ten days. And such entire confidence had he in God’s favour to those who honour His statutes that he cheerfully stipulated to accept whatever should be judged right if at the end of that time he and his friends did not prove as fair and fat in flesh as any of his schoolfellows who had no scruples about the portion of the king’s meat.

In all these particulars we behold the sound and refined religious character of the man, and the putting forth of those shots of moral stamina which made Daniel one of the noblest and most successful of men.

**Daniel an Example to Young Men.**

And what an illustrious example have we here for the imitation of all young men! You have been indulging many a fond and anxious dream of success, honour, and greatness in the world. You would like to do something good and noble for yourself and for your race. You are often absorbed with thinking over plans, movements, and methods of operation by which to conciliate the favours of fortune, to reach distinguished positions in life, and to leave behind you some good record when your race is run. If it is
not so, I would not give much for your prospects. And as you think, all the warmth and zeal of your young nature kindles at what you propose to accomplish and make of yourself. But at the same time I would have you think with all seriousness, make up your plan of life with earnest prayer to God in the name of His Beloved Son, and then pursue it unswervingly through thick and thin, never faltering and never surrendering. Your life will come to nothing without this. True and great men and great and honourable successes never come by accident.

And one all-conditioning thing in a successful life is deep-rooted and inflexible devotion to correct religious principle. This made the Daniels, the Pauls, the Luthers, and the Washingtons of history. He who leaves out of his plans and purposes an honest and devout regard for his soul, his God, and eternal judgment, leaves out the very seed-grain from which all true greatness and all real success grow. You may not like such sentiments. You may think it merely professional in me to state them as I do. You may consider it manly and independent to throw off restraints and shackles of this character, and despise them as only in your way. But let me tell you that all the proper success and glory of your life is wrapped up in them. You make a sad and deplorable miss-shot of your being, if you propose to realise your golden dreams without them.

There is no right life in merely caring for this dying body and pandering to its appetites, while the soul and its high being are willed by starvation and neglect. It is not right life merely to till the earth, and cover its hills with cattle, and make its fields glad with harvests, while all the sublime domain of the immortal spirit is left to waste and desolation. It is not right life merely to build houses, cities, and railways—to unchain the imprisoned spirit of steam—to dig up metals and pound them into shapes—while the moral nature is abandoned to chance or stagnation, with all its nobler treasures neglected, overlaid, and lost. It is not right life merely to become rich, famous, or even learned, if the momentous things of God and immortality are disregarded or despised.

What matters it to pass with sublimest brilliancy through the few years of stay on earth if it must end in an eternity of darkness and despair?

With tremendous urgency, and for ever, rings out that unsolved question of the Master of all wisdom: "What shall it profit a man if he gain the whole world, and lose his own soul?" Better fail a thousand times, and fail in everything else, than attempt to shape for yourself a life without God, without hope in Christ, and without an interest in heaven. No one can afford such an experiment. It will unmake you if you try it. It will turn your life into nothingness and your being into an ever-greatening curse. You may think it independent, dignified, and noble, but you can no more succeed in it than you can dwell with devouring fire.

What young men generally are mostly concerned about is capital. They think if they only had capital they would accomplish wonders. And so they can, if the word be taken in its right sense. They understand by it a full and heavy pocket, but, properly, capital does not mean balances in bank, bonds, and letters of credit. Its true meaning is a right head. If you have this, you are prepared for the business of life, and equipped to make the most of it, no matter about other things. If only the head is right, and the man is not awry or wrong in his upper departments, he has capital, and may be sure of triumphant successes. But a man who ignores God and disregards the statutes of Deity and moral right, is not in his right mind. He mutilates his being; he damages his manhood; he mars the nobility of his nature; he throws out of gear his intellectual constitution; he puts from him that very capital out of which alone his life can become a success.

A man who has not learned to know, feel, and obey the Truth, who fails in a just recognition of his Creator and his Creator's will, who lives only by veering impulse, without a settled faith and aim adjusted to the verities of his position in the universe, can by no possibility have reason and sanity on his side. He is more or less beside himself. His head is not right. He is in measure a weakling, an imbecile, a moral cripple, a spiritual dwarf, disabled from the noblest activities of a proper man; and he never can be great. What men need to make them men is a firm anchorage on God, a modest, sincere and unflinching adherence to the laws of righteousness, and such a devotion as would at any time rather live on pulse and water with a good conscience than to sit down at the table of the king with a debauched soul.

With such capital it matters not what seeming odds may be against a man. The laws of the universe are in his favour. No storms or revolutions can ever wreck his good fortune. The throne of heaven stands pledged to keep him in safety. And beyond the hills which bound our present horizon—beyond the stars which look down so lovingly amid these anxious night-watches—beyond these competitions, doubts, struggles, aches and ills, when this world's bloom is gone, its pleasures past, its fortunes worthless, its chaplets withered, its joys and sorrows over—there still remains a realm of light, beauty, victory, and glory, where they who have believed in Christ dwell with Him for ever, and they who have sown to the Spirit shall of the Spirit reap life everlasting.
CHRIST THE REAL SHEKINAH.

BY REV. J. SABINE KNIGHT, LONDON.


SYMBOLIC TEACHING.

The Apostle of the Gentiles told the Colossians that the types and emblems of former days are to be regarded as shadows of good things to come, of which the body is Christ. Symbolic teaching prevailed in the age of prophetic instruction.

It is written also by Solomon that to "everything there is a season, and a time for every purpose under heaven." Now that thing, or type, which had in former ages exemplified God, as manifest in the flesh, was reduced to substance in the First Advent. In like manner shall all the types be fulfilled. We dare not overlook one jot or tittle of the Divine record. All the signs and symbols of early Bible times must have their entire accomplishment. Some of the Old Testament emblems may be a little obscure, but there are some others of them so significant as not to admit of doubtful application. Of this class is the Ark of the Covenant, with the wondrous light and glory thereon. But one individual can answer to the description of the Shekinah, and He is Messiah, the Lord from heaven, and the glory of the Father.

The object of this paper is to give a line of events in the future, which will be better traced if we well mark the synonymous portraiture of Jesus in the Shekinah. Receiving this as true, not only in the new past First Advent, but in the yet future developments as to the grand Second Advent of Messiah, then we shall do well not to forget that the saints under the law stood, in their own measure, in a similar relationship to God dispensationally as the Church of the "firstborn" now stands. Then also it will be clearly seen that the history of the Shekinah-glory appropriately typifies the life and history of our Lord. He in due time appeared to man, and again He has disappeared from mere natural observation in a manner similar to the appointed emblem, which is

THE SYMBOLIC SHEKINAH.

With this fact in view let us examine the inspired testimony. This will show how, at times of Israel's disobedience, Jehovah's presence did not go with them. And we shall discover that in the strict agreement between type and antitype the Lord Jesus is seen in the Divine symbol, as if really to depart altogether from the nation. Both, however, in mutual unity of design, leaving the promise of a timely return to the earth.

The Shekinah was the glory of the Temple, as Jesus is said to be "the glory of Thy people Israel." As for the resemblance in the matter of return to the earth, we read in the Book of Revelation that "His countenance was (will be) as the sun shineth in his strength." In this hope both Jews and Christians are one; they wait for the coming King of Glory.

But it is painful to see how many people mystify these promises. To those who hope in Jesus, and look not for Him, but look rather for death than Himself, how greatly mistaken will their expectations prove. Death may be going to Jesus, but is not, most surely, the coming of Jesus to us. However, the manifestation of the Divine presence as given in the glory of the Shekinah can have no other interpretation than One, of whom the Spirit testifies that "He is the brightness of the Father's glory, and the express image of His person." Such is the palpable and complete resemblance between the glory and light in the tabernacle, and of that Being who is "the light of the world."

Let us now still more closely examine and exhibit to faith

THE IDENTITY OF THE SHEKINAH,

and see how the Jew was at first instructed by this shadow, and how the Messiah has been set forth as the substance before the eye of Christian acceptance, in the fulness of time.

We remark here that the conditions of the Shekinah's appearance will suggest the appropriateness of the substitute for the presence of Jesus. Mark this: without sin there would have been no Saviour. Given—the possibility of Deity and the fact of sin, then the first sin should have constrained the natural mind to ask if there will come no deliverance. At this sad initial point in the transgression of our race, this dark hour of woe and the expulsion of the two offenders from the joy of communion—even at this instant does the symbolic Shekinah appear. Surely mere reason meets a justif-
THE REAL SHEKINAH. 237

cation in this act. The type of a deliverer is presented to our first parents, as might have been expected. In a less broad feature than subsequently we have the Shekinah-deliverer, who comes in a two-fold manner, as the mediator between God and man. How is this? It is by

A Flaming Sword,

"which turned every way, to keep the way of the tree of life." It turned the way where God had hidden His face, to keep His justice from the throat of the transgressors, and so the work of intercession began with sin. Disobedience expelled man from God, and yet without Him he will perish, so the Shekinah stands between to meet the case of the offended and the offender.

If the flaming sword will keep man from both God and the tree of life, yet he who holds it will be the life for him. Even here the restraining grace of Jesus, the Mediator, comes to man’s aid, lest he in his blindness eat, and thus perpetuate his condition of fallen nature. But the way of communion is not closed to repentance and confession, the flaming sword will keep the way open to the tree, when man’s life is freed from condemnation through sacrifice outside the gate. Then he will eat. Blessed be God that thus early in the manifestation of mercy He began to entrust His creatures with dim foreshadowings of coming glory. The light of that flaming sword would grow to an increasing power, like the light which wakes the morning from the gloom of the midnight. The sun rises in the east, and the flaming sword was placed at the eastward point of the garden. We must keep this cardinal point in mind. Jesus is the Sun of Righteousness.

To meet the thought which will come up again, we note the emphasis laid on the east. Even as it is said light cometh out of the east, and that the wise men saw His star in the east. And at the first transgression the tear-dimmed eye of Adam saw the illuminated sword in the eastward part of the garden. There is some special meaning in all this reference to the east.

The only possible means of man’s retrieved communion with God is discovered in the light of a flaming sword. It is a symbol of Him who will yet say, “I am not come to send peace on earth, but a sword.” The two first sinners could not approach nearer to God than where the sword is seen, for this yet forbids a nearer position. Thus early does that which here was the first exhibition of the Shekinah stand in a special relation to God and man, as separated now with the guilt of sin intervening. Here, then, let us trace further

THE HISTORY OF SHEKINAH

in its more marked manifestation.

With its import we associate glory, fire, light, effulgence. In all these expressions the reference to Jesus is easy of application.

Further on we come to the era of Israel’s deliverance from the Egyptian yoke. Moses wrote and said, “And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush, and he looked, and behold, the bush burned with fire, and the bush was not consumed.” Here we have the same truth in a new form; Jesus the deliverer of His people. It is He, as in a new aspect,

THE SHEKINAH IN A BUSH,

and that not consumed. The Lord is in the fire and in the bush. A typical allusion to that which at another time said, “When thou passest through the fire I will be with thee.” The Bible reader will call to mind how it is written: “In all their affliction He was afflicted.” It must not be overlooked that although these afflictions came through sin, yet the Angel of the Covenant is in the fire with them. So the glory of the Lord in this bush is a sign of the fiery trial, and an assurance that faith will come out of the fire, as gold seven times purified. When the full time arrives that Israel once again will stand in the illuminated presence of their Messiah, they, too, will, like Moses, put off their shoes from off their feet. The bush, or Church, could not be consumed because the glory of God is concerned in its preservation, and this is now the only one principle of preservation. Truth will never perish.

Men of God in the Church are in danger of overlooking the fact that it is Jesus in the vessel that prevails over the troubled sea. Let the faithful walk as to retain a sense of the presence of the Shekinah in the Church, and the evil minds of blind guides will see their counsels come to nought. The burning, though unburnt bush is a standing lesson and support to faith in all ages. It is sometimes the case that the counsel of the Most High will lead the soul into ways of apparent danger. It is not the less safe to follow, nevertheless, as we shall see in the next step in our history of

THE SHEKINAH AT THE RED SEA.

“Go forward,” was the command, and the pillar of fire gives them light on the journey to the other side. No foot had ever trodden that sub-ocean road before. It makes no matter when the Shekinah Jesus leads. It is true there had been great dismay: this is the companion of unbelief. The honour of God was pledged for safe deliverance, although the faint-hearted would abandon all hope. An east wind blew, and the waters were kept back.

We note the mention of the east once more. The symbol of the Spirit is this wind, and it comes from the east, because it foreshows the grace of
the Son of God. Wonderful indeed that when the Shekinah lightened up the way for the seed of Jacob that this light blinded the eyes of the Egyptians. So it will be in the day of His next appearing. "If thine eye be evil, thy whole body shall be full of darkness" is a word that explains the catastrophe.

THE PILLAR OF FIRE
was not extinguished when the wilderness had been gained. It is still there an expression of the Divine favour. This symbol of the Messiah is constituted the sole guide. When it moved or rested, so also the people did accordingly. In later days the same kind of teaching was heard in the voice which said, "Lo, I am with you always, even unto the end of the age." It is now so with the Jews in this pilgrimage; the Shekinah presence was with them until the Tabernacle was set up, and the glory dwelt in the tent. It led them through the Jordan, and was with them until the ark was carried into the Temple.

THE SHEKINAH IN THE HOLY OF HOLIES
was the crowning act of grace in the continued manifestation of the Divine presence as Jehovah Shalom. The peace of God is with them, because of the glory between the Cherubim, a true type of Jesus, who is our peace. So He became to Israel the meeting-place—the place of worship—for the people. Of course we know how much all this nearness of access had to do with the blood of the sacrifice. But the Shekinah in the Temple was the proof of the national acceptance and protection of Jehovah.

We now approach a point in the course of our thoughts that will touch the special design of this paper—that is, to show how the past history and predicted future of the Shekinah agrees with the predictions concerning our Lord. The object to gain is the help needed by some who cannot look for the material presence of Christ again upon the earth, as once more God manifest in the flesh. The body of the Lord Jesus was one of the chief fulfilsments of the former appearance of the glory symbol as a type of Messiah. This will be seen more fully in the case of the prophet

EZEKIEL AND THE SHEKINAH.

The stages of the progress of final departure of the Lord’s presence from the Temple are given by this prophet. He speaks of it in the first chapter when he was amongst the Jewish captives, and he saw visions of God and His glory by the river Chebar—"As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake." In chap. iii. 23, Ezekiel says:

"Then I arose, and went forth into the plain; and, behold, the glory of the Lord stood there, as the glory which I saw by the river Chebar; and I fell on my face." The vision was that of a four-faced figure, as if in a type he saw a four-square representation of Jesus. We read of a man-face of this figure, as if humanity might have hope in His salvation. The face of an ox, which points to labour Christ had done in life for us, and food supplied through His death. The eagle-face, too, would indicate a people heavenly in character and representing future nearness to Christ. And the lion-face might express the dignity of kingly position, such as that the tribe of Judah possessed. Ezekiel sees this figure and its glory, and has, in vision, a view of the Shekinah, whose future will affect all mankind. We shall here see how the patience and mercy of Jehovah is exhibited. The prophet is told at the close of chap. iii. that the people are rebellious, and he was prostrate before the Lord. The Shekinah in the Temple was approached for reconciliation; but here the idea is one of judgment. Jesus must in reality, as seen here in type, be either an object of worship or of dread, just as sin is present or put away. Let us turn to Ezekiel viii., and we shall see how the voice of warning is heard—"Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committh here, that I should go far off from My sanctuary? but turn thee yet again, and thou shalt see greater abominations." In this we see a dreadful calamity. Nothing can be more disastrous than the loss of God’s presence. When this happens we must not wonder at the last verse in chap. viii.—"Therefore will I also deal in fury; Mine eye shall not spare, neither will I have pity; and though they cry in Mine ears with a loud voice, yet will I not hear them." In the present case the sign of God’s favour is passing from them. We know how this has been repeated or fulfilled in the life of Christ in the days of His flesh. But in chap. ix. 3, we read, "And the glory of the God of Israel was gone up from the cherub, whereasupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer’s inkbhorn by his side." How we here call to mind the
words, "Oh, Jerusalem, Jerusalem . . . I would, but ye would not." It is a case of cast-out love—weeping, pleading, waiting at the door—and the heart's utterance, "Oh, that they were wise." A severe lesson is taught here in the threatened loss of the Shekinah, that there can be no fellowship with unrepentant—of sin. The Shekinah will not dwell with the unclean thing.

Now we arrive at a novel scene. Ezekiel said, "Then the glory of the Lord went up from the cherub, and stood over the threshold of the house, and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory."

The Shekinah loth to leave, but still unable to remain. Mercy lingers; mercy with two faces. One looks to Israel, and fills the house with the cloud; the other looks outside, to the court—the court of the Gentiles—as if indicating future grace to the nations. This is the Lord's method of dealing. His grace must somewhere find an object. The Jew refuses, the Gentile is offered the place of repentance. All Jehovah's grace, wisdom, and power failed to inspire the children of Judah with the fear of the Lord, however, and we must now look at this stage for dire calamity, as we find in these words, "Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above."

Here it is repeated about the mystical east gate. But how sad the future! The people's one Saviour departing, and they in the doorway turned to see Him go away into the east.

But the climax is reached in chap. xi., 22, 23—"Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city."

"Ichabod" now is their word—the Lord has gone. The last act in this drama shows us the Shekinah on the Mount of Olives, and wholly departed from the nation. The prophet exclaims in the end of the next verse, "So the vision that I had seen went up from me." To get the parallel complete, we read (Acts i. 9), "And when He had spoken these things, while they beheld, He was taken up: and a cloud received Him out of their sight." The history of the Shekinah and Jesus is the same in the symbol and the actual personality.

To see Christ even yet more perfectly in both aspects, read together Ezekiel xliii. 1-4, "Afterward he brought me to the gate, even the gate that looketh toward the east. And, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city; and the visions were like the visions that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house by way of the gate whose prospect is toward the east."

Will the reader consider the first nine verses of Ezekiel xliii., and compare with Zechariah xiv. 4. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." Then compare these words in Acts i. 11, 12, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey." These, with many more which they will suggest, will establish the fact that Jesus and the Shekinah are one, and that on His return, the true Shekinah will come back, according to the united testimony of prophet and Apostle, and the voice of angelic witnesses. The feet of Jesus will yet stand upon the Mount of Olives on the east side of Jerusalem, and all the Scriptures will be fulfilled. Both the type and antitype had left the earth at the same point in the east, and when the one returns it will be in the glory of the other, as the brightness of His Father's glory and the express image of His person. Even so, come, Lord Jesus. Men will again come and say, We have seen His star in the east, and have come to worship Him. All the world shall then see the end of Scripture prediction, and the Man of Sorrows will reign in righteousness, and wipe all tears away.

It was both Israel's and the sinner's sins which separated the soul from God. When Jesus comes back, He will come without sin, it will be no more before God; and He will bless His chosen nation, and put His Bride upon the throne of His own glory, to be for ever with the Lord. Then all the nation shall walk in the light of His countenance, as the joy of the whole earth, the King of Kings and Lord of Lords. And the universe will be full of His glory, and the hallelujahs will echo, and heaven and earth join in the chorus—the Lord God Omnipotent reigneth.
SPIRITUALISM AND OTHER SIGNS.

(The subjoined remarks are from a new prophetic book by the Rev. J. C. Boyce, M.A., of Oxford, and now at Wakefield, Yorkshire, entitled "Nigh unto the End," at Bentley's, London, 3s. 6d.)


We gather from God's Word that the following are some of the more prominent signs characteristic of what the prophet Daniel calls "the time of the end."

I. The chronological prophecies of Daniel and the Apocalypse will be felt to converge towards dates more or less near to our own time. "The wise shall understand" (Daniel xii. 10; also Daniel xi. 33, 35).

II. "The time of the end" will be marked by the breaking up of the Roman, the last great world-power (Daniel vii.).

III. There will be greatly increased facilities for travelling (Daniel xii. 4).

IV. There will be a corresponding increase of knowledge (Daniel xii. 4).

V. The empire that has trodden down Jerusalem will be broken up (Daniel viii.; Zechariah xiv. 21).

VI. There will be a final siege of Jerusalem, and in the Jews' last extremity their Messiah, the Lord Jesus Christ, will personally and visibly interpose to save them (Zechariah xii. 2-5).

VII. There will be increased watchfulness for the Second Advent (our Lord's parables, passim).

VIII. There will be a rooted opposition on the part of "the wicked" to Second Advent warnings (Daniel xii. 10; 2 Peter iii. 3).

IX. There will be publications inculcating materialistic and Sadducean unbelief, and attacking the Mosaic account of the Creation (2 Peter iii. 4, 5).

X. There will be "in the latter times," as "the Spirit speaketh expressly," a departure from the faith of some, through the teachings of seducing spirits and doctrines of demons, &c., "forbidding to marry, and commanding to abstain from meats," &c. (1 Timothy iv. 1-3). Much light is felt by some to be thrown upon this sign from the fact that at a recent convention of spiritualists in America a resolution discouraging marriage was passed, and another to the effect that it would be desirable to abstain from animal food, in order the better to throw themselves open to the influences upon them of the spirit-world. This passage is much stronger in the original Greek than as we have it in our accepted translation, and leads the reader to infer that not the persons influenced by spirits teaching errors forbid marriage and abstinence from meats, but the spirits or demons themselves; thereby rendering questionable the sole application of this passage to the Romish clergy, inasmuch as it rather shows the possibility of communication between men and demons, or departed spirits, whose conscience (as they are lost spirits) is "seared as with a hot iron," and distinctly shows that men can lay themselves open to these teachings of the lost.

XI. There will be a falling away from the faith, and declining love, because of abounding iniquity (2 Thessalonians ii. 3; Matthew xxiv. 12).

XII. The Antichrist, or wicked one, will be revealed "after the working of Satan with all power and signs and lying wonders" (2 Thessalonians ii. 8-12).

XIII. Great distress or tribulation will be generally prevalent (Matthew xxiv. 21, &c.).

XIV. There will take place a previous translation to Christ in the air, without death, of watching saints (Matthew xxiv. 39-46, &c.; 1 Thessalonians iv. 15-18; 1 Corinthians xv. 52, 51).

XV. There will arise false teachers denying the Father and the Son, disseminating Atheistical, Deistical, and Unitarian errors (1 John ii. 22, 23).

XVI. Political convulsions will increase in number and power (Matthew xxiv. 29-31, &c.).

XVII. The political "graves" (Ezekiel xxxviii.) in which the ten tribes of Israel are buried God will open, and cause His people to stand upon their feet, an exceeding great army.

And now the author feels prompted to relate to his readers, in the loving belief that, by all who are spiritually-minded among them, it will not be ill-received,

The Narrative of a Clergyman as to an event that happened to him almost twenty years ago. It was after midnight, in the early beginning of the first day of January, 1860. His thoughts had been in no way more preoccupied by reflections on the Second Advent than at any
former time. Indeed the fact has struck him, as one especially remarkable, that though within the last twenty years that great coming event has been continually before him, in one or other of its phases, and from time to time more vividly, powerfully, and convincingly present to his mind, yet his ponderings upon it have very rarely lent their colourings to his imagination during sleep. But on that particular night it was impressed upon his mind in a strangely vivid, life-like manner, without any distorted or fanciful features associated therewith, that he was standing in his reading-desk and in the act of reading the service of the Church.

He looked around and saw his people—every face more or less familiar to him—all at least outwardly sedate and decorous in their pews. What he saw and felt was in no way like one’s usual experiences in sleep, in no way like fancy; it had all the strongly-marked and distinct vividness in it of his usual work on the Lord’s day. All at once—without one moment’s notice that such an event was at hand—he was startled as he saw the little church thrown into unutterable confusion. One of the congregation, seized, as it seemed to him, by some irresistible power, was borne upward through a window, the material substance of which did not in the least degree impede his passage through it. Then he awoke,

And lo! it was a dream.

But it was surely a dream of no common character, and, as such, till mind and memory flee, will never be forgotten by him. Reader, he to whom that vision was vouchsafed is now earnestly begging you to listen to him. You will, at least, see in it a striking illustration that the resurrection of the dead and the transformation of the living saints can, as they will, take place “in a moment, in the twinkling of an eye, at the last trumpet;” and that while peace reigns around—the peace of the Christian’s ordinary Sabbath. One may be no visionary and yet prepared to contend, in these modern days of gross Sadducean unbelief, against all the scoffs of latter-day mockers, that God would be likely to exemplify the teachings of His own Word. “God speaketh once, yea twice, in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;” “It shall come to pass . . . that I will pour out My Spirit upon all flesh . . . your old men shall dream dreams, your young men shall see visions . . . before the great and terrible day of the Lord come” (Joel ii. 28-31).

There are dreams, and dreams: some unworthy of the least notice, others by means of which God speaks to the soul. Science treads on unenviably dangerous ground, and displays upon her head the cap and bells of Folly, when she would scoff at those visitings in sleep which God uses as a medium of communication with man’s spirit. One part, moreover, of the mission of the Blessed Comforter to the Church, to the end of time, is thus set forth by the Redeemer: “He shall show you things to come.” What authority have we for supposing that the exercise of His ministry in this respect ceased in more primitive days? Such inference surely could never be drawn from the Saviour’s promise, “Lo, I am with you always, even to the end of the world.” And while so many of God’s people are in the fold of the Church, surely only the unbeliever would say, “There is no Holy Spirit in her now.”

We surely gather from the prophecies (1) that the wasting or consumption of the Papal power would be long; (2) that out of it would finally rise, in the fulness of time, that Wicked One, or last great Antichrist, who should live in the latest days of the present dispensation—because he will be destroyed by the brightness of the Lord’s Coming. We remember that after having besieged the heart of Judas Iscariot, until he had exacted of it a full surrender from him, Satan at last entered into his body, and thus effected his destruction.

So Satan will not suffer the Papacy to die ingloriously, a power he has himself created and trained for its final destiny for centuries. It will still be his own coadjutor, in his closing strife against God and the Lamb, when its systems shall have headed up in the wicked one who will be an incarnation of all that is evil. “That wicked” has not yet made his appearance upon earth. But while Rome Papal might seem to those who have not studied the prophecies of Holy Writ dying out in neglect and ignominy, the world’s attention has been drawn to phenomena, which, on their first appearance about thirty years ago, forced themselves upon the notice of those who were conducting the newspapers and reviews of the day. “The sick man” in Constantinople had then begun to die. He is dying still, and the eagles of Russia, Austria, Germany, and France are awaiting the time when his “carcass” will fall to the ground with eager but trembling expectation.

Our Blessed Lord is Very God of Very God, and to Him the end is known from the beginning. Does He refer in Matthew xxiv. to the fall of the Turkish sovereignty as the event which will closely precede His coming? Does He intimate, in prophetic language, that the lands on which that “carcass” falls will then become the blood-stained battle-field on which the four great political eagles will struggle for the “sick man’s” territory and
Modern spiritualism is the work of Satan, and there are no law-courts upon earth sufficiently strong to put down "the principalities, and powers, and rulers of the darkness of this world, and of the spiritual wickedness in the airial places," who preside at its assemblies. There are to be found in those assemblies those who have suffered its influences to wrap themselves round the roots of their moral being: those who regard it as a "new religion" more suited to the "more enlightened times" in which we are living than the so-called "effete theology" which is based on Holy Scripture. No reader of these pages who has ever taken the trouble to read spiritualistic literature will deny that he has found in its pages respectful, and even eager attention given to the utterances of its mediums or sorcerers, who are distinctly condemned in both the Old and the New Testaments. It will be borne in mind by the reader that in both those great divisions of God's Word converse with the world of spirits is distinctly forbidden, with strong penal consequences attaching to those who transgress the commands of the Almighty in the matter.

If it were not possible to have dealings with "familiar spirits," and with a certain class, very low in their moral and spiritual condition, among departed souls, such communion would not have been denounced in God's Word in the distinct language in which that denunciation is clothed. The Bible regards demons not as the inventions of men's fancy, but as beings in another sphere, powerful to work, and to influence to their terribly serious harm those who dwell upon the earth, and have, against the will of God, dealings with them. It can only increase the condemnation of a man to say, "I am convinced now that there is a resurrection from the dead, and a world to come, because I have held converse with those gone before, who have spoken to me about their condition in the spirit-world." "To the law and to the testimony!" Be that the rallying-cry in these days. Spiritualism is by some gravely spoken of and written about as a new gospel. But what are the words of St. Paul? "Though I, or an angel from heaven, speak any other Gospel unto you than that ye have received, let him be Anathema Maranatha." Is it of God that anyone should be brought to believe in a resurrection from the dead, which has been taught him as a deduction from the follies and dangerous snares and pitfalls of spiritualism, and not from the Inspired Teaching that "As in Adam all die, even so, in Christ, shall all be made alive!"

Vast multitudes of men, by their own confession, are tired of surrendering themselves in heart, and conscience, and life, to the teaching of the Word of
God. That there is "a great falling away from the faith" amongst us, in all classes, is most evident. And, at present, God has not put forth His omnipotent right arm, He has not uttered His voice from heaven, in order to arrest its further course. No; He has already declared that such apostasy should be one of the most remarkable signs which will precede the appearance of the last great Antichrist. Very many men have long desired a religion more agreeable to their feelings, and their tastes, and their moral proclivities, than that of the Lord Jesus Christ. The Holy Spirit foresees, ages ago, that this would be the rabid, increasing thirst of the latest times of this fallen world's history, and He announced by His Apostle, who was also His prophet, ages ago, that, as this dispensation neared its close, Satan would himself usher in another gospel. As such it is, by multitudes, being welcomed, as having supplanted the old one, and as being far more consonant than the old one with the needs and cravings of earth's more civilised modern population.

But are then the yet unfulfilled prophecies of the Bible recalled to heaven and cancelled? Has God, in deference to this modern craving, cancelled His Word of Promise: "Though heaven and earth pass away, yet shall My Word never pass away?" Oh, fearful infatuation, both of those who welcome this asserted new gospel's appearance, and of those who, out of their materialistic darkness, denounced it as only pseudo-intercourse with the spirit-world—as being nothing else but a system of hollow deceit and trickery. It is written, "This Gospel of the Kingdom shall first be preached for a witness to all nations, and then shall the end come—not the end of the Gospel, for that is called in Holy Scripture "everlasting," but the end of the dispensation. And, let our law-courts act towards spiritualism and its mediums as they will, neither they nor the men of science who hold the very existence of spirits and the spirit-world to be a myth, can cause to wither down to the roots a tree whose fruit, now tender and in its early bloom, appears to promise so much satisfaction to the numbers who have idly tasted of it, and whose delight it is to rest under its shadow, but which, in the end, will poison to the heart's core its ensnared and foolish lovers. Countless multitudes have yet to feast upon the fruit of that far worse than deadl y upas-tree, and to awake out of the delirious peace in which it will steep their whole being to the fearful discovery that they had been caught in Satan's net: that the "power, and signs, and lying wonders" they had witnessed had been from him: that by the ministry of evil angels, He had sent strong delusion upon them, because they had grown weary of His Word, and of His will, and had allowed themselves to be cajoled by invisible pretenders to holiness, and invisible personators of their departed friends, into "the blackness of darkness."

If this interpretation of one of the frog-like spirits be the correct one, then will the ranks of that vast army over which the Lord will triumph in the closing strife of this dispensation be composed, in part, of multitudes who, for their religion, had chosen, instead of that of the God of the Bible, a false, pretentious, and crafty substitute for it, made by Satan to wear somewhat of the outward aspect of the truth, but destitute of that salt of the Atonement of Christ, without which every religious system is corrupt; and admitting immoralities into its ethical code, whose tendency will be to spread around, on every side, the infection of a hopeless and desperate despair, which will sink down from the conflict at Armageddon into the bottomless abyss.

Speaking of diabolical arts, the learned author of "The Supernatural in Nature" says (pp. 369, 370): "That we stand in awful nearness to mysterious beings, we fully believe; the warnings of Scripture are not against unrealities. The magicians of Egypt possessed divination—not unreal, but wicked. The Witch of Endor answers to mediums of less power in the present day, and, possibly, brought up spirits of the dead. The coming of Samuel seems to have been contrary to her wish, and despite her power. We may regard it as the appearance of a holy one, whom she could not control. Manasseh, one of the most wicked kings of Judah, used enchantments, and dealt with familiar spirits (2 Chronicles xxxiii. 6). The damsel of Philippi was certainly possessed with a spirit of divination, deluding the whole city, and perverting her own intellect. When the spirit came out of her she ceased to be a medium (Acts xvi. 16-18). The seven sons of Sceva were exorcists, and the man by whom they were assaulted was more than a maniac (Acts xix. 14-16). Elymas was a sorcerer, and Simon Magus was Simon the Magician.

"These examples, and the manifold cases of demonic possession, prove that there were spiritualists in ancient time, and that wicked spirits had fellowship with men, and controlled them. Modern spiritualists are not all wicked like the old deceivers and necromancers. Most of them are victims of delusion; the others, in professing to be mediums of supernatural influence from the spiritual world, do, either in pretence or reality, as did the Witch of Endor, consult familiar spirits; or are victims, as the damsel at Philippi, or as the mediums
generally who gave responses in the oracles of the ancient heathen world. These modern departures from the faith, in a revival of diabolical arts, indicate the times when men will ‘give heed to’ seducing spirits and doctrines of devils or demons (1 Timothy iv. 1), and, like Jannes and Jambres, resist the truth (2 Timothy iii. 8). Various other portions of Scripture (Matthew xxiv. 24; 2 Corinthians xi. 14; 2 Thessalonians ii. 8-10; Revelation xvi. 14) are equally clear. Turning to the Old Testament (2 Kings xvii. 17, 18; Deuteronomy xviii. 9-12; Leviticus xx. 6), it is not necessary to multiply references: for this working of Satan, with signs and lying wonders, is reckoned as the wickedness of adulterers and murderers, and ‘the deceitfulness of them that perish’—a work of darkness; not because it attempts to foretell, to trace the inner connection of things—that may be a high aim—but because it levels those barriers by which our spiritual consciousness is guarded, and leads to unhallowed fellowship.

THE GENTILES AND FOUR COMING JUDGMENTS.

BY T. B. BAINES, ESQ., OF LEEDS.

(Quoted from his book “The Lord’s Coming, Israel, and the Church,” at W. H. Broom’s, 25, Paternoster Square, London.)

Man’s Failure. The Four Gentile Empires in consequence of the Political Displacement of the Jews. The Calling of the Gentiles after the Religious Displacement of the Jews. Four Classes of Judgments at the Second Advent of Christ. The subsequent Millennium of 1,000 Years.

Man after the flesh failed in every position in which God placed him. He fell under the power of Satan, and no seed of the woman arose to crush the one who had brought in the ruin. He filled the earth with corruption and violence, so that God repented He had made him, and destroyed “the world that then was” with a flood. He failed in government, till at last God confounded his plans of self-aggrandisement at Babel. Called out as a separate nation and entrusted with God’s law, he failed again as signally as before, breaking the commandments everywhere, in their written form, they had entered the camp. Tried as a nation which should execute God’s judgments, and tried again under sovereigns who should be the dispensers of God’s righteousness, the same dreary story of failure, rebellion, and ruin was once more repeated. The nation proved as bad as the heathen by whom they were surrounded, and the descendants of David were the corrupters, instead of the righteous governors, of the people.

The first man, therefore, had now been proved to the utmost as to his power to carry out God’s governmental purposes. Even in the promised line the seed of Abraham and David had failed as disastrously as all others. It had been demonstrated that man in the flesh, whether in the line of promise or out of it, could not fulfil God’s designs or bring in God’s promises of blessing to the earth. He was, therefore, set aside, and the scheme of God’s earthly government postponed until the Second Man, the One who gathers in His own person all the promises, and who alone is worthy and able to administer God’s righteous government on the earth, brought forth. First, the chosen nation was divided; then the larger portion, ten out of the twelve tribes, were carried into captivity, from which they have never returned; and lastly, the two remaining tribes, with the royal line of David, were taken prisoners to Babylon.

As far as earthly government is concerned, the Jews were now given up until the Second Man is brought in. With this long abandonment of the Jews commenced “the times of the Gentiles,” that is, the period during which the sceptre of earthly dominion is entrusted to the Gentiles, instead of Israel. These “times of the Gentiles” began with the kingdom of Babylon, the head of gold in Nebuchadnezzar’s prophetic dream. Then came the kingdom of the Medes and Persians, symbolised by the breast and arms of silver; the Greek monarchy set forth in the belly and thighs of brass; and afterwards the stronger and more enduring dominion of Rome, represented by the legs of iron. After this, “the times of the Gentiles” changed their nature; iron and clay mingled together, or, the rule was divided among kingdoms of various origin and character, though all connected with the dismembered Roman Empire. Another vision shows us that in this last stage

THE ROMAN EMPIRE WILL REVIVE IN A TEN-KINGDOMED federal form under the presidency of one specially energised by Satan. It is when it has reached this phase that judgment will descend, a stone cut out
FOUR COMING JUDGMENTS.

without hands falling on the Gentile powers and crushing them to pieces, after which it grows into a mountain that fills the whole earth; or, as interpreted by Daniel, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel ii. 44). Such is the history, prophetically traced, of the yet uncompleted "times of the Gentiles."

While these were running their course, the Jews—that is, the two tribes forming the kingdom of Judah—fulfilled the seventy years of captivity foretold by the prophet Jeremiah. At the close of that period, the Babylonian kingdom having been destroyed and the Persian established on its ruins, Cyrus issued a decree permitting the Jews of the captivity to return to Jerusalem, in virtue of which a small band, without political power or position, found their way back to the ruined city, and there rebuilt the temple. Nearly a century afterwards, the same Gentile power gave a "commandment to restore and to build Jerusalem." From this "commandment" dates Daniel's

PROPHETY OF SEVENTY WEEKS.

It is divided into three parts of seven weeks, of sixty-two weeks, and of one week. During the first part, of seven weeks, the city was rebuilt. The second part, of sixty-two weeks, comprehends the time from the completion of the city to the cutting off of the Messiah. The third part, of one week, which yet awaits its accomplishment, carries "the times of the Gentiles" to a close, "finishes the transgression" of the Jews, and brings in "everlasting righteousness," the desolator being destroyed, and the Messiah's kingdom established.

The Jews, as we have seen, had been politically discarded till the Messiah should come. In process of time He did come, heralded by John the Baptist, and the kingdom was offered to the nation on condition of repentance. But man in the flesh proved no less incompetent to repent, to receive the Messiah, or to obtain blessing through Him presented as a sovereign, than he had before shown himself to carry out God's purposes in his own strength. God manifest in the flesh only drew out the enmity of man's heart in more fearful display. The Jews, instead of receiving Him as their anointed King, crucified Him between two thieves. The effect of this rejection was twofold. The blood they shed was designed, according to the determinate counsel and foreknowledge of God, to be the means by which He could righteously reconcile all things to Himself, by which He could blot out sin, and thus lay the foundation of all true blessing to both Jew and Gentile. But the immediate effect of the crime, so far as the Jews were concerned, was that their house was left to them desolate, until they should say—"Blessed is He that cometh in the name of the Lord!" and that the kingdom, instead of taking the manifested, prophetic shape in which the Jews should be the head of the nations, assumed, until the time of Israel's repentance, a mysterious hidden form connected with Christ in heaven, and in which the Gentiles were the special objects of God's favour.

The first summons, then, after Christ's resurrection, was addressed to the Jews, calling on them to repent, and thus to receive the kingdom in manifested glory. On their refusal, the kingdom definitively assumed the mysterious form, the natural branches being broken out of the olive-tree, and the "wild olive-tree," or Gentiles, being grafted in. "Blindness in part happened to Israel," which will continue "until the fulness of the Gentiles be come in." There was, indeed, "a remnant according to the election of grace," even out of partially blinded Israel, but the nation as a whole was cut off, while the Gentiles took for a time the place of preeminence in God's thoughts.

The political displacement of the Jews brought in "the times of the Gentiles." The moral or religious displacement of the Jews made way for "the coming in of the Gentiles." It was only when this took place that Israel really became "Lo-ammi," not My people, though they had long ceased to be the centre of God's government on earth. During the coming in of the Gentiles, God's purposes of earthly blessings are suspended. The stream of prophetic time ceases to run. It stagnated, so to speak, after the sixty-ninth week, when Messiah was cut off, and will not again begin to flow till after the fulness of the Gentiles has come in, and God once more takes up the thread of His purposes concerning the earth.

Meanwhile, the Gentiles brought into the vacant place of privilege and responsibility to God, under Christianity, have failed as signally as the Jews did under the law. The greater part have never accepted Christ, even in name; Christendom, the portion of the world which has nominally owned Jesus as Lord, has become a leavened mass, corrupt to its very core. The small handful of true believers in its midst have themselves ceased to present any corporate testimony, are rent into a hundred conflicting sects, have given up the "blessed hope" of the Lord's return for His saints, and as a consequence are often hardly distinguishable from the world around them in their objects, their pursuits, and the character of their walk. But though the Lord "is long suffering to usward, not willing that any should perish," He
“is not slack concerning His promise,” and in a little while “the trumpet shall sound, and the dead (believers) shall be raised incorruptible, and we (the living believers) shall all be changed.” This is the undated, ever present hope for the Church. When this “coming of the Last” for His saints has happened, Christendom, the remaining branches grafted into the olive-tree, having failed to continue in the goodness of God, will be cut off. The fullness of the Gentiles having come in, the corrupt mass of false professors left behind will be dealt with by God in righteous judgment. Judicial blindness will overtake them, “because they received not the love of the truth, that they might be saved; and for this cause, God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness” (2 Thessalonians ii. 10-12).

During the last unfulfilled week of Daniel’s seventy weeks there will commence the judgments which precede the “day of the Lord,” or the establishment of Messiah’s kingdom. These judgments may be broadly divided into four different classes.

**First.** The Jews and the rest of the Israelites will be restored, but only after fearful troubles, from which but a portion will escape. The Jews, who rejected the Christ, will receive the Antichrist, will enter into covenant with “the prince that shall come,” the last phase of Gentile power, and will worship his image, “the abomination of desolation” set up in the holy place. The remnant of faithful ones who refuse to have part in these last scenes of wickedness and lawlessness will be persecuted with fearful persistency and malignity, many of them killed, the rest driven into exile. The time will be one of untold tribulation, so that, but for its shortness, no flesh could be saved. Then the Lord Himself will appear in power and great glory, destroying with the sword out of His mouth the followers of Antichrist, easing Him of His adversaries and avenging Him of His enemies. The effect on the nation will be “like a refiner’s fire, and like fuller’s soap.” Those who “abide the day of His coming,” the purged remnant who “come out of great tribulation,” having “washed their robes and made them white in the blood of the Lamb,” shall be a holy people, their dross purged away, their judges restored as at the first, and their counsellors as at the beginning, and Jerusalem shall be “called The city of righteousness, the faithful city.” Thus shall Zion “be redeemed with judgment and her converts with righteousness,” while “the destruction of the transgressors and of the sinners shall be together, and they that forsake Jehovah shall be consumed.” The elect remnant of Israel also will be brought back, and made to inhabit the land.

**Second.** But besides the purging judgments referred to, there will be other acts of righteous government and retribution reserved for that dreadful period. Babylon, especially, the corrupt caecus of Christendom, will come into remembrance. The blood shed and the crimes committed in the name of Christ will then be righteously avenged. The beast and his confederates, themselves following a still more fearful delusion, will hate the whore and make her desolate; the very power which has supported her will turn against her; and the cup which she hath filled shall be filled to her double.

**Third.** The fall of Babylon shows the doom of that soulless profession of Christ, and that lifeless ecclesiastical organisation which will survive when all true believers have been removed to the Father’s house. But by whom is this apostate, corrupt system destroyed? By the beast and his coadjutors, that is, by that wicked head of the Gentile powers whose pride and blasphemy will at length draw down the lightnings of God’s avenging wrath—the impious chief of those kings of the earth who shall “take counsel together against Jehovah, and against His Anointed.” This associated Gentile dominion is the third class dealt with in the judgments of the last week. The confederacy, headed by the prince and energised by Satan, will form a league with the mass of the Jews and their false Christ, and will gather together their forces to battle; when Christ will appear in His glory, followed by the armies of heaven, take the beast and the false prophet and cast them alive into the lake of fire, and afterwards destroy their followers with the sword that proceedeth out of His mouth. So end “the times of the Gentiles,” that period during which the sceptre of government was entrusted to their hands because of the failure of Israel.

**Fourth.** But there is another class of judgments. The Gentiles who successively held the reins of government as a trust from God do not include the whole body of the peoples of the earth. This sceptre passed from the Babylonian to the Persian, from the Persian to the Greek, from the Greek to the Roman, and at length to the wicked king whose doom we have just seen. But the confederacy between the Jews and the Roman dominion will be directed against a power which at that time threatens Jerusalem with destruction. This power, which God uses, like the Assyrian of old, as a scourge to the unfaithful Jews, will, when the hour for judgment comes, itself also be visited. When half the city has been carried off, Christ will appear for its
FOUR COMING JUDGMENTS.

Such, as traced out in the Word of the living God, is the prospect before the world. Are these the things which Christians are looking for? Amidst all the talk of modern progress, all the straining after improvement and education, all the boast of the bright future in store for the world, have they grasped the truth that

God’s JUDGMENTS ARE LOOMING over the whole scene? In the intoxication of this world-banquet do they heed the fingers of the hand tracing on the wall the fateful words, “MENE, MENE, TEKEL, UPHARSIN!” or are they blind to the warning which God has given? Nay, are they not even fostering the false hopes of the world against which they should be protesting, and eagerly floating along the stream of modern progress, ignorant that it is sweeping them down its fatal rapids to the crash and roar of impending judgment? Soon—we know not how soon—the trumpet will sound, the shout will be heard, and all true believers will be “for ever with the Lord.” What will then become of modern progress? What will then be the fruit of all the organisations and associations for making something out of that nature which Scripture declares to be enmity against God, something out of that world which has rejected and crucified its rightful Lord? The boasted ecclesiastical organisation, bereft of believers, will be nothing save a putrid corpse, hateful to the nations, which will burn it to ashes. The noisy party of progress, turning from this ghastly mimicry of Christianity to the latest novelty of the day, will be given up to “strong delusion that they should believe a lie.”

Have we God’s thoughts about what is passing? Are we “minding earthly things,” as those “whose end is destruction,” despising the warnings of Scripture, and seeking to improve what God pronounces beyond remedy? Or have we given up the first man, and sided with Him whom the world has rejected, waiting with Him for the hour when the world’s real improvement shall be brought about by Himself as the Second Man, the Lord from heaven, the only One who can carry out God’s purposes of blessing, or establish God’s rule of righteousness, on the earth?

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WHAT THE JEWISH PAPERS ARE SAYING.


CONVERSIONS TO CHRISTIANITY AMONG THE JEWS OF JERUSALEM.

Mr. Sidney Samuel, from whose accounts of his recent journeys in the Holy Land we gave some quotations in former issues of this journal, has contributed a most interesting chapter to the history of the London Society for Diffusion of Christianity among the Jews, in the shape of an article on "the Work of the London Society for the Conversion of the Jews." We need scarcely apologise for quoting at some length from this interesting paper, for nothing shows more forcibly the hold that the church of Christ has acquired over the Jews of the Holy Land than the remarks made on the subject by one of the most irate enemies of Christianity. Mr. Samuel begins his account as follows:—

"A matter which must, necessarily, surprise the Jewish visitor to Jerusalem is to see the resident Jews on such friendly terms with the Conversionists, and even with the converted. The Jews take the benefits they offer them, without stint, and speak to them with quite frank and easy friendship. One of the wealthiest and most prominent resident Jewish gentlemen, himself an ardent lover of, and worker for, his race, sees no impropriety in sending his only daughter, under payment, to be instructed at the Missionary Girls' School, which is the best in Jerusalem, on the understanding that her faith is not to be interfered with.

"This familiarity may be bred of contempt, or of conscious strength, but, to me, it seems uncommonly like temerity, and even to have the effect of giving encouragement. Although every assistance was given me by the managers of this institution for free inspection of their work, and a large amount of valuable information was given me by them concerning the Jews, and in spite of the fact that they knew that it would be used against them, and in favour of our brethren, I am bound to state that it was with a feeling of deep shame that I saw the thorough and complete character of their establishments, and with burning indignation that I observed the insidious and Machiavellian manner in which they combine to assault Judaism in its very stronghold and fortress."

The writer then quotes a passage from a representative of the aforesaid society in Holland, who complains that the chief enemy with which the missionaries have to cope is the ignorance of the Jews respecting their own faith, and more especially their entire unacquaintance with the prophetic books of the Bible. "It must not be forgotten," Mr. Samuel remarks, "that most of these converts know more of our writings and history than many Jews, and are the more insidious enemies on that account." To prove this insidious character of the missionaries, he goes on to give an account of the Jewish hospital at Jerusalem that is supported by the London Society. This account reads as follows:—

"In Jerusalem their chief object appears to be to prove that Christian charity is more merciful and better organised than the Jewish, and indeed, they go far at present to prove that fact, as an account of their local institutions will tend to show. To begin with their hospital, of which the medical officer, Dr. Chaplin, is much esteemed by Jews, as he is very good to them, never preaches a syllable of Christianity, and is always ready to visit them at their residences without charge; while the doctor of the Rothschild Hospital, an Israelite, never visits any of the Jews, rich or poor, gratuitously, in a professional way. The English Hospital, maintained by the Conversionist Society, at an annual expenditure of £1,767 17s. 10d., is a thoroughly efficient and well-organised institution, containing 26 beds, 18 of which were occupied at the time of my visit. No charge whatever is made to the inmates. None other than Jews are admitted.

"All the food is prepared by Jews, according to Jewish law; the nurses are all Jewsesses; there is a small synagogue with Jewish officials; at Succoth a tabernacle, composed, as is the rule here, of bamboo canes, is erected; and on Sabbaths, the Day of Atonement, and festivals, Jewish service is held here. The only missionary indication is the presence of New Testaments and various tracts by the bedside, all printed in Hebrew and "Jüdisch-Deutsch," one of which a young man was reading; and on my asking him what it was, he answered, "a pastime." Another was reading a "Zohar" (Kabalistic work) of his own. It is said in palliation by the local Jews that they come here, take all the advantages offered them, and go away unscathed. But, I would ask, is this dignified? Is this honourable? Can one touch pitch without being defiled? Out-patients are seen freely, and the whole arrangements are worthy of a good, though small, London Hospital."

The same writer then gives an account of other Hebrew Christian institutions in Jerusalem, and all he has seen confirms him in the idea that "the pitch"
of which he speaks in the last passage quoted, has certainly an immense force of attraction for the Jewish poor in the holy city. The conclusion at which he eventually arrives shows how utterly helpless Judaism in its present garb is to contend on a footing of equality with Christianity, even in the hearts of the Jews themselves:—

"Considering that the amount of our charity annually directed to Jerusalem equals, if not exceeds, the income of this well-organised enemy, it is pitiable that want of organisation, and ignorant obstacles, should prevent our work of defence from being equally efficient. Here I have seen 132 Jewish souls, in Jerusalem, our own city, in the clutches of the Conversionists; I have seen the insidious arts and interested kindness with which they endeavour to win over our people to their side. Is it not time that we should awaken to this danger? The one weapon with which to fight it adequately is education. I have shown the difficulties in the way of bringing about this desirable consummation. They must be overcome. No amount of sentiment or eloquence will overcome them. No amount of "political and protective representation" will be of any use. There is the enemy—lying siege, and successful siege, to our own stronghold. It must be repulsed with its own weapons: energy, organisation, large funds, and a strong conviction of being in the right."

In this it appears at first sight that Mr. Samuel contradicts himself in the same paragraph. He says that Jewish charity directed to Jerusalem is rather in excess of Christian charity, and yet at the same time he arrives at the conclusion that what is wanted, among other things, are large funds! Besides this, there ought, in his showing, be also a strong conviction on the part of the enemies of Christianity of being in the right, which makes it quite clear that at present they do not possess that conviction. No wonder that the dispensers of "the pitch" should succeed so well in the very same places in which the propounders of modern Judaism fail so egregiously. The upholders of the cause of error are best convicted out of their own mouths, and the account of which we have given some quotations forms a case in point.

REMNANTS OF THE LOST TRIBES IN THE CAUCASUS.

The Jewish papers of Germany tell us of a book lately published by W. J. Nemirovitch-Dantchenko, a Russian traveller, under the title, "Woyinstwuyntat Israel," which means "Martial Israelites." In this he relates what he saw during his stay in Degheestan, in the highlands of the Caucasus. In this district a number of Jews have been living from time immemorial, who have thoroughly assimilated themselves to the other inhabitants of those mountains, while yet preserving their Jewish traditions. The writer goes on to say:—

"This small cluster of men forms a most attractive subject of study for ethnologists, and it is to be wondered how it happens that not one there has as yet taken any notice of them. It certainly has been most interesting for me to become acquainted with a martial set of Jews who, in their general customs and manners, differ but slightly from the other highlanders of the Caucasus. Their origin may be readily traced back to a tribe of Jews that emigrated to the Caucasus in the days of Shalmaneser, that is to say, prior to the destruction of the first temple of Jerusalem.

"An evidence of this theory may be found in the fact of names having been preserved among those Jews which were usual among the children of Israel during their migration in the desert, as well as in the times of the Judges and of the earlier kings, but have not been in use ever since. The same theory is also supported by the well-known Orientalist Paff, who travelled a great deal in the Caucasus. He tells us that in the districts of Kartalinia and Kachetinia, where the best Caucasian red wine is grown, the Jews still cling to all the ancient Mosaic laws and precepts. Thus they still observe the law that makes it incumbent upon a surviving brother to marry his childless sister-in-law, and similar ordinances, that have been discarded by modern Jews. Of the Talmud, however, they know nothing at all."

We have on previous occasions referred to the same subject in this journal, and mentioned the case of the Caucasian Jews as a parallel one to that of the Falashas in Abyssinia. The matter is one of extreme importance to all enquirers into the fate of the Ten Tribes, and it is most desirable that the history of those scattered portions of the scattered nation should be more thoroughly investigated than has been the case hitherto.

A JEWISH CENTENARIAN.

The following authentic case of "centenarianism" is mentioned by the Isrealit:—"At Heringen, in Nassau, lives a man who is undoubtedly the oldest person in the whole province. This is Herr Abraham Levi Dickstein, Jewish teacher of religion, who was born at Standauka, in Russian Poland, in 1775, and is consequently 105 years old at present. Since 1815 he has acted as a Jewish teacher in various places of the former duchy of Nassau. He is still in pretty good health, although he ails at times, but his good humour is unimpaired. He used to have a very retentive memory, but his great age has rather detracted from it.

"The genial old man is still earning a scanty living with his small salary, to which a little is added every now and then by benevolent Jews. In the war of 1812 he fought against the French, being at the time a member of a corps of volunteers raised by Russia in the former Polish provinces. He was
present at the battle that took place when the French attempted to cross the Beresina river on their retreat after the burning of Moscow."

Another German paper tells us that Herr Dickstein has lately been staying at Em's, which is the favourite summer resort of the German Emperor. A few weeks ago he was presented to William I., and his majesty, who is only just turned 83, reflected on the great difference of age and owned himself beaten for once. The papers from which we extract the foregoing particulars do not tell us what authority they have for stating Herr Dickstein's age to be 105. So many doubts have of late years been cast upon "centenarianism" that it would be as well in each individual case to produce authentic copies of the documents that go to prove the assertion, or else professor centenarians would in many instances be relegated simply among the numerous class of "oldiest inhabitants."

**The Leading Jewish Newspaper in Germany on the Condition of the Jews.**

At the Protestant Pastoral Conference lately held at Berlin, Pastor Le Roy, of Breslau, made some remarks upon modern Judaism which have had the merit of drawing upon their author the severest censure of the principal Jewish paper of Germany, the Allgemeine Zeitung des Judenthums. To give our readers an idea of the nature of this discourse we translate the following summary of it from the Berlin National Zeitung:

"Israel's entire history shows that, morally speaking, the children of Israel did not hold a much higher position than other nations. Although God dealt with them in the most merciful way, they constantly relapsed into idolatry; they remained obstinate and ungrateful to God. They certainly have no reason to be proud of the history of their race. God selected the children of Israel as His chosen people out of all other nations of the earth, not because they were better than the others, but only to commemorate His own mercyfulness in them.

"Now they have been scattered all over the globe by way of punishment for their sins they profess to be the Messianic nation that is to carry blessing to all other nations. This pretension is entirely unwarranted, for since the coming of Christ Israel no longer enjoys the monopoly of being God's people; all those who believe in the Son of Man now partake of the same privilege. Besides, Judaism at this day is no longer what it used to be. So long as the Jews adhered to the Talmud and its ideals, they were not dangerous. But modern Judaism repudiates the law of Moses and its exposition as given by the rabbis; and in this way it cuts the very ground from under its feet.

"The political and social equality conceded to the Jews of late years has been the instrument by means of which they have taken full advantage of Christian civilisation, and so they have assumed an outward integument of culture, to the entire detriment of their traditional religion. Such a thing as a positive faith is unknown among the Jews of the modern school. They are worshippers of the golden calf, and nothing else. Their very soul is in their trade and in their money-bags, and their doings, so far from benefiting our national industry, has been detrimental to it. For the development of pauperism and social democracy they are in a measure responsible; and among the Nihilists Jews play a prominent part.

"That is what the abandonment of their historical faith, without the adoption of the faith that was revealed on Calvary, has led Israel to. The Liberals of Germany have taken to the Jews as confederates, and are utterly indifferent to the spiritual welfare of the children of Israel, the same as a great many of them are to their own. But God has not forgotten His ancient people. At this moment 300 missionaries are active in Europe, Asia, America, and Oceania in disseminating the Gospel among the Jews; 100,000 Jews have asked to be received in the fold of Christ during the present century. When the majority of the Jewish people shall have repented of their doings, and returned to God and His only begotten Son Jesus Christ, the kingdom of God will be opened up for Israel."

Now the greater portion of this had been said and repeated from day to day, perhaps in somewhat different words, in most of the Christian journals of Germany, and its conclusion is simply a request addressed to Israel to come to Christ; and as regards the social and political influence exercised by the Jews at the present day, it is a subject open to discussion, and Pastor Le Roy's remarks, though rather severe, do not go anything like so far as those of many other modern writers of Germany, Austria and Hungary. Yet, the Allgemeine Zeitung takes the pastor dreadfully to task for his opinions and calls him a bigot, a fanatic, a zealot, and number of other equally pretty names. Here is a specimen of these objections:

"What is the good of trying to refute these rude invectives, which have been refuted hundreds of times without these people taking the slightest notice? It is easy enough to repeat the same slander again and again, and by dint of dimming the same thing into the ears of the multitude, they will in the end be led to chime in and believe in it all. No doubt these gentlemen mean to raise the old stakes again for the Jews, only instead of building them up of wood, they build them up of words. The idea is the same, viz., that the
Church is sure to be a gainer if the Jews are burnt. But we are no longer living in the Middle Ages, and the orgies of fanaticism cannot last long in our enlightened age."

This is a strange comment on words which are perfectly harmless in themselves and which were addressed, not to "the multitude," but to a meeting of Christian pastors. But modern Jews, more especially those of the "reformed" school, are fearfully sensitive. If any one ventures to criticise them, they raise at once the cry of persecution, and in their idea, reviewing them is the first step to burning them. And feeling, as they do, the utter weakness of their case from a religious point of view, they are especially bitter upon those who preach Christ and Christianity to them. To use a profane phrase, it is conscience that makes cowards of them all and causes them to think of the stake, while those whom they revile only think of the cross.

**GOOD AND BAD JEWS.**

The _Südische Wochenblatt_ reproduces a letter by a leading Gentile writer of Germany, who, having been asked to contribute to a new periodical started at Dresden, declined to do so, because the leanings of this periodical were emphatically hostile to the Jews. In this letter the writer expresses his regret on finding that the Jews seem to be taking the upper hand in trade and commerce, and he thinks it would be better if they were to devote their energies more to agriculture and handicraft; but he holds that, by the side of a good many unfavourable traits of character, the Jews have some bright and shining qualities; and what these are he explains in the following words:—

"In their endeavour to gather together a quantity of materials that reflect injuriously upon the Jewish character, these writers forget those good qualities which are undoubtedly inherent to this people. They are a very homely race, and good managers; they are affectionate in their family ties, and they bestow the very best care upon their poor. The vices of drunkenness and gluttony are utterly foreign to the Jews. Such roughs as are to be found in the lower strata of the population of our large towns are never to be met with among them. Brutality also, to which such a large proportion of our criminal statistics may be traced, is a thing almost unknown in the Jewish nation."

"Of course I am referring only to the generality, and not to exceptions; there are thoroughly bad, depraved Jews, in whom some of the worst vices of the Gentiles appear in their worst form, but such are an infinitesimal minority. Lastly I must own that I very much prefer the genuine, orthodox Jew to that hybrid formation called the "intelligent reformed Jew," who has lost his moral centre of gravity and who likes to ridicule the national peculiarities of other Jews and to dissociate himself from them in religion, without ever thinking of giving up the community of interests that connects him with them."

**SINGULAR CUSTOMS OF KABALISTS AND ZADIKIM.**

There is a sect of Jews in Southern Russia who are called Chassidim and who are entirely distinct from the rest of the Jews in Russia and Poland. Instead of the Talmud, they study the Kabala, which is an aggregation of the entire mysticism that has existed among the Jews since the days of King Solomon. To them are opposed the Mithenadim, who do not believe in the Kabala, but confine themselves to the Pentateuch and the Talmud.

Among the Chassidim there are three leading sects, known as the Tchirnobelers, the Lubawitchers, and the Caraliners. Each congregation has a Zadik or leader, and these zadikim in their turn possess privileges that are unknown to the rabbis of Jewish congregations in other parts of Europe. A writer in the _Jewish Chronicle_ has recently given an account of these sects, and we here subjoin an extract from his remarks on the principal one, called the Caraliners:—

"The name of the Caraliners is derived from Caralin, a little town in the government of Kief, where their leader resides. Their manner of praying has something in common with that of the dervishes. Their zadik, or, when he is not present, the chief rabbi, always enters the synagogue as if in a great hurry; he approaches the tebhai (the reading desk) and begins to read very loudly, while swaying his body to the right and to the left, with eyes closed and a countenance full of rapturous expression, as if quite absorbed in his ecstasy. In this all present follow his example, and the scene is not wanting in grandeur and originality. They keep no hazanim (readers), as these, according to them, disturb the devotion of the pious by their singing.

"On Saturdays they meet at the house of the richest and most prominent member; here they sing and drink, but never without an expression of gravity and dignity in all they do. Sometimes a Kabalistic speech is made, during which the eyes of the hearers are shut and their lips in motion, while no whisper interrupts the orator, who speaks of the two worlds, the visible and comprehensible, and the invisible veiled in mysteries. He speaks of the stars, the earth, the four elements, the animals and vegetables, their reciprocal influence, the effects they produce upon man, and the sublime power, that is God, who is the source, the commencement and end of all life and existence. A good deal of what he says is not clear, but this, instead of diminishing, heightens the value of the speech. These people have volumes written on their mystic beliefs bequeathed from father to son."
More interesting than these remarks on the Hasidim is the account of the Zadikim given by the same writer. The word zadik in Hebrew means righteous, but it will be seen that the way in which these impostors deal with their dupes belies their name. This is what he says about them:—

"The zadikim, or the leaders of these sects, are very far from being badly off. Nearly all of them reside in mansions, drive in carriages of their own, or are carried by their disciples in comfortable litters, and form, with their large families, a kind of court. Hundreds of persons, men and women, come weekly to visit them, but are not admitted without paying for the audience. They sometimes also make a journey through their dominions, when everybody seeks the honour to receive them in their houses, be it but for a quarter of an hour, for which honour they pay dearly. For these zadikim are thought to be able to cure the sick, give fecundity to the childless, and a blessing to the poor, to everybody who approaches them, provided, though, they approach not with empty hands.

"Nothing is so terribly feared as their malversation. The coin passing through their hands is guarded separately as a charm against all evils. But the greatest merit is to pass New Year and the Day of Atonement with them. They are then surrounded by thousands, coming on horse and foot, flocking from the remotest places. On these days, as on every Saturday, they offer free table to all guests, who are then assembled in an immense hall furnished with long tables for this purpose. The zadik has to his right and his left all the known rabbis and chachamim present. A large dish is placed before him.

"No sooner has he touched it than a crowd of Chassidim fall upon it and empty its contents with their hands, as everything the zadik touches is considered as blessed and wholesome to soul and body. The rest of the served dishes are known as shiraim. After dinner grace is chanted by those who have pleasant voices, and the zadik makes a Kabbalistic speech, which is listened to with fervid attention, and afterwards copied. His sons are allowed to give audiences while he is yet alive, and they do it far cheaper than he does. Sometimes an unknown zadik suddenly arrives in the town, but then some doubts are entertained by the men as to the authenticity of his celestial calling. But if the men doubt, the women do not. They continue to pay him the due homage, unless it is found, as it frequently happens, that he is an undoubted impostor, which he expiates by being publicly flogged."

These zadikim correspond exactly to what are known among the Jews of Galicia as wunderrabbi or thaumaturgical rabbis. Their customers believe in them with the same fervour with which the poor benighted Irish Romanists who flock to the chapel of Knock believe in the virtues of the shrine that is set up there. If there is a difference between the two impostors, it is undoubtedly in favour of the Romish priest who leads his flock to the shrine, for he, at any rate, is not personally benefitted by it, whilst the zadi or wunderrabbi does all his auge-pocus for the purpose of enriching himself and his family.

SIMON AMONG JEWS.

A curious case is just now pending before the law courts of New York. Jacob Basch, a member of the Emanuel Temple congregation of that city, has brought an action against Gustave Gottheil, the rabbi of that congregation, to recover 5,000 dollars for work and labour done. Basch professes to have procured to Gottheil his situation as rabbi, which brings him in 10,000 dollars or nearly £2,000 per annum. He has held his post for the last five years, and Basch claims a commission of 5,000 dollars, or about £1,000, being ten per cent of the amount hitherto received by the defendant, who, in his turn, pleads "Never indebted," and makes out that he never commissioned the plaintiff to procure him his post. Judge Donohue, before whom this affair is being tried, has adjourned the case sine die.

PASSING EVENTS.

BRITISH SUCCESS IN AFGHANISTAN.

In September General Roberts accomplished a most successful march from Kabul to Candahar, with 9000 British soldiers, and attacked and signally routed the rebel Ayoub Khan's army of 30,000 or 40,000 Afghans. Thus the disaster sustained previously by General Primrose's brigade was to a great extent retrieved. The English army is now triumphantly in Afghanistan, and the question not yet determined is whether they should retire from Candahar or continue to occupy it.

FRESH CRISIS IN THE FRENCH GOVERNMENT.

After Gambetta's speech at Cherbourg, on August 9, hinting that France would in due time wage a war of revenge against Germany, the French Prime Minister, M. de Freycinet, delivered a peaceful speech at Montauban to counteract Gambetta's disquieting utterances. The result is that Gambetta has succeeded in causing M. de Freycinet to resign, professedly because the latter will not actively carry out the decree for expelling Jesuit corporations from France. M. Jules Ferry has now been made
French Premier, and M. Barthélemy St. Hilaire Foreign Minister. All this is considered to indicate the prospects of Europe to be far from peaceful when so warlike a statesman as Gambetta manifestly possesses paramount power in France.

The Naval Demonstration of Britain, France, Germany, Austria, Italy, and Russia is now being made by some of their vessels of war at the harbour of Ragusa, on the coast of Albania. Their object is to compel Turkey to carry out the decree of the Berlin Congress, transferring the town of Dulcigno from Turkey to Montenegro. What will be the result of this naval demonstration is as yet an unsolved problem, but it is no doubt a link in the chain of events which will issue in the complete development of the five Eastern kingdoms—Greece, Egypt, Syria, Thrace, and Turkey, and Bulgaria.

A Cyclone swept over Jamaica on the 18th of August all along the coast from Kingston to Holland Bay. The destruction was appalling, and the loss beyond comparison. To add to the horrors of the situation, thieves were prowling about everywhere, availing themselves of the defenceless state of the people, and stealing at their will. It is estimated that the island has been put back in development about two years, and it is feared that the poorer classes have a long era of suffering before them. The planters are left with shattered and destroyed crops, and the fishermen have had their houses blown away and their smacks sunk. At the markets in the towns persons came with empty hands, and there is literally no business going on except the work of restoring to some sort of shape the distorted and wrecked edifices.

At Up-Park Camp the military barracks were destroyed, and a damage of £10,000 was sustained. At Port Royal all the wharves were destroyed. In Falmore and St. Christopher's district all the fields, and at Mona all the sugar works, mill and boiling houses, are destroyed. At Cooper Hill all the churches and chapels are gone. Not a green leaf is to be seen for miles around, and twenty years will be required to restore the place to the same condition as before the storm. At Lawrence Tavern all the churches, chapels, and houses were blown down, all the crops destroyed, and not a vestige of cultivation remains standing. At Leper's Horne the battery and Fort Henderson are in ruins. From every district there is the same report of general destruction.

The Statue to Spinoza, which was unveiled last month at the Hague, in Holland, is stated to be the first sculptured effigy of a Jew ever erected. While the Jews were a nation their abhorrence of idolatry prevented a practice so common amongst their Assyrian brothers and Egyptian cousins; since then they have been hardly popular enough for others to do for them what they omitted to do themselves. It is matter for serious reflection, too, that after the numberless monumental representations of Christ and the Apostles, the first statue of a Jew should be that of Spinoza, who was an infidel Pantheist.

An Earthquake in Switzerland, which caused considerable alarm and some damage, was felt at Fribourg on Sunday. This makes the sixteenth shock which has occurred in Switzerland this year.

Disturbances in Canton, in China, have recently taken place. The European community has been threatened, and is in a state of alarm. The Catholic Mission has been attacked. It was felt necessary to call out the military, and in their encounter with the rioters several of the latter were killed and others wounded. Several missionaries were also wounded in the affray. There is no British gunboat at present at Shanghai.

A Terribly Fatal Landslip, in India, at a hill station called Naini Tal, which was a health resort, took place on September 18. About forty people, including several British officers, perished in it. A correspondent relates:—"On September 16 the country was visited by very heavy rains, believed to be the final burst of the monsoon. On Saturday morning, after a downfall for forty hours, twenty-five inches of rain had fallen. There was in consequence an enormous body of water in the Naini basin, encircled as it is by hills. Much damage was done, and the Victoria Hotel was endangered. At ten o'clock on that morning a slight landslip occurred on the spur of the hill behind the hotel, crushing in the outhouses and a portion of the rear of the premises, and burying twenty natives and one European, a child. Assistant-Commissary Taylor and some local police and labourers at once rendered assistance, and sent for the military, who came directly, under the command of Captain Balderston Till 1.50 the work of extricating the dead and wounded had proceeded, when suddenly the whole precipitous cliff overhanging them fell with a tremendous roar, burying at once the hotel, the military party, the Assembly Rooms, library, orderly room, the road, and the garden in the centre station. Almost every soul in the buildings and the immediate vicinity was entombed. The place shook as if an earthquake had happened, and the waters of the lake were driven in an immense wave towards the weir on the opposite shore, while the falling masses sent up vast clouds of dust as if an explosion had
taken place. Altogether there are forty killed and many injured."

Seditious Speeches and Lawless outrages are spreading in Ireland. Hayricks, barns, fences, and even some houses have been burned in various parts of the country: cattle have been maimed or killed, and some persons shot at. Mr. Parnell, M.P., the great demagogue agitator, has been stirring up the worst passions of the ignorant peasantry by inflammatory speeches. He has laid down his programme, and what he urges is nothing less than a gigantic trades' union—a national combination of all Irish farmers to diminish, if not abolish rent. In his speech at Ennis, on a recent Sunday, he asked, "What are you to do to a tenant that bids for a farm from which another tenant has been evicted?" Several voices in the crowd—safe in their irresponsible anonymity—promptly answered, "Shoot him!" That recommendation is short and simple, and there are only too many precedents for the savage remedy in the agrarian history of Ireland. But Mr. Parnell did not accept this addition to his programme. He continued:—

"I think I heard somebody say, 'Shoot him.' I wish to point out to you a very much better way—a more Christian and charitable way—which will give the lost sinner an opportunity of repenting. When a man takes a farm from which another has been evicted you must shun him on the roadside when you meet him; you must shun him in the streets of the town; you must shun him in the shop; you must shun him on the fair green and in the market-place, and even in the place of worship by leaving him severely alone—by putting him into a moral convent, by isolating him from the rest of his country, as if he were a leper of old. You must show him your detestation of the crime he has committed. If you do this you may depend on it that there will be no man so full of aversion, so lost to shame, as to dare the public opinion of all right-thinking men in the country and transgress your unwritten code of laws."

In form Mr. Parnell's sentence against tenants who accept evicted farms curiously resembles the older sentences of excommunication pronounced by the Roman Church against unrepentant offenders. Within the memory of living men decree of this kind have been launched against Irish shopkeepers and farmers from the altars of the local parish churches. Before the system of national education was fully developed, the Church Education Society had established many schools in the country districts where they offered a cheap and excellent education. But the boon was "craftily qualified" by daily Scripture lessons, expounded by Protestant teachers who were quite ready to make proselytes. The farmers and the shopkeepers, anxious to give their sons an education better than that afforded by the hedge schools, were willing to run the risk of seeing their children Protestantised for the sake of the superior education they thus secured.

This alarmed and irritated the priests, who, when the father refused to withdraw his child, had no resource but a sentence of excommunication. In some cases the mere threat had its due effect, but when the parent was resolute the decree from the altar was practically ignored. Society did not endorse the ban of the priest, and the practice fell into discredit. It is curious now to find the Protestant leader, Mr. Parnell, recommending for agrarian objects the excommunication that failed when wielded by the priest. To call a man a "leper," and then suggest that the peasants should not shoot him, too closely resembles the advice of the orator of old to a mob, "Don't nail his ears to the pumf."

Extraordinary Thunderstorms.

Is there not fair reason for concluding that the extraordinary meteorological phenomena by which the summer of 1889 has been rendered remarkable are connected with the approaching perihelia of the great planets, to which attention has more than once been drawn in these pages? "The present summer," observed the Daily News in a recent article, "is likely to be long remembered for the frequency of its thunderstorms, and for the damage done throughout the United Kingdom, as well as in other parts of the world," not only by the terrible visitations of hail by which they have in some cases been accompanied—the hailstones on various occasions being of the size of hens' eggs—but by the extraordinary accumulation of the electric fluid itself. "The catalogue of houses and public buildings struck and seriously injured this year, and the number of lives reported to be sacrificed, will, we suspect, prove to be considerably beyond the average; nor do the meteorological conditions of the autumnal season on which we are now entering seem to be of as settled a character as might be wished. Our weathercocks are seen to exhibit a degree of caprice which is something even beyond their proverbial fickleness. On more than one occasion we have experienced destructive gales so sudden in their appearance that, like the Prince of Denmark, they have 'defied augury,' and unsettled our faith in even the most sober and scientific of weather prophets."

Prince Jerome Napoleon.

This very remarkable personage, whom M. Edmond About long ago nicknamed "le Cigar
declasse," after preserving a profound silence for some time, has recently taken the opportunity of expressing his sentiments pretty freely to the correspondent of an Italian newspaper, both on the present political situation in France and the mission of Napoleonism in general.

Prince Napoleon considers himself the trustee of the principles of Napoleon I.; principles which, he contends, formed the groundwork of the Great Revolution. "The mission of the Napoleons," he observed, "is to save the Revolution from the manoeuvres of the reaction. Whether the object, as with the clerical element, be to revive an oppressive and intolerant State religion, or, as with the Ultra-Radicals, to establish a régime without God or moral law, the principles of the Revolution are mine and those of my friends... I desire to preserve intact the Concordat, the immortal document of Napoleon I., in which the rights and prerogative of both Church and State are admirably traced out, and thanks to which society enjoys religious peace, and the citizen liberty of conscience."

As regards the hopes and plans of the Bonapartist party, Prince Napoleon's scheme is to get the present Republican constitution revised; especially insisting on the president being elected by universal suffrage.

On the question being put to him, "But supposing M. Gambetta were to be elected President of the Republic?" The prince answered, "He who risks nothing can win nothing; the advent of M. Gambetta, however, would lead to that of the Intransigentes, and the Republic would then soon die. I tell you that the Bonapartist party reckons more adherents than is generally supposed. In demanding that the President of the Republic shall be elected by universal suffrage we rely a great deal on the Bonapartist feeling, which is very deeply rooted in the provinces. When the peasant will have to write on his voting paper the name of Grévy, Gambetta, or Napoleon, he will write that of Napoleon more easily, because he has worshipped, and still worships it. Of course in writing Napoleon he will designate myself, because I am the only legitimate successor."

It is not a little remarkable to find Prince Napoleon, after all the experience of his strange career, using almost the same language as his cousin Napoleon III. when he had arrived at the stepping-stone of the throne on December 20th, 1848. He was as anxious as Jerome now is to save the free institutions which the people had obtained for themselves "from the manoeuvres of the reaction," and history teaches us how he did it.

"The Perilous Times of the Last Days are manifestly coming on space in Victoria, Australi, according to the statement of the Rev. John Roberts, of the Manse, Stratford, Victoria. He says:--

"The spiritual state of our people is similar to that of other parts of the world; the good is becoming better, and the bad is growing worse. The Lord's true people, by the force of circumstances, are being more and more separated from the world, and drawn more closely together. They are growing more earnest in Christian work. Many are longing for increased holiness of life, and they seem to see more clearly how this holiness may be attained. The Lord Jesus is more fully realised as being present with His people, and His power to save from sin is more clearly demonstrated in their lives. Thus their witness has greater effect, and in many places souls are being converted to Him.

"On the other hand, there is an increase of worldly conformity on the part of mere professing Christians. There is less interest taken in schemes of Christian usefulness. It is exceedingly difficult to raise money for missionary work. The numerous and costly places of worship in our large towns are mainly due to denominational rivalry. Most of these buildings are burdened with debt. To clear off these liabilities, resort is had to bazaars, lotteries, concerts, and other similar contrivances, devised for the purpose of getting money from those who have not sufficient interest in religion to give willingly towards its support. Unbelief is rapidly growing. The minds of the young are unsettled by open and continued attacks upon Christianity on the part of the secular press, and by what is called the "liberal theology" which is taught by many ministers. Many people seem to be greatly in doubt as to what portions of the Bible they are to believe; and what they do accept is held so slightly that it has little or no influence over their hearts and lives. When men make their own reason the standard of truth, they will next make their own hearts the standard of morality. Among the lower strata of society vice is seen in its hideous nakedness. Among the higher classes the immorality that exists is veiled; in some cases the veil is rent, and those living in sin brazen it out before the world."

"In political matters the colony is fast drifting upon the rock of Communism. The passions of the working-classes are inflamed by the reckless speeches of demagogues, who abound in this as in every democratic country. They have already proved a bitter curse to this land, kindling fires that threaten to consume the whole social fabric. Men of the world are trying to cure these evils by legislative schemes! As well might they try to extinguish a volcano with wet blankets."
THE SECOND OF FORTY WONDERS DURING THE NEXT FEW YEARS.

Drying-up of the Mystic Euphrates or Turco-Mahometan Empire, and its Subdivision into Five Kingdoms—Greece, Egypt, Syria, Thracian Turkey, and Bulgaria.

By the Editor. (Quoted from his book, "Forty Coming Wonders," which was first published in 1866.)

SECOND WONDER
Progressive dissolution of the Turkish Empire, as predicted by the mystical “drying-up of the Euphrates,” under the yearday sixth vial in Revelation xvi. 12, and separation of Bulgaria and Syria from it, thus completing its re-division into the five countries, which it originally conquered and formed into its present territories, and which will be the five toes on one foot of Daniel’s symbolic human image (Daniel vii. 31-45)—the five kingdoms in the Eastern half of Caesar’s Roman Empire. Four of these will be, according to Daniel viii. 22, 23, the four horn kingdoms of Alexander the Great’s ancient Macedonian Empire, re-established as four distinct and separate kingdoms, as in ancient times, viz., 1. Modern Greece, enlarged northward so as to include Thessaly, Epirus, Macedonia, &c.; 2. Egypt, “the King of the South” (Daniel xi. 40), with, perhaps, Palestine added to it; 3. Syria, “the King of the North” (Daniel xi. 40), together with Armenia and the greater part of Asia Minor; 4. Central Turkey, corresponding with ancient Thrace-with-Bithynia—i.e., European Turkey south of the Balkans and east of Macedonia, together with some part of Asia Minor; and the fifth kingdom will be Bulgaria, with part of Servia, and perhaps Roumania, &c., added to it.

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings from the east might be prepared.”—Revelation xvi. 12.

The seven vials in common with most of the prophetic visions of Revelation are understood to have a figurative yearday fulfilment, as well as a future literal accomplishment. On the yearday scale, the first four of them describe the commotions, bloodshed, and Bonaparte wars of the French Revolution, from 1793 to 1815. The fifth depicts the dark cloud of humiliation which overspread France during its occupation by the Allied Nations, from 1815 to 1818, after the Waterloo eclipse of Bonaparte; and the sixth vial commencing in 1823-8, according to the agreement of nearly all yearday expositors, denotes the drying-up or dissolution of the Turkish Empire—the mystical Euphrates—although, undoubtedly, the actual river Euphrates will be really dried up during the future literal second fulfilment of these vials.

Two hundred years ago, when the Turkish Empire was at the summit of its power, and then included in its dominions Algeria, Tunis, Tripoli, Barbary, Egypt, Syria, Greece, Moldavia, and Wallachia, Tillinghast predicted that the sixth vial must eventually affect its ruin, although there was no prospect of it at that time. He wrote in 1866:

“By the river Euphrates we are to understand the Ottoman or Turkish Empire. It is called the great river, because of the great multitude of people and nations therein. The people who at this present time are of all others accounted the greatest are the Turks, who, therefore, and no other, are here to be understood; especially as the river Euphrates, in the ninth chapter, under the sounding of the sixth trumpet, by general consent of expositors, has reference to the Turkish power. By the Kings of the East, we are to understand the Jews, who, upon the pouring forth of this vial, shall return to their own land and be converted to Christ: the pouring out of this vial preparing a way for both. They are called Kings of the East from the honour and dignity which God will put upon His people (Micah iv. 8; Isaiah lxi. 9; Zechariah viii. 23). God, in His wonderful providence, will so order that, at the appointed time of the Jews’ return, the power and the multitude of the Grand Signior, who is now the greatest monarch in the world, and holds their land in possession, shall be much wasted and consumed.”

Wonderful as then seemed the prospective overthrow of so mighty an empire as the Ottoman power, yet since 1823-8 it has manifestly been coming to pass. The commentator Galloway, in 1809, expressed his surprise as to how this vial would bring about so marvellous a result. He said, “Perhaps the means will remain concealed, until the events themselves shall remove the veil.” The mystery, however, began to be dispelled in 1821, when Greece seceded from Turkey, and fully established its independence after the battle of Navarino, in 1827, at which the Turkish fleet was destroyed. The Ottoman Government was
Further weakened in 1826 by the slaughter of 30,000 Janizaries, the flower of its forces; and in 1829 by Algeria being wrested from it by the French, and by Egypt successfully casting off its authority. Moldavia and Wallachia were also separated from it in 1857. The population of the remaining parts of Turkey has been fearfully reduced at the same period by unparalleled pestilences, confiscations, military conscriptions, and misgovernment; so that Lamartine said, in 1834, "The Ottoman Empire is no empire at all: it is a misshapen agglomeration of different races without cohesion between them: with mingled interests, without a language, without laws, without religion, and without unity or stability of power. You see that the breath of life that animated it, religious fanaticism, is extinct. You see that its fatal and blinded administration has devoured the race of conquerors and that Turkey is perishing for want of Turks."

Although the process of the drying-up of the Turkish Empire has reached a very advanced stage, yet it evidently is not yet fully accomplished; for the Turkish Government still exists, notwithstanding the fact that more than half of its former territory has been torn from it, and that unparalleled depopulation has taken place among the rest of its subjects. Its complete desiccation or drying-up will apparently consist in the displacement of the present reigning dynasty and Mahometan Government by a totally different one—probably a more Europeanised one, chosen by the voice of the people—and this is quite as likely to be the result of national bankruptcy and popular revolution as of foreign invasion.

The entire separation of Syria from Turkey is also indicated to happen at the same time, leaving the northern parts of Turkey adjacent to Constantinople, which correspond with the ancient Thrace-Bithynia, to form the fourth distinct kingdom in addition to the three kingdoms of Syria, Egypt, and Greece.*

The present Turkish Government is the most despotic imaginable. The Sultan has practically almost absolute dominion over the lives and property of his subjects, and his pachas, viziers, and cads administering the government are generally corrupt, rapacious, and tyrannical. According to Alison's History, there are in European Turkey ten million people, of whom scarcely more than three millions are Mahometans; and in Asiatic Turkey there are about three million nominal Christians of the Greek Church, in addition to twelve million Mahometans. Thus, out of the total population of twenty-five millions, only fifteen millions belong to the dominant Moslem race and religion which tyrannise over that country. Hence, as the Turkish woe under the year-day sixth trumpet consisted in the conquest of Turkey by the Moslem Euphratean horsemen, in 1453, whose descendants are now despoticly ruling it, so the abolition and ending of that Turkish woe by the figurative drying-up of the Euphrates under the year-day sixth vial will consist in the overthrow of their supreme power, and in the establishment of a new government over Turkey, which shall be more in agreement with the desires and principles of its millions of nominal Christians as well as Mahometans. The clay-iron or democratic-monarchic principle of government will in due time be established in Greece, Egypt, Syria, Thracian Turkey, and Bulgaria just as much as in France and the rest of the ten kingdoms.

The overthrow of the Ottoman Government is the immediate precursor of the Advent of Christ in its first stage to raise the deceased saints, and to remove them with 144,000 watchful living Christians to the heavens. Because just at the end of the sixth vial, after the drying-up of the mystical Euphrates, the warning words are given, "Behold, I come as a thief. Blessed is he that watcheth," and then follows the seventh vial, which, in its yearday fulfilment, describes the three-and-a-half-years' tribulation. These warning words are the direct announcement of Christ Himself, that He will come just at the point of time between the sixth and seventh vials, and in their double fulfilment they apply to the two stages in His Advent.

Many politicians have expected that Russia would annex Turkey to its dominions, but prophecy entirely contradicts such a supposition; because all the present Ottoman Empire lies within the original Roman Empire, and therefore must be included within the Napoleonic Antichrist's future ten Roman-Imperial Kingdoms, which are to give their power and strength to him for the final three-and-a-half years (Revelation xvii. 11-14).

A brief season of increasing prosperity and revival of commerce and projection of schemes of improvement may accompany these changes, especially in consequence of the return of the Jews to Palestine; and short-sighted men of the world will anticipate the rise of a new era of freedom and happiness in the East, but the Great Tribulation will eventually follow and make manifest the unsubstantial foundation of such hopes.

Alexander, Caesar, and the First Napoleon were
men of limited views. Their circle of empire fell far within the circle of the globe. Alexander wept for new worlds to conquer, but he never approached to the circumvallation even of the world on which he lived. Their ambition and their powers were limited by a Divine decree, because their destiny was not that of universal empire. But there is yet to arise one man destined for universal empire. Wonderful to tell, after all our "balance of power"—after all our "holy alliances"—after all our "march of intellect"—after all our decrees against the Napoleonic race, one man will rise to universal empire and throw a girdle round the globe, and that man will be the head of the Napoleonic race.

"The Korven will soon rise from the bottom of the deep. The Midgardi Serpent will embrace the world in his enormous folds. One powerful mind will encompass the globe, and play with the will of all mankind as a giant with a dwarf, and invest the world like a beleaguered city. The incorruptible man will wait his time. He prepares his opportunity. When the fit hour has come he gathers up the links of the chain and compresses them with relentless hand—and the world becomes his slave."

We rejoice, however, to know that at the end of the Napoleonic Antichrist's three-and-a-half years' universal empire, the Son of Man's millennial empire will be established upon earth for a thousand years.

Re-establishment of the Four Horn Kingdoms of Greece, Egypt, Syria, and Thrace-with-Bithynia, as Four Distinct and Separate Kingdoms, as in ancient times, which with Bulgaria will make the Five Eastern Kingdoms.

In Daniel viii. the one-horned he-goat, denoting the whole Macedonian empire of Alexander the Great, had four horns rise afterwards simultaneously on its head, in the place of its broken single horn, and these four horns represent, according to the general agreement of expositors, the four subdivisions of that empire at his death among his four generals, Cassander, Ptolemy, Seleucus, and Lysimachus, who respectively became the kings of Greece, Egypt, Syria, and Thrace-with-Bithynia—with outlying provinces annexed to each.

The first reason is, because these four kingdoms are spoken of as being existent at the final crisis, during the career of the Wilful King; for in Daniel viii. 22, 23, we read concerning them—"Four kingdoms shall stand up out of the nation (but not in Alexander's power). And in the latter time of their kingdom (that is, in the latter time of their existence as kingdoms), when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up" (and the career of this Wilful King is then described, until he is broken without hand at the battle of Armageddon). Hence these four kingdoms are to be reexistent in their ancient fourfold form shortly before the Wilful King's universal reign during the final three-and-a-half years. Moreover he was seen by Daniel as a little horn arising out of one of these four horns, therefore they must exist as four separate horns when he first arises as a sovereign.

The second reason is, because in Daniel xi. he is the King of the North and the King of the South, signifying the sovereignty of Syria and the sovereignty of Egypt, are foreshown to make war against the Wilful King at the time of the end, when the resurrection shall take place, which will begin about five years before the very end itself (Daniel xi. 40; xii. 1, 2). Therefore we must expect Syria and Egypt to become separate kingdoms at least by five years before the end of this dispensation; and the remaining one of the four kingdoms will, in the main, correspond with the ancient kingdom of Thrace-with-Bithynia. Thus will the four horn kingdoms of Daniel viii. and xi. reappear; and even already the separation from Turkey of Greece in 1822, and of Egypt in 1840, are remarkable moments of approximation to that result, showing the time of the end is close at hand; and it only requires Syria to be disjoined from Turkey, and the quadripartite division will be accomplished.

It must be remembered that while Greece, Egypt, Syria, and Thrace-with-Bithynia, will be the main and central parts of the four horn kingdoms, yet they may be more or less enlarged by the addition of contiguous outlying provinces; for it is not quite certain whether the Roman Empire did not include countries even beyond the Euphrates, and nearly all of Alexander's empire.

It has been said by W. Reade, who was formerly United States ambassador to China, "In Northern Africa France already possesses the germ of a great military empire. She will ally herself with the Mahometan powers. With a Mahometan army she will overrun Africa. She will pocket the Gambia, which she has already surrounded; annex Morocco; and by planting garrisons in Segou and Timbuctoo, will command the commerce of Northern Central Africa, the gold mines of Wangara, and all the treasures which the Atlas mountains may afford."

It will be noticed that the aggressive little horn, who is also called "a king of fierce countenance," and who is, in fact, rightly considered by many expositors to be the same personage as the last head of the Roman Empire, is spoken of as arising out of one of the four horn kingdoms, viz., Greece, Egypt, Syria or Thrace-with-Bithynia. Now, in the Duches d'Abrantes' Memoirs, the Napoleon family has its pedigree clearly traced back to the celebrated Com-
ne family of Greece, who emigrated in 1675 to Tuscany and Corsica: and Napoleon I., born in Corsica in 1769, was their direct descendant. This Greek origin of the Napoleon family is further corroborated by a book written by Alfred Addis, B.A., published in London, in 1829, which says, "Zoph, in his Summary of Universal History, 20th edition, says that a scion of the Commena family, who had claims to the throne of Constantinople, retired into Corsica, and that several members of that family bore the name of Calomero, which is perfectly identical with that of Buonaparte (in Greek, Calos Meros). It may hence be concluded that this name has been Italianised. We do not believe this circumstance was ever known to Napoleon."—Mounton and Gourmand's Memoirs of Napoleon, vol. iii., p. 8. If this be true, Napoleon might be Emperor of the Romans by right of birth, as well as of arms. (So remarks Addis.)

Greece proper is indicated to be probably the particular kingdom out of the four subdivided Grecian kingdoms, from which the Latter-day Wilful King is genealogically to arise, because he is represented in Revelation xiii., as being principally like a leopard, which was the prophetic symbol of Greece in Daniel vii. And again, the battle of Armageddon, at which Christ will cut off the chariot from Ephraim and the horse from Jerusalem, is spoken of in Zechariah ix. 10, 13, as the period "when I have raised up thy sons, O Zion, against thy sons, O Greece," that is to say, when the saints and the Jews shall be raised up to overcome the Wilful King's armed host at Armageddon (Revelation xix.); Greece being here put as a synonym for the Wilful King himself and his subordinate kings, because for hundreds of years it has been the home and mother country of the Napoleon family; and at that time nearly all the kings of the civilised world will be members of the Napoleon family, who are truly "the sons of Greece."

The Napoleonic declaration, "The Empire is peace," is regarded by many as the utterance of a Machiavellian and Delilah-like policy, designed to lull the nations into a false slumber in order to rivet upon them more easily the chains of Napoleonic conquest; and it has been glaringly at variance with the colossal naval and military armaments which the Napoleons have always carefully created and maintained.

LITERAL FULFILMENT OF PAST PROPHECY A GUIDE TO FUTURE.

It may be asked here, Is not Babylon now in ruins? True; but in reply, can any one assert that the first destruction of "Babylon, in the land of Chaldea," ever filled up the description given in prophecy regarding it? "Babylon is suddenly fallen and destroyed" (Jeremiah li. 8), "in one hour is it brought to naught." "Thus with violence shall that great city Babylon be thrown down, and found no more at all" (Revelation xvii.). "At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations" (Jeremiah li. 46). Does this accord with the facts of what took place at its overthrow? Fear what Daniel says (chap. v.): "In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom." There was no sudden or utter desolation at which the whole earth could wonder. On the contrary, Babylon, for hundreds of years after this, continued mighty city; so flourishing, indeed, that Alexander the Great, who died there, wished to make it the seat of his empire.*

Babylon by name means, it is true, "the city of confusion," and metaphorically may signify with propriety the growing principles in which the strength of the Antichrist, its future king, is to stand—principles developing themselves daily more and more in Protestant as well as Papal communities; but literally, "that Scripture may be fulfilled," "Babylon in the land of Chaldea," shall yet exalt itself with its Antichrist king, and perish in a destruction at which the whole earth shall tremble.

Again, we are told that the twelve hundred and sixty years mean twelve hundred and sixty years—each day for a year. But is there really any warrant for such a violation of a plain term, which is nowhere else so understood in the Scripture? Ezekiel was commanded to lie on his side forty days for the years of Israel's iniquity; and it was declared, "I have appointed thee each day for a year." Could language express more plainly than instead of this, within its bounds, and amidst its very ruins, stands at this day, according to the best oriental geographers, the town of Hillah, begun in the eleventh century, and containing nearly 15,000 inhabitants.—See Rennell's "Geography," Vol. I., and Authorities.
it does here, that a day meant literally a day, and a year a year? In Numbers xiv. a similar use has been attempted to be made of the forty days there, each day for a year in which "ye searched the land." Here again, forty literal days of search were the sign of forty literal years of banishment, "till their carcases should be consumed in the wilderness." In these instances, and everywhere else, a year is a year, and a day a day. Yet the assumption that a "prophetical" day means a literal year, as something beyond question although actually resting principally on these two passages, is the foundation of an argument (and a principal one too) that the Papal Roman kingdom, and none else, must be meant in the prophecies regarding Antichrist, inasmuch "as no other empire was continued during the whole of the long period of 1,260 years" (see "Habershon's Papal Nations," &c.)

But more than all this, we are, affirm, in the prophetic writings themselves, from which they profess to argue, the most conclusive proof that a day does not mean a year. For example, when the ark was finished, God directed Noah to enter therein with his family, and the male and female of each animal, prophesying to him that "yet seven days and I will cause it to rain forty days and forty nights" to destroy every living thing; and it is added, "Noah did as the Lord commanded;" and well it was for him that the command was taken literally for days instead of years. Again; at God's command, Jonah entered into Nineveh a day's journey, and prophesied, saying, "Yet forty days and Nineveh shall be overthrown." On the repentance of its people, we are told God repented of the evil that He said He would bring upon it, and did it not. Will it be contended that the forty days here meant forty years; or that Jonah, "when he made him a booth that he might see what would become of the city," imagined that the prophecy was for forty years? The decay of his gourd, and the answer of God to his angry complaint with every circumstance connected with the prophecy, show distinctly that the days were literal days in this instance as in all others. When our Lord said, "Destroy this temple, and I will raise it in three days," we are told "he spake of the temple of his body;" and so again we are made to see the days were literal. In every single instance where there is a Scripture declaration of a prophecy having been fulfilled, the day is a literal day and the year a literal year; and it has only been to prop a forced system of interpretation in latter times that there has been any perversion of such plain words.

Once more; as the Antichrist was to rise out of the ten kingdoms of the Roman earth, the assump-

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DANIEL'S PROPHECIES:
A SERIES OF LECTURES ON THE BOOK OF DANIEL.
By REV. J. A. SEISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.
LECTURE TWO—THE VISION OF EMPIRE, OR NEBUCHADNEZZAR'S DREAM (Daniel ii. 1-35).

Date of the Flood 2,800 B.C. Nimrod. The Greatness of Babylon. Nebuchadnezzar's Domination. His Public Works. The Prophetic Image he saw. Babylonian Magicians and Astrologers. Their Inability to Explain the King's Dream. Their Failure shows the Emptiness of Human Learning. Wisdom is only found with God-Inspired Men like Daniel.

It is well worthy of notice that the three principal events in the primeval history of man connect with the confluence of two rivers, a very celebrated mountain which those rivers drain, and a very celebrated plain which those rivers water. Where the Euphrates and the Tigris join is where Eden bloomed, where man was made, and where his dreadful fall occurred. The mountains from which they descend include Ararat, where the Ark of Noah lodged when the all-engulfing flood subsided. The plains through which they meander to the sea are the plains of Shinar, where the race halted in its first migrations after leaving the Ark, where the great defiant tower was attempted to be built, and where the Lord interposed to confound the language of men and to scatter them abroad upon the face of the earth.

The date of the flood has been much debated and variously represented. But if we take the mean of the two reckonings given in the two principal versions of the ancient Scriptures, or the best deductions from the historical and monumental remains of the various original tribes and peoples, or the indications embodied in the Great Pyramid of Gizeh, by each of these methods we are brought to the concurrent date of two thousand eight hundred years before Christ, or near about four thousand six hundred and seventy-eight years ago. It was in the sixth generation from Noah, about three hundred years after the flood, that the great dispersion of his descendants occurred, for it was in the days of Peleg that "the earth was divided."

But in two generations earlier than Peleg we already read of the city and kingdom with which the history of Daniel connects, and the culmination of which was represented by Nebuchadnezzar. There is no older known city—no older known kingdom—than Babylon. From the tenth chapter of Genesis we learn that Cush the son of Ham, begat Nimrod; that "he began to be a mighty one in the earth;" that "he was a mighty hunter before the Lord," whose doings became proverbial in all after-time; and that "the beginning of his kingdom was Babel [Babylon], and Erech, and Accad, and Calneh, in the land of Shinar."

The name and fame of this Nimrod, under whose administration the building of the Great Tower was undertaken, still resound all over the Mesopotamian region and live in the traditions of the people whose forefathers deified and worshipped him as a god. Many of the remarkable mounds and ruins of that ancient country are named after him. The ancient Chaldean astronomers placed him in the heavens as the constellation of Orion. The present inhabitants of the regions over which he reigned never mention his name but with reverence and awe. And up to the time when the tenth chapter of Genesis was written there was no other model of greatness and dominion to which mankind were so accustomed to refer as "Nimrod, the mighty hunter before the Lord."

The disaster of the confusion of tongues, while it caused the leaving off of the building of the city for a time, did not destroy the kingdom which this man
founded. The names of not less than twenty-six Babylonian monarchs have been exhumed within the last quarter of a century, the earliest of them dating back very near to the time of the dispersion itself. From these recently-recovered remains it now appears that a certain Irimi-Dagon was on the Chaldean throne one thousand eight hundred and sixty-one years before the birth of Christ, and that he was preceded by at least four monarchs, whose names have likewise been recovered. The oldest of these was Urukh, whose kingdom must have been very great and his reign long, for his name is upon the foundation-bricks of the greatest buildings in some three or four of the most distinguished of the ancient cities of that country. Even his own signet-cylinder has been found. His son Ilig reigned after him, and very many others whose names have been discovered, indicating the existence of a Babylonian empire extending, in one form or another, from Nimrod down to Nabopolassar, the father of the Nebuchadnezzar who figures so largely in this book of Daniel.

Nebuchadnezzar was not yet properly the king of Babylon at the time of the taking of Jerusalem, when the Jews were carried into captivity. In the opening of the account Daniel calls him “king,” but it is partly by anticipation, as he became sole king at the death of his father, two years afterwards, and partly because he was at that time something of a coregent with his infirm father, having been assigned the royal charge of the armies which he so victoriously led. Daniel had been two years in the school of the eunuchs when Nabopolassar died; and it was two years after Nabopolassar’s death, the second year of Nebuchadnezzar’s sole regency, that the things narrated in this second chapter of Daniel occurred. The second year of Nebuchadnezzar’s sole regency would then be the fourth from the time he began to share the regal administration, thus leaving no room for the difficulties and cavils which have been raised respecting the chronology of these events.

The greatness of Babylon and of the Babylonian Empire is attested on all hands. This chapter treats of it, not only as the very head of all the great world-powers, but as a head of gold, to which other empires are only as silver, brass, iron, and clay. For a period prior to Nabopolassar it was a tributary to the Assyrian kingdom, which had its seat at Nineveh, Nabopolassar being at first only a sub-king of that dominion. But he instituted a rebellion, in which, by the co-operation of the Medes, he succeeded, made the grave of the great and glorious city of Nineveh, and annexed the Assyrian Empire to Babylon, to which it had of old belonged. The triumphant expeditions of his son extended the Babylonian dominions still farther, even to the utmost bounds of the earth. When Edom, and Moab, and Ammon, and Tyre, and Zidon sought to concert with the king of the Jews against Nebuchadnezzar, God, by His prophet Jeremiah, pronounced all such efforts vain. “I have made the earth,” said He, “the man and the beast that are upon the ground. by My great power and by My outstretched arm, and have given it unto whom it seemed good unto Me. And now have I given all these lands into the hands of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son’s son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with famine, and with pestilence, until I have consumed them by his hand” (Jeremiah xxvii. 4-8).

All the nations to which Israel might look for help, including Egypt, are embraced in this description; but Arabia, Kedar, and Hazor did not lie too deep away to be also reached by Nebuchadnezzar’s victorious armies. The Indian histories tell of his power and successes eastward. Libya and Iberia were subdued by him. When Ezekiel pronounces the destruction of Egypt, he tells Pharaoh that he will meet in the grave “Asshur, and all her company: Elam, and all her multitude; Meshech, Tubal, and all her multitude; Edom, her kings and all her princes; the princes of the north, all of them; and all the Zidonians fallen by the sword”—the sword of this same resistless power. The conquest of Tyre and Zidon naturally also involved the Phoenician colonies in Africa and Spain; so that Philostratus declares Nebuchadnezzar’s dominion “advanced to the Pillars of Hercules.” He subdued Egypt, and set up over it a king subject to himself. Meshech, and Tubal, and all they of the north quarters, and their bands, are mentioned among the peoples brought under him, which would extend his dominion to the Caucasian Mountains, over the countries around the Black Sea, the Sea of Azof, and the valleys of the Don and the Dnieper, including much of the present empires of Russia and European Turkey.

The enormous public works which he wrought sufficiently corroborate these accounts of his victories, resources, and vast dominion. He adorned and exalted Babylon with a magnificence befitting the metropolis of so mighty an empire. He built an enclosure around it so thick and high as to embody more solid masonry than the Chinese Wall. It took in not less than one hundred and thirty square miles.
A bright and mighty image stood before him with the outlines and lineaments of a man. The form of it was lustrous and terrible. The head of it was glittering with gold. The breast and arms were shining silver. The chest and thighs were glowing brass. The legs were pillars of iron. And the feet and toes were mingled iron and clay. A mystic stone, self-moved, rolled down from the mountain and struck the image on its feet, breaking them to pieces and grinding the whole image to dust, which the winds blew away, while the stone developed into a great mountain and filled the whole earth! It was the image of worldly empire, from its beginning, through all its varying fortunes, down to the end of time, and of the supernal power which is then to supplant it. The king could not describe the vision when he awoke. It went from him with his recovering consciousness, as it had framed itself to his thoughts when he uneasily sank into those slumbers. But the awfulness of it was upon his soul. It was such a strange and overpowering intermingling with his thinking, and seemed so evidently a supernatural answer to his questions, that it stirred him profoundly. If in the power of man to recall that vision, he determined that it should be recalled and its meaning ascertained. Nor was it mere curiosity, but sober seriousness, which moved his anxiety.

Nor can I but admire the earnestness of this man in this matter. It is just what ought to press most urgently upon the heart and conscience of every young man as he moves out into the cares and responsibilities of life. Especially if our efforts have brought us great successes, honours, greatness and power, it should much occupy our thinking to know where we are, how it is likely to go with us, what rocks and quicksands may be encountered in our voyage, what precipices and dangers may be before us, how best to secure what is made dependent upon our will, and how to steer that things may have an honourable and happy outcome.

It belongs to every one's proper manhood to exercise himself well in this very way, and to be earnestly anxious in this very line. Many are born into this world, and live through it, and die out of it, and even take prominent part in its affairs, who never seem to become conscious of themselves, or to think whence they came, what they are, or what is to become of them or the things on which they are spending their energies. And though God comes to them with many a brilliant vision, many an imposing dream, and many a word of useful information, they let it go as if it concerned them not. Eternal Wisdom condescends to put the sublimest teachings within their reach, but they care not to know what they are or what is to be in the future. Let this heathen king
rebuke and shame their brutality. Not all his
honours, greatness and power could divert him from
solemn thought of what was to come. Upon his
royal couch he seriously moralises and thinks. He
reasons and wonders and inquires about the end.
And when sensible of some mysterious tokens from
the Deity, he will not rest till he learns the import of
the vouchsafed revelation. All the masters of sacred
wisdom are summoned to help him to an understand-
ing of the heavenly intimations. It was noble in
him, and evinced the seriousness and dignity of a
true man, who will rise up in the judgment and con-
demn those who never cast a thought upon the
solemnities of life or care to learn what God has
vouchsafed for their guidance to a happy destiny.
Very incompetent, however, were the helpers to whom
the king betook himself for the recovery and explana-
tion of his dream.

It was the custom of ancient monarchs to gather
around them the best representatives of science and
learning that could be found. It helped to dignify
their thrones. Babylon especially had her orders of
wise men, priests, and hierophants, supported by the
state and held in the highest honour. The history be-
fore us calls them "the magicians, and the astrologers,
and the sorcerers, and the Chaldeans."

It would be useless to attempt to define exactly what
was the office, pretension, or sphere of duty pertaining to
each of these several classes. It is enough to know that
they were the recognised keepers of the highest wisdom,
the skilled dealers with all recondite things, the men
set to ascertain and interpret the messages and will of
the gods, the educated teachers and mediators on all
subjects relating to the supernatural, the sacred, the
invisible, and the divine. Among them they professed
to know the mind of the gods, to read fortunes and
events from the stars, to obtain oracles from the unseen
powers, to explain dreams, visions and omens, to charm
spirits, cure diseases, and procure supernatural inter-
ferences and aids. They had reduced their sciences
into systems, rules, and methods, by which they claimed
to do great wonders. The libraries of such practi-
tioners at Ephesus—which, upon their conversion by
the preaching of Paul, they publicly burned—were
valued at fifty thousand pieces of silver.

All these scientists, priests, diviners, and representa-
tives of wisdom and spiritual power the king sum-
momed to the work of divining his dream and inter-
preting its meaning. And so earnest and resolved
was he that he made it a matter of life or death to
them. He demanded of them either to make known
unto him what had been shown him, as also the in-
terpretation thereof, or be cut to pieces by the public
executioner and have their houses destroyed. In vain
did they remonstrate that he was asking too much,
and tasking their science and power beyond reason.
He was only angered and infuriated by their prevar-
ication and delay, and gave forth the decree that they
should all be slain.

Much blame has been lodged against Nebuchad-
nezzar for this, as having been quite too harsh, unreason-
able, and despotical. That there was something of ca-
price and inhuman tyranny in his nature is not to be
denied. That there was a decided tinge of cruelty
even in this case is also to be admitted. But Oriental
despots were always cruel, and the same features
show themselves to this day among Persian, Indian,
and Turkish rulers. I do not defend it, but neither do I
share the feeling that the king was so seriously at fault.

It may be true that the demand was an un-
common one; that no king or dreamer had ever made
such a requirement before; that no wise man, magi-
cian, or astrologer had ever performed such a task as
he laid upon these loud pretenders; and that none but
the gods could do what he required. Still, they pro-
fessed to speak for the gods in other things. They
claimed to be able to divine the mind, will, and pur-
poses of the eternals. They held their places, honours,
and living on the plea of being in communication
with the spiritual powers. Even in this instance they
alleged their ability to explain exactly what the vision
meant if only the king would make it known to them.
And if they were really in communication with the
gods, and could infallibly tell what the dream meant,
they could by the same means just as easily tell what
the dream itself was. So the king reasoned, and with
perfect right. If they could not, from communications
with the gods, tell him what his dream was, he justly
argued that neither could they tell him what it meant.

In other words, they stood revealed to him as a set
of impostors, whose pretension was all deceit and sham,
and whose claims were nothing but a gigantic lie. In
that case they merited his intensest resentment and
richly deserved the severest of punishments. Bloody
and extreme as the sentence was, it was founded in
justice. Sincere as some of these men may have been,
their profession was a deception and an imposture so
far as regarded the exercise of any power from God.
I sympathise therefore with the king's estimate of the
matter. If he showed something of cruel harshness,
he showed also his correct logic and sound sense. The
matter for which he called them came fairly within
their province. Not to be able to meet it was to for-
feit all right to their proud place and influence.

Whatever else they may have been, yet as exponents
of the gods or as mediators of the sacred powers they
were a failure; and, being a failure, they were a fraud;
and, being a fraud, it was right that they should be
punished and swept away. And one day more would
have made an end of them had it not been for the
youthful Daniel, who came forward as God's true prophet, answered the king's demand, and saved the necks of these traders in imposture. If people cannot do what they profess to do, and what they have their living and their honour for doing, they ought to suffer; and that government is at fault which does not punish them.

But the thing has much deeper and farther reaching implications. It furnishes demonstration of the incompetence of all mere human resources, learning, and power to ascertain the mind and will of God apart from His own revelations. Here was the full-grown heathenism of more than a thousand years. Here were the combined strength and wisdom of the most noted schools in the highest acme of their glory. Whatever ability existed in priest or savant, astrologer or necromancer, wise man or magician, apart from the anointed servants of the God of Israel, was here concentrated and embodied. If these men failed, it was the laying prostrate of all the wisdom, power, and art of man. The case was legitimate. It was propounded by proper authority. It presented a fair test, which they could not disregard, evade, or escape. Not only the honour of their profession, but their very lives and dwellings were put under forfeit. Every possible condition existed to bring out the utmost that could be done. And fault or failure in a trial so fair and so complete could only be because it is not in man, nor in all the science of man, nor in all his occult arts, nor in all his command of oracles, incantations and priestly devices, nor in all his calculations of the stars, his consultations of the living or dead, his rites of enquiry of devils or of gods, nor in anything that lies within his reach or control, to ascertain the mind, the will, and the purposes of Jehovah.

But fail they did; and themselves confessed the failure before the face of all the empire. "The Chaldeans," the most renowned and exalted of all the orders of Babylon's sages, "answered before the king, and said, There is not a man upon the earth that can show the king's matter ... there is none other that can show it before the king except the gods, whose dwelling is not with flesh."

I look upon these venerable colleges of sages, savants, priests, mantologists, and philosophers. I consider how much they were above and beyond all the rest of the heathen world. I trace how Phoenicians, Egyptians, Greeks, and Romans copied their systems, adopted their sciences, and followed their arts and inculcations. I see in them the full-orbed sun, around which all the mythologies and theologies and philosophies and religions and wisdom-treasures of the whole pagan world revolved and derived their light. And when I read these words, formally given out by their very chiefs in the name of them all, and sorrowfully pronounced in the audience of the imperial majesty of the earth as the utmost they could do to save themselves from summary destruction, I see a veil of darkness drawn over all the wisdom, strength, and science of man, which makes me shudder as I gaze.

It shows me, in one single sentence, that all the astrology, necromancy, oracles, dreams, and mantic revelations of the whole pagan world for six thousand years is nothing but imbecillities and lies. It proves to me, in one brief utterance, that all the religions, arts, sciences, philosophies, attainments, and powers of man, apart from God's inspired prophets and all-glorious Christ, are but emptiness and vanity as regards any true and adequate knowledge of the purposes and will of Jehovah or of the destinies of man. It demonstrates to me, in a few words of sad despair, that all the learned theorisings of this world's would-be wise, from Babylon's magicians down to the Hobbes, Herberts, and Voltaire's of the last centuries, and the materialistic sceptics and pantheists of our own day, are but rottenness, rubbish, and damming falsehood, in so far as they conflict with the revelations which the Almighty has given by His own anointed prophets.

It is to the modest Daniels and to the humble Nazarenes, after all, that the proud world must come to learn the true God and to find out His mind and purposes. It is upon these that the self-glorying wisdom of man must, after all, lean to save itself from being cut to pieces and blotted from the earth. And without these there is an impenetrable eclipse upon all the illuminating powers of our world, and nothing remains but despair and death even for the wisest and the best.

I fear, my friends, that we do not half appreciate the unspeakable treasure which God has given us in the Holy Scriptures. I fear that even our most considerate, pious, and devoted believers do not begin to comprehend the desolation which would swathe the world if it were not for what God's prophets and evangelists have testified and written for our learning.

Have you ever thought what would be the result if these sacred testimonies were to be stricken out of being, with all that rests on them or has sprung from them? Have you ever considered what an utter obliteration of the highest intellectual and moral life of the race would attend such a calamity? Have you ever reflected how it would silence every preacher of righteousness and salvation, abolishing at once his office and his text, stop every work of mercy and philanthropy that would bind up the wounds of suffering humanity, and quench every fond hope of the recovery of our afflicted world, the restoration of our dead, or a home in heaven when this poor life is over?

Ah me! Extinguish the Bible and its teachings, and no star remains to cheer the tossed mariner on the
troubled sea—no chart by which to direct his uncertain way—no known haven or blessed shores for which to steer! Extinguish the Bible and its teachings, and the last appeal of the downtrodden and oppressed, the last check to the aggressions of power, the last bonds of restraint upon man’s depravity, are gone, clean gone, giving carnival to every lust and freedom to every beastly passion, without corrective, without limit, and without end! Extinguish the Bible and its teachings, and light and comfort wilt away like Jonah’s smitten gourd, and leave man to drag out a hopeless orphanage while years continue, and then to gather himself up to die and perish like the brute! Extinguish the Bible and its teachings, and despair and wretchedness must settle on all hearts, as on the vanquished Chaldean sages under the decree of their inexorable king!

Aye, did men but understand it, there is no possession on earth like the deliverances which God has given us by His holy prophets. Treasure, then, the sacred record of them. The Bible is the Book of books.

Within this ample volume lies
The mystery of mysteries.
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch and force the way;
And better had they ne’er been born
That read to doubt, or read to scorn.

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**THE PROPHETIC CHRONOLOGY OF HOLY SCRIPTURE.**

By the Rev. Richard Chester,


Chronological Predictions:—1. The Use which the Allwise Author of these Predictions intends we should make of them 2. The True Mode of Interpreting the Chronological Prophecies—viz., Literally—The 70 Years and 70 Weeks—The Dates have a Year-day and Literal day Fulfilment; 3. The Special Lessons which the Chronological Prophecies convey to us.

There are probably no portions of the inspired Word of God which have been less used for—and few, if any, which have been more perverted from—the purpose for which He has given them, than its chronological predictions.

By many persons they have been, and are, habitually ignored, passed over as though they formed no real portion of those Holy Scriptures, all of which are “given by inspiration of God; and are profitable for doctrine, for reproof, for correction, for instruction in righteousness.” The reason usually assigned for such treatment is that it is impossible to interpret them. As though it were possible that the allwise God should have given a revelation to men, and commanded them to study it in its entirety, as being all of it profitable, and yet should have rendered any portion of it altogether incapable of being rightly understood. As though, moreover, the larger number of these chronological prophecies were not to be found in that particular portion of His Word, to the reading and hearing and keeping of the things which are written therein a special blessing is solemnly attached (Revelation i. 3).

Others again, without actually ignoring these chronological predictions, or pronouncing them to be altogether unintelligible, endeavour to escape all responsibility for neglecting, and all difficulty in interpreting, them, by asserting that the object for which they have been given is, that when (but not until) fulfilled they may perform the office, which they venture moreover to affirm to be the one office and object of all prophecy, that, namely, of witnessing, in, and subsequent to, their fulfilment, to the wonderful prescience of Him who has thus foreseen, foreordained, and foretold the end from the beginning.

Such, no doubt, is one most important object and use of the prophetic Word; one, too, to which it is specially needful that attention should be directed in this present age of rapidly-increasing infidelity. But that such is not the only use of prophecy, or the only or the chief purpose for which it has been given, no honest, unprejudiced student of God’s Word will for a moment venture to question, much less to deny. All through the Old Testament Scriptures we find that unfulfilled prophecy was given, and was used, as the light and the
guide of the people of God, both for the life that now is and for that which is to come—the foundation of all their hopes, the solace of all their fears. And that unfulfilled prophecy is meant to be to us now what it has been to His people throughout all preceding ages and dispensations, is put beyond question by the memorable words of 2 Peter i. 19—

"We have also a more sure word of prophecy; whereas ye also look unto Jesus, the author and finisher of our faith; as unto a light that shineth in a dark place, until the day dawn, and the day star arise."

That we are not to except from this category the chronological predictions is, moreover, sufficiently evident from the reason assigned for the pronouncing of a special blessing upon the study of that book in which the larger number of such predictions are contained, namely, not that they have been fulfilled, and are therefore useful as shedding light upon the past, but that "the time is at hand," that they are to be studied and interpreted—as the passage above quoted teaches concerning all unfulfilled prophecies, and these among the number—as lights shining upon the future, "a light shining in a dark place, until the day dawn," a light shedding its rays, not upon the path behind, but upon the path before.

There are others, moreover, who, fully admitting and acting upon the purpose for which these prophecies have been thus manifestly given, and endeavouring so far to interpret and make use of them for that purpose, have nevertheless become altogether divided as to the proper mode of their interpretation; some adopting and contending for what we know by the name of the historical or figurative mode, a day signifying a year, a year 360 years; others adopting and contending for what we call the futurist or literal mode, a day meaning a literal day, a year a literal year. These two different schools of prophetic interpretation have, moreover, for the most part, each represented, and some of each have denounced—and that sometimes in no measured language—the opposite school to their own as altogether wrong and false, both in their premises and their conclusions; and have thereby done no small amount of injury to, and thrown much discredit upon, the study of unfulfilled prophecy in general, and of the chronological prophecies in particular.

It may therefore prove not uninteresting or unprofitable to reflect a little upon what the Holy Scriptures themselves plainly teach us concerning the object and use for which such chronological prophecies have been given, as also upon the instruction which the Scriptures themselves afford concerning the true and proper mode of their interpretation; and concerning what consequently are the special lessons which such prophecies should convey to us in the momentous times in which our own lot has been cast.

First.—As to the use which the allwise Author of these predictions intends that we should make of them.

He has not left room for any doubt or question upon this subject to those who desire to be altogether guided by His Word. He has set before us, with the seal of His warm approval upon it, the example of Daniel, "a man greatly beloved," (Daniel x. 11). In the book of the prophet Jeremiah (xxiv. 11, 12; xxix. 10), we read a most remarkable chronological prophecy, setting forth a definite period of seventy years as that during which the people of Israel should serve the king of Babylon as captives in Babylon; and at the termination of which they should be delivered from this captivity, and should return to their own land.

In the book of Daniel (ix. 2), we read his own statement that he "understood by books"—that is, by the study of this prophecy of Jeremiah—"the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem." The "man greatly beloved" is here set before us as a student of unfulfilled chronological prophecy. He is set before us as one who did not wait until the prophecy had been fulfilled, but to study it as shedding light upon the past, as affording special proof of the prescient power and faithfulness of the God of Israel; but as one who studied it knowing it to be as yet altogether unfulfilled; who regarded it as shedding blessed, hopeful light upon the future, assuring him that the time of his own and his people's captivity was limited, that each day, and hour, and moment was bringing him and them still nearer to its sure and speedy termination, and that the time of their freedom from servitude and of restoration to their own loved land was rapidly drawing near. Daniel studied this prophecy as one with the fulfilment of which at the time appointed the faithfulness of the Most High was especially identified; and as one the certain nearness of the accomplishment of which filled his heart with overflowing gratitude and joy.

Nor this alone. We learn from the sequel that Daniel did not rest satisfied with feeding his mind and heart with the hope and the joy which this prediction brought to him. He remembered, doubtless, that the God who had revealed this restoration as in store for, and shortly to be vouchsafed to, His people, had also affirmed by the mouth of his own immediate predecessor, the prophet Ezekiel, that for this He would be "enquired of by the house
of Israel, to do it for them” (Ezekiel xxxvi. 37). He knew that the promises of God were not intended to supersede, but were designed to stir up and to give fresh earnestness and fervour to the prayers of His people, that such prayers, and the answers to them which in His love and faithfulness He cannot but vouchsafe, are among the most important of the means by which these promises are borne on and hastened towards their fulfilment. Thus we read that Daniel, having thus “understood by books the number of the years,” “set his face unto the Lord God, to seek by prayer and supplications” (Daniel ix. 2, 3). And accordingly we find him, in the following verses, pouring out his heart in confession of his own sin and the sin of his people, and suppliantly for forgiveness for himself and for them, and also and especially for the speedy fulfilment of the promised and expected restoration (verses 4-19).

We are thus plainly taught the purpose for which our God has given us such predictions in His inspired Word, and the use which we should make of them. If we study unfulfilled chronological prophecy as Daniel studied it, if we believe it and apply it as he did; above all, if we turn it, or rather the bright hopes which it imparts, into earnest, pleading prayer for ourselves, and for His people, confessing our own sin and theirs, our own and their utter unworthiness, pleading with Him His promises, and entreaty for His name’s sake that their fulfilment be not deferred, we may confidently expect that He will specially approve of us, as He did of Daniel, that He will vouchsafe further light to us, and will give a gracious answer to our supplications, even as He did to him.

Secondly.—As to the true mode of interpreting the chronological prophecies.

We have, I apprehend, without travelling for information outside of this same book of Daniel, all the instruction that we need.

We have, in the first place, proof plain and positive that chronological prophecy is to be interpreted literally. Daniel so interpreted, and, as the result proved, rightly interpreted (chap. ix. 2), the prophecy of Jeremiah concerning the seventy years of the captivity in Babylon. The seven predicted “times” of Nebuchadnezzar’s insanity (chap. iv. 25), were likewise seven literal years. It is therefore most assuredly assuming too much to affirm that the “time, times, and the dividing of time” of chap. vii. 25, are exclusively figurative or symbolical—each time denoting only a year of years, and not at all denoting, as in the former instance, a literal year. He who maintains that inasmuch as the “seven times” of Daniel iv. 25, signify beyond question seven literal years—therefore “a time, times, and the dividing (or half) of time,” in chap. vii. 25, of the same prophecy must signify three literal years and a half, whatever other signification may be further put upon them—stands upon ground which I cannot but regard as simply impregnable.

Moreover he who, admitting that there is literal, and nothing but literality, in the term “times,” when used in chap iv., denies that there is any literality whatsoever in the same term when employed in chap. vii. (and this while there is no note whatsoever given in either text or context of any change in the signification of the term), would require to fortify his assertion with an amount of proof as to its correctness such as, I venture to affirm, has never yet been adduced. But is this all? We have only to pass on to verses 26-27 of chap. ix. of this same prophecy, and to study the wonderful further revelation made by the angel Gabriel to the “greatly beloved Daniel,” in order to satisfy ourselves that chronological prophecy forms no exception to the rule which, with very few exceptions, holds good with regard to all prophecy—namely, that it has a double signification, and therefore a double fulfilment.

We learn hence that the seventy predicted years of captivity determined upon Judah and Jerusalem, while they have a literal meaning, and have received a literal fulfilment in the restoration from Babylon, have also a far more extended signification. We learn that they also apply to a period of seventy sevens (or weeks) of years—a period of four hundred and ninety years in all—during the entire of which the people and the city were to be, and have been, in captivity—although not, as during the seventy literal years, to the king and the nation of Babylon—and at, but not until, the full and final close of which period they should be fully and everlastingly emancipated and restored.

When we take all this fairly, and without prejudice, into consideration, and give due allowance for the confirmation which such view of the matter receives from the fact that in two remarkable instances (Numbers xiv. 33, 34; Ezekiel iv. 4-6), a day has predictively been used to signify a year, we have, I believe, quite sufficient evidence of the correctness of what is called the year-day system of interpretation. This, be it remembered, not in the least degree as subversive of, or as a substitute for, the literal or day-day system, but only as supplemental thereto. If, therefore, the adherents of these respective modes of interpretation, instead of each denouncing the other, as they are, many of them, too sadly prone to do, would candidly admit the truth that each system contains, and interpret prophecy accordingly, using as helps such valuable
works for instance, as “The Approaching End of the Age,” by Grattan Guinness, upon the one side, and “Lectures on the Apocalypse,” by Dr. Seise, upon the other, great blessing and much further light upon the subject of prophecy would, beyond all doubt, ensue. It cannot be well overlooked or denied that the occurrence of some most remarkable events, and this, too, at or very near the periods foreassigned for their occurrence by the upholders of the year-day theory, have in recent times afforded striking confirmation of the truthfulness of that theory as an inchoate, and therefore imperfect mode of prophetic interpretation. Nor can it be denied that the present aspect of affairs, both at home and abroad, seems most significant of further similar fulfilments.

Thirdly.—As to what are the special lessons which the chronological prophecies thus fairly and Scripturally interpreted should convey to us at present.

Here we must, I think, to careful to observe that the chronological prediction of the seventy years’ captivity did not fully inform Daniel as to the exact date of its fulfilment. Neither are we to expect that the similar predictions in his prophecy or in the book of Revelation will enable us accurately to determine “the time of the end” to which they refer, and at which they are to receive their complete and exhaustive fulfilment. Jeremiah’s prophecy of the seventy years’ captivity left unrevealed, and therefore indeterminate, the exact date of their commencement; whether in “the three year of Jehoiakim, when Nebuchadnezzar came up against Jerusalem and besieged it” (Daniel i. 1); or in the subsequent reign of Zedekiah, whom Nebuchadnezzar had himself made king, who reigned for eleven years in Jerusalem, and whose rebellion against Nebuchadnezzar led to the full destruction of the Temple and the city, and the final captivity of the residue of the people (2 Chronicles xxxvi. 5-21).

All, therefore, that Daniel could have ascertained concerning the termination of the Babylonian captivity by the study of the prophecy of Jeremiah was that it was limited to seventy years; and that there was—as the comparing of this prophecy with the history of the commencement of the captivity would satisfy him—a period of about eleven years, either at the beginning or at the end of which these seventy years should terminate and the prophecy should be undoubtedly fulfilled. By this knowledge faith, and hope, and prayer were, as we have seen, much exercised and encouraged, and greatly blessed.

Even so there is a designed uncertainty in the chronological predictions concerning the duration of the power of the Antichrist, whether the Papacy or an individual yet to arise be regarded as such, or whether the period of his reign be reckoned according to the year-day or the literal day mode of calculation. We are not told the point from which the prophetic measurement of the power of the Antichrist, either as to its existence or its exercise, commences, and we can therefore only speak of probability, not of certainty, with respect to the exact period of its close.

This is very evident, for instance, in the prophecy of “the little horn” (Daniel vii. 25), in which it is foretold that “he shall wear out the saints of the Most High; and they shall be given into his hand until a time, times, and the dividing of time.” Here we can see at once that it has not been foreshown with what particular act of this “little horn” his “wearing out of the saints” should commence; or what particular exercise of his power over them should be regarded as the earliest evidence of their having been “given into his hand,” and of the consequent commencement of its assigned duration for the limited period of “a time, times, and the dividing of time.” We find accordingly, as a matter of fact, that among the numerous interpreters of prophecy who regard this passage as a prediction of the Papal Antichrist there has ever been an uncertainty and a difference of opinion as to the exact historical event from which should be dated the proper commencement of his foretold persecuting power; and consequently as to the exact time at which it would meet with its appointed termination.

So it is also with regard to the duration of the reign of the yet future personal Antichrist, in whom, as we believe, this prophecy and the corresponding prophecies of the book of Revelation will culminate into their final and exhaustive fulfilment. Designedly withheld information as to the exact date of the commencement renders certainty unattainable with regard to that of the end.

As regards the Papal Antichrist, the total fall of the temporal power of the Papacy in 1870, close to the time at which many students of the prophetic Word had long been led to expect it, may enable us now to look back, and to determine the exact period of its predicted commencement. Here, however, we must be careful to remember that we do not obtain anything approaching to a full revelation of “that day and hour which is known to no man,” which is to come upon the world like “a thief in the night,” and the first decisive event of which—the coming of the Lord to the air, to take His watching, waiting people to Himself—is to take them altogether by surprise. This we are
expressly taught by our blessed Lord’s own comparison of His Coming to the lightning in its suddenness (Luke xvi. 24), by His statement that two shall be sleeping together in one bed, two grinding together at one mill, two working together in one field, of whom “one shall be taken, and the other left” (Luke xvi. 34-36); and by His emphatic warning addressed especially to His own disciples, “Be ye therefore ready, for the Son of Man cometh in an hour when ye think not” (Luke xii. 40).

Accordingly, in the memorable prophecy of Daniel concerning “the little horn” (chap. vii.), between the statement (verse 25) of a definite period of “a time, times, and the dividing of time,” as that for which “the saints of the Most High should be given into his hand,” and the further statement (verse 27) that “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High,” we read that “the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end” (verse 26). This passage seems evidently to point to a period, the duration of which is unrevealed (are we not living in it even now?), intervening between the actual termination of the temporal power of the Papacy (a horn is an emblem of temporal or secular power) and its full and utter destruction, as to spiritual no less than temporal dominion at the advent in judgment of the Son of Man.

Thus the chronological period of “a time, times, and the dividing of time,” or “forty-two months,” or “one thousand two hundred and three-score days,” as thus variously given in the books of Daniel and of Revelation, however correctly interpreted and defined in its primary application to the Papal “little horn,” will not enable us to ascertain beforehand the exact date of the Advent. Neither, when this most remarkable of all the chronological predictions of the Bible comes to receive its final complete accomplishment in the rise and reign of the yet future personal Antichrist, will it, we may rest assured, enable the then dwellers upon earth to know beforehand the exact time at which the heavens shall be opened, and the Son of Man shall be seen coming in the clouds of heaven with power and great glory, and all His saints with Him.

Great, however, beyond all present conception will be, we may rest assured, the strength and comfort which these chronological predictions will afford to those “elect” for whose sakes “the days are to be shortened,” to the “faithful unto death” who shall suffer under the fiery persecutions of the last Antichrist and his myrmidons, assuring them that the time of tribulation is very short, that “the crown of life” is very near at hand. To us, living now, as we beyond all question are, amidst the eventful closing scenes of the present dispensation, the lessons which ought to be most solemnly impressed upon us by these chronological prophecies of Holy Scripture, as most surely and specially applicable to ourselves, are those of Patience, Prayer, and Watchfulness.

PATIENCE: for, interpret them as we may, they teach us emphatically that “the time is short,” that at the furthest it is only “yet a little while, and He that shall come will come, and will not tarry.”

PRAYER: for Daniel’s prayer, under circumstances with regard to chronological prophecies very similar to those in which our lot is cast, brought a full flood of light and strength and blessing to his soul, and will bring them equally to us.

WATCHFULNESS: for what impressive force do they give to the solemn words of our Lord, “Watch ye therefore, for ye know not when the Master of the House cometh, at even, at midnight, at cock crowing, or in the morning; lest coming suddenly He find you sleeping. And what I say unto you I say unto you all, Watch” (Mark xiii. 37). If we believe them, and receive them, and enquire into them, as Daniel did, their practical application to each of us, as to him, is “Go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days.”

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FUTURE DESTINY OF EGYPT.

BY THOMAS WM. GREENWELL, ESQ., F.R.S.


The East has, from the very earliest times, possessed a singular charm for the minds of Western nations. Its hallowed associations, and the strange life of the fantastic Orient, coupled with the certainty which now exists that political events of no ordinary nature are almost immediately impending, all conspire to lend an additional interest to the theme. History tells us that the best English blood has been made to flow in order to recover the holy places from the infidel: at the present time, however, it would seem that the best English statesmanship is slowly accomplishing what sheer force of arms has hitherto failed to effect.

The distinguished author of a religio-political novel, being under the impression that the Levant was again to become the centre of the world's civilisation and progress, endeavoured many years ago to enlist the sympathies of the English on behalf of the Eastern world. In "Tancred; or, the New Crusade," Mr. Disraeli made his hero wander forth; from the troubles and perplexities of modern life, to find consolation and advice in the solitudes of Palestine and the rocks of deserted Sinai. The idea at the time was considered a bold one; but the penetration into the secret springs of European thought and action which the writer displayed was both profound and startling. Whether the mystic being—the genius-loci of Mount Sinai—who confided to the young "Tancred" the secret of the Asian mystery has had any share in moulding the Eastern policy of the Earl of Beaconsfield, it is not for humble individuals like ourselves to determine. Certainly many of the foreshadowings of the above imaginative character bear not a little resemblance to the great moves of British foreign policy during the last few years.

It is, however, with another, but not less interesting, portion of the Eastern world that we propose to deal in the present paper. In the opinion of many politicians, the keystone of the "Eastern Question" has shifted from Constantinople to Cairo. Whether or not this is so time alone can show. In either case the capital of modern Egypt must be considered as one of the great centres—if not the great centre—of the Mahometan religion. The world has, by the publication of many works bearing upon the subject, been pretty well informed respecting the internal state of this country itself—how the grandson of Mehemet Ali has well-nigh ruined Egypt by his excessive taxation, his tawdry palaces, his great standing army, his harems, political intrigues, and speculations of all kinds. During a lengthened stay which we ourselves made in Egypt we were afforded such opportunities for actual observation as enable us now to assert that not one-half of the truth has as yet been made public.

Cairo itself may be said to contain two cities. There is the old town, with its quaint Oriental life, its mosques, its bazaars, its time-worn palaces, overhanging streets, and old-world costumes. There is also the Cairo of Ismail Pasha, with its French-lacquered civilisation, its boulevards, opera, palaces, monster hotels, modern barracks, and swaggering soldiery—all, like their late master, a bad imitation of European morals and vices. Without going the length of stating, as has been so frequently stated of late, that the whole Government is rotten at the core, it may safely be asserted that the slave trade, in a modified form, still exists on the banks of the Nile; that there is far too much secrecy and mystery; that—to use the current slang—an erring official may sometimes get a cup of coffee which will not agree with him; and that the financial condition of the country is well-nigh desperate. These are facts known and read of all men, and we merely mention them in order to form a sort of background to a few remarks of our own respecting the past and future of Egypt. It will hardly be denied that

EGYPT HAS A GREAT FUTURE.

The ancient prophecies teem with anticipations concerning this downtrodden and unhappy country. The nineteenth chapter of Isaiah, entitled "The burden of Egypt," gives a minute history of the future. After long periods of slavery and political degradation, during which it will become the
“basest of the kingdoms,” we are told that the Lord will “smite Egypt and heal it.” In other words, this remarkable portion of the earth’s surface, which from the days of Abraham and Moses has been more or less an instrument in the hands of God’s dispensational dealings, will become converted to Christianity, and form one of the chief of the millennial kingdoms. At the present time, however, it is interesting to remark that some of the prophecies have had a literal fulfilment; as, for example, the following one:—“And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord of hosts” (Isaiah xix. 3, 4).

Every traveller in Egypt knows that the consulting of magicians, wizards, charmers, and familiar spirits flourishes exceedingly. To such an extent is this carried, that the Arab of to-day refuses to go out alone at night for fear of meeting what he terms “a goblin.” The above passage probably refers to some yet future phase of iniquity, but the population of modern Cairo is capable of anything. Morality there is none, and every abomination is practised with impunity. Physical changes on a great scale are evidently in store for Egypt; if such a fertile land could be compared with the garden of the Lord” in the book of Genesis, what shall it not become in future ages! Whether the modern introduction of railways, canals, and harbours is in any way preparing for the fulfilment of such prophecies as those found in the nineteenth of Isaiah, we leave the reader to determine: “And the waters shall fail from the sea, and the river shall be wasted and dried up. And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up,” &c.

“And the Lord shall utterly destroy the tongue of the Egyptian Sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.”

We have here surely an allusion to the Euphrates Valley Railway which is now believed to be on the topsis.

“In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria—and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance” (Isaiah xix. 23-25).

The mention in the eleventh chapter of Daniel of the “wilful king” (Antichrist) having power over the treasures of gold and silver, and over all the precious things of Egypt, together with the Libyans and the Ethiopians, would imply that these ill-fated countries have still much to go through. An interesting question is at the present time being very much debated by Biblical students as to who is to be the “king of the South.” There are frequent allusions to a mighty Power which is to arise in the latter days to counteract the “king of the North” (Syria) and the confederacy of the “wilful king.” The mission of the “king of the South” is apparently to unite the Oriental peoples south of Palestine for the extraordinary events which are to occur at the close of the present dispensation. That some great maritime power will ultimately restore the Jews has been a recognised fact for centuries past; and as political events are at present moving so rapidly, it seems to be almost the duty of those who study these subjects to indicate the signs of the times.

It is thought that the maritime Power which is so graphically alluded to (Isaiah xviii.) will receive as a recompense Egypt, Ethiopia, and Sela for performing the Lord’s work. The remarkable changes which have taken place in these countries during the last few years lead us to believe that some striking display of God’s providence is in preparation. And although it is well to be extremely cautious respecting the political future, the dissolution of the Ottoman Empire and the fall of the Mahometan power are facts patent to the eyes of all men. To use Dr. H. Field’s eloquent words, when speaking of the future of the East:—“In that coming age there may be other pilgrimages and processions going up out of Egypt. The dependencies shall come from far. But then if a caravan of pilgrims issue from Cairo to cross the desert, to seek the birthplace of the founder of its religion, it will not turn south to Mecca, but north to Bethlehem, asking, with the maji of old, ‘Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him.’”

Now, it seems to us that there is only one Power left on the face of the globe capable of accomplishing the mission of the “king of the South.” It is Britain, a Power which has already enchain
together nations and peoples in empire, and one which seems almost to have realised what was fabled of Rome of old when she heard the magic whisper of her mighty destiny—"Tu regere imperio populos Romano memento (Hac tibi erunt arces) pacique imponere mores, parcere subjectis et debellare superbos."

The more immediate problem, however, of raising Egypt from its present wretched and enslaved condition is still unsolved. France is jealous to the last degree of any influence beyond her own; Italy is constantly intriguing through her Consul-General; and all the other Powers are more or less anxious to have a finger in the pie. It would seem, then, that England has lost her opportunity; at one time she might have had the "Protectorate" for nothing—now, she may have to fight for her interests. An "enlightened despotism" is probably the best form of government, but the regeneration of Egypt can only be accomplished by its being placed under some one Power, and that not an Oriental Power.

At present the wrong men are being sent out as officials; they are frequently not qualified for the positions they hold. As a consequence, nepotism abounds to a great extent, and there is any amount of discontent amongst the natives. Good officials are allowed to go about idle, not being able to obtain work. We mention no names, but thousands of pounds have been lost in many of the administrations through the incompetency and inefficiency of the European bureaucracy.

Why, for example, have the Jesuits been allowed to gain such a footing in Egypt? A well-known French official is appointing members of the Order to important posts, and they are to be found in places where one would least expect to find them—viz., in high command in the army. It is generally understood that the Jesuit body as it exists to-day has but little of the comprehensiveness of design that so distinguished it during the last century; perhaps, however, the far-seeing members of the great secret Order think that they can get Egypt into their hands as easily as they have secured the Latin Christians of Syria.

A species of bastard civilisation has been engrained on the country by its present rulers. As someone has well said, the last Khedive was a sort of "royal Jim Fisk," he bought up everything. Railways, manufactories, mills, palaces, houses, steamboats—nothing came amiss. The present disastrous affair with Abyssinia is the result of his greed for additional territory. A man of great ideas and ambition, Ismail Pasha crowded into a few years the work of a century. As results of his handicraft we have the public works—the improvements at Cairo, the Suez Canal, and the harbours, railways, and canals at Alexandria, Port Said, Suez, &c. But all this has been done by reckless extravagance and at the cost of the overtaxed, downtrodden Fellaheen. It is to be hoped that the son of Tewfik will not follow in the footsteps of his father. The modern ruler of Egypt has a great career open to him—seated on the throne of the Pharaohs, he may be at once the restorer of Egypt and the civiliser of Africa.

But at the present time it is more interesting to speculate on the assumption of the "protectorate" by Great Britain. Why might this not take place? The native population wish it. The way to India would be assured. The Ottoman Empire, now evidently in the last throes of dissolution, is about to be divided by the great Powers. Russia will claim the lion's share, and as a compensation Egypt falls to the lot of Great Britain. Many people think that we have enough of such dependencies on our hands already, but in the present state of the world the more outlets for English gold, Englishmen, and English enterprise, the better.

It may also be remarked that the Moslem feeling has become much more liberal of late. Until the last quarter of a century Grand Cairo was hardly a safe place for a European; he ran the risk of being stoned in the streets, and even now the cry may sometimes be heard, "There goes a Nazarene!" The Copts (Christians) are still denied liberty of action; but the fact that they have been preserved through so many centuries would seem to imply that they are reserved for some future destiny. The events of the last few years show how futile is the attempt to stir up religious fanaticism. Many combinations have been tried against the Europeans, and doubtless there exists a party ("Young Egypt") prepared to go all lengths. Their motto is supposed to be "Egypt for the Egyptians and Islam!" they are for paying off the debt, expelling the foreign element, and governing the country themselves. But hitherto this programme has met with but little success.

Another and weighty reason why the government would be better in the hands of an enlightened people is because ancient Egypt is still buried. If the English or the French were the rulers what treasures might not be found! What long-lost cities! What tombs of kings! What ancient inscriptions! What old sarcophagi! What historical remains!

To the archaologist, then, the statesman, the man of letters, the savant, the traveller, and the invalid, Egypt, as it appears to-day, forms a magnificent field. Here everything is in profusion. For
a thousand miles the valley of the Nile is one vast sepulchre, and the banks are literally strewed with the wrecks of ancient civilisation. Forty centuries still look down upon us from the pyramids, and the dullest must surely feel the magic of their inspiration. Over the sites of what once were mighty cities the half-starved Arab is now guiding his rude plough with its broken-down camel or heifer; and the cow-riving winds and savage jackals are perhaps the only tenants of what may have been stately porticoes and the courts of kings. Here, then, are endless themes for poets and romanticists. From Alexandria to Khartoum the imagination may wander at will amongst the remains of thirty-six dynasties—Memphis, Assiout, Abydos, Denderah, Thebes, Luxor, Karnac, Assouan, and Philae.

For the benefit of the invalid it is to be remarked that the modern Cairo possesses all the resources of a great capital. The climate—unlike all other climates—never seems to fail, and the soft and balmy nature of the atmosphere renders it peculiarly suitable for those suffering from consumption and such-like complaints. We find this fact attested by the thousands who annually resort thither from all parts of the world.

COMING FIERY ORDEAL OF BRITAIN AND CHRISTENDOM,

ACCORDING TO SIX COMMENTATORS—THE REV. DR. GILL, THOMAS SCOTT, DR. ALEX. McLEOD, DR. HALES, D. N. LORD, AND E. NANGLE.

The Slaughter of Christian Witnesses for 3½ years to take place soon. Britain the Prophetic Street of the Great City where the Slaughter is especially to occur. Great Revolutions soon to happen.

The following testimonies as to the certain approach of a season of unexampled tribulation throughout Great Britain and Christendom are hereunder quoted from SIX EXPOSITORS who have written largely upon the Scripture Prophecies: the Revs. Dr. Gill and Thomas Scott, the celebrated commentators, the Revs. Dr. Alexander McLeod, Dr. Hales, D. N. Lord, and E. Nangle. Other expositors have also expressed similar opinions.

These are expositors of the year-day system of interpretation, and five of them understand the 1,260 days in Revelation xi. 3, xii. 6, to signify 1,260 years of the oppression of true Christian Witnesses by the Papal Antichrist, beginning about or soon after 606, when the Pope's universal supremacy was fully established by the Roman Emperor Phocas's decree, and ending, therefore, somewhere about or soon after 1866, and to be followed by the three days and a half—that is, three years and a half—of the slaughter of Christian Witnesses or believers generally, whom they understand figuratively to be denoted by the two Witnesses (Revelation xi. 9). Dr. Hales, however, dates the 1,260 years from the era of Mahometanism in 620, and therefore terminates it about 1880, at which epoch he expects the three and a half years of the slaughter of the Witnesses to occur.

It must be remembered, however, that the oppression of Christian Witnesses has been caused not only by the Papal Antichrist in the Western Roman Empire, but also by the Mahometan Antichrist in the Eastern Roman Empire, and the Mahometans do not date the calendar of their religion from an earlier period than 622, and it was not until the year 630 that they captured Jerusalem. Hence the 1,260 years must be dated from the general epoch between 606 and 630, and therefore will end between 1866 and 1890, at which epoch the Papal and Mahometan Antichrists, which arose together, will together come to their end, or at least within three and a half years afterwards.

Thus a future three and a half years' religious persecution is expected by these year-day interpreters of prophecy, just as much as by the literal day expositors, who understand the 1,260 days, 42 months, and time, times, and a half time, to be fulfilled hereafter literally as three years and a half, during which all Antichristian powers will make war against Christians and overcome them (Daniel vii. 25; xii. 7; Revelation xi. 2, 3; xii. 6, 14; xiii. 5; Daniel ix. 27). The belief is now increasingly held that there is a double fulfilment of nearly all Daniel and Revelation—both year-day and literal day—during rather more than 1,260 years of the Papel
Antichrist’s power, and also during rather more than 1,260 literal days of the final infidel Antichrist’s power; so that both the year-day and literal day systems of prophetic interpretation are correct. The three years and a half of the slaughter of Christians will evidently be the second three years and a half after the seven years’ covenant between Napoleon and the Jews.

The Rev. Dr. Gill, the celebrated commentator, expected the slaughter of the Witnesses for three and a half years soon after 1866—preparatory to the personal reign of Christ upon earth during the millennium of 1,000 years. He said, in 1750, in his sermon on “Watchman, what of the night?”—

“The Witnesses have not yet finished their testimony: they are still prophesying, though in sackcloth, or under some discouragement: whereas it will be when they have finished their testimony, and at the close of the 1,260 days or years of (the Papal) Antichrist’s reign, that they will be killed.* Had they been slain at any former time, they would have risen long before now, for the time between their death and rising is but three and a half days, that is, three and a half years; they would have ascended up to heaven before now, which denotes a most glorious state of the Church; and the ruin of Antichrist would have come on long before this time—nothing of which has yet been done: to which it may be added, that upon the fulfilment of the above things, the second woe will pass away—the passing away of it relates to the destruction of the Turco-Mahometan Empire—whereas it is still in being and in great power; and the third woe or the seventh trumpet will bring upon the kingdom of Christ; but as yet there is no appearance of the kingdoms of this world becoming the kingdoms of our Lord and of His Christ (Revelation xi.).

“From all which it may be concluded that the slaying of the Witnesses is yet to come, and will make the dismal part of that night we are entering into, and which will be accompanied with a universal spread of popery: Popery will be once more the reigning prevailing religion in Christendom, and indeed how should it be otherwise? for when the Witnesses are slain there will be none to oppose the power and progress of it: there will be a universal triumph: the Papish party will upon this rejoice and send gifts one to another.

“And that the mystical Babylon or harlot of Rome—the Scarlet Woman in Revelation xvii., xvi.—will be in statu quo, and in all her glory and grandeur, at the time of her destruction, is evident from her saying, ‘I sit a queen, and am no widow, and shall see no sorrow;’ everything being now according to her wishes: having regained all her former power and glory, and nothing to fear from the Witnesses, who had before tormented her, they now being slain, but her ‘plagues shall come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire,’ even in the height of all her glory, which does not seem to comport with her present state and circumstances.

“And I am the more confirmed in all this by the present appearances of things in the world, as the very great increase of Popery in our land and in other countries; for though the Pope of Rome as secular prince, and with respect to the exercise of his power and authority, is not what he was, and is much declining, and has not that regard paid him by the kings of the earth as formerly, yet Popery itself is far from being on the decline, or losing ground; as also the great departure of the reformed churches,* so called from the doctrines and principles of the Reformation, and even of Protestant Dissenters, who are gone and are going more and more into doctrines and practices which naturally verge and lead to Popery. I am very much of opinion that these things will at last issues in Popery both here and in all our colonies abroad.”

The Rev. Thomas Scott, the celebrated commentator, in 1815, in his remarks on the seventh chapter of Daniel, considered Great Britain to be one of the ten horn kingdoms of the wild beast, and said, “Probably at the end of 1,260 years from A.D. 606 the events predicted will begin to receive a remarkable accomplishment.” He also said in regard to the slaughter of the Witnesses in the eleventh chapter of Revelation:

“When the Witnesses ‘shall have finished’ or ‘shall be about to finish’ their testimony, the wild beast that ascendeth out of the bottomless pit, that is, the persecuting power, shall fight against them and ‘kill them.’ I cannot but think that this passage relates to events yet future. The prevalence of

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* Dr. Gill said in his “Body of Divinity,” in the article on the Second Coming of Christ, regarding the 1,260 years of Popery’s chief supremacy: “There is another era which bids fair to be the beginning of it; and that is when the Emperor Phocas gave the grant of Universal Bishop to the Pope of Rome; and this was done in the year six hundred and six (606); and the rather this date should be attended to, since within a little time after, Mahomet, the Eastern Antichrist, arose; so that as they appeared about the same time, and go together, they will end together. Now if to the above date are added 1,260 years, the end of (the Papal) Antichrist’s reign will fall in the year 1866: according to this computation he has almost a hundred years more to reign.”

* With how much more reason might Dr. Gill, who wrote this more than a hundred years ago, say the same now, since the spread of Ritualism and Romanism recently in the United States and Great Britain and her colonies.
Infidelity in different forms throughout Europe, and the zeal with which principles of that tendency are everywhere propagated, when contrasted with the declining state of Papal superstition, renders it not wholly improbable that the wild beast may change his ground and method of attack before he thus prevails against the Witnesses; for that time approaches.

"It appears from the prediction that the temporary victory of this enemy over the truth will be so entire throughout the extent of the western church (in the Western Roman Empire) that there will be scarcely any open profession or preaching of the true Gospel, or steady opposition to the prevailing Antichristianity in all that part of the world. The fulfilment of the prophecy seems to me indispensably to require the following particulars: First—The general suppression of the public testimony for the truth in doctrine and worship throughout all the kingdoms of the Western Roman Empire; but no such general suppression has taken place, especially in the latter ages. Second—The open, avowed, and general triumph of enemies: as if the hated cause of true Christianity were finally ruined; but this has never yet been the case throughout the ten kingdoms. Third—The very speedy and unexpected revival of the Witnesses, and the immediate, general, and extraordinary triumphs of the Gospel in all those countries where it was supposed to be extirpated. Whether this will be, as some, with much probability think, the last persecution before the millennium, the event must determine.

"If the slaying of the Witnesses be future it is of vast importance that Christians should be aware of it, and act accordingly. It does not follow from the suppression of the public testimony, namely, the general silencing of faithful ministers, and inhibiting the public administration of ordinances, in the purity and simplicity of Christian worship through the ten kingdoms, that there will be no true Christianity in those kingdoms. Nay, it is not improbable that the prevalence of true Christianity will provoke this persecution; that there will be thousands, and tens, nay, hundreds of thousands, who secretly, at the hazard of their lives, will meet together for the worship of God; that books previously circulated, containing clear and practical religious instruction, will in a very great degree supply the want of public ordinances during this short interruption; that the persecution itself, and the suppression of the testimony, will so show the odiousness of the persecutors, and the excellency of true Christians, as, by the divine blessing, exceedingly to multiply real believers during the interdiction, and, in short, that the means previously used, nay, the seed which we are now sowing, may be abundantly prospered in bringing forward the glorious times which shall succeed this event.

"The term of THREE AND A HALF YEARS, according to the prophetic calculation of the days in which the testimony shall be suppressed, and the energy and success with which it shall then burst forth from the ashes under which it had been smothered—and this through all the ten kingdoms—appears to me to give an astonishing interest to this view of the subject; as well as most animating motives now to sow to the utmost that Gospel seed which will then produce the glorious harvest. In many other cases we should 'rejoice with trembling'; but in this, while we cannot but tremble at the prospect before us, we should tremble with rejoicing. Like the believer's death, it will be a dark and painful entrance on scenes inexpressibly delightful: and the approach of it, if perceived, will assure the intelligent Christian that the final triumphs of the Church are at hand, even at the door."

The Rev. Dr. Alexander McLeod, a Presbyterian Minister in New York, United States, and originally a native of Scotland, delivered a course of lectures on Revelation, in New York, in 1814, in which he said, regarding the slaughter of the Witnesses in the eleventh chapter of Revelation, and of the vintage of wrath:—

"Let true Christians cherish the hope of a speedy release from Antichristian bondage. The time in which this last judgment is to be inflicted is very distinctly declared. It is at the close of the period of 1,260 years. They are to be dated from the year 606 (at the decree of the Emperor Phocas) —from the year 606 until the year 1866.

"For three and a half years there will not be found within the bounds of the Roman Empire any Witnesses to bear a public testimony against the man of sin. This period is not yet arrived, but is fast approaching. That the death of the Witnesses has not yet come to pass appears from the fact that it is caused by the last great struggle of the wild beast against the saints. This is obvious, because the war is peculiarly mentioned in the prophecy, and because at the resurrection of the Witnesses the power of the enemy comes to an end.

* This eminent commentator, Thomas Scott, said in a subsequent edition, in 1839, "The outline of the above interpretation was given in the first edition of this work, and since that time, during twenty-four years, the author has had abundant opportunity of reconsidering his interpretation. He must, however, still avow his full conviction that the transactions predicted under the emblems of these verses have not hitherto taken place."
"On what street, in what kingdom of the ancient empire, shall the Witnesses of Jesus Christ lie dead, and unburied, the sport of the sons of darkness? In what land are to be found the victims, the last victims, to be offered upon the altar of the man of sin?

"You anticipate my reply. There is one nation to which the eye is irresistibly turned. It is not a secret to the Christian world in what country dwell the Witnesses of our Redeemer at the present time in the greatest number, with the greatest zeal, intelligence, activity, and usefulness. Therefore, they are likely to continue in the greatest notoriety during the few years which remain of the time necessary for them to complete their testimony. It is painful, brethren, to anticipate this event. It embitters the heart. Heavy are these tidings from the little book: but we must receive it out of the angel's hand. Shall our fathers, our friends, our brethren in the faith of God's elect, bound with us in the most sacred ties for the promotion of the Lord's cause, be opposed and persecuted, and put to death in the British dominions?

"The British Empire is within the bounds of the symbolical earth. Should that woe be permitted in the providence of God to break over the cliffs of Albion, and its foaming billows roll along to the high mountains of Caledonia, where the old Roman legions were stopped in the days of other times, the war of the wild beast against the Witnesses must become matter of history. The best of the saints, and the most magnificent, intelligent and faithful of that land, as they would not be silent, could not be safe.

"Men of no religion—men inclined to a splendid form without life or reality—the avowed enemies of evangelical doctrine—the high advocates of arbitrary power and prelatial pride—those who excommunicate from the pale of the church of God all but themselves and the Church of Rome, would easily embrace the views of the Antichristian conqueror.* But thousands among the several religious denominations of the British Isles would seal their testimony with their blood.

"Such an event—sufferers extreme from the hand of France—sufferings approaching to the desolation, have been expected for ages by the pious people in that country. What is to prevent such a catastrophe? Britain, first in crime, because sinning against the clearest light and the greatest mercies, deserves the scourge. Britain, possessing the most active, useful, and important part of the Church of God, will be preserved from wrath until the work assigned to her piouss sons shall have been accomplished. Let that work be done, and then though Noah, and Daniel, and Job were there, they cannot prevent the evil to come.

"In adopting this view of the subject, I confess I do not follow where inclination would lead. Could I find it consistent with the Word of God, I should rather exhibit our calamities as past, than hold out to your fears the gloomy side of the picture. Even in this case, however, the friends of God ought not to be discouraged. Although the slaughter of the Witnesses is yet to come, the cause of religion will generally prosper henceforward throughout the earth. The immense exertions which are at present made to send the Word of Life among the nations, and the state of Christianity already in places to which the power of the wild beast does not extend, secure under the Divine blessing and protection, the progress of godliness over the earth, although iniquity shall have a short-lived triumph on the street of the mystical Sodom. The nations within the symbolical earth which are to be immediately affected by the approaching catastrophe will be spared until they have done their work. The religion of Christ shall still continue to move with accelerated velocity, and the number of its votaries shall continue to increase, as shall afterwards be made to appear from other prophecies, at the very time when Satan descends in extraordinary wrath, because his time is but short, to animate his servant the beast to kill the Witnesses of Christ. In a very short time after their death shall they rise where they fell, and even there obtain the power over their enemies.

"Many good and great men,' said Dr. Livingstone, venerable for his age, his learning, and his piety, entertain serious apprehensions of approaching evils, and cannot divest themselves of anxious fears that the gloom will actually thicken at the close, that the number of believers will be greatly diminished, errors overwhelm the church, and true religion be reduced to an extreme point of depression.' In these sentiments we acquiesce, and we maintain the death of the Witnesses to be still a future event."

**"High churchmen, contending for the divine right of prelacy, counsel to unconfessed savity all who do not submit to their bishops. They claim a nearer connexion with the Papists than they do with other Protestants." (Thus wrote Dr. McLeod in 1814.)**

THE REV. DR. HALES, AN IRISH RECTOR, and an able and voluminous writer on chronology, expected the slaughter of the Witnesses to occur about 1878. He said in his "Synopsis of the Signs of the Times," in 1817:

"From the days of Mede, this tremendous pro-
phecy has been generally understood literally to indi-
cate a final suppression of the reformed churches and 
massacre of their pastors for a short time of 
three and a half years before the expiration of the 
persecution period of 1,260 years: during which 
every religious establishment shall be apparently 
extinguished, to the great joy of the apostate faction 
and infidel persecutors. The uncommon atrocity 
of this last persecution is marked by the refusal of 
the persecutors to permit the burial of the Wit-
nesses after their massacre, which was usual in other 
persecutions; thus the bodies of John the Baptist, 
of Christ, and of Stephen were given up to their 
disciples and friends to be interred, by Herod, 
Pilate, and the High Priest.

"There is abundant reason to dread that as the 
persecution of the Witnesses by the Jews, and by 
the pagan Emperors of Rome, began with the 
house of God, with Stephen, James the elder, 
James, the Lord's brother, Paul, and Peter, as 
Peter himself foretold (1 Peter iv. 17), so will they 
end with the house of God under the reign of bigotry, 
infidelity, and their common offspring, fanaticism, 
so strongly implied in our Lord's desponding ques-
tion, 'Nevertheless when the Son of Man cometh 
(in the clouds of heaven at His next appearance) 
shall He find faith on the earth?' or Christianity 
anywhere established in its primitive purity (Luke 
xxviii. 8).

"This last persecution is to take place within 
the precincts of 'the great city' or territories of the 
mighty Roman Empire; the particular scene is 
called 'the street of the great city': the article ter-
plateis expressing eminence. We are afterwards told 
that in the ensuing judgment and earthquake 'the 
tenth part of the city fell' (to dekaton); whence we 
may collect that this persecution will take place in 
one of the 'ten horns of the beast,' or ten kingdoms 
into which the Roman Empire was split. Of these 
kingdoms the most eminent for vital religion is un-
questionably Great Britain, where the remnant of 
the faithful Witnesses that survive the dreadful 
persecution of the superstitious and infidel powers 
which have so long ravaged and are still ravaging 
on the Continent, may be considered as now collected.

"To England, therefore, 'the tenth part of 
the great city,' are we compelled to look for the last 
scene of persecution, and principally to her 'street,' 
or most populous region. And the 'street' by way 
of eminence may perhaps chiefly denote London 
and its environs—that greatest seminary of religion 
and vice; where we verily believe there are to be 
found more intelligent and enlightened Witnesses 
to suffer persecution than in any part of the world; 
and a multitude of bigots, infidels, and fanatics to 
inflict it. And where, from her boundless com-
merce as queen of the ocean, spectators cannot be 
wanting of 'peoples and tribes, and languages, and 
nations,' from the four quarters of the world, 
to witness the catastrophe. The resemblance in-
 deed is so striking that though we shudder theret 
and depurate the doom, we are forced most reluctant-
tly to profess and maintain it.

"However gratifying, therefore, it would be to 
our own and the public feelings to say with some that 
England is secure, that Great Britain and Ireland 
may nothing to fear from this fatal persecution of 
the Witnesses, 'because (as erroneously alleged) the 
time of this great persecution is already past,' we 
dare not 'speak smooth things,' nor 'prophecy 
decrees' (Isaiah xxx. 10), because 'the Lord is 
against the prophets that smooth their tongues' 
(Jeremiah xxxiii. 31), and 'Woe to the prophets 
that see visions of peace' and 'sew cushions under 
every pillow' (Ezekiel xiii. 16-18).

"These countries and their united church, we 
are strongly and irresistibly persuaded, have much 
to endure, much to suffer under the remaining 
viols of wrath, though we humbly trust they will 
pass through their last trial like gold, purified and 
refined in the furnace of affliction; a little while and 
we shall not see her during a short suppression 
beneath the troublesome waves of this world, and 
again a little while and we shall see her emerging 
much purer and fairer than ever after her last bap-
tismal purification."

THE EXPOSITOR. D. N. LORD,
in his work, in 1858, "On the Coming and Reign of 
Christ," states that a great number of expositors 
expect the 1,260 years to end about 1868, or within 
a few years after. He says, regarding the coming 
slaughter of the Witnesses during three and a half 
years:—

"The wild beast is at the end of its twelve 
hundred and sixty years, probably in some great 
political convulsion, again to rise from the abyss of 
hades to a new life in a modified form, and after a 
brief career go to perdition. In that revolution 
the old monarchies are to fall, and be succeeded by 
an imperial chief, who shall reign over the whole 
empire with absolute sway like the emperors of 
the old Roman Empire, and by ten subordinate 
chiefs, who shall receive authority much as though 
they were kings; but who perhaps after rising to 
their stations by popular choice or usurpation, 
shall give over their power to that imperial chief, 
and hold it thereafter as his subordinates. And in 
this relation they are to make war on the Lamb, 
and to be conquered by Him."
"This great revolution in the governments of the ten kingdoms is clearly yet future. Though the monarchs of several of the Catholic kingdoms lost their power for a short time in 1848, and the beast appeared to have perished, and to be followed by elective chiefs, yet the old monarchies soon recovered their former power in all the kingdoms except France, where a new rule was established, That may perhaps prove the beginning of the change. The other monarchies may not fall together, but in succession; as they originally rose, not simultaneously, but at different periods. It is expressly foreshown (chap. xi. 9), that it is the beast from the abyss that is to make war on the Witnesses and overcome them; and that is indicated also by its bloody hue, and the intoxication of the woman whom it bears with the blood of the saints and of the Witnesses of Jesus. There seems already to be a preparation for it in Italy, Germany, Spain, and Portugal. No one would be surprised at the occurrence any day of revolutions there that should overthrow the old dynasties, and rear democracies or military despotisms on their ruins. Nor would it be deemed strange should such a change ere long take place in Great Britain. The causes that are in action, it is universally felt, must naturally, sooner or later, issue in such a change.

"The apostate and persecuting hierarchies are again, it is shown by this vision, when the beast rises from the abyss to its new career, to be exalted to supremacy throughout the ten kingdoms. The station of the woman Babylon on the beast shows that the hierarchies which she represents are to be nationalised, and this implies that the Protestant establishments of Great Britain and the Continent will then have fallen, and the Catholic Church have succeeded to their power. The tendency at present is very obviously in that direction. Her holding the cup of her abominations in her hand indicates that she is to be active in the dissemination of her false doctrines and superstitious and idolatrous rites; while her intoxication with the blood of the saints and martyrs of Jesus foretells that she is to pursue and slaughter them with an infuriate joy.

"The notion is generally entertained that the days of persecution are over; that the Church hereafter, instead of being assailed and vanquished by the Antichristian powers, is itself to conquer them, and to carry the Gospel victoriously to all lands, and to sweep from the earth all the forms of false religion by which the nations are now held in vassalage.

"But not a word, indeed, uttered by the voice of inspiration authorises that notion. It is confuted by the whole body of predictions that respect the issue of the contest between the wild beast and Christ's Witnesses, and the state of the Church and world at the close of the present dispensation. In the last period of the powers symbolised by the wild beast, they are to attempt absolutely to exterminate the faithful Witnesses of Christ by martyring them. The enemies of Christ's kingdom are to rage more furiously hereafter than they have ever yet done; they are for a time to regard themselves as having more certainly triumphed: and Christ's followers are to be exposed to more abusive denunciations and cutting mockeries, and are to be swept from the earth by a more bloody and exterminating persecution than at any other period of their conflicts. How greatly are their dangers augmented who studiously shut their eyes to this great futurity proclaimed to us by such impressive symbols, and pictured in such a form that the whole scene is made visible, as it were, to us, and the glorious victory of the martyrs in which it is to terminate.

"The present attitude of the world and Church is such as this system of predictions contemplates. There are no indications whatever of a conversion of the world. Within fifty or sixty years many in Protestant Germany, Sweden, Denmark, the Netherlands, France, and Switzerland have gone into Rationalism, Atheism, or Pantheism: and Idealism, Pantheism, Spiritualism and other forms of infidelity have spread in Great Britain and her colonies, and in the United States.

"On the other hand there are decided indications that many of the great events foreseen in these predictions are to take place. No one would deem it improbable that a revolution in Europe should overthrow the old dynasties, and give rise to democratic or military despotism: that, if that occurred, some talented chieftain, like the first or present Napoleon Bonaparte, should rise to the head of those despotisms, and reunite the Western Roman Empire under his sceptre: that such a despotism should ally itself to the Roman Catholic hierarchies for the sake of their support: that such a monarch under the promptings of those hierarchies should renew the persecution of the Protestants, and attempt to exterminate those of them who should boldly denounce him as the wild beast from the abyss, and who should proclaim the speedy coming of Christ to destroy His enemies, and establish His throne on the earth: that the Israelites should return to their national land, and reorganise and reestablish themselves there as a nation: and that under the impressions made by those great events the conviction should very gene-
rally prevail with the people of God that the Coming of Christ was at hand, and great numbers should go forth to proclaim that belief and bear the glad tidings of the Gospel to the nations of the earth. The civil world is most manifestly tending toward these political and Antichristian events."

The Rev. Edward Nangle, Rector of Skreen, Ballisodare, Ireland, has, ever since 1858, maintained in the "Achill Missionary Herald," of which he is editor, that Napoleon is the seventeenth head of the Roman Empire who is to lead the Romish Church in a universal persecution of Christian Witnesses during the final three and a half years. This view he has also set forth in a pamphlet on the "Napoleon Dynasty and the Church of Christ." He seems to consider that the 1,260 years is likely to end within a few years of 1866. He says, in his brief "Explanation of Revelation," upon Revelation xi., among other remarks:

"We believe that the two Witnesses signify the spiritual church, composed of living souls who bear testimony to Christ's truth in opposition to popular delusions and Antichristian superstitions during the 1,260 years. They are described as two Witnesses to show the paucity of true believers during that period—two being the smallest number of witnesses required to prove a fact according to the law. They are described as 'prophesying in sackcloth' during that period, to show their mourning state. The witnesses being the mouthpiece of God's truth, all their denunciations of their impertinent enemies shall ultimately be as certainly fulfilled as if they were accomplished at the very moment of their utterance. The time at which the death of the Witnesses takes place shows that their slaying is to be accomplished by the wild beast (the Roman Empire) under its seventh revived head, or the Napoleon dynasty.* We learn that if this persecution is to be sharp, it will be short; it only lasts for three and a half years. During this time, the Antichristian faction rejoices in their apparent success. The faithful testimony of the Church of Christ to Christian truth and purity, and her denunciations of those who abide in impenitency and unbelief torment the consciences of worldly men, and hence they will rejoice and congratulate each other on the suppression of the testimony of the Christian Church, as the extinction of vital Christianity. The wide extent of this unholy rejoicing exactly agrees with our Lord's description of the state of the world at His Coming, implied in the question, 'When the Son of Man cometh, shall He find faith on the earth?'

"If we are right, the Napoleon dynasty will at no distant period take the lead in a war of opinion. Allied with the ecclesiastical power of Rome, the Papacy, which is described in a subsequent part of the thirteenth chapter of Revelation, a temporary victory will be obtained over God's people, until God vindicates His own truth in the final destruction of its enemies in the battle of Armageddon."

* This figurative year-day fulfilment of the prophecy of the two Witnesses, as thus set forth by Mr. Nangle and others, may be regarded as an additional fulfilment, not interfering at all with the ultimate literal accomplishment of this prophecy by Elias and another prophet, as described in the Twenty-third Wonder.

The Great Pyramid of Jeezeh.

By Thomas Wm. Greenwell, Esq., F.R.S.L.


The extraordinary attention which this hoary monument of the past has lately attracted, by the propagation of what is termed "the religion of the Great Pyramid," led the writer, in company with others, to examine the interior galleries and passages. If we may believe a certain school of Pyramidists it is to Egypt, and not to Judea, that the author of "Tancred" should have sent his hero for inspiration. Here is to be found the centre of all mystery, the treasure-house of all the ages, the mighty key that is to unlock the riddle of the world's history. According to Professor Pazi Smyth, no less a personage than Melchisedek was the architect, and the "Hyscoce," or shepherd kings, were the builders.

The popular theories now before the world respecting the Great Pyramid may be summed up somewhat as follows:—If we believe the "tombic..."
THE GREAT PYRAMID OF JEEZEH.

well to remark that, if the Great Pyramid is really intended to be a "pillar witness," Divinely inspired, time alone will reveal the fact. It is more than probable that a secret chamber exists in the upper part of the building, at about the hundredth course of masonry. An attempt has recently been made to induce the Egyptian authorities to allow boring-rods to be inserted from the summit, but owing to the jealousy of Mariette Pasha, who has charge of the antiquities, the project will most likely fall through. Perhaps some day an aspiring servant will penetrate to the very heart of the Great Pyramid, and by discovering the original title-deeds, reveal the mighty secret—if secret indeed there be—to the world!

An extremely interesting and important work, entitled "A Miracle in Stone," dealing with the religious and astronomical aspect of the question, has lately been published by Dr. J. A. Seiss, of Philadelphia. We cannot better conclude our remarks than by giving a quotation from it: "It is to be mentioned that at the erection of the Great Pyramid, 2170 B.C., Alpha Draconis was looking down the entrance passage, and Alcyone (Tauri), the chief star in the Pleiades group, was crossing the local terrestrial meridian at a point high up in the sky, near the equator, and simultaneously with the celestial meridian of the vernal equinox. This whole stellar combination had not taken place for 25,827 years previously, and will not take place for 25,827 years subsequently."

Dr. Seiss goes on to observe that "the Pleiades, which were on the meridian when the pyramid was built, are then (1881-2 A.D.) far to the east; with the vernal equinox at the same time precisely the same distance from that meridian to the west, whilst the distance from one to the other measures the exact age of the pyramid at that date. At the same time Alpha Draconis will again be on the meridian below the pole, but then just seven times lower than at the time of the pyramid’s building. This final downwardness of seven times is strikingly suggestive of the Dragon’s complete dethronement. And what is still more remarkable, whilst Alpha Draconis is on the meridian at this low point, Aries the Ram appears on the meridian above, with the line passing exactly through his horns! A more vivid astronomical sign of the overthrow of Satan under the dominion of the Prince of the flock of God it is not possible to conceive. It is as if the very heavens were proclaiming that the ever-living Lamb takes to Him His great power, and enters upon His glorious reign."

theory," the building is neither more nor less than a huge cairn. Modern research, however, has hitherto found no remains of King Cheops, although Herodotus—who is generally to be relied on in such matters—distinctly states that he was told by the priests that the body was deposited underneath the structure. It is probable that this ambitious Egyptian king—who may have been in correspondence with the “wise men” from Chaldea—wished to hand down to posterity a sort of record in stone of the science and astronomy of the age.

We know from certain fragments which remain that these “wise men” were conversant with such abstruse mathematical problems as squaring the circle; and even Moses was learned in all the wisdom of the Egyptians. On the other hand, it is urged by the votaries of what is now termed the “sacred theory” that Egyptian astronomy is known to have been very weak; that so far back in the dawn of history—some six hundred years before Moses began to write the Pentateuch—it was impossible for King Cheops to have ascertained such trifles as the mean distance of the earth from the sun, the length of the axis of the earth’s rotation, the land-centre of the globe.

It is also very remarkable that the profane weights and measures of heathen Egypt are in no way represented in the structure. There is, in addition, the undoubted fact that

THE PYRAMID PASSAGES AND GALLERIES EXACTLY CORRESPOND TO THE BIBLICAL EPOCHS OR DISPENSATIONS AS WE AT PRESENT KNOW THEM.

But our knowledge of chronology beyond 200 B.C. is very uncertain. The inch, as shown on the “boss” or measuring-scale, in the ante-chamber at the end of the Grand Gallery, very nearly coincides with the British inch now in use. On the scale of an inch to a year the passages have again and again been accurately measured, and the results published to the world. But here we must take the opportunity of observing that what is termed the “thirty-six inch step” at the end of the Grand Gallery is, in reality, thirty-five inches, as measured by the “Pyramid cubit.” Pyramidists will do well to note this, because it seriously affects the whole pyramid theory.

The writer of this paper, in company with Dr. J. A. S. Grant, of Cairo, accurately measured this step, and its depth is neither more nor less than thirty-five inches.

The Grand Gallery has been found to be 1881-2 inches (years); but as this has given rise to any amount of injudicious speculation, it may be as
PRAYER UNION FOR ISRAEL.

Remarks at the Inaugural Meeting by Mr. J. E. Mathieson. Mr. Wilkinson on God’s Design to Bless the World through Israel. Objects of the Union.

In compliance with the suggestion of some who are deeply impressed with the weighty responsibility which rests upon the Christian Church in respect of God’s ancient and covenant people, a prayer union has been formed for the purpose of seeking faithfully to fulfil the inspired prophet’s solemn charge, “Ye that make mention of the Lord (margin: Ye that are the Lord’s remembrancers), keep not silence and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.” To neglect so plain a command to unceasing intercession on Israel’s behalf must assuredly cause loss to the Christian Church, as any lack of faithfulness will inevitably check the flow of blessing; while, on the other hand, loyally to observe it must, as assuredly, draw down multiplied blessing, in accordance with the promise recorded by the Psalmist, “Pray for the peace of Jerusalem: they shall prosper that love thee.” Let the Lord’s people, then, unitedly arise to fulfil this their high and holy duty towards Israel, and in God’s strength say, with His servant of old, “God forbid that I should sin against the Lord in ceasing to pray for you.”

All desirous of joining this union should send their full names and addresses to Miss Phillips, 72, Mildmay Park, London, N. A stamped envelope must be enclosed, and a card of membership will be forwarded.

On Tuesday, the 12th ult., an interesting meeting was held in Room No. 6, Conference Hall, Mildmay Park, for the purpose of inaugurating the above prayer union. Mr. James E. Mathieson presided. It was opened with a hymn of praise, and after Mr. Mathieson had read Psalm lxvii. and a portion of Ezekiel xxxvii., the Rev. D. B. Hankin followed in prayer, confessing the Church’s sins of omission in respect of the Jewish nation, and imploring a spirit of grace and supplication to be poured out upon her for the fulfilment of the responsible call to “give” the Lord “no rest till He establish, and till He make Jerusalem a praise in the earth.”

The President, after mentioning that he had received letters from the Rev. Gordon Cathorpe, R. C. Billing, W. Lazerone, Major Malan, Mr. Morgan, and others, expressing full sympathy with the object of the meeting, but regretting their inability to be present, made a few appropriate introductory remarks bearing on the portions of Scripture which he had previously read. He said there was no doubt a manifest stirring amongst the dry bones, as evinced by the way in which the Jews were coming to the front in every nation of Europe; bone was coming to his bone, and the flesh and skin which are to cover them may possibly be speedily seen in, what he humbly took it to mean, a resurrection of the people as a strong and prominent nation. It behoved us as Christians, therefore, to keep our Jewish brethren in lively remembrance before God on this account, and because, as Psalm lxvii. plainly showed, the Gentile world, as a whole, would only be fully blessed through their instrumentality.

Mr. Wilkinson then stated the definite object of the meeting, which he said had been convened for the purpose of launching a “Prayer Union for Israel,” the origin of which he would briefly relate. For years he had been earnestly seeking that the interests of God’s chosen people should be laid heavily on the heart of the Christian Church; the words, “Give Him no rest, till He establish, and till He make Jerusalem a praise in the earth,” had burned as a fire in his soul. Some little time ago a lady wrote to him from the country, yearning to gather together a band of praying ones for Israel, quoting that passage. On returning from his summer’s sojourn at the seaside, where he had been led to cry more earnestly than ever that a spirit of prayer for Israel might be stirred up in the Church, a lady called, and laid before him a paper relative to a proposed prayer union for Israel, which had been suggested by the powerful realisation of the command, “Give Him no rest,” &c. Almost immediately he felt the project to be of God, and hailed it as an answer to prayer. If we would be blessed as individuals, or as a church, we must follow in God’s line of blessing; it may appear to us an indirect way, still, if God in His wisdom appoint it, it must be the best. God’s design was to bless the world through Israel, therefore it was incumbent upon us to follow in the prescribed track, and in praying for the peace of Jerusalem we would in this way reap a harvest of blessing for ourselves, as the promise stood secure, “They shall prosper that love thee.” Although there was much testimony now to the Jews, many were painfully conscious that...
power was lacking. And that ought not to be. He was only thinking that very day, if Christians were on their knees pleading the cause of Israel as God expected them to be, there would be a wonderful breaking down of the proud heart of unbelief, and nothing would sooner put to silence the unblushing boasts of infidelity than a true spirit of awakening amongst the Jews. He had jotted down a few propositions respecting the union, which he would now read to the meeting. They were as follows:—

That Mr. Jas. E. Mathieson be President; that Miss Phillips and Mrs. Simpson be the Secretaries.

OBJECTS.

1st. As a bond of union amongst the friends of Israel in all branches of the Church.
2nd. That by united prayer the Holy Spirit’s converting power may be poured on Israel.

SUGGESTIONS AS TO CONDITIONS OF MEMBERSHIP.

1st. Habitual and prayerful study of the sacred Scriptures with a view to know God’s mind and the Christian’s duty concerning Israel.
2nd. Frequent prayer for all missions and missionaries to Israel, for the power of the Holy Spirit to accompany testimony for Christ; and that the Holy Spirit would lay Israel’s interests on the hearts of all Christian ministers and people.
3rd. That members resident in the same towns or cities should endeavour to form a local union for conference and prayer, say once a month; and where Jews reside in those towns, that same effort, by post or otherwise, be made to bring the Gospel before them.
4th. That a shilling a year shall be contributed by each member to cover expenses of printing and postage.
5th. That a leaflet giving information about the Jews be issued once a quarter under the authority of the President and Secretaries.

Mr. Wilkinson, in conclusion, said that he wished it to be distinctly understood that these conditions were not intended to interfere with Christian liberty, but rather offered as suggestions and helps to memory. The President then declared the meeting open for general discussion.

The Rev. Wm. Wingate rose, and said he heartily rejoiced in the movement; it was a step in the right direction; in fact he viewed it as, he might say, the most important feature of the present day in connection with Jewish work. There were numerous organisations and societies for carrying the Gospel to the Jew, but what was wanted was power—the machinery to be instinct with life; and this could only be obtained by the outpouring of the Spirit from on high. He thought the very simplicity of the movement would commend it to the Church of God.

The Rev. D. B. Hankin fully concurred in what had been said, and there was only one of the suggestions to which he felt disposed to take exception; he thought the first might burden a very tender conscience, but as Mr. Wilkinson had said none of the suggestions were to be looked upon as actually binding upon a member, he would most cordially become an adherent of the union, and give it every support in his power.

Mr. Field remarked that although God’s purposes concerning Israel were fixed and unalterable, still, as cause and effect were inseparable, so God had been pleased to link prayer and blessing together; and he had said, “I will yet be enquired of by the house of Israel, to do it for them.” It behoved Christians to seek the good of Israel, considering how much they owed them as the channels through which the Holy Scriptures had been transmitted and a Saviour given.

Mr. Goldman, a Hebrew Christian, desired to add an encouraging word. A clergyman, Mr. Nash, late of St. Paul’s, Canongate, had said to him he thought we were living in the times spoken of by Ezekiel in chap. xxxvii., and therefore might expect, in answer to prayer, that the Spirit would come from the four winds, and breathe upon the slain that they may live.

Mr. Colin Young said it was most cheering to labourers in the Jewish field to hear of this prayer union. While it was most blessed work, there was much to depress and discourage when one was painfully conscious, at times, of prophesying to dry bones. One sustaining thought to him had been that prophesying to them was a command. “So I prophesied as I was commanded,” said the prophet. And now another sustaining thought would be that a band of Christians were devoutly praying.

Mr. Paton regretted that representatives from all the Jewish societies had not been present, as he thought an interest in such a movement could not be too widespread; and that every means should be used to make it known.

The Rev. Wm. Wingate remarked that numbers were not so essential to launch the union, but, for its growth, of course, it should be made widely known. He could not forget that the Grand Union which girdles our globe with prayer once a year was started by twelve earnest hearts gathered together.

Dr. Farrell asked Mr. Wilkinson to read the suggestions again, and then said he thought with Mr. Hankin that the first suggestion ought to be slightly altered, as there was a danger, perhaps, of
WHAT THE JEWISH PAPERS ARE SAYING.


JEWISH STATISTICS.

From the Russian statistical reports reproduced by Jewish papers, it appears that Odessa the Jewish population is increasing, whilst the numbers of the Gentiles are falling off. In 1879 there were born in Odessa 8,383 children, and 7,246 persons died; being an excess of 1,137 of the births over the deaths. But this excess falls exclusively to the credit account of the Jews; for whilst in the schismatic church there were 4,865 births and as many as 5,067 deaths, or an excess of 202 on the wrong side of the account, the Jewish congregation, on the contrary, shows 3,053 births, by the side of 1,676 deaths, or an increase of 1,377. Thus, but for the Jews, the population of Odessa would actually decrease instead of rising. The Jews forming one-fourth of the population of Odessa, it would give a nice "sum" in algebra to find out how many years it would take, at the ratio of 1879, for the entire Gentile population of Odessa to die out, when there would be none but Jews left.

Less encouraging are the statistics of insanity published by the Bremen Wirtschaftliche Correspondenz. According to this journal there are to be found in Prussia 847 lunatics in every million of Protestants, 884 lunatics in every million of Roman Catholics, and as many as 1,697 in every million Jews; or, in other words, there are only half as many persons insane among Protestants as there are among Jews, the exact numbers being 100 Jews, 52 Catholics, 50 Protestants.

In Bavaria the case is even worse. There are 925 lunatics in a million Protestants; and 964 and 2,662 in the same number of Catholics and Jews respectively, or three times as many insane Jews as Protestants. Here the exact numbers are—100 Jews, 34 Romanists, 32 Protestants. The periodical in question holds that the disproportionate number of marriages between members of the same family account for the degeneration of the race involved in the above figures. This may be partly true, but in a great measure the excessive mental strain that the business pursuits of the Jews, and more especially their financial operations, require, may be held accountable for the large number of cases of lunacy as compared to that part of the population from which alone the tillers of the earth, the hewers of wood, and the drawers of water are recruited.

While Judaism as a form of religion is decidedly on the decline, the Jewish race continues as flourishing and prolific as ever. A German paper, the Ausland, has lately published a statistical paper on "the Fertility of the Jewish Race," which contains some interesting data. In the years ranging from 1820 to 1878, according to this journal, there were celebrated in Prussia 76,575 Jewish marriages, which resulted in the birth of 347,550 children. During the same period 6,654,130 Christian marriages were solemnised, from which 28,177,964 children were born. This shows that whilst among Christians there were 423 births to every 100 marriages, among Jews there were as many as 453 births. Among Christians are included the issue of Jewish parents who embraced Christianity.

In Austria, the contrast is very much greater. In the ten years ending December 31st, 1870, there were celebrated in the Austro-Hungarian monarchy—22,800 Jewish marriages, resulting in the birth of 229,380 children, being 1,000 children to every 100 marriages, and 1,685,110 Gentile marriages, resulting in the birth of 7,521,370 children, being 450 children to every 100 marriages. This result is decidedly astonishing, for an average of ten children for each family is very much above anything to be met with in the way of fertility in other countries and among other races. No doubt the very early marriages usual among the Polish Jews of Galicia account for this extraordinary figure, and it is to be supposed that a similar "movement of the population" takes place in
the Polish parts of the Russian Empire, where the Jews are very numerous, being nearly sixteen percent. of the total in several districts of the kingdom of Poland.

The Jews of Palestine continue to attract the attention of their own people as well as of Gentiles in all other countries. There is an association in Germany called the "Society for the Education of Jewish Orphans in Palestine." At the recent general meeting of this association, Baron von Münchhausen, consul of the German Empire at Jerusalem, had been invited to make a speech in favor of his views on the subject. However, he addressed himself to the meeting, and in a discourse he gave his opinions de visu of the causes to which the wretched state of the Jews in the Holy Land is owing.

"The best way," he said, "of getting these Jews out of the sad condition into which they have fallen, is to care for the education of their youth. It is the only means of enabling these unfortunate people to earn a livelihood. At present, a very large proportion of them live on charity, and this state of things is as humiliating and dignified for him who receives as well as for him who gives, for to help a large population of able-bodied persons in permanent idleness is contrary to all the rules of sound political economy. The fact is that many European Jews, actuated by a very creditable love for the land of their fathers, subscribe large sums every year for what they suppose to be the benefit of their co-religionists out there, without thinking that these alms do not put a stop to the disconsolate state of the Palestine Jews.

Herr von Münchhausen went on to explain that out of 12,000 Jews living at Jerusalem, about 11,000 were Ashkenazim, that is to say, people who speak a kind of German jargon, and that a large proportion of these were under the protection of the German flag. The association having passed a vote of thanks to his Majesty's consul for the lively interest taken by him in the cause of the unfortunate Jews of Palestine, then carried a resolution that all the efforts of philanthropists should be concentrated upon the education of these Jews, instead of continuing to support them on charity. It should be remarked that resolutions of this kind are easily passed, but that the resistance of the Jerusalem rabbis to all secular education is not as easily overcome.

Jews in the Austrian Army.

The Jüdische Presse points out the preponderance the Jews are gradually assuming among the non-commissioned officers in that part of the Austrian army that is recruited in Galicia. The Gentiles of that province only speak either Polish or Ruthenian, whilst the Jews are one and all acquainted also with German, which is the official language of the empire and the language in which all the words of command are given in the army. In consequence of this, very few Gentiles, natives of that province, advance to any rank at all, whereas the Jews, who at the same time are quick-witted and soon master all the mysteries of the goose-step, rise readily to the degree of sergeants and non-commissioned officers. In this way, almost all the non-commissioned officers in the Galician contingent are Jews, and even Herr von Schmerling, who has no particular liking for the Jews, admits that those acting in that capacity form a very efficient body of men.

Jewish Disabilities in Germany.

Some little time ago a vacancy occurred in the teaching staff of the Friedrichs Gymnasium, one of the public schools of Breslau, and the rector and churchwardens of the Chapel Royal of that city, in whose gift are all appointments to that college, nominated a certain Dr. Inowraclaver, a Jew, who was stated to be the most capable of all the candidates who had competed for that post. The nomination is subject to the approval of the Royal Scholastic Commission of the province of Silesia, from whose decision an appeal lies to the Ministry of Public Worship. The commission refused to confirm the appointment, and this decision was upheld by the minister, Herr von Puttkammer.

The reason alleged for withholding the ratification was simply that the nominee was a Jew. The rector and churchwardens replied that the school in question was intended by its founders for all classes and creeds. Now the German word for creed is confession, and the Ministry of Public Worship, in their reply to the rector's answer, remarked that "Judaism is no confession; this term only applies to the various denominations of the Christian religion; besides, the toleration clause in the foundation deed only applies to the students, and not to the teachers of the Friedrichs Gymnasium."

This decision has called forth an interesting discussion in the German Jewish press as to whether Judaism is "a creed, or merely a religion." This is the strange way in which the question is stated. The Jewish Allgemeine Zeitung maintains that doctas form the foundation of every creed, and upon this ground Judaism has as much a right to claim to be a creed as any Christian denomination. It says:

"The formula of our confession is proclaimed in Deuteronomy vi. 4, 'Hear, O Israel, the Lord our God is one Lord.' It forms the cardinal feature of all Jewish worship. Every Jew is bound to repeat it several times daily, in public and private prayer.
When the soul leaves the body, the lips that are growing cold are yet to speak these words, and all bystanders are to re-echo them. They were the last cry of woe, uttered by numberless martyrs on the stake. Judaism has ever considered the proclamation, defence, and diffusion of this and of no other dogma as its divine mission, and consequently it has a perfect right to claim the name of a confession."

It is not for us to reflect on the definition of the word confession in the meaning attached to it in German; but its English equivalent, creed, comes from the Latin credo. I believe, and properly applies only to Christian denominations, the first word of that profession of faith which embodies the belief in the divinity of Jesus Christ, and which is repudiated by Jews and Mahometans alike. We ought also to remark that if it be the "divine mission" of Judaism to effect the "diffusion" of the dogma referred to, it is very certain that those who profess Judaism have never done anything to fulfill this mission. Were it not for the Christian Church the doctrine of the existence of one invisible God would be as completely unknown in Europe at this day as it was two thousand years ago, when Monotheism was the monopoly of the people of Palestine.

As regards, however, the question at issue, it must be admitted that the case of the Jews in the present instance is a very strong, and that of their opponents a very weak one. It is quite unworthy of the government of a great country like Prussia to resort to such sophisms as are implied in the construction of the word confession, in order to set at nought the broad clause of the Prussian constitution which proclaims religious equality, and to keep Jews out of all places of honour and profit. There is nothing more absurd than to maintain that this exclusion is necessary in the interest of Christianity. England at this day is decidedly a more thoroughly Christian country than Prussia, yet no English Christian feels aggrieved by the fact of one of the most principal tribunals of the land, viz., the Rolls' Court, being presided over by a Jew. In the case under notice, the Protestant clergyman who nominated a Jew is more in the right than the Secretary of Public Worship who rejected him, or, in other words, the action of the minister of state contrasts very unfavourably with that of the minister of the church.

Jews' Taxes.

A curious tax upon Jews has hitherto been in existence in some parts of Bavaria. It is called neujahrsgelder or New Year's fee, and must be paid by Jews to Romish priests and Protestant ministers. The clergy in Bavaria were, and in some places still are, entitled to church rates levied on the houses of those who belong to the creed for which they minister. Jews cannot, as a matter of course, be subjected to the payment of these rates, and consequently, whenever a Jew became the owner of a house in Old Bavaria, it became incumbent on him to pay a tax to the minister by way of compensation for the loss of the rates.

Since the principle of religious equality was established in the kingdom, these Jews' taxes lost their raison d'être quite as much as the church rates did with us from the moment the disabilities of Nonconformists were repealed. Hitherto, however, the neujahrsgelder were kept up as an existing institution, but several Jewish congregations having petitioned the legislature for this repeal, a bill to that effect was brought in a short time ago by the government. The Ultramontanes or Patriots, as they style themselves, have a small majority in the Bavarian State Parliament, but seven of them, among these a Roman priest, voted in favour of the abolition, which was eventually carried at a division by 76 ayes against 65 noes. The Jüdische Presse, in reporting these proceedings, greatly rejoices in "this victory of the cause of enlightenment over that of obscurantism."

JEWISH INFIDELITY.

The "Reformers," who form the vast majority of the Jews of the United States, have a "Rabbinical Literary Association," which numbers fifty-six rabbis and cantors amongst its members. It held its first annual meeting at Detroit, Michigan, about the end of July. Of the various papers that were read on that occasion, the one by the Rev. Dr. Hahn, the rabbi of the congregation of Cleveland, deserves especial notice. It is entitled "Jewish Theology in the Age of Criticism." From the report given by the New York Jewish Messenger, we perceive that the lecturer took entirely the part of criticism against divinity. In his showing, "the God of the Bible, the Talmud, and the Midrash is altogether a thing of the past; at this day we know of no other divinity but science, and the God of Moses has made room for the God of Darwin."

Many Jewish writers and ministers have hitherto fringed upon freethought, but they one and all professed at least to believe in a Divine being. If the belief enunciated by Dr. Hahn be compatible with modern Judaism, this certainly shows that this form of religion is so comprehensive as to include even those who believe in no religion at all. The twenty other members of the Detroit Conference did not quite approve of the views of their colleague, and three of them actually rebuked him on that account, so that on the following day he declared that "the tendency of his address seemed to have been misunderstood." Be his tendency whatever it may, it yet appears evident that in 1880 a man is allowed to minister as a rabbi, to whom the words of the psalmist clearly apply, "The fool hath said in his heart, there is no God."
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THE ANTI-JEWISH MOVEMENT.

The movement hostile to the Jews that has been going on in Germany for some time is designated in the German language by the word Judenthate, which means “incitement to the persecution of Jews.” We have repeatedly adverted to this movement. It seemed lately as if it had come to an end, simply through the deficiency of the interest taken in it by the general public, but a recent manifestation shows that it has still a certain amount of vitality in it. A petition to be addressed to Prince Bismarck has been circulated throughout Germany, of which we find the text in the Jewish papers of that country. It runs as follows:—

“May it please the Chancellor of the Empire to bring in bills at an early day in the legislatures of the empire and of Prussia for impeding the further increase of the Jewish element and of Jewish influence, which measures are to have for their objects—

1st. To put a curb upon the immigration of Jews, more especially from the East.

2ndly. To subject those branches of business to stringent control and as high a taxation as possible which are worked by Jews and persons imbued with Jewish views, to the detriment (nusbeutung) of the German people, such as banks, stock exchanges, and newspapers.

3rdly. To endow those branches of the public service which are chiefly threatened by an invasion of Jews with the right of keeping them out by blackballing them, in the way in which this has been done to great advantage in the corps of officers of the army, and to provide legal guarantees for excluding Jews from all posts of authority.”

One of the Jewish papers remarks that a programme of this kind goes back not only behind the Jews’ law of 1847, which was passed under the ancien régime of Prussia, but is even an anachronism, if viewed from the standpoint of the American people, who, upwards of a hundred years ago, made a revolution to enforce the principle that taxation and representation should go together. Fortunately for the cause of humanity, it is to be noticed that not a single man of note has as yet identified himself with this last movement, and not one of the signatories of the above petition has allowed his name to appear in print.

A JEWISH VIEW OF THE ENGLISH SABBATH.

A London correspondent of the Mayence Israelit makes the following remarks on the English Sabbath:

“In the London docks lies the heart of England, for its world-wide trade is the source of its greatness. Here the astonished foreigner beholds men from all parts of the world, faces of all hues and complexion, and such a variety of costumes as though it were a masquerade. What may be the thoughts of all these men? Each of them considers his business the most important and his cares the most weighty; in his idea the world pivots upon him, and he has no notion that the man who is just passing him believes exactly the same thing. And yet each of them is in the right, but there is one Father who knows the emotions of each heart, and the cares and sorrows of each of His sons.

“This busy, noisy life of London Bridge and the docks only exists on working days. How very different does all this look on a Sunday! London seems to be London no more, so utterly desolate are the streets of the city. The Englishman keeps his Sunday. Of course, the same forest of masts may be seen from London Bridge, but on board the ships there is nothing stirring, and in the docks no work is done. When a ship arrives with passengers the wharves become a little more alive, but the goods, at any rate, are not landed till the next day.

“On Sunday afternoon I sometimes take a walk along the Thames Embankment, or near the docks. I like this quiet after a week’s noise. Nothing is heard but the eddying of the water and every now and then the paddling of a small steamer. On beholding this Sunday rest all around me, I ask myself, Is there a connection between the celebration of the Sabbath and the greatness of England? And then I think of the way in which the children of Israel keep their Sabbath, and I feel ashamed. Is it the right thing that Israel—the very people that have been wedded to the Sabbath—should have to learn from Gentiles that they need not starve if they keep one day sacred, and that the commerce of the world does not come to a standstill, although the greatest commercial nation in the world keep their Lord’s Day with the utmost stringency?"

The picture is rather a flattering one for us, but unfortunately it is a little too good to be accurate. The correspondent of the Israelit describes the English Sabbath rather as it should be than as it is. There are, unhappily, hundreds of thousands of people in the British metropolis who spend that day in riot and revel, instead of devoting it to rest and prayer. However, it is sometimes pleasant “to see ourselves as others see us,” especially if these look at us through a roseate-coloured pair of spectacles.

THE STORY OF A POLISH JEW.

The same London correspondent of the Israelit, from whose letters we have quoted the foregoing view of the English Sabbath, gives the following account of the progress of a young Polish Jew, whose acquaintance he made accidentally a few years since:—
"He was about eighteen years old, and had an intelligent look about him. His native place was a village in Russian Poland, and he had just come over by the Hamburg steamer. He was very poor; the journey as far as Hamburg he had made partly on foot and partly in a fourth-class railway carriage, and he had come to England to try his luck, as he termed it. In London he had an uncle living, whose residence he asked me to point out to him. After a lengthy search we found the place in a small street leading out of Commercial Road, Whitechapel. The uncle, himself a poor man, gave his nephew a kinder welcome than I had expected, but he was very disappointed on hearing that the latter had learned no trade and only knew the law. In London, he said, we get on without the law; and, seeing the young man shed tears on hearing this, he added, in a soothing tone, 'Well, we shall manage it.'

'I had quite forgotten my new acquaintance, when a few weeks later I met him again in the street. He looked rather pale, but not suffering. Upon my asking him what he was doing, he replied that he had become a 'machiner,' that is to say, a tailor working the sewing machine, and would soon be able to earn his living at this trade. I asked him if he went on studying the law, but he answered with a mournful smile, 'You see, in London a man finds no time to study the law.' Once more, some months later, I met him on a Sabbath afternoon. He was carrying a large parcel under his arm, and, on noticing that I was fixing my eye upon this parcel, he said to me, by way of apology, in his jargon, half English half Hebrew-German—'I keep the Sabbath still, but pay day falls on Saturdays, and I must deliver my work, and in London a man cannot be over-particular about the Sabbath.' 'Indeed,' said I, 'and why not? Just look round, and you will see that all the Gentiles have shut up already, and surely you would be paid on Friday or Monday if you only asked the man for whom you are working.'

'So I should,' he replied, half mournfully, half defiantly, 'if he were a Christian, but unfortunately he is a Jew. When I told him about the Sabbath he laughed at me and said it was all nonsense. He was a pious Jew himself and warden of a large synagogue, but for the sake of one man he could not make a change in his business arrangements. Then what am I to do? There are so many tailors that one is glad to find work.' 'And whom are you working for?' I enquired. He told me the name of a large Jewish clothier, who had come over as a poor tailor from Poland, had grown rich, and become a somebody in his congregation. He was one of the 'pious' with a vengeance. Every Sabbath he would go to the synagogue, don his talith, and betake himself to his warden's pew. And woe to the verger who does not open the door of that box quick enough, for surely the warden could not condescend to do so with his own hands! But to him, religion begins and ceases in the synagogue; outside the synagogue he is anything you like, but not a Jew.

'Some years after, I noticed an advertisement in a Jewish paper, calling a meeting for building a large synagogue in a new neighbourhood. Among the signatures I noticed the name of my Polish friend. I could scarcely believe my eyes; however, I followed the matter up. The meeting took place and my friend was appointed president of the new congregation. I met him a few weeks after he had been elected. He was looking very well and now only spoke English. He told me that he had been lucky, but what in I was not sufficiently interested to enquire. He had married the daughter of his former employer, and was well-off now. His father-in-law wished him to interest himself in commercial matters, for it is genteel to do so, he remarked, and makes your daughters go off better. As to the law, he had forgotten all about it.

'This,' the same writer adds, 'is one of the fairest and most favourable specimens of the Jews you now meet in London. He has become next door to a heathen, and his children grow up more ignorant of the Jewish religion than the very Gentiles. Most of the Jews in London have similar antecedents to my friend's, with this difference that some of them have been bootmakers and others perambulating glaziers. The religion of these people is Jewish but in name; in reality they have no religion at all.' This writer has never heard of Christ and Him crucified, or else he would not conclude his account with the words, "There seems to be no remedy for this sad state of things."

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The Completion of Cologne Cathedral, which was celebrated on October 16th by a series of festivities under the auspices of the German Government, and in the presence of the emperor, is an event almost unique in the world's history. Six hundred and thirty-two years have elapsed since the building was first begun. When we look at the enormous space of time that divides the conclusion of the "Domkirche" and its commencement, we cannot help comparing the two dates and feeling struck by the
PASSING EVENTS.

Gambetta’s desire to ally England with France against Germany.

It is remarkable that, whereas prophecy shows that eventually Britain, France, Spain, Italy, &c., will be allied against Germany, we find that the London Standard correspondent says, on October 21, in reference to the predominating influence of Gambetta in French politics:—“A leading politician assures me that whatever may be said to the contrary, M. Gambetta’s original idea was to turn the Dulcigno difficulty and the Greek difficulty to account to secure England and Russia as allies against Germany, and that Sir C. Dilke’s visit to Paris, and M. Gambetta’s hurried return to have a long conversation with him, are indications that that plan has not been given up. I mentioned that I had already heard something of the kind from another quarter, and expressed the opinion that England would never sanction such an alliance. My informant replied, ‘I do not myself believe that any alliance can be formed between France, England, and Russia against Germany as long as Queen Victoria and the present Czar continue to reign; but the fact that a design is not immediately to be effected is no proof that it is not entertained. As to public opinion in England,’ he added, ‘it is subject to changes as sudden as your climate. Only a fortnight ago, immediately on the receipt of that impertinent Turkish Note, hostilities against Turkey would not have excited any reprobation on your side of the Channel, and the knowledge that Germany was putting up Turkey to defy England might render a French alliance less unacceptable than most people would suppose. Your feeling just now has changed, but it would be rash to predict that it may not change again. Finally, let me add, though I am not a Gambettist that a Franco-English Alliance against Germany would not be more surprising than the Anglo-Russian Alliance against Turkey, which, whether you like it or not, seems to us an indisputable fact.’”

The Surrender of Dulcigno.

The surrender of Dulcigno is not yet an accomplished fact. The Porte certainly has great influence over the Albanians, who were, until now, firmly resolved to keep Dulcigno. Hence we desire to believe that it will succeed in bending the neck of this proud and warlike nation, and cause them to submit to the imperial will. But there is no certainty. In order to be sure that the Montenegrin affair is really over we should have to know what authority the Sultan has over the Albanians, and with what sincerity and energy he is disposed now to exercise it, and also what power of resistance the Albanians possess. It may happen that the latter, either with a view to scattering the international fleets, or in the hope of being hence-
forth left alone in peace with Europe, may accept the sacrifice which the Porte has already consented to; because after the Montenegrin question the Greek question was to come up, which concerns them even more, there being a dispute about the Albanian or Greek nationality in a great part of Thessaly and Epirus.

England cannot postpone indefinitely the Turco-Greek question, because that would not be compatible with the Eastern policy of the Liberal Ministry and the character of Mr. Gladstone. Germany and Austro-Hungary may have promised the Sultan to abstain from any ulterior interference in Eastern affairs, and to prevent the other Powers at any other time from interfering to force the Porte to make other sacrifices; but it is now too late. The work of disintegration must go on, until the prophesied consummation, when the waters of the mystical Euphrates shall be utterly dried up, and the power of the great prophet pass for ever away.

**THE JEWS IN PALESTINE.**

Mr. G. W. Holmes, writing in the *New York Observer*, says:—“A great increase has taken place within a few years in the number of resident Jews in the city of Jerusalem. Within a quarter of a century the Jewish population has doubled, and during the past ten years probably five thousand have immigrated there, chiefly from Spain and from Poland. In the estimation of intelligent residents, there are now fifteen thousand Jews in the Holy City and in its immediate suburbs. What has drawn them there it may not be easy to determine. Some of the older ones declare their desire to die in Jerusalem, and to be buried near its walls. Their service on Friday afternoon at the Jews’ Wailing Place, alongside of which is believed to be a portion of the old wall supporting the platform upon which the Temple was built, is an impressive one to every thoughtful Christian observer who has not a preconceived idea that it is a show. The ‘Jewish quarter,’ lying within the wall at the northern end of the Tyropean valley, and near to the old Temple area, is filthy in the extreme, and every visitor seeks to escape from its limits as quickly as possible; for, uncleanly as many of the streets are, in this district the atmosphere is noxious. In some other portions of the city there can be found Jewish families in dwellings more attractive, and in streets less repulsive. The Turkish Government makes no careful provision for a census, but it is probable that the proportion of Jews in the entire population of Jerusalem is about two-fifths.

**THE RELATIONS OF INDIA AND AFGHANISTAN**

involve the interests of millions of British subjects in the East, and must determine the development of one of the most important regions of the old world.

Whether and how far Afghanistan can be independent is still under eager debate; but there is a general agreement that its foreign policy must always be subordinated to that of our Indian Empire, and this necessity makes it necessary for us to watch Afghan affairs with vigilant interest, and to make our influence constantly felt. The next few months will be a turning point in our relations with the country. We have recognised an Ameer at Cabul whom we believe to be friendly to us, and whose rule has a good prospect of permanence. But he has yet to establish himself fully, and meanwhile we are in occupation of a part of the country which does not necessarily form a part of his dominions, and in which no stable government now exists. Besides ourselves and Abdul Rahman, a third claimant of power exists at Herat in the person of Ayoob Khan, whose influence, despite his recent defeat, appears to possess some real vitality. Afghanistan, in short, has not yet emerged from a condition of chaos, and the measures necessary to promote its organisation will, for some time to come, tax the wisdom of the Indian Government.

**THE OCCUPATION OF CANDAHAR.**

It is regarded at Simla as unquestionable that Abdul Rahman is not at present strong enough to occupy Candahar. The whole country is said to be disorganised, and the administration is in confusion. For some time to come it will be quite as much as the Ameer can do to raise an army, to collect his revenue, and to assert his authority in the immediate neighbourhood of Cabul. Consequently, if we were to retire at once, the province would either be left to anarchy, or it would be in danger of falling a prey to Ayoob Khan, with whom it would be impossible for us to establish friendly relations. In a word, our immediate withdrawal would, in the opinion of the Indian Government, be unjust to the people of Candahar themselves; it would impose on Abdul Rahman a task at present beyond his resources, and it could, therefore, only be justified by a necessity of our part which would justly discredit our whole position in India. If, after overthrowing the government of a neighbouring country, we cannot afford to hold a province with it until order is restored, we must expect to be deemed either very weak or very unscrupulous.

Candahar, therefore, will be held through the winter; and it is to be hoped that care will be taken to appoint thoroughly competent commanders there. The interest of the situation will consequently be transferred for the next few months to Cabul and to the proceedings of the new Ameer. The most satisfactory solution of the difficulty would be that he should fully establish his authority in Northern Afghanistan, and thus enable us to hand over Candah.
PASSING EVENTS.

har to him next spring with confidence. We may conclude that no thought of the surrender of Candahar will be entertained until Abdul Rahman is strong enough to hold it against all pretenders within Afghanistan, proving himself at the same time the firm friend of the English Government.

Irish Agrarian Outrages continue to occur with portentous frequency. As a typical instance from many that might be selected, Mr. Samuel Hutchins, a landlord and magistrate, county Cork, while on the road to Bantry, was fired at on October 16th, after he had been collecting rents. He escaped unhurt, but the driver of the car was killed. Mr. Hutchins was armed with a six-chambered revolver, yet, strange to say, he did not fire, though the assassin was in sight, and within forty yards of him. Threatening letters continue to be sent, and a coffin was set down at the door of a house—a very tangible threat to some of its inmates. Mr. Parnell has been addressing monster meetings, strongly urging the Land League to continue the agitation. Speaking at Maryborough, Mr. Lalor, M.P., said if our Lord Himself came down on any portion of the platform, and took the same view of the land question as the landlords did, He would be hooted from the platform. What a mixture of folly and blasphemy can come from some Irish members of Parliament! Another member of Parliament, speaking at Hallyford, said the object of the agitation was to break down the English garrison which held Ireland, and Mr. T. P. O’Connor, addressing an audience at Longford, said the Irish people had now landlordism by the throat and would soon have it down. It is about time for Government to gag public speakers in Ireland who use such inflammatory language as this.

The Land League has for a long time been at work, and the results are recorded day by day. Outrages are increasing in number and enormity; the atrocious murders of Mr. Boyd and of Lord Mountmorris have not been followed by condign punishment. Meantime, the payment of rent has in many districts been suspended, and the depreciation in the value of landed property is proceeding unchecked. The Government has determined to prosecute the principal agitators in the ensuing law term.

The Claims of Greece are among the most pressing current political considerations, and their fulfilment is closely identified with the truth of prophetic utterance respecting the rapidly approaching dénouement of these latter days.

The Greeks abstained from joining the assailants of Turkey during the late war, upon the specific assurance of two at least of the Great Powers that their cause should not be prejudiced thereby. They cannot, after all that has happened, rest satisfied with their present frontier, and the uncertainty as to where the new line will be drawn has produced a state of chronic agitation and anarchy in the disputed districts which is a standing danger to peace and to commerce. Every argument, except the legal one, which could be urged in favour of a speedy and final settlement of the claims of Montenegro, applies with even greater urgency to the case of Greece. Those who insist that the Greek question should be kept in abeyance for the present, seem to have been taught strangely little by the experience of the last two years. That the Turks would employ all their artifices of duplicity and evasion to avoid carrying out the provisions of the Berlin Treaty was, of course, foreseen from the first; it is their nature, it is their history; they at once dislike and fear concessions of any kind—the former feeling being due to their ignorant vanity, the latter, not without justice, to their dread of degradation in the sight of that still enormous section of the earth’s inhabitants which owns the dominion of the Caliphs, of whom the Sultan claims to be the representative at Constantinople. But now, weary of waiting, the Greeks are likely to act in a spirit of rebellious rage. King George has been visiting the Western Powers, and his return to Athens, on October 16th, was cordially welcomed by his people, whom he will now have some difficulty in keeping in hand. The Greek Government have addressed a Note to the Powers, specifying a time beyond which patience cannot stretch, and then occupy the districts which the Treaty Powers have declared it is expedient they should have.

The mention of such a possibility has evoked a new storm of counsels. Greece must wait, is the shape assumed by these remonstrances. Probably she will wait until Dulcigno has been peacefully ceded, and then act, unless the Powers can do something definite for her. She cannot submit to these constant rebuffs, and if the Powers will not act she must. It is said that she will be annihilated by the Turks, and perhaps spoil the plans of others. But we are not so sure either of the one or the other. Europe could not sanction an attack upon Greece, because she took possession of the lands that are put down as morally her own; and if the ships of the international fleet were to appear in the Gulf of Volo, and so prevent the Turks landing any troops, the seizure would be effected in a very short time. The idea is to let Greece launch her army of occupation when it suits the Powers, but as she cannot afford the expense of waiting indefinitely she must force their hand if they will not open it. Should she do so, the choice will be between acquiescence or a general insurrection in Macedonia. The latter would mean a new Eastern Question. Would Turkey sur-
vive it? We doubt it. It would appear, then, that Greece has the game in her own hands, that she can compel respect for her twice-endorsed claim, and that the alternative is of so perilous a nature for Turkey that the Powers anxious to preserve her a little longer must prevent the outbreak or find a prompt solution of their own.

Storms, Tempests, and Earthquakes occur with startling reiteration. A tremendous snowstorm has taken place in Buenos Ayres, by which tens of thousands of sheep, horses, and cows were swept away and utterly destroyed. There has also been a violent hurricane, accompanied by a deluge of rain, in the province of Reggio, Calabria. There was considerable loss of life and destruction of property. Denmark, too, has been visited by a very unusual and terrific hurricane, causing much damage to shipping in the port of Copenhagen, and totally destroying all the inland telegraph lines. At Cordova, in Spain, a violent shock of earthquake has been experienced, accompanied by a loud subterranean rumbling.

Coming so soon after the catastrophe of Naini Tal, where the terrific landslide overwhelmed the Himalayan sanitary station, and killed some fifty people, into the midst of whose life's gay round dropped the bombshell of sudden death, these protestations of mother earth, and convulsive revolutions of the aerial heavens, would seem to indicate the accelerating fulfilment of the 21st chapter of Luke on a physical as well as moral and spiritual basis — "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and glory."

ISRAEL'S RESTORATION.

By J. Romaine Govek.

If we looked at the rapid current of events taking place around us in the present day, we should say that never was there a time less likely than now for the conversion of Israel.

Infidelity is fast laying hold of the Jewish mind, not in one country only, but over the whole length and breadth of the continent of Europe. There is a feeling also of animosity rising in many nations of Europe against them. It may be from the infidel attacks they have made on the faith of Christ, or the proud scorn they are manifesting now that they have obtained an honourable position amongst. Whatever is the reason, so it is. And yet we assert, whatever may be the cause and whatever may be the state of their mind, yet that they shall be brought out of the deep darkness of sin, ignorance, and infidelity into the glorious liberty of the Gospel of Christ. May God by His Spirit hasten that event!

No nation deserves the thoughtful consideration of every Christian more than Israel; no nation ever enjoyed more than they once the fair, bright sunshine of God's favour and blessing than when, under the peaceful reign of Solomon, they sat every one under his vine and figtree.

But this they soon forfeited by their sin and rebellion against God and His laws. He drove them from their land; and now, what is Israel? An outcast and banished people; until lately a suffering, persecuted race, downcast, downtrodden. They have been under God's heavy rod for eighteen hundred years. Every nation has been guilty of oppression and wrong towards them, not excepting England, for, for hundreds of years, no Jew was allowed to set foot in England, till Oliver Cromwell permitted them to return and settle in our beloved fatherland. They remain a marked and separate people; still God has put His mark upon them, and man cannot obliterate it. But what shall be the end of this? This phase, too, shall pass away. They shall be received again into favour. The dark cloud shall roll away soon, and the full noontide sunshine of God's favour rest uncloudedly upon them; Isaiah writes (Isaiah xlix. 15-22).

What remains for us to do? Much. Never fail kindly to "speak to" the Jew when you meet him. Bring Christ as the true Messiah before him. Plead kindly and lovingly with him to receive Christ into his heart. But more than this, every Christian may plead with God that His Spirit may be poured out upon Israel, taking away all infidelity and unbelief, raising the veil from their heart, and giving them a saving faith in Christ Jesus as their Lord and Saviour.

Give of your money to those societies which are labouring for Israel. While they long to extend their work they find it difficult to maintain their present staff of labourers, certainly not to extend them. These things ought not so to be. Be assured if we want growth in grace and in wisdom and in the favour of God, we must interest ourselves in the cause of Israel. "I will bless them that bless thee," and again, "Pray for the peace of Israel; they shall prosper that love thee."
THE PROPHETIC NEWS
And Israel's Watchman.
EDITED BY REV. M. BAXTER.

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THE SEVEN SEALS
IN THEIR HISTORICAL YEAR-DAY FULFILMENT THROUGHOUT THE WHOLE
CHRISTIAN DISPENSATION.

BY THE EDITOR.

The first of the prophetical visions in the Book of
Revelation is the symbolic series of the Seven Seals,
which, in its historical fulfilment throughout this
Gentile dispensation, furnishes a pictorial and dra-
matic history of the Christian Church from the First
to the Second Advent of Christ.

The seven-sealed Book of Life, in which are
written the names of all who shall be redeemed by
the blood of Christ, is first of all delivered by God
the Father to the Lord Jesus Christ, the Lamb of
God, who forthwith proceeds to break open, one by
one, the seven seals with which it is securely fas-
tened. Certain events are described as transpiring
at the successive opening of each seal, until at last,
when the seventh seal is opened and the Second
Advent of Christ takes place, the Lamb’s Book of
Life becomes unfastened, so that the full list of the
names of “such as shall be saved” becomes open to
inspection, and it is found to contain, written
within it before the foundation of the world, a
complete register and muster-roll of all the true
soldiers of Jesus Christ.

While the prophetical series of the Seven Seals
describes the history and fortunes of the Christian
Church during somewhat more than eighteen hun-
dred years, the prophetical series of the Seven
Trumpets (which is entirely a new prophetical vision,
and quite distinct from the Seven Seals) describes
the history of the world and of the Divine judgments
inflicted on it during the same period. Thus the
series of the Seven Seals and of the Seven Trum-
pets run in parallel streams of fulfilment, side by
side; and the former relate more to spiritual and
ecclesiastical affairs—the latter are more descriptive
of temporal and political events.

THE FIRST SEAL.
HISTORICAL FULFILMENT—A.D. 30 to 323. The
victorious progress and primitive purity of the
visible Christian Church.*

And I saw when the Lamb opened one of the seals,
and I heard as it were the noise of thunder, one of
the living creatures saying, Come and see. And I saw, and
behold a white horse: and he that sat on him had a bow;
and a crown was given unto him, and he went forth con-
quering and to conquer (Revelation vi. 1, 2).

* This very general and reasonable belief among
Christian commentators for eighteen centuries, that the
First Seal denotes the early Christian Church in its vic-
torious progress and primitive purity, has been presump-
tively rejected by E. B. Elliott and his disciple Dr.
Cumming, who interpret the white horse and its rider
to signify the Roman Empire and its rulers; that is to
say, to signify a wicked idolatrous heathen kingdom,
which was indeed a “dark place of the earth, full of the
habitations of cruelty,” and filled with the blackest
crimes (see St. Paul’s description of the Romans at this
period, A.D. 60, in Romans i. 21–30). One of Elliott’s
arguments is that on Roman coin a horse is depicted
with the word “Roma” underneath. But the question
is not how did the heathen Romans represent their em-
pire on any coin, but the question is, how does God in
His prophetic Word regard and represent it? The thir-
teenth and seventeenth chapters of Revelation furnish
the answer; for there we find the Roman Empire besit-
tingly symbolised (as Elliott and all commentators admit)
as a savage, hideous, misshapen wild beast with seven
heads and ten horns—a totally opposite symbol to a
milkwhite, comely, docile horse. Elliott’s voluminous
commentary (which is much overrated by Dr. Cumming)
is useful as a collection of historical information, but
some of his own peculiar interpretations are extremely
untrustworthy and unsafe to follow, wherever he diverges
from the beaten track. C. Maitland, justly rebuking this almost irreverent misinterpretation by
Elliott, says, “There seems to be a certain propriety in
the symbols of prophecy; the King of kings goes forth
upon a white horse; the Roman Caesars rage in the figure
of a ten-horned beast. These emblems of the crown
and the white horse, this tribute to the valour and
EXPLANATION OF THE SYMBOLS.

The four living creatures, which are previously described as resembling respectively a lion, an ox, a man, and an eagle, successively utter the exclamation Come, at the opening of the first four seals. Here is the united cry of creation to its Lord to come, for "the whole creation groaneth and travaileth in pain together until now—and the earnest expectation of the creature waiteth for the manifestation of the sons of God." These four living creatures or living beings, or cherubim (zoa, most unhappily translated beasts in the common version—Revelation iv. 7), are real beings, and may perhaps be best understood in accordance with the view of Dean Alford, Hengstenberg, Rinck and others, to be the representatives of animated nature—of God's sentient creation. The lion being the representative of carnivorous beasts of prey, the ox of granivorous and tameable animals, the eagle of birds, and the man of intelligent beings. Each of them has six wings, like the cherubim in the sixth chapter of Ezekiel, of which we read "with twain he covered his face (adoring worship, not daring to lift up his eyes to gaze on the Most High), and with twain he covered his feet (loneliness, veiling his figure, and admitting his inferiority to the Supreme Creator); and with twain he did fly" (swift obedience, promptitude to execute the Divine commissions). They also each have a distinctive likeness, but Ezekiel's cherubim are each a quadruple combination of these four likenesses. Ezekiel's description represents them "as supporting the throne of Jehovah, waiting before His presence, like the chief ministers of state might attend upon an earthly monarch, extending their glances of intuition on every side into the dominions of their Lord, listening reverentially for His commands, and obediently going and returning like a flash of lightning; in short, as exalted intelligences, admitted nearest to His own presence and counsels; and most confidentially employed in the providential government of the world.

The appearance of the lion-like living creature at the opening of the first seal may intimate that lion-like fearlessness and adventurous boldness in preaching the Gospel characterise true Christians during that seal; the ox-like living creature appearing at the second seal may show that during its progress patient purity of the warrior, is it lawful to give them to Caesar or not? Let us enquire whose is the image and superscription. A symbol so generally applied to the Saviour acquires, if merely from long and hallowed associations, a degree of sacredness. The accredited portrait of even an earthly benefactor we do not endure to hear lightly spoken of, or pronounced to resemble some hateful and revolting character (such as these Roman Caesars!)."

"The reading in the common version of "Come and see," is rejected by the best authorities, who do not find the words and see in the most reliable manuscripts.

endurance of injury and provocation characterises real Christians, while strife and contention rage amongst false professors; the living creature like a man in the third seal may denote that during that period God's people require and evince profound sagacity and intelligent discrimination to discern between true and false doctrines, at a time when dark and deceptive superstitions overspread Christendom; and the living creature like an eagle in the fourth seal may signify that even at that most corrupt period genuine Christians display keen spiritual perception and heavenly elevation of soul, keeping their eye fixed upon the Sun of Righteousness.

The explanation given by the Fathers of the Church and, as a general rule, by all expositors for fifteen centuries, from the earliest writer, Ireneus, to the time of Luther, was that the first seal represents the early conquests of Christianity and Christ's victory through the first preachers of the Gospel. The rapid success of the Christian religion, its vast conquests and its spreading dominion, fully justified their application of the triumphant symbol.

C. Maitland, in his "Apostles' School of Prophetic Interpretation," gives the following brief outline of the explanations of the first seal by some early expositors. Ireneus and Jerome considered the rider upon the white horse to be Christ. Tertullian calls him "the Angel of Victory," and also identifies him with the Prosperous Rider of the forty-fifth Psalm; and he understands the arrows to be precepts piercing the conscience. Victorinus, as well as Origen, interprets the white horse to be the pure Word of God, and the bow to be its power of piercing the heart: he finds in it a fulfilment of Christ's words, "The Gospel must be preached throughout all the world;" he includes in the whole symbol the Holy Spirit's converting power.

Tychonius understood the white horse to represent the Church militant: and its rider to be Christ combined with the Holy Spirit. Primasius said, "The white horse is the band of primitive preachers, by Divine grace made whiter than snow: the rider is Christ mounted, as Habakkuk foresaw Him (iii. 8), upon horses and chariots of salvation." Aretas agreed with this, and added, "His bow is made quite bare" (iii. 9). Andreas, who had access to many early expositors now lost, understands by this seal the going forth of the apostolic church to preach the Gospel: their victory is over error, and their weapons are the arrows of salvation. Cassiodorus agrees with this.

The venerable Bede in the eighth century wrote concerning it, "Upon the Church, through grace made whiter than snow, siteth the Lord, who, bear-
ing against the wicked: the arms of spiritual doctrine, does in His people win a victor’s crown.” Haymo and Anserbert and Rupert understood it to mean Christ going forth in the Gospel. Deacon Anslem said, “Christia here seen borne by holy preachers, conquering in Judea, and to conquer among the Gentiles.” Bruno adds that, as often as a sinner is converted, Christ is crowned afresh. Richard St. Victor sees in the symbol the primitive elect bearing forth Christ: the bow is their preaching, the crown their reward. Rupert suggests the crown given to the rider to signify the disciples given to Christ—the crown of His rejoicing, according to John xvi. 6, “Thine they were, and Thou gavest them Me.” Albertus Magnus also thinks it to be a crown of believing followers; and to the white horse—the Christian Church—he applies the text, “Ye are the light of the world” (an additional instance in which a single figure is employed as a similitude for the collective body of Christians); and upon this horse Christ goes forth, for salvation to the ends of the earth, armed with the weapons of Scripture.

Joachim beholds in this first seal the King of Righteousness, crowned, as man, by God the Father, and sitting upon the army of primitive Christians. Anslem of Havelburg discerns the apostolic church going forth and daily increasing, multitudes being added to it: and Christ obtains a crown, going into a far country to receive a kingdom: he goes forth already a conqueror, saying (in a better sense than Alexander the Great), “I have overcome the world.” Cardinal Hugo similarly expounds the first seal to signify Christ conquering through primitive Gospel-preaching; and Thomas Aquinas adds, “To some those arrows are a savour of life, while to others their wounding brings death.” With this De Lyra and De Gorram concur, and the latter remarks, “He goes forth from Judea, conquering few, and to conquer many.” Oremius further suggests in this connection the text, “Lo, we turn to the Gentiles.” Paradusius sees the Church militant in the first seal, white in its apostolic purity, in the second seal red with martyrdom, in the third black with Arianism, in the fourth pale with hypocrisy, in the fifth expectant till the End come, in the sixth the appearing of Antichrist, in the seventh the rest that remaineth for the people of God. Anslem of Havelburg likewise interpreted these seven successive states of the Church to be meant by the seven seals. Bernardine’s view is much the same, and he observes that Christ in His crown of believing people has entwined the pure in heart as lilies, the martyrs as red roses, and the meek and lowly as violets.

Some of these ancient expositors understood the horse to mean Christ’s disciples collectively from the text, “He hath made the house of Judah His godly horse in the battle;” for from the tribe of Judah Christ chose those who were to bear His name forth to the conquest of the Gentiles. In A.D. 1450 Dionysius’s commentary takes the first seal to be the early Church carrying forth Christ and His Gospel to the conquest of the world: by patiently enduring the crown of thorns given to Him by the synagogue of Satan, the Divine Horseman won the crown of glory, dominion and honour, and also a circle of believing followers: He conquered the devil by humiliation, the world by poverty, the flesh by holiness, that by the weapon of His power He might subdue all adversaries, wounding them either to perdition, or to endless life.

History of the First Seal Period (A.D. 30 to 232).

The Acts of the Apostles declare how victorious was the Gospel, as preached by the primitive disciples, in pulling down the strongholds of Satan. So mightily grew the Word of God and prevailed. Lactantius asserted that within twenty-five years from the day of Pentecost Christian churches were established in all the provinces and states of the Roman Empire. Eusebius said that, by the Divine power and helping hand of God, the wholesome doctrine, like sunbeams, suddenly shone throughout the world, and the sound of the holy evangelists and apostles passed throughout the whole earth. So that forthwith, in all cities and villages, many, and the same very populous, churches were established.

A modern author, describing the apostolic era, has unconsciously written the following comments on this first seal:

“From the time that the Great Head of the Church gave the vast commission, ‘Go ye into the world and preach the Gospel to every creature,’ to the present hour, Christ has, by the instrumentality of His Word, gone forth conquering and to conquer.’ Many and mighty indeed were the enemies to be overcome—Jew and Gentile, prince and peasant, rich and poor, the intellectual Greek and the ignorant barbarian, were alike opposed to the holy humbling doctrine of the crucified Nazarene; and united in one strong phalanx, although composed of such discordant materials, they seemed to present an impenetrable barrier to the progress of the twelve poor, ‘unlearned and ignorant men,’ to whom the diffusion of the Word of Truth was committed. Nevertheless, armed simply with that Word, and ‘strong in the Lord and the power of His might,’ they went forth. The arrows which
they shot as they were supplied to them from the heavenly quiver (Matthew x. 20) pierced the hearts of the king's enemies, and the mighty host of foes either turned their backs and fled, or were melted into friends."

Justin, in his epistle to Diognetus about A.D. 150, thus describes the Christians: "Christians are not distinguished from other men by country, by language, or by civil customs: but share in all things as citizens, and endure all things as aliens. Every foreign land is to them a native country, and every native country as a foreign land. They obey the appointed laws, and by their lives excel those laws. They pass their life on earth, but their citizenship is in heaven. They live in the flesh, but they do not live according to the flesh. They love all men, and are persecuted by all men. They are put to death and yet spring to life. They are dishonoured, yet in those honours are glorified. They are blasphemed by men, but are justified by God. They are reviled, and bless: for well-doing they are punished as evil. They dwell in the world, and yet are not of the world. The world hates Christians, though injured by them in nothing, because they are arrays against its pleasures. Christians sojourn in the midst of mortality, but await immortality in the heavens. Although persecuted continually, they increase the more."

For the first three centuries the Christian converts, although greatly multiplied, consisted mostly of the lower classes. The ecclesiastical historian, Milner, says of the period ending A.D. 300, "It does not appear that the number of converts among the learned or great was considerable. The lower ranks of men were best disposed to receive Christianity, and the bulk of its preachers consisted of these." Indeed, one of their opponents objected to them that they were mostly "mean, illiterate, ignorant people, such as weavers, tailors, fullers, and day labourers. They can gain only the foolish, the vulgar, slaves, women, and children." But when in 323 the Christian Church ceased to be a despised dissenting denomination, and was established by the Emperor Constantine as the popular and fashionable State Church, multitudes of the noble and wealthy became professedly members of it, and helped to cause its degeneracy from pristine purity.

Although Paganism was the national religion of the Roman Empire until A.D. 323, yet during that time Christians enjoyed considerable toleration and religious freedom for long intervals. Severe persecutions, however, occasionally broke out against them according to the capricious disposition of the populace or the political rulers. Historians enumerate ten such Pagan persecutions against Christianity in the following order:

1st by Nero, A.D. 65, for 3 years.
2nd by Domitian, A.D. 94, for 3 years.
3rd by Trajan, A.D. 103, very short.
4th by Antoninus, A.D. 161, for 18 years.
5th by Severus, A.D. 202, for 9 years.
6th by Maximin, A.D. 335, for 3 years.
7th by Decius, A.D. 249, for 3 years.
8th by Valerian, A.D. 256, for 2½ years.
9th by Aurelian, A.D. 273, very short.
10th by Diocletian, A.D. 303, for 10 years.

SECOND SEAL.

HISTORICAL FULFILMENT—A.D. 323 to 565. Era of sanguinary discord and internecine warfare throughout the visible Christian Church—from Constantine's nationalisation of Christianity, in 323, to the end of Justinian's reign, in 565.

And when he had opened the second seal, I heard the second living creature say, Come and see. And there went out another horse that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword (Revelation vi. 3, 4).

EXPLANATION OF THE SYMBOLS.

In this second seal the Church militant, symbolised by the war-horse, appears no longer white, but red, or fire-coloured (punzo), aptly betokening the increasing corruption which, by degrees, tarnished its apostolic holiness. The crimson discoloration represents the visible Church as inflamed with fiery and angry passions, and incarnead with bloodshed, not, however, so much by persecution from without, as by internecine strife and fratricidal contention from within. The red sword by which it is ensanguined with bloodshed is wielded not by an external foe, but by the rider himself—an obvious representation of the presiding teachers and rulers of the Church arming themselves and their followers, not with the bow and arrows of Divine Truth, like David's simple sling and stone, but with the sword of murderous warfare, like Goliath's carnal weapons, and furiously engaging in suicidal contests, so as to take peace from the earth and to kill one another. The Christian Church is here portrayed as having the sword of suicidal slaughter plunged into its bosom by those who falsely professed themselves its members and adherents, and hence, becoming like a house divided against itself, its fall into the dark debasement of Popery was accelerated. History abundantly shows that this predicted state of things came to pass in the fourth century, and that the further the stream of Christianity flowed from its apostolic fountain-head the more discoloured with corruption did it become: and as the centuries marched onward, superstition marched with them.
SEVEN SEALS.

HISTORY OF THE SECOND SEAL PERIOD (A.D. 323 to 565).

Even as early as toward the close of the third century, shortly before Diocletian’s persecution in 303, many of the bishops began, according to Eusebius’ history, to manifest considerable ambition, pride, contentiousness, and abuse of their authority. Milner says that the declension of piety and decayed state of the Church began about A.D. 370. Moesheim represents that when freed from persecution by the pagan powers they speedily engaged in disputes and contentions with one another. Alexander and Chrysostom describe the office of a bishop as giving rise to constant intrigue, envy, and strife in the rivalry between competing candidates to secure their election to it.

The ambitious and usurping spirit thus early evinced in connection with the bishoprics was powerfully stimulated by Constantine’s nationalisation of the Christian Church in 323; thenceforth election to a bishopric or see, as it is termed, conferred upon the successful candidate in many cases extensive authority and wealth; as Dante has expressed it—

Ah, Constantine! to how much ill gave birth
Not thy conversion, but that plenteous dower
Which the first wealthy Father gained from thee.

D. N. Lord remarks that “The organisation of the Church by Constantine as a national establishment, and the investiture of the patriarchs (i.e., the archbishops) of the capital cities with a legal jurisdiction over the bishops of their provinces, rendered those sees the objects of a still greater ambition, and gave birth to new and more rancorous contests between the great prelates and their subordinates. The elections of the bishops of great cities were frequently disgraced by insurrections and bloodshed;* and the patriarchs of Rome, Constantinople, Antioch, Jerusalem, and Alexandria were animated by a restless jealousy of each other, and ambition of encroaching on one another’s dominion.” Gregory of Nazianzen declared he would never attend another synod of bishops, for that the contentiousness, intriguing, and factious rivalry that characterised them exceeded description.

Hallam says, “It was among the first effects of the conversion of Constantine to give not only a security but a legal sanction to the territorial acquisitions of the Church. Passing rapidly from a condition of distress and persecution to the sum-

mit of prosperity, the Church degenerated as rapidly from her ancient purity. Covetousness became almost a characteristic vice.”

The principal schisms, heresies, and dissensions that plunged the visible Church into discord between A.D. 313 and 565 were those of the Donatists, Arians, Pelagians, Nestorians, and Monophysites. Gibbon, the historian of the “Decline and Fall of the Roman Empire,” opens a long chapter describing this period of heresies and contentions with the preface, “It is my design to comprise in the present chapter a religious war of two hundred and fifty years (from A.D. 315 to 565), to represent the ecclesiastical and political schisms of the Oriental sects and their clamours and sanguinary contests.” He also says—

“After the extinction of Paganism, the Christians, in peace and piety, might have enjoyed their solitary triumph. But the principle of discord was alive in their bosoms, and they were more solicitous to explore the nature, than to practise the laws, of their Founder. The disputes about the Trinity were succeeded by those about the Incarnation, alike scandalous to the Church, alike pernicious to the State. The simple narrative of the intestine divisions which distracted the peace and dis-honoured the triumph of the Church will confirm the remark of a pagan historian, and justify the complaint of a venerable bishop: the experience of Ammianus had convinced him that the enmity of the Christians toward each other surpassed the fury of savage beasts against man; and Gregory Nazianzen most pathetically laments that the kingdom of heaven was converted into the image of chaos, of a nocturnal tempest, and of hell itself.”

The Rev. T. R. Birks remarks, “However glorious the triumph which the Gospel had achieved at the conversion of Constantine, thousands of converts entered the Church who possessed nothing of the true faith, but its empty name. The result was soon evident in the altered face of the Christian community. Heresy, schisms, open immorality, and a furious bigotry, amounting almost to madness, became its ordinary and prevailing features. No sooner had the triumph over Paganism been completed than the Arian heresy spread itself, like a flood, over the face of the Church. The world, as Jerome strikingly said, wondered to find itself Arian. A large proportion of those who were nominally orthodox Christians rivalled their adversaries in the antichristian bitterness of their passions. Along with the multitudes of converts from Paganism, the worst pagan superstitions were gradually introduced into the now popular Christian religion.”

* Moesheim relates that the power and worldly greatness of the bishops of Rome were so coveted, that the most obstinate and bloody contests took place when a new pontiff was elected by the votes of the people and the priests. In A.D. 366 the election of Bishop Damascus was attended by a fierce commotion, in which buildings were burnt down, and many lost their lives.
The Donatist schism sprang up in 311, from the circumstance of Cæcilian having been elected to the bishopric of Carthage by the African bishops alone without consulting the Numidian bishops, who were entitled to vote. These latter, headed by Donatus as their leader, elected Marjorinus to the Carthaginian bishopric. Thus numerous churches in the diocese of Carthage became divided into two factions—some acknowledging the validity of Cæcilian’s election, others Marjorinus’ election. The churches in Africa became the scene of fierce dissension. The most violent of the Donatists, under the name of Circumcellionibus, resorted to force of arms, and committed murderous outrages against the followers of Cæcilian, destroying their churches, burning down their houses, and putting many to death. About 340 the Emperor Constans sent against them some troops, which defeated and banished them from Africa. In 362 the Emperor Julian restored them to their country and their churches: but they renewed and continued their former excesses with such fierceness that about 380 Gratian again sent a military force to put a stop to their violence. They were again repressed by the Emperor Honorius in 427.

The Arian heresy arose in 317, by a priest named Arius actively propagating the doctrine that Christ was not co-eternal or co-equal with God—being much the same as the Unitarian or Socinian heresy of modern times. The council of Nice in 325 condemned this doctrine and banished Arius to Illyria. Constantine recalled him a few years afterwards, and in 336 he expired by a dreadful death.* His Arian followers, however, subsequently multiplied, and when they gained ascendency, during the reign of Constantius and Valens, they cruelly persecuted orthodox Christians. In 351 Macedonius, the Arian Bishop of Constantinople, tortured orthodox bishops who would not take the sacrament with him, and forced the consecrated bread into their mouths. He also practised other severities, such as scourging, chains, eradication of the breasts with a saw, a knife, or eggs raised to a burning heat. He caused the slaughter of many in Paphlagonia.

The Arians subsequently prevailed on the Vandals to adopt their views, and Genseric, king of the Vandals, having conquered Africa, gave the Arians predominating power over the churches. Very many were tortured and killed between 440 and 447, for refusing to adopt the Arian doctrine: and then his son Hunneric continued the persecution with still more cruel severities until 493, when he died eaten with worms. Thousands of Christians perished in these Arian persecutions.

The Pelagian heresy originated in 412, by Pelagius denying the doctrine of original sin, and the necessity of Divine grace to convert the soul. The Semi-Pelagian heresy was afterwards caused by Cassian, a monk, who founded a monastery at Marseilles; he similarly denied that Divine grace was necessary to form in the soul the first beginnings of true repentance, for that the natural will of man could produce these: but he admitted that some could persevere or advance in the way of repentance and holiness without the aid of Divine grace. This Semi-Pelagianism spread vastly.

The Nestorian controversy or schism arose in 428, from Nestorius, Bishop of Constantinople, maintaining that the Virgin Mary should not be called “the mother of God,” but rather “the mother of Christ,” for he made a fine-drawn distinction between the divinity and humanity of Christ, not indeed denying either, but maintaining that in Christ was a union of the Son of man and Son of God only in will and not in nature—that although the two natures, Divine and human, existed in Christ they were distinct from one another, and not so united as to be one nature. This peculiar and subtle distinction distracted and divided multitudes of congregations.

The Eutychian or Monophysite controversy was caused in 448, by Eutyches, head of a monastery at Constantinople, holding an opposite extreme to that of Nestorius, namely, that in Christ there was only one nature, that of the Incarnate Word. Hence he was thought covertly to deny the true humanity of Christ, just as Nestorius was suspected of denying the real divinity of Christ. These controversies caused unceasing discord, tumult, and civil war among the churches in Africa and Asia. His disciples were called Monophysites from the Greek words monoysis—one nature.

During thirty years, from A.D. 451 to 482, perpetual discord reigned through the eastern part of the Roman Empire, caused by the obstinate and

* Alexander, Bishop of Constantinople, was ordered by Constantine publicly to receive Arius into the communion of the Church. In this dilemma, Alexander, conscious that it did not behove a Christian bishop to receive such an artful heretic and sectarian, who would forthwith insinuate his poisonous doctrine into the Church, spent several days and nights in prayer for the intercession of God to deliver them from the Arians. Arius, triumphantly parading through the city with the heads of his party, was about to enter the church, when a sudden terror with intestinal disorder seized him: and he died on the spot with violent purging and effusion of blood, similarly to Judas Iscariot (Acts i. 18). The place was pointed out for many years afterwards.

* A remarkable miracle, recorded by the Emperor Justinian and many heathen and Christian writers, is universally allowed to have happened at this time. All those Christians whose tongues had been cut out by the Arian tyrant Hunneric were enabled to speak distinctly, and proclaim aloud the divinity of Jesus Christ.
sanguinary seal of these Monophysites. In 438 the Emperor Zeno issued an edict against this dissension, saying that, owing to it, "ten thousand murders had been perpetrated, and not only the earth, but even the air itself, was polluted by the multitude of bloody corpses."

The sanguinary contests of the Monophysite churches between themselves from A.D. 518 to 551 caused the death of thousands. They were divided into two rival factions, corruptions and incorruptibles; and at the election of a patriarch in Alexandria they fought so violently that the streets were filled with the dead bodies of citizens and soldiers. When Apollinaris was afterwards consecrated patriarch the populace and the soldiers fought in the cathedral, so that it was drenched in blood, and a slaughter was continued afterwards until the amazing number of two hundred thousand Christians are said to have fallen by the sword.

About 514 a bitter dissension arose between the Latin and the Greek sections of the nominal Church regarding the addition of a few words to a hymn called Triasgion (thrice holy, Isaiah vi. 3). The two rival factions met in the cathedral at Constantinople, and each chanted the hymn according to their respective versions. They then fought each other. The streets were crowded with swarms of men and women; the legions of monks in regular array marched and shouted and fought at their head. The Latin or Catholic party then secured Vitalian (a Gothic chief and nominal Christian) as their ally and champion: he besieged Constantinople, depopulated Thrace, and slew sixty-five thousand of his fellow-Christians.

THIRD SEAL.

HISTORICAL FULFILMENT—A.D. 565 to 1073. Era of spiritual famine and darkness, from Justinian's reign to Hildebrand's popedom.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice int he midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine (Revelation vi. 5, 6).

EXPLANATION OF THE SYMBOLS.

The visible Christian Church has now entered on a period in its history in which it answers no longer to the description of a red or fire-coloured horse, but of a black horse. The fiery conflagration of sanguinary sectarianism and intestine strife between rival ecclesiastical leaders and various churches becomes comparatively extinguished, and is succeeded by the deathlike stillness of the might of Popish darkness and despotism. The establishment of the Pope's universal authority over Christendom substituted the deceptive peacefulness of despotism for the distraction of anarchy. Hence the collective body of ecclesiastical leaders and rules are no longer represented, like the rider of the fire-coloured horse, wielding the great sword of sanguinary strife so as to kill one another, but are now depicted as a rider holding a hair of balances in his hand, that is to say, doling out the bread of life with scanty and parsimonious admeasurement to the common people. And the accompanying cry, "A measure of wheat for a penny, and three measures of barley for a penny," implies a period of great dearth and scarcity of food, for ordinarily a penny, or denarius, would purchase ten or twenty measures of wheat. In this historical fulfilment the famine implied is not so much of literal food as of the spiritual bread of life, like that mentioned by Amos: "I will send a famine in the land: not a famine of bread nor a thirst for water, but of hearing the Word of the Lord. They shall run to and fro to seek the Word of the Lord, and shall not find it."

The uniform result of Popish dominion is the withholding of the Bible—the bread of life—from the common people, under the false pretext of danger arising from its contents being misinterpreted. Popery systematically locks up the Scriptures in the dead languages, secures its public services in the unintelligible Latin tongue, and rigidly suppresses the circulation of God's Word where it has power to do so.

At the same time, the prohibitory injunction, "See that thou hurt not the oil and the wine," seems to imply that in the midst of all this darkness of superstition and famine of spiritual food, the Divine oil (1 John ii. 20-27) of the Holy Spirit sanctifying, purifying, and enlightening influence, and the new wine (Song of Solomon i. 2; Ephesians v. 11; Isaiah lv. 1) of Divine love, gladdening, comforting, and cheering the soul of man, should not be withheld from those who, amidst prevailing superstition and apostacy, should still remain faithfully worshipping God in spirit and in truth.

HISTORY OF THE THIRD SEAL PERIOD

(A.D. 565 to 1073).

The death of the Emperor Justinian in 565 delivered the Church from a dangerous intermeddler, who, first as the zealous champion of orthodoxy, and afterwards as the fiery partisan of heresy, had powerfully stimulated controversy and discord. Gibbon says that "His death restored in some measure the peace of the Church, and the reigns of his four successors, the Emperors Justin, Tiberius, Maurice, and Phocas are distinguished by
a fortunate vacancy in the ecclesiastical history of the East." Hitherto the Christian Church has been like the fire-coloured horse, full of fiery dissension and the flames of discord, wielding "the great sword" of fratricidal strife, and "taking peace from the earth, and killing one another," but now it begins to resemble a black horse—passing into the midnight darkness of ignorance and superstition, and lulled into a death-like slumber by the Delilah enchantments and composing draughts of Popery. The following extracts are specimens of the unanimous testimony of historians as to the spiritual famine and darkness of the visible Church from 505 to 1073.

Mosheim says of the sixth century, "The barriers of ancient simplicity and truth being once torn up, there was a constant progress for the worse, nor can it easily be said how much of impurity and superstition religion gradually received. The controversialists of the East were continually darkening the great doctrines of revelation by the most subtle distinctions. Those who instructed the people were only intent upon imbuing them more and more with ignorance, superstition, reverence for the clergy, and admiration for empty ceremonies, so that they lost all sense and knowledge of true piety."

And speaking of the seventh century, Mosheim says, "During this century true religion lay buried under a senseless mass of superstitions, and was unable to raise her head. The early Christians had worshipped only God and His Son, but these so-called Christians, in this age, worshipped the wood of a cross, the images of holy bones, and bones of dubious origin; they depicted a certain fire (of purgatory) prepared to burn off the imperfections of the soul; they seemed to inculcate that the gates of heaven would be closed against none who should enrich the clergy with their donations; they placed the substance of religion in external rites and bodily exercises."

Milner, speaking of the ninth century, says, "We are penetrating into the regions of darkness and of the shadow of death, and we are carried by every step into scenes still more gloomy than the former. Here and there indeed a glimmering ray of the Sun of Righteousness appears; it is in vain to look for any steady lustre of evangelical truth and holiness."

Again, of the tenth century Milner says, "Baronius, the famous annalist of the Roman Catholic Church, whose partiality to it was notorious, has, however, the candour to own that this was an iron age, barren of all goodness; a leaden age, abounding in all wickedness; and a dark age, remarkable above all others for the scarcity of writers and men of letters. Christ was then, as it might appear, in a deep sleep, while the ship was becoming covered with waves; and when the world was thus asleep there were no disciples who, by their cries, might awaken Him, being themselves all fast asleep."

Of the same period D'Aubigné writes, "What crimes in those ages of darkness! What might not be feared when a small contribution to the building of a church was supposed to deliver from the punishment of the future world. What hope of revival, when the communication between God and man seemed at an end, and man, afar off from God, moved only in a circle of pitiful ceremonies and gross practices, in an atmosphere of death. The evil of the period we speak of bore a character of universality that it has not borne at any subsequent date."

Hallam, speaking of the Dark Ages from the sixth to the eleventh century, said, "A cloud of ignorance overspread the whole face of the Church, hardly broken by a few glimmering lights, who owe much of their distinction to the surrounding darkness. France reached her lowest point about the beginning of the eighth century, but England did not fall into complete degradation till the middle of the ninth. The universal ignorance was rendered unavoidable, among other causes by the scarcity of books, which could only be procured at an immense price." Haweis, in his Church History, describes this same period "as a descending into the regions of darkness and the shadow of death, where scarce a ray of truth casts its feeble glimmerings to light the benighted traveller on his way to the celestial city." Dr. Robertson also says of the ninth century, "Charlemagne in France, and Alfred the Great in England, endeavoured to dispel this darkness, and gave their subjects a short glimpse of light and knowledge. But the ignorance of the age was too powerful for their efforts and institutions. The darkness returned, and settled over Europe more thick and heavy than before."

According to White's "Christian Centuries," "About the year A.D. 1000 misery and wickedness were the characteristics of the times. A breaking-up of all morals and all law, and a wide deluge of sin overspread all lands. And at Rome itself, the capital of intellect and religion, such iniquities were perpetrated on every side, that Protestant authors themselves consent to draw a veil over them for the sake of human nature."
FOURTH SEAL.

HISTORICAL FULFILMENT.—Era of the Crusades and Inquisition, from the popedom of Hildebrand to the Massacre of St. Bartholomew, A.D. 1073 to 1572.

And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come. And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth (Revelation vi. 7, 8).

EXPLANATION OF THE SYMBOLS.

The visible Christian Church in its downward course of progressive decay and declension is now depicted as a pale or livid horse—the last stage of corruption. Its rider, representing the professed clergy of Christendom, is portrayed as Death, the king of terrors, for the ecclesiastical leaders and rulers were prominently occupied at this era in dealing death on every side throughout the Roman-imperial world, by means of the crusades and Inquisition which the Pope and Romish priesthood originated. And while Death is thus personified as going forth to mow down with the scythe of mortality, and to reap with the sickle of destruction, Hell or Hades, the place of departed spirits, follows to gather the slain into the garner of the world of the dead.

Previous to the popedom of Hildebrand in 1073, or Gregory VII., as he was called, the Romish pontiffs are described by Hallam as "having neither leisure nor capacity to perfect the great system of temporal supremacy, but looking rather to a vile profit from the sale of episcopal confirmations or exemptions of monasteries; and all writers concur in stigmatizing the dissoluteness of the clergy."

But now Hildebrand and his successor, Pope Urban, were no longer content, like their predecessors, with mere indulgence in covetousness and dissolute luxury, but they organised the vast expeditions of the crusades for the extermination of the Turks abroad; and this led in another century to the formation of crusades for the destruction of heresies at home; and again, out of this, the establishment of the Inquisition arose.

Thus the murderous spirit of the Crusades now took possession of the visible Church, and animated the mind of Papal Christendom with a fanatical zeal to exterminate by fire and sword all whom the Pope deemed to be heretics, whether they were Jews, Turks, Infidels, or Protestants.

The Rev. Dr. Huntingford, in his "Voice of the Last Prophet," ably sketches the downward progress of the visible Church, through the first four seals, as follows: "The horseman in the vision of the first seal represents Christ when He 'visited His flock, the house of Judah, and made them His goodly horse in the battle.' It represents Christ going forth in His own person and that of His apostles and martyrs, conquering and in order to conquer. The rider on the white horse is, so to speak, the hero of the drama. One long dramatic allegory is described from the sixth to the end of the nineteenth chapter, the subject of which is made known by the first and last scenes, namely, the warfare and final victory of this glorious equesrian figure announced and begun in this first vision and completed in the last. 'He went forth conquering and to conquer' in the first vision, and in the last vision 'the remnant are slain with the sword of him which sat upon the horse.' The nineteenth of Revelation explains this last-mentioned horseman to be Christ.

"In the second seal the rider on the red horse represents the professed Christian ministry possessed of the sword of civil power, first given to the Church when the union of Church and State took place at Constantine's era, and misusing it through excessive zeal, worldly ambition, and controversial intolerance, leading to fierce strife and religious wars.

"In the third seal the blackness of the horse, taken in connection with the pair of balances in the rider's hand, and his occupation of selling food to men, points out the second characteristic ecclesiastical vice, that of covetousness, a vice which attained its climax after the consolidation of the great European hierarchy, subsequent to the era of fierce controversy. Hallam says of the Middle Ages, 'Covetousness became almost a characteristic vice of the Church. Simony, or the corrupt purchase of spiritual benefits, was the second characteristic reproach of the clergy in the eleventh century.' The rider no longer holds in his hand the bow of victory, like the first horseman, nor the sword of strife, like the second, but has a pair of balances, a common instrument of worldly traffic, a strange weapon for the hand of a mounted warrior. This represents the professed ministers of Christ become covetous and worldly-minded, making merchandise of those whom they ought to cherish and instruct.

"In the fourth seal a mounted warrior again passes before the Apostle: but the horse is of the most loathsome hue, the colour of leprosy, and the rider is emphatically named Death. To add to the terrific nature of the scene, an attendant is given to him, whose name is Hall. The rider and his companion are busy with the work of death in every most terrific form, and their domain 'extends over no less than a quarter of the globe.' These hateful images represent the so-called ministers of Christ who tried to quench the dawning light of reformation in the blood of the

SEVEN SEALS. 361
form a crusade against the Turks, but as he died before
he could put his plan in execution, his successor,
Urban II., caused it to be proclaimed in the council
of Clermont, in 1095. The efforts of the Pope had an
incredible success; 300,000 soldiers left Europe soon
after, and first took the city of Antioch, and after-
wards Jerusalem, in 1099. The injustice of this war,
and other expeditions of the same kind which suc-
ceded it, would have disgusted all Europe, if the
people had not been prepossessed with the absurd
idea that it was meritorious to make war for the
exaltation and glory of Christianity.

A second crusade was undertaken in 1147; a third,
in which King Richard Cœur de Lion joined, in 1190;
a fourth in 1198; and the last European crusade was
led by Louis IX. of France, in 1246, and resulted in
complete failure. Two millions of men are computed
to have perished in these so-called Holy Wars or
Crusades for the recovery of the Holy Land from
the Turks.

The murderous tribunal of the Inquisition was first
established in A.D. 1208, by Pope Innocent III., and
the Albigenses in France and Piedmont were the
earliest victims of its relentless persecution. Its
organisation was more fully perfected by Gregory IX.
in 1227.

Of the thirteenth century White states, “The
 crusades had hitherto (up to A.D. 1300) been directed
against the infidels. As yet some reluctance was felt
to put a professing Christian to death for errors in
discipline, though there had been some occasional
instances of it. But the thirteenth century was
marked by the turning of the edge of the Christian
sword against Christian men for differences of opinion.
The pagan, the infidel, the denier of Christ had been
the objects of the wrath of Christendom; but now it
was directed against Christians themselves, under
pretence of destroying heresy. The weapons of the
religion of love and truth consisted no longer in argu-
ment, proof, and persuasion, but in the horse up to
his fetlocks in blood, the sword, the torching of
marshalled thousands, and fires glowing in every
market place, and dungeons gaping in every bishop’s
residence. The cruel priest and the savage chieftain
vied together to quench the fire of heresy in blood.

Pope Innocent III. sent legates to preach a crusade
against the Albigenses about 1209, and the war against
the Albigenses commenced with the storming of Be-
ziers, and a massacre, wherein, according to some
narratives, 60,000 persons were put to the sword.
Thus the soldiers of the cross, who had been pro-
posing to fight under the banner of Christ against the
infidel Turks, now turned their arms against their
fellow-Christians.

Dr. Keith says, “When the perils of the desert

History of this Period (1073 to 1079).
Llorente says Gregory VII. undertook in 1074 to

Inquisition. The rulers of Christendom, ecclesiasti-
cal and civil, used every effort to stem the torrent of
the Reformation. Pious men raised their voices
against the corruption of the times; but their testimony
brought them, in most cases, to the rack or to the
stake. We see, then, in this fourth seal a symbol of
the persecuting clergy from the tenth to the fifteenth
centuries, before and during the Reformation—a
腐 corrupt established ministry—persecuting those who
attempt to reform its errors. The rider still bears
the outward form of Christ’s minister, but his works
are the works of Christ’s enemy—a wolf devouring
the sheep.

Thus, in the first four seals we trace the down-
ward course of the professed ministers of Christ—
first, in the earlier centuries, as a rider in white,
trampling beneath his horse-hoofs the idols of pagan
Rome, or nourishing with a martyr’s blood the vine-
roots of the infant Church; next, in the ages following
the era of Constantine, grasping the sword of temporal
power, and plunging it into the bosom of those who,
like themselves, bear the name of Christian; contro-
versy, strife, and lust of temporal power defiling the
white robes of the clergy. After this, when the
battles of controversy have been fought out, and
differences of opinion have been brushed beneath
the weight of an established hierarchy, supported by the
sword of civil power, the love of money comes in, and
we see them studying their own sordid interests, given
over to the lust of filthy lucre, buying and selling the
food of immortal souls. And lastly, the established
priesthood of Christendom, when assailed by the
remonstrances of faithful individuals, becomes the
fierce persecutor and murderer of his faithful people;
when men were tortured and burnt for attempting the
reformation of the Church and a return to aposto-
colic doctrine and practice. Thus fearful warnings
against three forms of clerical sin are here set forth—
the lust of worldly power, the love of money, and
the determination to uphold established systems,
whether they be right or wrong.”

Hallam says Pope Gregory VII. (A.D. 1073) com-
pleted the destruction of the liberties of the national
churches (i.e., the Catholic churches of the nations),
which, long abridged of their liberties by gradual
encroachments, now found themselves subject to an
undisguised and irresistible despotism. The noontay
of papal dominion extends from the pontificate of
Innocent III. (1198) to that of Boniface VIII. (1294);
or, in other words, through the thirteenth century.
Rome inspired during this age all the terror of her
ancient name. She was once more the mistress of the
world, and kings were her vassals.
and the sabres of the Saracens had somewhat quashed the frenzied spirit of military crusading for the recovery and possession of the Holy Land, abduction was held forth at the cheaper rate and safer charge of extirpating heresy within the precincts of Christendom. A new order of holy wars was proclaimed. And, by the authority of the Pope, the monks of Citeaux, with a zeal outrivalling that of Peter the Hermit, the great preacher of the Palestine war, proclaimed a crusade against the Albigenses. In the year 1208, 'in the name of the Pope and of the apostles St. Peter and St. Paul, they promised to all who should perish in this holy expedition plenary absolution of all sins committed from the day of their birth to that of their death.' A campaign of forty days, in so holy a cause, was reckoned, by papal infallibility, merit enough to secure eternal salvation. But after bull was fulminated from the court of Rome. And never had the cross been taken up with a more unanimous consent. The immense preparations resounded throughout Europe, and filled Languedoc with terror.

"As the crusade approached, the Bishop of Beziers delivered to the legate of the Pope a list of those among his flock whom he suspected of heresy, and wished to see consigned to the flames. The citizens refused to surrender them to the avengers of the faith, notwithstanding that the assemblage of the tents and pavilions of the crusaders was so great, that it appeared as if the world was collected there. All the inhabitants of the country had taken refuge in Beziers. The city was taken. The immense multitude were massacred in the churches, whither they had fled; seven thousand dead bodies were counted in that of the Magdalen alone. When the crusaders had massacred the last living creature in Beziers, and pillaged the houses of all that they had thought worth carrying off, they set fire to the city in every part at once, and reduced it to a vast funeral pile. Not a house remained standing—not one human being survived. Historians differ as to the number of victims. The Abbot of Citeaux, feeling some shame for the butchery which he had ordered, in his letter to Innocent III. reduced it to fifteen thousand; others make it amount to sixty.

"Our pilgrims," wrote the monk of Vaux-Cernay, 'collected the innumerable heretics that the castle contained, and burned them alive with the utmost joy.' In Bernard's Life of Innocent III. their number is stated at 400. The castle of Montjoire was abandoned, but burned by the crusaders. The castle of Casser had afforded them more satisfaction, as it furnished human victims for their sacrifices. It was surrendered on capitulation; and the pilgrims, seizing nearly sixty heretics, burned them with infinite joy. This was always the phrase employed by the monk who was the witness and the panegyrist of the crusade.

"Innocent III. at first excited the sanguinary spirit which then lorded it over Europe. It was but too true that the whole of Christendom then demanded the renewal of these scenes of carnage—that it prided itself on the slaughter of the heretics—that it was in the name of public opinion that the fathers of Lavour required new massacres. Kings, nobles, priests, and people were all agreed in thinking that heretics must be destroyed with fire and sword. No calculation can ascertain, with any precision, the dissipation of wealth or the destruction of human life which were the consequences of the crusade against the Albigenses. There was scarcely a peasant who did not reckon in his family some unhappy one whose life had been cut off by the sword of Montfort's soldiers; not one but had repeatedly witnessed the ravages of his property by them. Simon de Montfort was to them the representative of the evil spirit—the prototype of all the persecutions they had endured. The number of the slain, in France alone, has been computed at a million.

"In 1477 Innocent VIII., having commented on the heresies of the Vaudois, commanded all archbishops, bishops, vicars, &c., to obey his inquisitor, to render him assistance, and to engage the people to take up arms, with a view to so holy and necessary an extermination. Accordingly, he granted indulgences to all who would make a crusade against the Vaudois, and full authority to apply to their own use whatever property they could seize. Animated by these spiritual and temporal stimulants, 18,000 regular troops and 600 uncommanded vagabonds burst upon the valleys; and had not a feeling of compunction speedily visited the sovereign (Philip VII., Duke of Savoy), the work of destruction would probably have been complete, and his successors saved from the infamy of assisting in subsequent transactions of the same character. Such was the style of the persecutions which, at small intervals, and in different degrees, mark the whole history of this suffering and faithful people during the 15th, 16th, and 17th centuries."

In 1488 the Pope fulminated against the Vaudois a bull of extermination, and commanded a crusade against them. About 3,000 Vaudois were killed, most of them being suffocated in a large cave to which they retreated, by fires kindled by the crusaders at the cave's entrance.

*(To be concluded next month).*

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DANIEL'S PROPHECIES:

A SERIES OF LECTURES ON THE BOOK OF DANIEL.

By REV. J. A. SKISS, D.D., Pastor of the First Lutheran Church, Philadelphia, U.S.

LECTURE THREE—The Succession of Kingdoms, or the Four Great Sovereignties (Daniel ii. 36-46).

Daniel's Interpretation of Nebuchadnezzar's Dream. I. Daniel regarded the Dream as a Communication from God; II. And as very Momentous; III. It Outlived the History and Destiny of all Earthly Dominion; IV. Continuous Deterioration of Administration.

We have seen that the great Nebuchadnezzar, king of Babylon, dreamed a dream. It was one of the most original and significant dreams ever presented to the contemplation of man. It exceedingly impressed and startled the king to whom it was vouchsafed. But though deeply affected by it, when he attempted to recall it its features proved so obscured to his recollection that he could not tell what it was. Satisfied that it was something very extraordinary, and that something divine was in it, he appealed to the ministers of religion and to the most famous adepts in science and divinity—the magicians, astrologers, sorcerers and Chaldeans—to recover it for him and to give him the proper interpretation of it. But none of them were of any avail to him. And though he put them under pain of being hewn to pieces and their houses reduced to ruins if they did not tell him what it was and what it meant, they were obliged to confess that all their science and powers were totally incompetent to do for him what he required. Infruriated at their failure in a matter so entirely within the province of their professions, he gave forth the decree that they should all be slain and their houses destroyed. And so sweeping was the edict that it also involved Daniel and his three friends.

When notice of this bloody decree had come to Daniel, he wondered that the king should be so summary in his action without further inquiry. He and his friends, though involved in the sentence, had not been at all consulted, and why should they be put to death for the false professions and incompetency of others? Daniel had a considerable liking for Nebuchadnezzar, because he was a really great man, and because his thinking was in general correct and just; but here was a case of manifest wrong, at least so far as he and Hananiah and Mishael and Azariah were concerned. Hence his surprise. Hence also he went in to the king—to whom he seems to have had ready access—modestly expostulating against the premature execution of the decree, and pledging himself to make known to the king all that he desired.

It was a very bold thing for Daniel to do, for as yet he was in total blankness as to what the king had dreamed or as to what was the meaning of the vision. He himself seems to have been no little shaken when he came to realise what he had taken upon himself. It had about it the air of the greatest presumption, which it would be very wrong to imitate except under corresponding circumstances. It reminds us of young David going out to fight the great Goliath of Gath, from whom all the mighty warriors in the army of Saul shrank away. But in both these instances we recognise a divine impulse quite above the reasonings and courage of mere man. Daniel had confidence in the power and presence of God and in the divine sufficiency. He had had some personal experience of God's prospering providence, and felt the pre-intimations of the high office for which he was destined. The case also presented indications that God was specially concerned in the king's vision, and hence would not fail to bring it all out. The superior honour of God and His confessors, as over against the deities of Babylon and their priests and servants, was also so clearly at stake that there was good reason to hope that it was a case in which the Almighty would not fail to interfere to help out those who put their trust in Him.

In order, therefore, that the divine help might not fail him in this emergency, Daniel concluded to lay the matter before the Lord, and urged his three friends to unite with him in supplications that God would be gracious to him, enable him to fulfil his pledge to the king, and thus save him and his fellows from the doom that impended. There is nothing like prayer. It is the ready resource of the
saints in every time of need, and never fails to secure the most blessed results. The Christian poet did not overstate its worth and power when he said—

Prayer moves the Hand that moves the world.

Neither did it fail in this instance, for “then was the secret revealed unto Daniel in a night vision.” The dream which had been taken away from the king’s recollection, that the imbecilities and deceits of pagan priests and prophets might be detected and the servants of Jehovah exalted, proved to be this: There stood before him a great image in the likeness of a human being, whose “brightness was excellent,” but whose “form was terrible.” The head of it was gold, the breast and arms silver, the abdomen and thighs brass, the legs iron, and the feet toes mingled iron and pottery. Gazing upon this image, he saw a mystic stone from the mountain supernaturally fall upon the feet of the figure, shattering them to atoms and grinding up the whole fabric, so that the iron, the clay, the brass, the silver and the gold became like the chaff of the summer’s threshing-floor, and the winds carried them away; but the stone became a great mountain and filled the whole earth.

The king at once recognised the whole description, and was so thoroughly convinced of the true and real inspiration of Daniel that he bowed down before him and reverently acknowledged him to be a prophet of the most high God. And it is the explanation of this dream that we are now to consider.

I.—You will observe that Daniel regarded the dream as a communication from God. It was common for the Almighty to communicate with men in this way. “In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He openeth the ears of men and sealeth their instruction” (Job xxxii. 6). God said to ancient Israel, “If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream” (Numbers xii. 6). Jacob was promised his portion in a dream. Joseph was forebowed his subsequent exaltation in a dream. It was in a dream that God appeared to Solomon and bade him ask what he wished. And so in hundreds of instances, both in the Old Testament and the New.

Many believe that similar experience is constantly occurring. Nor would I undertake to deny it. There is a divine promise concerning the latter days, that God will pour out His Spirit upon all flesh, and the young men shall see visions, and the old men shall dream dreams (Acts ii. 17).

Most frequently “a dream cometh through the multitude of business” (Ecclesiastes v. 3), yet there are instances in which we have reason to believe that God does still interpose to instruct, warn and admonish people through the agency of dreams. We are not to look for illumination in this way where we have the Holy Scriptures to guide us; neither are we to believe or follow our dreams in anything contrary to God’s written Word. It is easy to become superstitious in such matters, and to do ourselves and others much mischief by observing signs, omens, and supposed revelations. But in this case the dream was from the Lord. Daniel says of it, “God in heaven maketh known to the king Nebuchadnezzar what shall come to pass—what shall be in the latter days.” It was originally from God to the king, and when he failed in ability to recall it, it was God who made it known again to Daniel.

Nor is it to be thought strange that God should select a heathen king to be the organ of such a mighty revelation. He had in like manner employed Pharaoh to give warning of the famine that was about to come upon the world; and in both instances the proceeding contemplated the bringing forward of His own chosen messengers as the only interpreters. Besides, the possession of political power and dominion connects very closely with the Almighty. Great potentates, whatever may be their personal character, still are, in a sense, God’s agents, servants and appointed administrators. “The powers that be are ordained of God” (Romans xiii. 1). And it is not incongruous that a universal monarch, in the highest glory of the world’s original kingdom, should be the seer of the course and end of all secular dominion, particularly when earnestly concerned about the matter, and when God’s own chosen prophet was to be the interpreter of it, to the great discomfiture of the necromancers and blind guides of heathenism.

II.—You will notice also that Daniel regarded this dream as very momentous. When it was made known to him he broke into exultant adoration, not so much because he was the honoured servant to whom it was revealed as for what it signified. It showed such a majesty above all the majesty of earth, such a plan in the course of all human governments and dominion, and such a power to handle and order all the potencies of time, that his soul was ready to break away from him when the mighty showing flashed upon his understanding. It set every emotion and energy within him on fire. He thanked and praised the God of his fathers for having answered his prayers and given Him such wisdom, but first, and above all, for the showings of the dream itself. Sublime is the song he uttered: “Daniel answered and said, Blessed be
the name of God for ever and ever: for wisdom and might are His: and He changeth the times and the seasons: He removeth kings, and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him."

Such expressions could come only from an understanding of what the dream signified. They tell of new views of the glory and attributes of God and His administrations in the affairs of earth. They tell of a sweep and majesty in Jehovah's plans, and of a satisfactoriness of outcome to them, which had not before been realised in Daniel's previous thinking. They tell of a new world of ideas, exhibiting the intelligence, the efficiency, the calculation, the potent activity, and the just and beneficent purposes of Jehovah in a vastness of stretch, and yet particularity of detail, not before so clearly perceived. As Thomas, in the fulness of his conviction when he beheld the risen Christ, broke out in the recognition of depths and glories in the Saviour's being, which till then he had never half appreciated, so Daniel here exultingly broke forth in recognitions of the majesty of the living God, which he had never half comprehended till beheld in the prophetic picture of Nebuchadnezzar's dream. Nor need we look further than his own inspired interpretation of it to find ample justification for all this exultant adoration.

III.—You will notice that it gives an outline of the history and destiny of all earthly dominion, from Nebuchadnezzar to the end of the present world, and for ever. The several metals of which the great image was composed designated a succession of universal empires. For this we have the authority of the prophet himself.

The head was "fine gold," and Daniel said to Nebuchadnezzar, "Thus art this head of gold." There can therefore be no mistake in the application of this part of the vision. Babylon was the first and greatest of kingdoms, and Nebuchadnezzar was its sublimest king: the vision therefore begins with him. He and his successors, as long as his empire stood, constituted the head and neck of this image, the head empire of our world. The exalted character of it is shown in the part of the figure which it occupies—the head; in the material of which it is composed—gold; and in the particular description given by the prophet in his explanation: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory: and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

The breast, shoulders, and arms of this image were silver. From the finest of metals the descendent is to a less valuable one. The gold gives place to silver. The great empire of Nebuchadnezzar is supplanted by another, less illustrious than his. Nor can we be at a loss to determine its identity. Daniel interprets it as meaning "another kingdom," and one which should arise in immediate succession to that of Babylon. Profane history amply tells what kingdom that was, but we need not travel beyond the records of the Bible to identify it. It is written in the Second Book of Chronicles that Nebuchadnezzar carried away to Babylon such of the Jewish people as escaped the edge of the sword, "where they were servants to him and his sons until the reign of the kingdom of Persia." Even in this Book of Daniel, in the explanation of the handwriting on the wall at Belshazzar's feast, this same power is referred to as "the Medes and Persians."

These were two nations, answering to the two shoulders and arms of the image, but bound together as one in Cyrus, the mighty conqueror, constituting what is known in history as the Medo-Persian Empire, the second great universal empire on earth. The conquests of Cyrus, the representative of this power, were second only to those of Nebuchadnezzar himself. Herodotus writes that "wherever Cyrus marched throughout the earth it was impossible for the nations to escape him." Xenophon writes that "he ruled the Medes, subdued the Syrians, the Assyrians, the Arabsians, the Cappadocians, the Phrygians, the Lydians, the Carians, the Babylonians, the Indians, the Phoenicians, the Greeks in Asia, the Cyprians, the Egyptians, and struck all with such dread and terror that none ventured to assail him. He subdued from his throne east, west, north and south." Seventy years from the beginning of Nebuchadnezzar's reign did his dynasty run, till, under his grandson, the sensual Belshazzar, Cyrus gained possession of Babylon and established over it the great Medo-Persian dominion. About two hundred years did this Medo-Persian Empire stand; and we need only refer to such of its sovereigns as Cambyses, Darius Hyetaspes and Xerxes in illustration of its vastness, wealth and power. But it too was to pass away and to be superseded by another.

The abdomen and thighs of the image were of brass, which, according to the explanation, denoted "a third kingdom," which was likewise to "bear rule over all the earth." In the somewhat parallel
vision given in a subsequent chapter we learn what power is here denoted—to wit, “the king of Grecia,” or the Graeco-Macedonian Empire of Alexander the Great. A double line of monarchs had been holding petty sway over the turbulent Greeks for more than eight hundred years when Philip of Macedon, against whom Demosthenes so eloquently harangued, subdued the various Grecian states to his dominion. Alexander was his son, in whom the genius and spirit of conquest reigned and wrought with amazing power. It was a little more than three hundred years before the birth of Christ that he set out in his great eastern expeditions, conquered the Medo-Persians and took possession of Babylon, feeding the strength of his own supremacy with the wrecks and spoils of all the great dominions before him, and then sat down and wept because no more great nations remained to be conquered. The kingdoms of the Seleucidae and the Ptolemies were the principal continuation of the dominion acquired by Alexander, and answer to the two thighs of this image.

It is worthy of remark here that the period of the Persian and Macedonian Empires is regarded as the most brilliant in the world’s history. Its lists of heroes, poets, painters, orators, statesmen, historians, and men of renown are the longest and most illustrious of any known to earthly fame. But while the annalists of this world view it as the golden age, and cannot get done lauding it as the brightest in the scroll of time, God pictures it as an age of brass—an age of glare and glare, with but little real merit—and assigns to it only the briefest place in His holy records. When Paul stood on Mars’ Hill he referred to this age of blaze and splendour, and called it “the times of this ignorance,” and the same estimate is put upon it, both positively and negatively, in all parts of the Divine Word. What this world holds for gold God knows to be but brass.

But the image had legs and feet and toes. These were of iron, except the toes, which were of mingled iron and clay. This, Daniel says, denoted “the fourth kingdom,” “strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.” The particular name of this power is not given in the Old Testament, for the time of its rise was after the close of the ancient Canon, and its career belongs mostly to New Testament times. Hence we read in Luke ii., iii., of a dominion which claimed the sovereignty over the earth, of “a decree from Cesar Augustus that all the world should be taxed,” and of an emperor called “Tiberius Cesar, Pontius Pilate being governor of Judea.” And when we read further of the breaking and bruising wrought under the administration of the Cesar, the crushing of conquered nations, the crucifixion of the immaculate Son of God, the utter destruction of the Holy City, the slaying of all the apostles of our Lord, the ten mighty persecutions which reddened the whole Roman Empire with martyr blood, and the threatening, breaking and stamping done everywhere and in all directions by the iron despotism of Rome, there can be no reasonable question as to the identity of the power denoted by this part of the great image.

The Roman Empire had two great divisions, the eastern and the western, answering to the two legs. It was universal, like the three universal empires which preceded it. It was the strongest of all the governments the world had ever seen, and from all quarters it is characterised as the one superlatively iron kingdom. When its armies invaded the islands of Britain the Scottish chieftain Galgacus said, “These ravagers of the world, after all the earth has been too narrow for their ambition, have ransacked the sea also. If their enemy be rich, they are covetous; if poor, they are ambitious. The east cannot satisfy them—no more can the west. To plunder, to murder, to rob, is their delight. Violence they call dominion; and wherever they can make a dreary solitude they call it peace.”

Gibbon uses the very imagery of the text with regard to the nations successively broken by the iron monarchy of Rome, and tells how “the empire of the Romans filled the world, and when that empire fell into the hands of a single person the world became a safe and dreary prison for his enemies. To resist was fatal, and it was impossible to fly.” “Wherever you are,” said Cesar, “remember that you are equally within the power of the conqueror.”

Since the Roman there has been no universal empire, nor will there ever be again, after the style of the four great monarchies symbolised in this dream. After imperial Rome had run its course, its territory and power parted into various subdivisions. In the composition of these something of the iron remained, but only in connection with the more fragile element of baked clay, the forms and coherences of which were to be fluctuating and doubtful.

History down to our time tells how completely this has been fulfilled. In this severed, variable, “partly strong and partly broken” form the Roman dominion still continues. Under its codes, combined with the brittle intermixture of the will of
the governed, all the nations are still living, and will continue to live to the very end of this present world, when the stone will strike, making an end of all mere human sovereignty, and setting up in its place “a kingdom which shall never be destroyed, but shall break in pieces and consume all these kingdoms, and stand for ever.”

IV.—You will notice also that in this foreshowing of the succession of earthly administration there is a continuous deterioration from the beginning to the end. Political economists and statesmen claim that the world has been growing in wisdom and excellence through all these ages, and that the administrations of power particularly mark this progress. And in some respects there has been growth. The great image has gone on filling out as time proceeded. The experiences and observations of man have also vastly increased. His progress over the earth, his acquaintance with its character, relations, elements, and adaptations, and his mastery of its natural susceptibilities and powers, have wonderfully advanced. But with all, in God’s estimate, there has been a never-ceasing downrightness, depreciation and tendency toward the earth out of which man was taken. The beginning was gold; the next stage was silver; the third was brass; the fourth was iron; and then came iron mingled with clay, until we now have very much more mud than metal.

Babylon, the head, was an absolute autocracy; and as a government God likened it to gold. Persia was a monarchical oligarchy, in which nobility was everything, and the nobles were equal to the king in all but office; and as a government God likened it to silver. Greece was essentially an aristocracy, not of birth, but of supposed excellence of mind and influence; and as a government God likened it to brass. Rome was a democratic imperialism—a military domination, dependent upon the choice of the army and the free citizens, and administered in the spirit of martial law; and as a government God likened it to iron, strong, harsh and frowning, but far inferior to gold, silver or brass. And then, at the last, as parcelled out into constitutional monarchies and more republican forms, He likens it to treacherous clay, incoherently mixed with iron.

Nor is there a government now on earth which is not made up of this compounded pottery. The next stage, according to the vision, is to be the original, God-made mountain rock, out of which all these other metals and materials have been derived, even the original and everlasting government of the Originator of all things.

It is therefore the whole history of the world that is comprehended in this vision. Note, then, how all the various actors, agencies and activities that shape human history fulfill Jehovah’s counsel. Whatever the motives which actuate them, the passions that sway them, or the freedom and self-direction by which they proceed, they still only set out the programme which God long ago fore-announced. We behold the heroes, conquerors, statesmen, and operators of the olden time going forward with their schemes of ambition, making conquests, carving names, building up thrones, monuments, fortunes and glories for themselves, their associates and their children, each busy on his own account, yet each only filling up, unknown to himself, what was projected in the mind of the Almighty for a thousand years before.

“We see Hannibal, who had never heard of God’s prophecies, begin his wars with Rome, and thus train her soldiers to become the conquerors of the world. We see Scipio, Marius, Pompey and Caesar each take up the place assigned him, and fight or fall or conquer till they make Rome nothing less and nothing more than what Daniel had predicted that Rome should be. We see the eloquence of Cicero, the poetry of Virgil, the odes of Horace, the annals of Tacitus, the pungent satires of Juvenal, the history of Gibbon, all rush forward to produce results and witness to facts which none of them comprehended, but which fill out and demonstrate to a sceptic world what the young prophet in Chaldea said and celebrated—to wit, that God changeth the times and seasons, that He removeth kings and setteth up kings, that He knoweth what is in the darkness and possesseth the light! All these fell into place at the appointed times; and while they thought they were each doing his own work, all were cooperating to accomplish God’s purposes. They thought they were the staturies cutting out the image after their own design, whilst they were but the chisels in the hand of the great Sculptor, unconsciously and unintentionally fulfilling His own grand conception.” (See Dr. Cumming’s loc.)

History, as it appears to man, seems to be only the aggregate of lucky occurrences. The most trifling and ordinary things often determine the characteristics of ages. History takes shape from accidents. A stroke of lightning killing a young man in Germany sent Luther to the convent and begat the mighty Reformer,

Whose yes or no the wheel of ages turned;
Who balanced Europe on a single breath.

The very existence of Rome hung upon the doubtful fate of two infant boys left in the wilderness to perish. Its fortune was once balanced on the single sword of one of its patricians. At another time its capital was saved by the cackling of the geese which
chanced to be fed there. Such things look like very little accidents, and would seem to argue that history itself is accident. But all these accidents had to be fore-calculated in any attempt to tell it beforehand. In this case they belonged as much to the filling out of the predictions as the victories of Cyrus, the conquests of Alexander, or the heroic deeds of the greatest of the Cesars. The smallest things, as well as the more momentous things, are alike in the contemplations and fore-calculations of Jehovah, and enter equally into His all-comprehending purposes. That the wolves did not eat Romulus and Remus, but suckled them; that the sword of Camillus should accomplish what it did; and that the dull and plodding fowls should be in place to raise their cries, in timely warning of the presence of the stealthy foe, were all as needful to the fulfilment of Daniel's prophecy, and hence as much fore-calculated by the Eternal Mind in giving this dream to Nebuchadnezzar, as the campaigns of the most famous generals, the marches of the most massive armies, or the results of the most decisive battles. History would have been different without them, and then this dream could not have been true.

Thus it follows that everything, and every actor in the world's affairs, soldier and senator, poet and orator, priest and oracle, saint and sinner, has place in the mind and prescience of God, and performs the part required in the working out of plans matured and understood by Him from the beginning. "Oh the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

Note then, still further, the reality of inspiration and the absolute certainty of supernatural revelations from God to men. This is one of the things at which our modern world is full of stumbling. The old nations accepted it as not only possible, but in every respect so likely and desirable that they never thought of the gods except as willing and ready to make communications to mankind in all cases of importance. So satisfied and confident were they upon this point that they willingly took up with anything that had the remotest semblance of a claim to be considered Divine. In the days of gold, and silver, and brass, and even iron, there was no trouble on this subject. The doctrine that it is absurd to believe in communications from God was reserved for the period of earthenness and pottery. It has only come with that sublime development of human genius which gets everything, including itself, and even Deity, from slime and filth. Such consummate wisdom remained to be brought forth only when man bent down from his erect posture and heavenward look for the contemplation of material forces, adaptations, elements and interests as his supreme world of thought and energy. It belongs to that high and superlative science which finds its inspirations in the manipulation, capacities and evolutions of mud!

But all such wisdom is but vanity and emptiness. It may please the flesh, but it must starve the soul. It claims to rest on facts. Well, here are facts, and they demonstrate a living God, and unmistakable communications from Him. Here is a piece of composition which no one has dared to assign a later origin than the Maccabean age, but which gives the whole political and social history of man for two thousand years since that time. But it is older than the time of the Maccabees. It was known and acknowledged as a sacred book when Alexander lived and Persia was still in power. Josephus witnesses (Ant., xi, cap. 8) that it was shown to the Macedonian conqueror in Jerusalem when on his eastern expedition; that the high priest explained to him in person how it foretold the coming of a Greek who should destroy the Persian Empire; and that he was so pleased and encouraged by its seeming reference to himself that he agreed to leave Judea untouched and to grant the Jews whatever favours they might ask. This is corroborated by the historic facts that Alexander was at that time personally in Palestine; that he had a special interview with the high priest and other Jewish notables; that the Jews voluntarily agreed to accept submission to him; and that he never did disturb or molest them.

This was more than a century and a half before Antiochus Epiphanes. Being at that time in the Canon, it must needs be referred to the period and authorship of him whose name it bears. Ezekiel was the contemporary of Daniel's later years, and Ezekiel mentions him twice with most distinguished honour as an eminent teacher, prophet and servant of God (Ezekiel xiv. 13, 14; xxviii. 3). Christ Himself quotes from the book as the production of "Daniel the prophet," and not the work of some unknown author in the time of the Maccabees (Matthew xxiv. 15). We have, then, ample reason to accept it, in all its essential parts at least, for just what it professes to be.

And when we find in this book the whole political and social history of our world grandly and truly sketched, just as it has turned out from that time to this living present, how can we construe it except upon the doctrine alleged by the prophet, that it was revealed to him from the almighty and all-knowing One? Comparing so plain a prophecy with a range of historic facts so vast, so indisput-
able, and so impossible of anticipation by any sagacity of man, how can we rid ourselves of the conclusion that there is an omniscient God who does condescend to reveal hidden things? Could it just have happened so? How could a young man like Daniel, unacquainted as yet with the great problems of politics and government, stand up in the midst of Babylon at a time when its unrivalled dominion gave every token of abiding permanence, and assure the king, whose sceptre swayed unquestioned over all the known world, that this empire would presently pass away, this glory disappear, this matchless dominion fall a prey to another power, which should in turn give place to a third, and that third to a fourth, and that fourth divide out into ten, and then, amid varied, uncertain and ever-deteriorating changes, run to the final termination of all mere human rule; and all, as far as history has been enacted, turn out precisely as he said, if he was not miraculously helped and illumined by the inspiration of the Eternal? Such a thing would be a miracle more marvellous than inspiration. Yet here are the facts. They cannot be disputed. They stand invincible against both sneers and arguments. You must blot out two thousand five hundred years of earth’s history in order to get rid of them. Man has no records besides them.

And here is the evidence, equally invincible, that Daniel foreknew and foretold them as accurately as the events have occurred or the historians recorded them. How did he get that information? How could he thus know and declare beforehand what was so improbable to all human likelihood, so impossible for mere human foresight to anticipate? He tells us that God, the living God, the God who rules all kingdoms and all history, the God to whose omniscience all things are present, naked and open, the Almighty, revealed these things to him; and the seal to his assertion is immutably stamped upon all the records of the succeeding ages.

What, then, are we to conclude—what else can we conclude—but that inspiration is a reality; that there is a knowing God in heaven, whose word has come out upon earth; that His holy prophets were not liars when they delivered and wrote down His messages to men; that there is such a thing as a Divine revelation?

Men and brethren, let us not deceive ourselves. There is a God in history, and He hath prophets whom He hath sent to speak His Word and Will. These living oracles are verily from Him. And if any man have ears to hear, let him hear them.

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THE RISING POWER OF REPUBLICANISM AND INFIDELITY.

By the Rev. Joshua Brooks,
Prebendary of Lincoln, and Rector of Great Ponton, Lincolnshire.

The judgments that will fall upon the nations, and sweep over the face of the globe with the suddenness and rapidity of a hurricane, in connection with the Second Advent of Christ, form the great burden of prophecy. It should be always borne in mind that before Israel shall be redeemed as a nation there is to come what Jeremiah calls “the time of Jacob’s trouble,” and before the celebration of the Marriage-Supper of the Lamb, when He will solemnise His nuptials with the Church, His Bride, there is to be “the great day of the wrath of the Lamb,” when His vengeance is to fall upon His enemies. And such will be the greatness of the tribulation that, except those days were shortened no flesh should be saved; but for the elect’s sake—the election of grace, both Jews and Gentiles—those days will be shortened by the appearing of the great God and our Saviour Jesus Christ, the Son of man descending on the earth with power and great glory (Jeremiah xxx. 7; Revelation vi. 16; Matthew xxiv. 31-30).

This crisis of affliction will be the shaking of all nations mentioned by Haggai (Haggai ii. 7); the earthquake or agitation and revolution “such as was not since men were upon the earth, so mighty an earthquake, and so great” (Revelation xvi. 15); and “God’s controversy with the nations” set forth by Jeremiah (Jeremiah xxvi. 31). This produces the gathering of the nations in the Holy Land, according to Zechariah (Zechariah xiv. 2); who are also the “multitudes in the valley of decision” foretold by Joel (Joel iii. 14); and “the kings of the earth and of the whole world,” gathered to the battle of the great day of God Almighty, in the place called Armageddon, as revealed in the Apocalypse (Revelation xvi. 14-16).
The same insurrection of evil-doers constitutes the *floods of great waters* of the Psalmist (Psalm xxxii. 6), the *overrunning flood* of Nahum (Nahum i. 8), and the *rushing of mighty waters* of Isaiah (Isaiah xlvii. 12, 13). Ezekiel describes its approach as a storm that is to ascend and come like a cloud (Ezekiel xxxviii. 9); Habakkuk and Jeremiah as a great whirlwind (Habakkuk iii. 14; Jeremiah xxv. 31; xxx. 23, 24)—which tempest brings upon the whole earth, as well as upon the Jews, the unparalleled *time of trouble* mentioned by Daniel (Daniel vii. 1); and Joel's *day of darkness and of gloominess* (Joel ii. 2).

This period of tyranny, of anarchy, and oppression, will be dissipated by judgments still more dreadful, poured upon the enemies of the Lord. It ends in the *great and dreadful day of the Lord* spoken of by Malachi (Malachi iv. 6); even the *day of the Lord upon all the heathen,* predicted by Obadiah (Obadiah 15). For Jeremiah informs us that these nations are all blinded and infatuated by being made to drink of the wine-cup of God's fury (Jeremiah xxv. 15-17); and Zechariah, that every horse shall therefore be smitten with astonishment, and every rider with madness (Zechariah xii. 4); and this (as Zechariah testifies), and their gathering together, is to afford opportunity for God to pour out His indignation upon them, and to devour the earth with the fire of His jealousy (Zechariah iii. 8)—a vengeance in anger and fury upon the heathen (says the prophet Micah), such as they have not heard! (Micah v. 15).

"For the Lord shall roar out of Zion," and "cause His glorious voice to be heard"—His feet shall stand upon the Mount of Olives"—"He shall behold and drive saunter the nations"—"He shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones"—"they shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind: and behold, at evening time trouble, and before the morning He is not" (Joel iii. 16; Isaiah xxx. 30; Zechariah xiv. 4; Isaiah xvii. 13; Habakkuk iii. 6).

A great and rapid apostacy from the Christian faith, and lawless outbreak of physical power and political tyranny and usurpation, which together constitute the last form and actings of Antichrist, are soon to be revealed, and must first have their terrible but brief career, fulfilling many prophecies; and when, in this last form, Antichrist has been developed, and grown to his full dimensions, then it is that the Lord treads them down in His anger, and tramples them in His fury. For Isaiah assures us that the day of vengeance is in His heart, at the very time when the year of His redeemed is come (Isaiah lxiii. 3, 4; 2 Thessalonians ii. 3).

The general tenour of the prophecies is to the effect that about the period of Christ's Second Advent there shall be a shaking of all thrones, and of all established governments and churches—an extinction of their power and a levelling of all titles and authorities—and this through some great political earthquake or revolution brought about by the masses of the people. This implies that a democratic and infidel spirit will extensively prevail; for the shaking of the powers of heaven will not so much arise from a conflict of potentates for mastery among each other, as from a breaking forth of the wrath of man against the powers that be—a general casting off of the yoke and cords of restraint—an insurrection of evil-doers against their rulers. It is the masses, constituting the physical power of the nations—those "mighty waters" which, being usually dammed up by political restraints, or, like the sea, having bounds assigned them of the Almighty, by a decree, which they cannot pass, though the waves thereof toss themselves and roar (Jeremiah v. 20), shall now have that restraint removed, and shall overflow and pass over, and like an irresistible torrent sweep down all before it.

**The Church of Rome (the Scarlet Woman) to be Finally Destroyed by Infidel-Republican Nations (the Scarlet Beast).**

One evidence of this is found in the description of the future judgment of the apostate Church, which is the Babylon and harlot of the Apocalypse, as represented in Revelation xvii. This Babylonish harlot is the Romish Church; and her career hitherto has been signally blasphemous and Antichristian; yet it has been overlooked by many that she is ultimately destroyed by another Antichristian power, more mighty than herself—even the wild beast on which she is seated.

Now this wild beast is no other than the political or popular strength (if I may so say) of the nations over which the harlot has dominion. For the angel thus invites John to his vision: "Come hither; I will show thee the judgment of the great harlot, that sitteth upon many waters," which waters on which the woman sitteth are explained to be "peoples, multitudes, nations and tongues." Yet when John is taken into the wilderness to see this harlot, she is represented, not as sitting upon many waters, but as "sitting on a scarlet-coloured wild beast, full of names of blasphemy, having seven heads and ten horns." It is clear, therefore, that the wild beast and the waters are the same (Revelation xvii. 1, 3, 15).

It is, I think, equally clear that this wild beast is no other than the wild beast of the sea of Revelation xiii.; but under different phases or metamorphoses, produced by the political and religious circumstances.
of the times in which they severally reign or act. That they are, in a certain sense, the same is evident, first, from their both being represented as having seven heads and ten horns. But, secondly, their connexion, or even identity, is shown by a still clearer mark, viz., as the beast of Revelation xiii. is described as being wounded by the sword, and yet living, so the beast of chap. xvi. is said to be “the beast that was, and is not, and yet is;” and also “the beast that was,” and is not, and shall ascend out of the bottomless pit” (verse 8).

Mark now the changes in the aspect of this wild beast under his different forms. In Revelation xii. there are crowns on the dragon’s seven heads, a symbol of the sovereignty being imperial. In Revelation xiii. the crowns are removed from the heads to the ten horns; and as horns are a symbol for kingdoms, it shows the power to have become regal in those nations. In Revelation xvii. there are no crowns at all, but we are informed by the angel “that there are seven kings, and the beast that was, and is not, even he is the eighth.” showing it to be a period when the sovereignty is not in the head or horns, but in the whole body: it is “the sovereign people.”

So, again, the beast of Revelation xiii. has upon his heads the name of blasphemy, “and a mouth was given unto him, speaking great things and blasphemies; showing that the blasphemy evinces itself in the head or ruler of the empire. But the wild beast in Revelation xvii. is “full of names of blasphemy;” showing it to be a period when this impious disease pervades the whole body politic; and that the masses open their mouth in blasphemy of every description against God and the king.

This sufficiently confirms the view already taken that the powers which shall be instrumental in inflicting the judgment of the last days shall be both republicans and infidels: were more proof wanted of their infidelity, we have it in these two brief facts; first, that this wild beast has his origin (or last form rather) from the bottomless pit; and, secondly, that in the end he makes war directly with the Lamb, who is Lord of lords and King of kings (Revelation xvii. 14).

The Rise of the Infidel-Republican Power.

I now shall proceed to show that the signs of our times testify aloud in all the world that these things “begin to come to pass.”

The French Revolution, commencing in the year 1789, may truly be regarded as the beginning of a new era in the history of Christendom. Those republican and infidel principles which had been for some time smothering in France then burst forth with an explosion and a torrent that amazed and terrified the world. During the first three years from its outbreak their king was beheaded and monarchy extinguished, the Church was plundered, its ministers butchered; and at length, in the country which had recently plumed itself as the most Catholic, Christianity was altogether abolished by a decree of the National Assembly. The nobles of every rank were stripped of their titles, and degraded to one common level with the multitude; a tyranny so grinding, so bloody, so ruthless was exercised by the democrats as to have obtained for their brief career the just epithet of “the reign of terror.” every man’s hand was against his brother; social intercourse was almost suspended; and the most lawless outrages were committed under the pretext of patriotism and humanity.

The torrent rolled on and passed over into neighbouring kingdoms; thrones were tumbled into the dust, and principalities were shaken; and its effects were felt in the remotest portions of the globe.

A pause has since then taken place, with the exception of the revolutionary outbursts of 1848 and of 1870-1 in France, and the recent revolution in Spain; but the political elements are manifestly preparing for another and a fiercer storm. Europe resembles a volcanic mountain, which occasionally sends forth smoke, and voices and thunders are heard within, and the earth trembles and is feverish around, and decided shocks are sometimes felt; thus giving fearful indications that another and more direful eruption may be expected; an outburst that will overflow to the extremities of the earth, and produce a universal reign of terror—men’s hearts everywhere failing them for fear, and for looking after those things which are coming on the earth.

In Belgium, in Italy, in Poland, in Switzerland, there have likewise been revolutionary movements, produced by democratic principles. We are also assured that the population of Greece is republican in principle; and that even Egypt is extensively imbued with the same leaven. In the empires of Russia, Austria, and Germany there are indications of the same spirit, giving uneasiness to the rulers and requiring large standing armies to be maintained for the purpose of overawing it. If we turn to the New World, we find it actually overrun with republics; which, in Spanish America more especially, generate continual factions and repeated changes. And as regards Britain, the symptoms are too unequivocal of the existence of this same democratic tendency in its large cities.

Some persons think it a sufficient objection to these things being considered as signs of the last times, to reply that there have been seasons of republicanism and blasphemy before, which have not terminated so disastrously as now anticipated; the epoch of the French Revolutions of 1793 and 1848 being instanced
CONVERSIONS IN ISRAEL.

V.—NICHOLAS DE LYRA

The community in which Nicholas was born must have afforded special facilities to him both for understand and for possessing himself of more authentic copies of the Holy Scriptures of the Old Dispensation than to any of his contemporaries; and in this lies one of the collateral circumstances that go to prove the theory of his Jewish extraction. All writers on the ecclesiastical history of those days are agreed in tracing the difficulty of understanding the Scriptures in their original tongues to the innumerable "clerical errors" that were found in most copies; and this principal difficulty having to some extent been overcome by this eminent scholar, he at once set about his work with that force of character, and that indomitable power and energy that were inspired to him by the excellence of the cause to which he devoted himself.

Having succeeded in possessing himself of as correct copies of the Holy Scriptures in Hebrew and in Greek—a stupendous task in the fourteenth century, as we have explained in the foregoing—Nicholas devoted the whole of his life almost to the reading and interpreting of the Book; and for upwards of twenty years he was engaged in preparing his comments, which form the first complete interpretation of the Holy Writ from the pen of any Christian divine. This work is entitled, "Biblia Sacra, cum interpretationibus et postillia."

When Lyra wrote it the art of printing was not in existence, and for upwards of a hundred years this voluminous work had to be preserved in the original MS., and reproduced by industrious monks spending years in copying it in their cells; but when the typographic art had been invented, in the middle of the fifteenth century—about twenty-five years after the martyrdom of Huss—the Bible itself became accessible to all those who knew how to read, and with it the great work of De Lyra was also placed within the reach of those who were anxious to understand the living Word. The first printed edition of it appeared in Rome in the year 1471-72, in five large folio volumes, and his comments were also embodied in the "Biblia Maxima," published in nineteen folio volumes, Paris, in the year 1560.

It may well be imagined that Nicholas, having to work his way through the thick layers of scoria in which Papiam had sheathed the precious metal of the pure Christian faith, and of which it was relieved but two hundred years later in the crucible of the Reformation, could not possibly have treated Scripture on its own merits in the way in which it is now treated throughout evangelical Christendom; yet it must be admitted that his comments are remarkably free from those specifically Romish errors against which, a hundred years after him, Huss and Wycliffe contended in vain. This was an age in which the mysticism of Thomas...
de Aquinas had not yet commenced to shroud the mind of almost every writer on divinity; for although that famous doctor flourished at the very time when Nicholas was born, his teachings had not yet been patronised by successive popes, and were yet comparatively unknown among Christian writers.

De Lyra laid down seven rules or precepts on the proper interpretation of Scripture, and it may not be uninteresting for our readers to see what these rules were. They are as follows:—

1. Christ and His Church must be looked upon in the same light, and throughout Scripture are indis- solubly connected with each other. To this points more especially the passage in Isaiah lx. 10, "The Lord hath clothed me with the robes of righteousness, as a bridgework decketh himself with ornaments, and as a bride adorneth herself with her jewels." The bridgework in this case means Christ, and the bride His Church; and in the same way Nicholas was the first to show that similar passages, with which the Song of Solomon, for instance, is replete, are to be explained.

2. The Church, in De Lyra's showing, is to be considered as the net that has not yet been hauled ashore; in it the good are mingled with the bad, and the righteous with the unrighteous, to be separated from one another in the day of judgment. Sometimes Scripture commends them all indiscriminately; thus, "When Israel was a child, then I loved him" (Hosea xi. 1); at other times, the righteous are cen- sured along with the sinners, as in the well-known passage of Isaiah i. 3, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people does not consider." In some instances, however, the words of Scripture express directly what part relates to the former, and what part relates to the latter. Thus, in the Song of Solomon i. 5, "I am black, but comely," the word black refers to the sinners, and comely to the good that are comprised within the Church.

3. The same word or phrase must sometimes be taken both literally and spiritually. The words in 1 Chron. xvii. 13, "I will be his father, and he shall be My son," refer literally and historically to Solomon; but Paul traces their spiritual meaning as referring to Christ; therefore, they must be taken in both senses. The entire New Testament is full of such-like passages, taken from the Scriptures of the Old Dispensation, which, in accordance with this rule, have to be interpreted both literally and spiritually.

4. The whole is often to be taken for the part, and conversely, the part for the whole; and in this way the Scriptures form a system of spiritual generalization, as Isaiah, speaking of Babylon, passes on thence to the entire world, and eventually returns to Babylon, whence he started.

5. The absolute certainty of any Scriptural prophecy may be gathered from the fact that Scripture itself often speaks of such events as having taken place, although in reality their fulfilment is yet to come; showing that in the mind of the inspired writer the fulfilment of his prophecy is so self-evident that he sees it already accomplished, whilst in reality a space of many years or centuries may yet separate him from its realisation.

6. Scripture must be treated according to the principle known in logic as hysteron proteron. Often times a fact is related summarily and in full, and the account of the details of it comes very much later; and this method, in which the inspired writers of the Scriptures differ so materially from profane authors, is precisely one of the distinguishing features of Holy Writ, and one which, more than anything else, goes to prove the authenticity of the facts related.

7. The last rule respecting the interpretation of Scripture lays down the principle that "the evil ones are part and parcel of the Evil One;" or, in other words, the wicked form the body and members of the devil himself. Scripture, in speaking of the former, passes to the latter, and vice versa. The most telling passage bearing upon this is Isaiah xiv. 12, where the prophet, addressing the king of Babylon, as a limb of the devil, turns in the same breath to the ruler of the evil spirits himself: "How art thou fallen from heaven, O Lucifer, son of the morning!"

These are the rules that Nicholas de Lyra lays down for the interpretation of Scripture. They may, of course, be indefinitely multiplied, and they may equally well be condensed into that one rule that Nicholas declares himself to have always been led by, viz., that God Himself is the best interpreter of His Book.

His words on this subject may thus be summarised:

"The true interpreter of Holy Writ is its Author Himself, viz., God the Father, the Son, and the Holy Ghost. The Father, who, after having spoken to us by the prophets, spoke to us through His Son. The Son, who dwelled among us, full of grace and truth, and who hath promised to come again at the end of all days to be our judge. The Holy Ghost, whom the Son has sent on behalf of the Father to be for ever with us, to recall to us what He has told us, and to teach us His Divine truth. From this Divine interpretation does Christendom draw the understanding of the Word of God."

It should be noted that these are not the words of an evangelical Christian of the nineteenth century, but of a Roman monk of the Middle Ages; for Nicholas de Lyra never for a moment thought of abandoning the
community he had joined in early life, and which for many centuries had been groping in error. Yet his own works were, more perhaps than those of any other writer, instrumental, not in bringing about, but at least in helping on that glorious Reformation, which did not spring into being till more than 150 years after his death.

His merits have at all times been acknowledged by Romish and Protestant authors alike, and this acknowledgment has repeatedly been expressed by a pun on his name, of which there are several variations. Some say, Si Lyra non lyrasset, totus mundus delirasset, "Had not Lyra played his lyre, the whole world would have raved" (literally, "been in a delirium"); but the more generally received version of this line is, Si Lyra non lyrasset, Lutherus non salvetasset, "Had not Lyra played his lyre, Luther would not have danced."

This refers to the undeniable fact that, but for Lyra's extensive previous labours in the field of hermeneutics or Biblical interpretation, Luther could never have accomplished his greatest work, the translation of the Scriptures into High Dutch, which up to this hour forms the foundation-stone of evangelical Christianity throughout Germany and Scandinavia, fully as much as to the Authorised Version of the Scriptures are to be traced the greatness and prosperity of England and the United States. "The solitary monk that shook the earth" was preceded by another monk, who did not leave quite as great a name and fame behind him, but whose labours benefited the cause of Christianity fully as much.

Lyra's commentary on the Bible is his principal work, but it was by no means the only one. There are a number of controversial works of his still extant, the best known of which is entitled "On the Messiah and His Arrival in the Past; with a Refutation of the Fourteen Arguments of a Jew against the Truth of the Gospels." This book was written about the year 1390, and was printed for the first time at Venice, in 1481. His contemporaries thought so highly of this work, which is now becoming very scarce, that they declared it to be replete with apostolic spirit, and in his epitaph it is referred to in a Latin distich, of which the following is a free translation:

The Gospel truth he o'er sought to diffuse,
And was a tower of strength against the Jews.

The arguments he used were chiefly drawn from that arsenal with which he had become so thoroughly acquainted in his youth—the Talmud; and he easily showed how any one denying the truth of the Gospels cannot possibly be a believer in the authenticity of the books of the Old Dispensation itself.

Nicholas de Lyra died in the year 1340. He was one of the very few representatives France has furnished to that company of witnesses to the divinity of Christ who were of the same race with Him in the flesh; but still his name stands very prominent among the Hebrew Christians of all ages, and few men there are to whose literary labours the Reformation became more indebted than to those of Nicholas, the Jew of Lyra.

A VISION OF CHRIST'S ADVENT IN 1885.

By a Second Advent Believer at Tunbridge Wells.

It was in February, 1878, one Saturday night. I dreamed I was walking on our beautiful common, when suddenly I saw in the sky a wonderful sight. There were six stars forming a circle most brilliant to look at; inside the circle were these words, "Only a week." For a moment it gave me pain, but the next a thrill of joy went through me, and I said, "Oh! Jesus is coming, and only a week!" Two little girls were passing at the time. I drew their attention to it, again repeating, "Only a week, and Jesus is coming!"

I then found myself near a large building. I went in and opened a door of what appeared to be a dining-room. A number of gentlemen were sitting at the table. I begged them in a loud voice to come out and look at the sky (one of them I knew). They did so, but only to ridicule. I went back into the house again, and opened another door on the same floor, and there were two young men sitting. I told them, "Jesus was coming so soon—only a week," but they, too, treated it with contempt. I threw open another door, and the room seemed full of unpleasant-looking women. I thought, "What can I do or say to rouse these poor creatures? Shall I sing to them, 'Himself came in'? No, I shall break down." But in a clear voice, without any thought of my own, I found myself singing, "Safe in the arms of Jesus," and awoke.

I understood the words "Only a week" to denote "only seven years," i.e., a week of years to elapse from 1878 to 1885 as the time of the Second Advent of Christ "in the air" to remove His raised and translated saints to meet Him in the heavens.
WHAT THE JEWISH PAPERS ARE SAYING.

SUPERSTITION IN PALESTINE.

The Jewish Chronicle takes the rabbis of Jerusalem severely to task for their belief in the "evil eye" and for the strange practices connected with this superstition. It says:

"About a month ago the new Chacham Bashi, who is the religious head of the Sephardi Jews, was installed with much ceremony, which, to speak the truth, seems to have been of an impressive character. The induction being over, the Chacham Bashi at the head of a procession returned home. At the entrance of his house a young man stood awaiting him with a sheep by his side, which he killed as the Chacham Bashi approached. The latter, on entering, had to step over the blood which had dripped from the dead animal. But before he could reach his apartment one of the Shochetim, who had dipped his hands in the blood, ran on in advance, and deliberately made a red imprint of his ten fingers on the wall above the door.

"The object of this ghastly act was, we are told, to preserve the Chacham Bashi from the 'evil eye' or any malevolent incantation. It will doubtless be recollected that the painting of a hand in red outside a house is a favourite expedient of the Tangier Jews for protecting themselves against the 'evil eye.' That such a grossly superstitious practice should be even tolerated, not to say sanctioned, by the religious chief of the Jerusalem Jews would be deemed incredible by anyone imperfectly acquainted with their intellectual and spiritual condition. Unfortunately the incident mentioned by our correspondent accords too closely with our previous knowledge of that condition to be doubted for a moment.

"It is not too much to say that the ignorance and degradation of our brethren in Jerusalem are such as to make the most sanguine despair at times of effecting any real improvement in their position. The greatest obstacles which those who actively interest themselves in their welfare have to encounter are a low moral status and that distorted view of religion which keeps the mind loyal to the phantoms of the darkness, and depicts the light as its direst foe.

"We unhesitatingly affirm that it is the rabbis who are chiefly responsible for this state of things, because, while their duty is to do their utmost to put an end to it, it is they who either covertly or openly encourage it. They keep silence when they ought to be denouncing the evil habits and the superstitious practices of their people.

"Nay, more than this, as the incident upon which we are commenting indicates, they lend their approval to such things. They countenance superstitious acts which belong to the Middle Ages, not to this nineteenth century. They resist the introduction of secular teaching into the schools, and fulminate excommunications against those earnest philanthropists who advocate so desirable an innovation. They administer the charitable funds committed to their charge in such a way as directly to foster improvidence, pauperism, and imposture, and thus to perpetuate, instead of curing, the ills from which the Jewish population of Palestine are suffering. This may seem a severe indictment; but who can deny its truth? We wish it could be denied."

The facts related in the foregoing cannot be denied, any more than the reports of the utter destitution of the Jews of the Holy Land. On the other hand, however, it is admitted that the Christian philanthropists, and more especially the missionaries of the Society for the Diffusion of Christianity among the Jews, are very much more successful in grappling with the evils complained of than any of the numerous Jewish agencies for the relief of the poor of Palestine.

CHRISTIAN COFFEE-HOUSES AND THE JEWS.

At Berlin a number of coffee-houses have recently been opened on the English plan, for supplying the working classes with all manner of refreshments, except alcoholic drinks, at reasonable prices, with small libraries attached to them, containing good religious books and light reading of a profitable kind, instead of the trashy novels and other literary productions of the same description that are but too generally read by those classes. These coffee-houses have proved a success, and many of those who used to waste their time in a kneipe now resort to them.

The Börsen Courier, a daily paper belonging to the Jews, has lately made some scurrilous remarks on these coffee-houses. It ridicules the idea of catering for the body and for the soul at the same time, and designates those who resort to them as Moccapietists and chicory ranters. "In these pious foundations," it says, "Christian coffee is to be obtained, seasoned with baptised milk;" and in this style that paper goes on, falling foul of places whose sole fault is that they are intended to react a little against the fearful immorality that now prevails in the capital of the German Empire."
WHAT THE JEWISH PAPERS ARE SAYING.

The Reichsbote, a Protestant paper, has taken up the cudgels in favour of the cause of religion, and with the view of repelling the outrages perpetrated upon it by the Jewish print. "We must contend," it says, "against these attacks upon the greatest spiritual treasures of the German nation. Is such a state of things to be tolerated? Is it not very much like being under the yoke of the Jews, to have to defend our most sacred goods against such wanton aggression? Whatever the Liberal press may say to the contrary, our German and Christian conscience revolts against it. Germany belongs to the Germans, and not to the Jews, say we."

EXCOMMUNICATIONS.

Among the Jews of the districts which formerly belonged to the republic of Poland, and are now parts of the Russian empire and the Austro-Hungarian monarchy, the rabbis enjoy the privilege of excommunicating those who incur their displeasure, by either disregarding the ceremonies of the Mosaic code or else contravening against the rules and orders issued by these rabbis themselves. This practice is chiefly in use among the so-called wunderrabbi, that is to say, those who profess to be gifted with the faculty of performing miracles, and in whom the Polish Jews put the most absolute faith; and occasionally they excommunicate a Gentile as well as a Jew.

A case of this kind is reported by the German Jewish papers from Czernowitz, a place in Galicia. At Sadagova, a village in that neighbourhood, there lives a wunderrabbi, called Jacob Friedmann, on whom the Jews of Poland, Galicia, Bucovina, and Hungary look as a saint, and whose thaumaturgical powers are unquestioned. A certain Baron Mustatza was about to have a Christian church built by the side of the Jewish synagogue. Friedmann protested, and when the baron took no notice of the rabbi's veto he at once pronounced the cherem or excommunication against him, in a Hebrew formula, which runs as follows: "No one is to communicate with him; no one is to speak to or do business with him. Cursed be he who does not regard this prohibition, and he, who speaks to him who is thus accursed!"

The effect of this cherem was certainly marvellous. The Jews, in whose hands all trades and commercial pursuits of that district are, at once broke off all intercourse with the baron. They would buy neither his brandies nor any other of his numerous agricultural productions. No Jew would act for him as middleman in any business, and Gentiles are simply at a loss how to carry on trade or commerce without the help of Jews. In this way a complete desert arose gradually around the baron's estate, and in the end, not knowing what to do, he had to give way and discontinue the building of the church. There is no law in Austria to put a stop to such-like practices.

JEWs IN THE AZORES.

The Azores, nine islands to the west of Africa, belong to Portugal, and Portuguese is the language spoken there; but the greater part of the commerce is carried on by Englishmen. A correspondent of the Jewish Allgemeine Zeitung, Herr Ansperger, gives an account of the state of the Jews in those islands, whose very existence has hitherto been almost entirely ignored. On reaching San Miguel, the chief town of the island of Ponta del Gade, he was recognised as a Jew by a man who addressed him in Hebrew in the words, "Hear, O Israel, the Lord our God is one God." This man received him in his house and furnished him with the following particulars:—

The Jews of the Azores emigrated from Portugal in the 14th century. They continue to speak Portuguese, but most of them speak English too. They adhere very strictly to the Talmudic law, and to the correspondent's own knowledge a lady who had a mixture prescribed to her by a doctor which contained some ingredients prohibited as food by the Jewish law, refused to take that medicine. Whenever they go away from the islands for any length of time they take their supplies with them for the whole journey, so as not to incur the temptation of eating forbidden food.

It is strange to be told that by the side of this orthodoxy the Jews of the islands in question have of late taken to intermarrying with Christians, and mixed marriages have become the rule among them.

To explain this curious contradiction the correspondent observes that but for such intermarriages the handful of Jews resident, especially in the islands of Terceira and Fayal, would before long die out altogether. Be this as it may, it is to be hoped that by marrying Christians these Jews will eventually be brought to Christ. On this point the reporter observes, "It is remarkable that Christian girls become excellent Jewish wives, and Jewish youths become thorough Christian husbands." It is difficult to understand the sense of this, and the writer probably does not know what a thorough Christian is; but, at all events, it must do them good to be brought into contact with Christianity in some way, as a first step on the road to their final salvation.

Jews and Nationalism in Hungary.

The Jews have of late years been oftentimes taxed with being bad patriots. In Germany they
are charged with being men of no country and having no nationality at all, and in Hungary, on the contrary, the ultra-Magyars try to make it appear as if the Jews clung to the German language and to German ways, and would not speak the language of the country. This has hitherto been true in a measure; for there are many thousands of Jews living in Hungary who, not having been taught Hungarian in their childhood, go on talking a brogue called Judisch-Deutsch, which consists of one-third of Hebrew and two-thirds of a barbarous kind of German.

However, since Hungary was given back to the Hungarians, or, rather, the Magyars, in 1860, the Jews, who muster upwards of half-a-million strong in that part of the monarchy of the Hapsburgs, have certainly taken to the Magyar language quite as much as any other of the five nationalities that lie side by side together in the kingdom of St. Stephen. So, at least, it would appear from a paper on the subject recently published in the _Pesther Lloyd_ by Dr. A. Nemenyi. This gentleman has thoroughly studied the Jewish question, and we extract the following interesting passages from his article:

"How often do we hear," he says, "that there is not enough done for Magyar civilization among the Jews of Hungary; yet it is precisely among them that it has made the greatest conquests of late years. The Slovaks and Serbs, the Croats and Roumanians do not take to it; the Jews are the only non-Magyars that have opened their houses and their schools to it without arrière-pensée. Let us just glance at the difference that exists between these other nationalities and the Jews in the way in which they deal with the Hungarian language.

"Two years ago the governor of a county in Upper Hungary reported to the Home Secretary that in his district a Pan-Slavic agitation was carried on quite openly and on a large scale, the Hungarian authorities taking good care to shut their eyes to it. He added that the only place in which the Hungarian tongue and Hungarian _geist_ were admitted was the Jewish elementary school; 'in all other places our enemies have the upper hand.' Many counties there are in which a traveller never hears a single Hungarian word anywhere except in the Jewish schools.

"It is not in the much maligned Jewish schools that boys are made to learn some Hungarian words by way of punishment for bad conduct, as is practised in Slav schools. An eye-witness has told us that in one of the upper counties the schoolmaster would always send for a glass of water after giving a lesson in Hungarian, adding that it was necessary to rinse one's mouth after speaking such a language. That was not in a Jewish, but in a Sloven school.

"From the Jewish school let us turn to the Jewish home. If you go to some of the poor cottages situated in the lower parts of the capital you may behold a spectacle that is exhilarating and touching at the same time. There are parents who deprive themselves of the greatest parental pleasure—speaking to their own children—so that those children may obtain their instruction in the Magyar language. At first sight there is something perfectly comic in hearing the mother, who is a born Viennese, and the father, who in his youth never learned a word of Hungarian, converse in quite a dolorous Magyar with their young hopefuls, who are just being inured into the mysteries of Magyar in a Hungarian college. But looking at the matter more closely, we perceive that this is a bit of natural history, and none of the least interesting. It amounts to this, that an eastern tribe is gradually being turned into part of a civilised community.

**SOMETHING MORE ON THE SAME TOPIC.**

The influence of the Jews in Hungary, where there is half-a-million of them in a population of fifteen millions, is making itself felt more and more every day. On September 15th the question was discussed in the Town Council of Pesth whether a new license should be granted to the German theatre. The Jews are anxious to keep on good terms with both parties, that is to say, with the Germans and Hungarians alike, but it happened to be the Day of Atonement, and so the Jewish members of the council absented themselves in body. The consequence of this was that, by a majority of one, the license of the German theatre was cancelled, and henceforth, if Hungarians want to see Schiller, or Göthe, or Shakespeare performed on the stage, they will have to betake themselves up the river to Vienna and pay a visit to the Hofburg Theatre.

The influence of the Jews in Hungary is chiefly complained of on account of their alleged usurious habits; and in those parts of the country where there are many Gentiles in a miserable condition by the side of a small number of prosperous Jews, the jealousy of the former is very great. M. Joki, a distinguished Hungarian writer, has lately written on this subject in the _Hon_, and we reproduce some of his remarks that had been reprinted in the _Jüdische Wochenschrift_.

"We are asked, 'How is it that Gentiles are pauperised, while the Jews enrich themselves?' The reason is simple enough. The Jew tries to learn and cultivate his mind; he is moderate in his wants, and lives within his means, whilst the
WHAT THE JEWISH PAPERS ARE SAYING.

people who live by the side of him are and do the exact opposite. Instead of hating the Jews, let us seek to imitate them. The poorest Jew sends his boy to a school, where he learns three or four languages, and where he is taught to pay his way when he becomes a man. We might do the same thing if we liked. Let us begin with temperance societies, and not with anti-Semitic leagues.

"There is a large place on the Platensee, called Siofok. It is an emporium of the corn trade, and an extensive Jewish population lives there, who have a magnificent synagogue. Yet no peasant in this part is ever reported to be in the hands of the usurers, and not a square foot of land is ever brought under the hammer. Yet it used to be very different. When I first visited Siofok the Jews used to lend money at cutthroat rates. A peasant who borrowed five florins had to pay interest at the rate of one florin per week, the interests would be added to the capital, and one day he would find that he owed 1,100 florins to the Jew. Altogether the people were miserable.

"Now a new Protestant pastor came to the place, and he heard of this state of things. Instead of preaching a crusade against the Jews he determined to grapple with the root of the evil. He sent for a schoolmaster, built a school at his own expense, and made the peasants, none of whom knew how to read and write, send their children there. He also established a savings' bank, a friendly aid society, and a pair of communal scales. The people learnt to cipher, they learnt to help themselves and to help one another, and to buy and sell their commodities according to the right weight.

"And what did the Jews say to all this? At first they fumed and raged against the popular benefactor, and threatened to murder him. But the honest Jews took his part and said, 'He is a righteous man.' The bad ones had to give way and leave the place, and now we see Protestants, Catholics, and Jews living in perfect concord by the side of one another at Siofok. The farmer and the trader sit side by side in the Communal Council, and the peasant boy knows the exact value of the florin and of the kreuzer, and young and old work together in the field and the vineyard, instead of lolling about in the public-house, as many of them used to do, and they one and all bless the good Christian minister by whose energy all this was brought about." Herr Jokai concludes his article by calling upon the Hungarian peasants to follow the example of those of Siofok, instead of launching their idle objurgations at the heads of the Jews.

DULCIGNO.

The town of Dulcigno, which has attracted such general attention throughout Europe for the last three months, is closely connected with the history of Sabbati Zevi, the false Messiah, who died there in 1676. This Sabbati Zevi was, after a manner, the founder of that school of miracle-mongers called wunderrabbi. The Jewish Chronicle has the following remarks on the subject:

"It was in Dulcigno that the extraordinary career of Sabbati Zevi, the false Messiah, came to an ignominious end in 1676. The fame of Sabbati had spread throughout the world, and thousands of Jews flocked to render him homage. Even eminent rabbis were not proof against the intense excitement caused by his Messianic ravings. Not merely in Smyrna and remote parts, but at Venice, Amsterdam, and Hamburg the news of the pretensions of Sabbati Zevi produced great extravagances, and some of the most eminent men of these communities succumbed to the infatuation. Nor did it fail to reach the then infant Jewish community in England. There the delusion of the immediate restoration of the Jews to Palestine was not confined to the few Jews then resident in the United Kingdom. It spread to the Christians. The belief was received with alacrity by those visionaries who waited for the millennium.

"The strangest stories were told and believed in. It was reported that in the north of Scotland there had been seen a vessel with silk sails and cables, manned by sailors who spoke Hebrew. The ship's flag bore the inscription, 'The Twelve Tribes of Israel.' Bets were also laid to large amounts that Sabbati within two years would be anointed as King of Jerusalem. In some parts of the Continent Jews made preparations to return to Judea. The frenzy which had seized the people knew no bounds. The homage paid to Sabbati and the excitement he had produced were ultimately considered dangerous to the State by Sultan Mahomet IV. After much deliberation it was resolved to endeavour to convert Sabbati to Islam. This proved successful. The bulk of his adherents still believed in him regardless of his conversion. It was said that this apparent conversion was already preordained so that Mahometans might be won over to a belief in Sabbati's mission, and, as a fact, some thousands of Moslems joined the ranks of his adherents.

"The more zealous and superstitious of his followers accounted for his conversion, and got over the difficulty of his apostasy, by declaring that Sabbati in the flesh had not turned Mahometan,
but that a phantom had acted this part; he himself having either ascended to heaven or had gone to the ten tribes, whence he would soon return to accomplish the work of redemption. Despite his conversion Sabbatí still acted his Messianic part, and continued his intercourse with Jews. At last he fell into disgrace with the Turkish authorities and was banished to Dulcigno, where no Jews lived. There he died, it is said, on the Day of Atonement of 1676, desolate and deserted. Even after his death some of his adherents could not shake off entirely their belief in him. Pilgrims from all parts of the world visited his grave as a sacred shrine."

Three Wives and One Husband.

Among the Polish Jews, where boys marry at 14 or 15 and girls at 11 or 12 years of age, divorces are very general, and polygamy is by no means uncommon. In point of fact, among these people it is reckoned rather a venial offence than otherwise to marry a second or third person while the first or second wife is still alive. Fortunately, in other parts of Europe such things are not tolerated, and this accounts for the misfortunes that awaited Nusen David Erner, a Polish Jew, in his career of a polygamist that has been brought to such a premature end in the Correctional Tribunal of Paris.

It appears that after marrying in the Jewish fashion in Poland, Erner emigrated to England, leaving his child-wife behind him, and went to pitch his tents first in England, then in France. For years he was not heard of, only it was known that he lived either in London or in Paris. At last Madame Erner No. 1 went away from Poland and embarked on a journey to England, in search of the husband of her youth. On the way, while at Breslau, she happened to become acquainted with another lady, who stated that her name was Erner too. Upon further inquiry it turned out that her husband and the original Madame Erner’s were one and the same person, and that this Polish Lothario had served No. 2 exactly in the same way as No. 1, and left her to take care of herself.

Thereupon the two forsaken wives agreed upon making the journey together to trace the traitor and bring him to book. When they reached Paris they happened to fall in with a Polish rugdealer, called Novochelaki, and he having heard of their misfortune volunteered information which in the end led to the apprehension of Nusen. But then it was found that he had married a third person, called Ernestine Knock, at Paris, and was then and there living with her. He was thereupon tried for trigamy.

From the proceedings in the court it appeared that Madame Erner No. 1 had been divorced from her husband by means of a get, and that consequently, according to Jewish notions, he was married only twice, and not three times. Of this he tried to make an “extenuating circumstance,” but the court would not adopt that view, and sentenced him as a consummate scoundrel to five years’ penal servitude and five years’ subsequent police supervision. In this country he would have got off with 18 months’ imprisonment. They certainly manage these things rather better in France.

Sermons in Synagogues.

The great Jewish holidays of the New Year and Day of Atonement were celebrated in all the London synagogues at the beginning of September. In many of these synagogues, more especially in those of the City, sermons are scarcely ever preached, and in three of them no sermon was even preached on the high festivals alluded to, which shows that the intellectual resources of the reverend gentlemen who superintend these services must be of a very low grade indeed. But the sermons that were actually delivered do not appear to be very much superior to the unpreached ones, to judge by the criticism of these productions which we find in a recent number of the Jewish Chronicle. In a letter addressed to the editor of that paper we find the following remarks:—

“I have read with great disappointment the summaries of the sermons delivered during the past few weeks, and I am pained to see the endless iteration of the same verbose platitudes, and the attempt to stretch or mutilate old superstitions to meet the procurstane tests of modern thought. One preacher went so far, I observed, as to tell his auditors that he had proved repentance and atonement to be the immediate teaching and outcome of the natural laws. And all this verbal fencing is profusely indulged in while our children are acquiring and have at their fingers’ ends the philosophical deductions of the best minds of the age.

"Can our preachers—and some have reputations at stake—be aware of what is passing around them! How strange to see (is it a sign of weakness or indifference!) that they address themselves to the merest superficialities, and leave untouched the solemn questions that have started into life with accelerating rapidity? Who shall be the guides of our sons if our preachers ignore the duty! And it must be borne in mind that the Jewish intellect cannot sink in the washings of the theological quiddities that so largely edify the general community."
“I do not imply that every expounder must be a Galbiol, an Ibn Ezra, a Maimonides, or an Albo; eminence and genius are in no profession everyday matters. We should, however, in this rich metropolis, be at least enabled to command respectable mediocrity. As it is, I take the greatest exception to the general feeble tone of the so-called sermons I have read. The time has passed, so it appears to me, for the flippant play on words, so apparent from your record for the week, and watery and vacuous essays spoken from the pulpit, that an ordinary student could equal, if not surpass, and that are infinitely below the average of our serial literature.”

We have repeatedly adverted to the same subject in this journal. A Christian minister cannot preach for five minutes without bringing in the name of Christ almost instinctively. The Jews have no Christ to preach, and so their ministers must make discourses about some subject or other which might do just as well at penny readings or for lectures in literary and scientific societies, with only the difference, that in such places no one would listen to their “platitudes,” as the writer of the foregoing letter correctly terms them.

THE EMPEROR AND THE RABBI.

When the Emperor of Austria made his progress through Galicia and Lodomiria last September (both of which provinces are inhabited by a very large Jewish population) he arrived at a place called Mostziaka, where he was received by the burgomaster and the Christian clergy. When the addresses of these had been heard and replied to by his majesty, Rabbi Stadfeld, the Jewish minister of the place, stepped forward and delivered the following address, which we translate from the Israelit of Mayence:

“Your Majesty, I am not gifted with any rhetorical power, and should be quite incapable of saying anything that could be equal to the two speeches that have been addressed to you by my Christian fellow-townsmen; therefore I must beg of your majesty to allow that old book of ours, called the Midrash, to speak for me. There is a story related in that book which I take the liberty of telling your majesty:

“A wayfarer was travelling through the desert; he was weary, hungry, and thirsty, and for many miles on his way he had not encountered an oasis nor met with either a fountain or a tree. At last, as he was nearly fainting with exhaustion, he lifted up his eyes and beheld a tree, loaded with the most savoury fruit and spreading its shadow far and wide; and at the foot of that tree the limpid water of a fountain was seen sparkling in the sun. The traveller at once made for the tree, ate of its fruit, drank of the water, and lay down to rest his weary limbs in the shadow of its branches. Then, looking up to it with a feeling of gratitude, he said to the tree—

“‘How am I to bless you for what you have done for me? Am I to wish that you may bear savoury fruit? You have already plenty of it. Am I to wish you branches and leaves to cast shadow around you? Why, those you have already spread the most beneficent shadow, in which all comers may repose. Am I to wish you the blessing of plenty of water? There is a delightful source already rustling beneath you. I can only bless you by praying that from your seed other trees may spring up as magnificent as yourself, and capable of doing as much good to other men as you are doing to all those who come within your reach.’

“May it please your majesty, what are your people to bless you with? Already the love and affection of all your millions of subjects attend you at every step. But this one prayer I would address to heaven for your majesty: That your children and your children’s children may resemble you, and that there may be many of them.”

The emperor, it is added by the reporter, was greatly moved by this address, and when the rabbi had ended he added, in an audible voice, “Amen, amen.”

A JEWISH CONVERSION.

In the last issue of the Prophetic News we mentioned that Dr. Inowrclaver, a Jew, had been nominated professor in the Friedrichs Gymnasium, at Breslau, by the rector and churchwardens of the Chapel Royal of that city, and that his nomination had been rejected, on somewhat specious grounds, by the Minister of Public Worship of the Kingdom of Prussia. Since this resolution was adopted Dr. Inowrclaver has embraced the Christian faith, together with his family, and become a member of the church whose authorities had first proposed him.

In the declaration which Dr. Inowrclaver publishes on the subject in the Schlesische Zeitung, he remarks that he had contemplated this step for a long time, and had delayed it solely out of regard for his aged parents, who are strongly attached to orthodox Judaism, which he himself had ceased to profess for many years. That paper, in reflecting thereon, remarks that this was a case in which the post hoc does not necessarily involve a propter hoc, or, in other words, that there is no reason to assume
that anything but conscientious motives can have induced Dr. Inowraclaver to act as he had done.

The Jewish Allgemeine Zeitung, on the contrary, which had been full of praise before, and had expressed an opinion that by rejecting this man the Minister of Public Worship deprived the Prussian schools of the services of one of the best instructors to be found anywhere in the country, now remarks that his conversion is no loss to Judaism, and that, being directly a gainer in the case, the convert necessarily forfeits the esteem in which he had been universally held before he ceased to be a Jew. This paper's comments on the subject are full of the bitterest anger, and go a long way to prove the truth of the old maxim, that he who first loses his temper in discussion must necessarily be in the wrong.

We may add that since the publication of our last issue the council of the college referred to held another meeting, for the purpose of filling up the existing vacancy, and unanimously voted against in favour of Dr. Inowraclaver, a result which was by no means expected, and which can in no way disprove the sincerity of the candidate's conversion to Christianity.

We may add that the Minister of Public Worship has not persisted in his opposition, but has, at the urgent request of the council, confirmed the appointment of Dr. Inowraclaver.

PASSING EVENTS.

THE LATE LORD CHIEF JUSTICE OF ENGLAND.

Sir A. Cockburn, who died on November 20th, at the age of 78, was a most distinguished man, and during his judicial career of nearly a quarter of a century played a conspicuous part in the history of the British bench. He was an accomplished linguist, and on more than one occasion his passion for scrupulous accuracy and truthfulness led him to find fault with the looseness of the professional interpreter in court. There was scarcely a speciality which he had not mastered. His perception was rapid, his analysis comprehensive, and his style in summing up and delivering judgments most brilliant. With a strangely prophetic spirit, tinged with a suspicion of irony, he used to say that he would never live to dispense justice in the New Law Courts at Lincoln's Inn; and he was right. He has passed away, and his death marks the close of a judicial era.

THE CONDITION OF IRELAND.

can scarcely be reported as less dangerous, though for the moment it may appear to be less demonstrative. It may be reasonably feared that this quieter state of things is more the effect of the reign of terror than any real or permanent subsidence of lawless agitation. Here and there outrages of the usual character have been heard of.

Intimidation is said to be extending to county Wicklow, which has hitherto been free from disturbance. Twenty-five men with blackened faces are reported to have visited an hotel at Woodenbridge one midnight, and compelled the proprietor to give them "drinks round." They told him they had been giving a tenant a first hint about taking a farm. A farmer named Millet, of Mayo, has had a haystack fired, and ten head of cattle belonging to two tenant farmers at Galway have been houghed. The refusals to pay all rent if Griffith's valuation be not taken meanwhile increase in number, and the straits into which persons dependent on landed property, especially annuitants, are thrown are very serious—one sign of which is the decline in subscriptions at this time of year to Dublin hospitals, coal funds, and almost all other charities.

The Boycott expedition has most emphatically proved that the Government have set so high a value upon human life and liberty, and the right of the subject to be protected from lawless interference and violence, that no paltry consideration of trouble or cost will deter them from throwing their shield over even a solitary victim of lawless violence; and they adopted a ready method of showing this. This expedition, in short, must convince all who are not beyond being convinced that the Government will protect life at all hazards, but, at the same time, without retaliating upon a whole kingdom.

INFIDELITY AND REPUBLICANISM.

are joining hand in hand with the seditionists of Ireland, and find many sympathisers in England. The game of revolution is one in which the players may be of a very diverse character; a love of change or plunder being a predominant passion with all. There is a Land League in Ireland, and there is a Land Reform League in England. At a recent meeting of the Irish Land League in Dublin, it was announced that the latter body had contributed two guineas to the Parnell Defence Fund, the secretary forwarding a resolution at the same time for the encouragement of brother Leaguers in Ireland, stating that "it protests against the prosecution of the leaders of the Irish Land League, and declines under present circumstances to scrutinise too closely hot words spoken under a burning sense of wrong," which was just what might have been expected from this patriotic body. When, however, hot words were followed by hotter deeds, and homesteads of unoffending people have been set
fire to at night, and the inmates barely escaped with their lives, their clothes and all their little property being consumed in the flames kindled by the "hot words" of the Leaguers, it would be easy to guess what is the real object of the English Leaguers in sending this resolution, accompanied with a money contribution of two guineas. Many English mechanics who have some love of country and some regard for law and order, but who have been deceived by the clap-trap of infidel demagogues, will now see more clearly whither the turbulent faction are leading them. There is something very suggestive in the alliance of English Atheism with Irish Romanism, and it ought not to be without its moral to the people of this country.

The Jews in Germany.

An extraordinary social epidemic of Jew-baiting, to use an expression now current on the Continent, has broken out in Germany. The movement is popularly known as Judenheit, i.e., Jews' chase, and extends through almost all grades of society. Professor Von Treitschke is regarded as the cultivated representative of this hostility to the Jews, and he has just publicly announced his resolve not to retract some very damaging assertions about the now obnoxious race which he wrote a year ago. Karl Blind, on the other hand, has published a protest against this new craze of his countrymen. Some explanation may be found for the agitation in the fact that a belief prevails that the Jews have had not a little to do with the present Socialist propaganda in Germany. In the Lower House of the Prussian Parliament a debate on the subject has led to little beyond eliciting from the Government a declaration that no alteration in the law affecting the rights of the Jews was contemplated. No definite charge is levelled against the Jews except that of being more successful than the rest of the community. The Germans declare that they secure the largest share of the profits of commerce, control the press, and have undue parliamentary power. The Emperor is said to favour their assailants. A similar condition of feeling prevails in Russia, where they are charged with being the chief instigators in Nihilist outrages. The condition of this remarkable people is one of the most curious problems of human history, and certainly affords an evidence of the truth of the Bible which cannot be gainsaid. The literal fulfillment of the prophecy of Moses, given more than three thousand years ago, supplies an argument which the sceptic cannot meet and rarely ventures to notice.

Severe Shocks of Earthquake,

which have wrought terrible ravages, have taken place in Southern Austria. Agram, the capital of Croatia, has suffered most disastrously. The most alarming took place during the night of November 16th. All the houses are more or less wrecked, and the cathedral and many of the Government buildings are much injured. A person who was on the spot at the time says:

"The ground shook under us, and now and anon a fresh shock caused us to stagger like drunken men. After each successive shock all the cocks crew lustily, in endless varieties of pitch. At about four o'clock a.m. was heard a terrible sound, like a long-drawn subterranean growl, immediately followed by frightful thumps, quiverings, and oscillations, which lasted for seven seconds. Nothing more awful could be imagined. Women uttered unearthly screams, and fell flat down on the ground in convulsions. The men rushed frantically together into the middle of the roadways. Chimney-pots crashed down, tiles rattled off the roofs, dustclouds filled the air, sparrows flew piping about, innumerable dogs howled. In the profound silence that succeeded the three of this last shock all the terrified cocks suddenly set up their crowing again. Then the moon sank in darkness, and all was over until daybreak of that fearsome morning."

The Cession of Dulcigno to the Montenegrins, in accordance with the decision of the Berlin Treaty, is at length an accomplished fact. It was not realised, however, without some severe fighting on the part of Turkey with the opposing Albanians. On November 25th the Turkish commander-in-chief, Dervisch Pasha, made a proclamation to the inhabitants of Dulcigno, in which, after referring to previous attempts to solve the Montenegrin question, he declared that it was a political necessity and the will of the Sultan that Dulcigno should be surrendered; that those who did not wish to remain might leave the place with the Turkish troops and receive houses and lands elsewhere from the Government; and that severe measures would be employed against any who ventured to offer resistance to his majesty's commands. No doubt the Albanians, who were rapidly collecting their forces, will try the fortunes of war to regain their alienated territory, but in the face of united Europe their efforts will be hopeless.

We are now in a position to measure the difficulties which the diplomacy, not merely of this country, but of Europe at large, has had to encounter in its dealings with the Porte. The action of this country, so much derided in some quarters as prompted by wayward and Quixotic impulses, now falls into its proper place in relation to that of the other Powers. The Porte may defy the will of Europe, but it cannot withstand the march of events. The European concert has now secured one of its ends. Even if it should shrink from pursuing others or fail to accomplish them, England will not abandon the object she has set before herself of securing the welfare and good government of the East.
THE BASUTO REVOLT

in South Africa is claiming considerable attention, and presents a state of affairs which certainly cannot be faced with a light heart. The latest intelligence from the Cape is far from pleasant. About 8,000 men were in the field at the time of our going to press, and the forces were to be immediately raised to the number of 12,000, and even greater efforts may be found necessary. The Basutos are scattered, and it is difficult to act in many places at the same time. There has been a considerable amount of obstinate fighting, the victory not always with the Colonists. The Basutos are a brave people and the Pondoos are aiding them. Are these men patriotic heroes fighting against a tyrannical invader, successors of Caractacus or William Tell, or simply rebels to be put down? Mr. Sprigg, the temporary Governor, in his telegram to the Home Government, affirmed that “the spirit and resources of the colony are apparently equal to the work of suppressing the rebellion,” adding that “the Colonial Government has no intention of applying for Imperial troops.” Natal has offered us assistance, and troops were being raised in the Transvaal for service against the Basutos. But the Transvaal itself is by no means undisturbed, and it may be that some of the discontented Boers will welcome an opportunity of defying the British law. The strain is undoubtedly severe, and while it lasts the risks must continue to be great. No wonder that in South Africa the hearts of many are failing them for fear.

AFGHANISTAN

is at present quiet, but there exists a strong feeling among considerable sections of the population in favour of the dispossessed and exiled Ameer, Ayoub Khan, and it is beyond question that if the British troops are withdrawn from Candahar without due deliberation and precaution, such withdrawal would be the signal for a general rising in Ayoub’s favour, resulting probably in the overthrow of the present Ameer, Abdul Rahman. It is a general belief among several of the outlying tribes, the Pathans in particular, that hostilities will be resumed not later than the month of March.

A MISSIONARY OF THE ANTIQUE TYPE.

It is not uncommonly asserted by the enemies of missionary work that at the present time missionaries, especially in India, lead very easy, comfortable, and even luxurious lives. No one, however, ever ventured to bring such a charge against the devoted missionary, Mr. Gordon, killed recently, while tending the sick at Candahar. Mr. Gordon was of good family, and of the very temperament to shine in society, but he chose, nevertheless, to spend his days in India among the heathen, “if by any means he might save some.” He was a “volunteer missionary,” not attached to any home society. Of his fortune of £8,000 a year he spent only a very small portion on himself, giving away nearly the whole in charity. He drank nothing but water, and ate very sparingly. At night he refused any couch but the ground—covered, it might be, with a few palm-leaves. If the weather was cold, he would pull a rough mat over himself. He would have no servants about him, and in consequence lost caste in the eyes of some of the “high caste” natives. But all who knew him respected him, and even in agnostic India general admiration was felt for this simple-hearted, earnest Christian.

THE EUPHRATES VALLEY RAILWAY.

According to the usually well-informed London correspondent of the Liverpool Mercury, great efforts have recently been made to induce the English Government to take up actively the scheme for the construction of the Euphrates Valley Railway. Several members of the present Government are quite disposed to favour it, and indeed, with the exception of the Premier himself, none are against it. Mr. Gladstone, however, is apparently very determined to have nothing to do with it. Some important correspondence has taken place, but he is still unconvincing, being of opinion that the work had better be done by private enterprise, if possible, without Government help. Anyhow, whether it becomes a Government undertaking or not, there is little doubt that the great work will ere long be carried out, to the fulfilment of Isiah’s prediction: “And there shall be an highway for the remnant of His people, that shall be left, from Assyria; like as it was to Israel in the day that he came out from the land of Egypt” (Isiah xi. 16).

JEWISH VITALITY.

Dr. B. W. Richardson, the eminent medical writer and temperance advocate, will, it is announced, lecture to the clergy next February, in the Trophy Room in St. Paul’s Cathedral, on the laws of health found in Leviticus, and generally on the sanitary code of the Hebrews. Dr. Richardson has shown, in a work published a few years ago, entitled “Health and Life,” that the Jews, notwithstanding the many adversities and deprivations they have had to endure, have not only continued to live, but exhibited a healthier and longer life than any of the nations amongst whom they have been cast. It will be interesting, in a theological point of view, to learn how far the popular sanitarian considers this remarkable fact attributable to their observance of certain of the Mosaic precepts.

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