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TOUCHING THE COMING AND KINGDOM OF THE LORD JESUS,
AND RELATED SUBJECTS.

Edited by J. A. SEISS, D.D., R. NEWTON, D.D., and others.

JANUARY.

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All these persons continue in the same relations to this enterprise which they had at the beginning. Others have since been added to the list, of whom we name: Rev. L. C. BAKER, of Camden, N. J., Old School Presbyterian. Rev. B. B. LEACOCK, Episcopalian. Rev. SAMUEL LAIRD, of Pittsburgh, Pa., Lutheran.

It is to these and others, who have all contributed more or less to this Serial, that its value and success in the past has been owing, and their interest in it will be the same for the future.

The Prophetic Times.

Vol. X. JANUARY, 1872. No. 1.

Special Contributions.

THE OBJECT OF CHRIST'S SECOND COMING.

"Behold, the Bridegroom cometh."

What is the object of a bridegroom's coming?

1. *To fulfil the promise previously made.* On leaving one's betrothed, the promise is to meet her again. Thus the Lord Jesus on leaving the world promised His disciples solemnly to see them again. "A little while," says He in His farewell address to them, "and ye shall not see me: and again a little while, and ye shall see me, because I go to the Father." (John 16: 16.) "And ye now therefore have sorrow: (because I go away,) but I will see you again and your heart shall rejoice, and your joy no man taketh from you." (v. 22.) "I will come again," he says in chap. 14: 3, "and receive you unto myself: that where I am, there ye may be also." Again he says (14: 28): "I go away and come again unto you." These promises have not yet been fulfilled. But they will be fulfilled at Christ's second advent. He is no faithless lover. He has pledged himself to His bride, and He will fulfil His promise. Not a word, not an iota of all His prophecies shall fail. The angels in heaven could no longer believe nor trust Him, if He would not pay the vow He has made to His bride; for they have heard His promise; yea, they have been the bearers of His testimony, and hence Christ would stand before them as untrue and faithless, if He would not come again. To break a vow of marriage is not regarded as an ordinary breach of promise, but as the most shameful betrayal of the most sacred confidence. And would Christ, who has pledged himself to His people to be the bridegroom, and to come again to see His bride, be guilty of such a crime as this? No! Christ has bound himself by the most solemn obligations to meet His people on the earth—and He must—He will come. If there were no other object but to prove the integrity of His character and the truth of His word, I would look for Him just as confidently and patiently as if He had bound up with His glorious appearance the eternal destiny and felicity of the universe. But there are other objects besides this for which He comes.

2. The Bridegroom comes to *manifest His intensest love and His greatest glory.* The bridegroom loves his bride at any time, though separated by hills and valleys, rivers and oceans. But that love reaches its *greatest intensity* when marriage is about to be consummated. Thus Christ loves His people always, though now hidden from their view for more than eighteen centuries; but it will be the greatest proof of His love to His Church, if, for her sake, He shall again for a second time leave heaven and come to this earth. He comes, first of all, for the sake of His Church, and He comes to her in the loveliest character conceivable—not only as her friend, not only as her Redeemer, but more than that—as her *Bridegroom.* I find in this designation an expression of even intenser love than we behold in the manger at Bethlehem, or on the cross of Calvary. A man out of love might die for another, but perhaps he would not be to him

what a bridegroom is to his bride—he loves him, but not with the bridegroom's love. There are elements in the bridegroom's love which I do not find in any other character. For instance, he confides to his bride—and she to him—the inmost secrets of his heart, secrets which he would not confide to a brother, sister, father or mother, to no other person on the face of the earth. The purest, noblest and most precious treasures of the heart are brought forth and spread before her. All is fair, and lovely, and beautiful, and full of charms to him.

We rest satisfied with the proofs Christ has given us of His love on Calvary's cross; but if He will condescend so far, and exalt us so highly as to be our Bridegroom, then eternity is not broad nor long enough to give Him sufficient praise for it. It is sweet to sit as a penitent sinner beneath the cross and drink in the last touching parting words of a *dying* love; but it is sweeter—oh, it must be infinitely sweeter to be welcomed and embraced as a pure, noble, and happy bride by a *living* love—by the love of a present, visible, and divine Bridegroom! We have now witnesses and testimonies of His love and by faith we may taste it, but He is not consciously with us; He is as a lover in a distant country giving by letter and other means assurance of His devotion—then, however, He is present—His bride can see His holy love speaking from His eyes, and hear His balmy words from His own lips. She need no longer walk and wait by faith, but has Him before her by sight. He gives her personal assurance now to enter into everlasting union with her.

And what about His *external appearance?* The bridegroom always appears in splendid array, wedding garments—apparel becoming the occasion. He puts on the best he has. Accordingly, we read, when Christ comes, He will come in great glory, power, and majesty. He will unfold the treasures and the splendor of His heavenly Kingdom. He comes as a princely bridegroom, with thousands of angelic attendants. So far the earth has only seen him as the humble Nazarene, without house or home, His body decked in mockery and crowned with thorns. But then she receives the King of kings clothed with the brilliancy of the sun, invested with the majesty of omnipotence, and laden with the boundless riches of the infinite God. Jesus will then appear as Lord of heaven and earth. If men do not want to believe now, that He is the Son of God and the heir of eternal majesty and glory, they will surely believe it *then*, when the marks of His divine Sonship are undeniably seen by every one.

3. A third idea suggested is, that Christ comes *to enter into the most intimate and happy union with His saints* that can be conceived of; in other words, the bridegroom comes to marry his bride; to make her happy and to be happy himself. I never feel my weakness and incompetence more, than when I have occasion to speak on this union of Christ and the believer. They enter upon a certain union already in the present state of the Church, which it is difficult to describe. How much more difficult is it to portray the union and the happiness of believers, when joined in holy wedlock at the last day to the very Son of God? There is nothing to compare it with; it stands alone: there is nothing like unto it. Marriage is the only thing where two persons are really united, so intimately bound together, that the two are no longer two but one flesh. The original idea and state of marriage was that both parties are really to be one; they are to be absorbed by each other, swallowed up, as it were, into each other. I know, in the present sinful state of man, we cannot form a clear conception of such a union, nor do we find it in its original perfection now; but in Paradise before the fall, the two were completely one. And the marriage of Jesus to His saints, being uninfluenced by sin, will be such a union, that the one is quite absorbed by the other. Of course there will be separate and distinct existence, but like Adam and Eve, their sentiments, their feelings, their thoughts, their joys and hopes are all one and the same. There shall be no longer that difference and contention between flesh and spirit; between "the law in the members and the law of the mind," between Christ and men, as we find it now; but there will be the most complete harmony between the Lord's will and the saints' will: they will do exactly

what and as He tells them, not because He commands it, but because they love Him.

What else can this be but the happiest state conceivable? Think of it! Being so joined to Jesus, and permitted to come so near to Him, entering into such intimacy with Him, clothed with such privilege as to call Him ours—and so completely ours, that no one else can have any share in His person or happiness, led into the very secrets of His heart,—O what a bliss! what prerogatives! Truly,

Nor eye has seen, nor ear hath heard,
Nor sense nor reason known;
What joys the Father hath prepared
For those that love the Son.

The happiest day in social life is, perhaps, the day on which "two noble, virtuous and loving hearts are united into those bonds of intimacy and communion which death only can sever." It ought to be the happiest day in social life, and as such it is a symbol of that glorious day, when the marriage of the Son of the great King shall be consummated.

Now most of us have probably read accounts of nuptial celebrations at royal courts or in other families of high rank; but what pen can describe the grandeur, brilliancy, sublimity, and joyousness of the marriage of *that* King whose dominion is the universe? It baffles the most vivid imagination. It exhausts the greatest storehouse of the most gifted. I may talk of its magnificence, its richness, its beauty, its transporting delights, its surpassing glory, its heavenly banquets, its crystal ornaments, its dazzling splendor, its unspeakable felicity; but if you ask me what I mean by these descriptions, I have to answer: I do not know. Language does not give us words to describe it; nor can a sinful mind conceive of it; it passes knowledge and imagination—it can only be experienced.

4. Still more. The bridegroom comes *to take his bride home.* Thus Christ comes to take His saints home—to His own home. Hence the parable says: "The virgins went in with Him to the marriage," *i. e.*, at His house. They have now left entirely and forever their old home, *i. e.*, the sinful world and its cares and burdens, sorrows and afflictions. Now their redemption is complete. Those virgins whom the Saviour met living in their bodies are no longer embarrassed by the infirmities thereof, nor by the perplexing obstacles which earth throws in the way, and those whose bodies slumbered in the dust are also redeemed from their earthly prison; they are risen and glorified, "delivered from the bondage of corruption into the glorious liberty of the children of God."

And whilst they leave their former home, they enter into a new one. And what is this new home? None other than "that great city, the holy Jerusalem—having the glory of God: and light like unto a stone most precious, even like a jasper stone, clear as crystal." (Rev. 21: 10–11.) Her streets are "of pure gold, and as it were transparent glass." (21.) She has "no need of the sun, nor of the moon: for the glory of God lightens it and the Lamb is the light thereof." "There shall be no night there."

But where is this "great city?" Most would unhesitatingly say: in heaven. Let us see where John in vision saw this city. He says, he saw it "descending out of heaven from God." (21: 10.) If it went *out of* heaven, it cannot be in heaven; if it *descended,* where else should it have come but to or on the earth? And let us see how far our parable carries out this idea. Where is the marriage celebrated? It has all the appearance, as if this earth, of course in its renewed and glorified state, were the place. The Bridegroom came to this earth. And there is not the slightest hint given, that He went back again into heaven with the wise virgins, but the impression made is, that the marriage took place on the spot where He met them, or near it.

Such seems to be the inference drawn from these passages. But whether or no, let us be glad, and thank God that the doors of that city are thrown open to all of us.

Jerusalem the golden, with milk and honey blest,
Beneath thy contemplation sink heart and voice oppress;
I know not, O I know not, what social joys are there!
What radiancy of glory, what light beyond compare!

And when I fain would sing them, my spirit fails
and faints,
And vainly would it image the assembly of the
saints.
They stand, those halls of Zion, conjubilant with
song,
And bright with many an angel, and all the martyr
throng.

Glorious city! And shall this be the saint's home—his everlasting home! Yes, there and nowhere else is his true home.

Home! home! sweet, sweet home!
Prepare me, dear Saviour, for glory, my home!

Such, then, is the object of Christ's second advent. Now I ask: Is there anything terrifying in this? Certainly not. Does the bride look with fear and feelings of terror for the coming of her bridegroom? Everybody knows it is the contrary. Why, she wishes him to come; she looks for him as the hour draws near; she is in danger of getting impatient at his delay. She writes him to hasten. She often imagines she hears his footsteps and sees his form rising from behind the hills. Her heart thrills with joy when he sends a message that he will come quickly, and she is never happy until he *has come!* Thus the bride of the Lamb is affected, and thus should we be with reference to the appearing of our Saviour. To the saints, it is not the judge that comes, but the Bridegroom. And should the bride be afraid of Him whom her heart loves? Should she fear, when He is about to fulfil His promise? Should she be terrified, when He comes to show her His intensest love and to open to her the possession of all His treasures? Should she turn away from Him in horror when He displays His nuptial magnificence and glory? Should she wish that He would postpone His coming when He enters into such intimate and happy union with her, that both are no more twain but one, and that all the wealth and happiness of Christ may be hers also? Should she cling to her old home in the world, when He brings her complete redemption, and fills up for her the measure of the purest and sublimest joys in a new and happy home? Why, the thing would seem preposterous and absurd. Such a person could not possibly be the bride. To the true bride the coming of the absent bridegroom is the chief object of contemplation and of fondest anticipations. And when she sees the signs of His approach, and hears the heralds of His train, she is full of joy, and puts on her beautiful garment; she trims her lamp and goes forth to meet Him. And when He tarries she prays to Him: Come, Lord Jesus, come quickly.

But now, another question is: who is the bride? I answer: all those previously betrothed to Him, and true to their engagements. An engagement implies at least two things: acquaintance, and a promise or pledge. You see, then, to be admitted to a participation in these exalted joys, it is necessary that you know Christ, not as you know me or some other person, but you must know Him as your Saviour; you must know Him in such a way as to see, there is something lovely, something worthy of your fullest confidence, in Him. In other words, you must savingly believe in Him. Faith in Him will cleanse you from all impurities of the world; it will wash you clean from your sins. It will make you a spiritual virgin, it will give you a pure, chaste, loving nature. And then you are ready for your Lord. Renounce the idolatrous and adulterous service of the world; go forth, as these virgins did, to meet Him; let your heart, your aspirations and hopes be directed heavenward; accept the tokens and pledges He has left you, and wear the ring of affiance as His betrothed.

And then be faithful to Him. All these virgins were betrothed, yet some failed to become the actual bride. Only the wise went in with Him to the marriage. Who are they then? The parable describes them as not only having oil in their lamps, as the foolish had also, but they "took oil in their vessels with their lamps," and "they were ready." Without dwelling on these phrases, I would simply say: they are Christians of no ordinary attainments, they are "no babes and novices in religious things;" they are full-grown men and women in Christ, having given themselves wholly and entirely to Christ and His cause; they are persons having far advanced in sanctification, persons who have always let their

light shine before the world, and who have fought battles for the Lord. Let it suffice to say, they are persons who not only believe unto their justification but unto their sanctification, who have a living, active, self-denying faith, with whom Christianity is not a secondary but the principal matter, who have fully renounced the world and taken up the cross, and who are rich in good works, and are ready for any emergency. These only and none others are admitted to such high and exalted honors. The foolish are shut out.

Let me therefore ask: are you a virgin? are you washed clean from your sins? have you put off the old man who lived in spiritual unchastity and adultery with the world? Are you betrothed to the Lord Jesus? These are momentous questions which you do well to ponder. Unless you are thus engaged to Him, there is no hope for salvation at all, much less to be the actual bride.

I ask again: if you are a virgin—do you belong to the wise or to the foolish ones? If one of the wise, be not afraid. If the tempter would frighten you because of the second advent, hold up to him the word: The Bridegroom—*my* Bridegroom cometh, to redeem me and to take me home! Yea,

Rejoice, all ye believers, and let your lights appear!
The evening is advancing and darker night is near.
The Bridegroom is arising and soon He draweth nigh,
Up! pray, and watch and wrestle; at midnight comes the cry!
The watchers on the mountain proclaim the Bridegroom near;
Go meet Him as he cometh with hallelujahs clear.
The marriage feast is waiting, the gates wide open stand,
Up, up, ye heirs of glory! the Bridegroom is at hand!

F. P. M.

THE PROPHECIES OF ISAIAH.

A NEW AND CRITICAL TRANSLATION.

By Franz Delitzsch, D.D.

Chapter XVIII.

Woe to the land of the whirring of wings, which is beyond the rivers of Cush,

2. That sends ambassadors into the sea and in boats of papyrus over the face of the waters. Go, swift messengers, to the people stretched out and polished, to the terrible people far away on the other side, to the nation of command upon command and treading down, whose land rivers have cut through.

3. All ye possessors of the globe and inhabitants of the earth, when a banner rises on the mountains, look ye; and when they blow the trumpets, hearken.

4. For thus hath Jehovah spoken to me: I will be still, and will observe upon my throne during clear weather in sunshine, during a cloud of dew in the heat of harvest.

5. For before the harvest, when the blossom falls off, and the fruit becomes the ripening grape: then will He cut off the branches with pruning-hooks; and the tendrils He removes, breaks off.

6. They are left altogether to the birds of prey on the mountains, and to the cattle of the land; and the birds of prey summer thereon, and all the cattle of the land shall winter thereon.

7. At that time will there be offered as an homage to Jehovah of hosts a nation stretched out and polished, and from a terrible people, far away on the other side; a nation of command upon command and treading down, whose land rivers cut through, at the place of the name of Jehovah of hosts, the mountain of Zion.

Chapter XIX.

The sentence [oracle] concerning Egypt. Behold, Jehovah rideth upon a light cloud, and cometh to Egypt: and the idols of Egypt shake before Him, and the heart of Egypt melteth within it.

2. And I spur Egypt against Egypt: and they go to war, every one with his brother, and every one with his neighbor; city against city, kingdom against kingdom.

3. And the spirit of Egypt is emptied out within it: and I swallow up its ready counsel; and they go to the idols to inquire, and to the mutterers, and to the oracle spirits, and to the soothsayers.

4. And I shut up Egypt in the hand of a hard rule; and a fierce king shall reign over them, saith the Lord, Jehovah of hosts.

5. And the waters will dry up from the sea, and the river is parched and dried.

6. And the arms of the river spread a stench; the channels of Matzor become shallow and parched: reed and rush shrivel up.

7. The meadows by the Nile, on the border of the Nile, and every cornfield of the Nile, dries up, is scattered, and disappears.

8. And the fishermen groan, and all who throw drawnets into the Nile lament, and they that spread out the net upon the face of the waters languish away.

9. And the workers of fine combed flax are confounded, and the weavers of cotton fabrics.

10. And the pillars of the land are ground to powder; all that work for wages are troubled in mind.

11. The princes of Zoan become mere fools, the wise counsellors of Pharaoh; readiness in counsel is stupefied. How can ye say to Pharaoh, I am a son of wise men, a son of kings of the olden time?

12. Where are they then, thy wise men? Let them announce to thee, and know what Jehovah of hosts hath determined concerning Egypt.

13. The princes of Zoan have become fools, the princes of Memphis are deceived; and they have led Egypt astray who are the corner-stone of its castles.

14. Jehovah hath poured a spirit of giddiness into the heart of Egypt, so that they have led Egypt astray in all its doing, as a drunken man wandereth about in his vomit.

15. And there does not occur to Egypt any work, which worked, of head and tail, palm-branch and rush.

16. In that day will the Egyptians become like women, and tremble and be alarmed at the swinging of the head of Jehovah of hosts, which he sets in motion against it.

17. And the land of Judah becomes a shuddering for Egypt; as often as they mention this against Egypt, it is alarmed, because of the decree of Jehovah of hosts, that he suspendeth over it.

18. In that day there will be five cities in the land of Egypt speaking the language of Canaan, and swearing to Jehovah of hosts: Ir ha-Heres [city of demolished sun-worship] will one be called. (See Jer. 43: 13.)

19. In that day there stands an altar in the midst of the land of Egypt, and an obelisk near the border of the land, consecrated to Jehovah.

20. And a sign and a witness for Jehovah of hosts is this in the land of Egypt: when they cry to Jehovah on account of oppressors, he will send them a helper and champion, and deliver them.

21. And Jehovah makes himself known to the Egyptians, and the Egyptians know Jehovah in that day; and they serve with slain offerings and meat offerings, and vow vows to Jehovah and pay them.

22. And Jehovah smites Egypt, smiting and healing; and if they return to Jehovah, He suffers himself to be entreated, and heals them.

23. In that day a road will run from Egypt to Asshur, and Asshur comes into Egypt, and Egypt to Asshur; and Egypt worships [Jehovah] with Asshur.

24. In that day will Egypt be the third part to Egypt and Asshur, a blessing in the midst of the earth,

25. Since Jehovah of hosts blesseth them thus: Blessed be thou, my people Egypt; and thou Asshur, the work of my hands; and thou Israel, mine inheritance.

Chapter XX.

In the year that Tartan came to Ashdod, Sargon the king of Asshur having sent him (and he made war upon Ashdod, and captured it):

2. At that time Jehovah spake through Isaiah the son of Amoz as follows: Go and loosen the smock-frock from off thy loins, and take off thy shoes from thy feet. And he did so, went stripped and barefooted.

3. And Jehovah said: As my servant Isaiah goeth naked and barefooted, a sign and type for three years long over Egypt and over Ethiopia,

4. So will the king of Asshur carry away the prisoners of Egypt and the exiles of Ethiopia, children and old men, naked and bare-

footed, and with their seat uncovered—a shame to Egypt.

5. And they cry together, and behold themselves deceived by Ethiopia, to which they looked, and by Egypt, in which they gloried.

6. And the inhabitant of this coast-land saith in that day, Behold thus it happens to those to whom we looked, whither we fled for help to deliver us from the king of Asshur: and how should we escape?

Chapter XXI.

The sentence [oracle] concerning the desert of the sea [Babylon]. As storms in the south approach, it comes from the desert, from a terrible land.

2. Hard vision is made known to me: the spoiler spoils, and the devastator devastates. Go up, Elam! Surround, Maday! I put an end to all their sighing.

3. Therefore are my loins full of cramp: pangs have taken hold of me, as the pangs of a travailing woman: I twist myself, so that I do not hear; I am brought down with fear, so that I do not see.

4. My heart beats wildly; horror hath troubled me: the darkness of night that I love, he hath turned for me into quaking.

5. They cover the table, watch the watch, eat, drink. Rise up, ye princes. Anoint the shield!

6. For thus saith the Lord to me, Go, set a spy; what he seeth, let him declare.

7. And he saw a procession of cavalry, pairs of horsemen, a procession of asses, a procession of camels; and listened sharply, as sharply as he could listen.

8. Then he cried with lion's voice, Upon the watchtower, O Lord, I stand continually by day, and upon my watch I keep my stand all the nights.

9. And, behold, there came a cavalcade of men, pairs of horsemen, and lifted up its voice, and said, Fallen, fallen is Babylon; and all the images of its gods He hath dashed to the ground!

10. O thou my threshing, and child of my threshing-floor! What I have heard from Jehovah of hosts, the God of Israel, I have declared to you.

11. The sentence [oracle] concerning the silence of death [Edom]. A cry comes to me out of Sier: Watchman, how far is it in the night? Watchman, how far in the night?

12. Watchman says, Morning cometh, and also night. Will ye inquire, inquire! Turn, come!

13. The sentence [oracle] against Arabia. In the wilderness in Arabia ye must pass the night, caravans of the Dedanians.

14. Bring water to meet thirsty ones! The inhabitants of the land of Tema are coming with its bread before the fugitive.

15. For they are flying before swords, before drawn swords, and before a bent bow, and before oppressive war.

16. For thus hath the Lord spoken to me: Within a year, as the years of a hired laborer, it is over with all the glory of Kedar.

17. And the remnant of the number of bows of the heroes of the Kedarenes will be small: for Jehovah, the God of Israel, hath spoken.

Chapter XXII.

The sentence [oracle] concerning the valley of vision (Jerusalem). What aileth thee, then that thou art wholly ascended upon the housetops?

2. O full of tumult, thou noisy city, shouting castle, thy slain men are not slain with the sword, nor slaughtered in battle.

3. All thy rulers departing together are fettered without bow; all thy captured ones are fettered together, fleeing far away.

4. Therefore I say, Look away from me, that I may weep bitterly; press me not with consolations for the destruction of the daughter of my people!

5. For a day of noise, and of treading down, and of confusion, cometh from the Lord, Jehovah of hosts, in the valley of vision, breaking down walls; and a cry of woe echoes against the mountains.

6. And Elam has taken the quiver, together with chariots with men, horsemen; and Kir has drawn out the shield.

7. And then it comes to pass, that thy

choicest valleys are filled with chariots, and the horsemen plant a firm foot towards the gate.

8. Then he takes away the covering of Judah, and thou lookest in that day to the store of arms of the forest-house;

9. And ye see the breaches of the city of David, that there are many of them; and ye collect together the waters of the lower pool.

10. And ye number the houses of Jerusalem, and pull down the houses, to fortify the wall.

11. And ye make a basin between the two walls for the waters of the old pool; and ye do not look to Him who made it, neither do ye have regard to Him who fashioned it long ago.

12. The Lord, Jehovah of hosts, calls in that day to weeping, and to mourning, and to the pulling out of hair, and to girding with sackcloth;

13. And behold joy and gladness, slaughtering of oxen and killing of sheep, eating of flesh and drinking of wine, eating and drinking, for "to-morrow we die."

14. And Jehovah of hosts hath revealed in mine ears, surely this iniquity shall not be expiated for you until ye die, saith the Lord, Jehovah of hosts.

15. Thus spake the Lord Jehovah of hosts, Go, get thee to that steward there, to Shebna the house-mayor.

16. What hast thou here, and whom hast thou here, that thou hast hewn thyself out a sepulchre here, hewing out his sepulchre high up, digging himself a dwelling in rocks?

17. Behold, Jehovah hurleth thee, hurling with a man's throw, and graspeth thee grasping.

18. Coiling, He coileth thee a coil, a ball into a land far and wide; there shalt thou die, and thither the chariots of thy glory, thou shame of the house of thy Lord!

19. And I thrust thee from thy post, and from thy standing-place he pulleth thee down.

20. And it will come to pass in that day, that I call to my servant Eliakim the son of Hilkiah,

21. And invest him with thy coat, and I throw thy sash firmly around him, and place thy government in his hand; and he will become a father to the inhabitants of Jerusalem, and to the house of Judah.

22. And I place the key of David upon his shoulder; and when he opens, no man shuts; and when he shuts, no man opens.

23. And I fasten him as a peg in a fast place, and he becomes the seat of honor to his father's house.

24. And the whole mass of his father's house hangs upon him, the off-shoots and side-shoots, every small vessel, from the vessel of the basins even to every vessel of the pitchers.

25. In that day, saith Jehovah of hosts, will the peg that is fastened in a sure place be removed, and be cast down, and fall; and the burden that it bore falls to the ground: for Jehovah of hosts hath spoken.

Chapter XXIII.

The sentence [oracle] concerning Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entrance any more out of the land of the Chittæans [Cyprus]; it is made known to them.

2. Be alarmed, ye inhabitants of the coast! Sidonian merchants, sailing over the sea, filled thee once.

3. And the sowing of Sichor came upon great waters, the harvest of the Nile, her store; and she became gain for nations.

4. Shudder, O Sidon; for the sea speaketh, the fortress of the sea, thus: I have not travailed, nor given birth, nor trained up young men; brought up maidens.

5. When the report cometh to Egypt, they tremble at the report from Tyre.

6. Pass ye over to Tarshish; howl, ye inhabitants of the coast!

7. Is this your fate, thou full of rejoicing, whose origin is from the days of the olden time, whom her feet carried far away to settle?

8. Who hath determined such a thing concerning Tyre, the distributor of crowns, whose merchants are princes, whose traders are the chief men of the earth?

9. Jehovah of hosts hath determined it, to desecrate the pomp of every kind of ornament,

to dishonor the chief men of the earth, all of them.

10. Overflow thy land like the Nile, O daughter of Tarshish! No girdle restrains thee any longer.

11. His hand hath He stretched over the sea, thrown kingdoms into trembling; Jehovah hath given commandment concerning Kenaan [Phœnicia], to destroy her fortresses.

12. And He said, Thou shalt not rejoice any further, thou disgraced one, virgin daughter of Sidon! Get up to Kittim [Cyprus], go over; there also shalt thou not find rest.

13. Behold the Chaldean land: this people that has not been (Asshur—it hath prepared the same for desert beasts)—they set up their siege-towers, destroy the palaces of Kenaan [Phœnicia], make it a heap of ruins.

14. Mourn, ye ships of Tarshish: for your fortress is laid waste.

15. And it will come to pass in that day, that Tyre will be forgotten seventy years, equal to the days of one king; after the end of the seventy years, Tyre will go, according to the song of the harlot.

16. Take the guitar, sweep through the city, O forgotten harlot! Play bravely, sing zealously, that thou mayst be remembered!

17. And it will come to pass at the end of the seventy years: Jehovah will visit Tyre, and she comes again to her hire, and commits prostitution with all the kingdoms of the earth on the broad surface of the globe.

18. And her gain and her reward of prostitution will be holy to Jehovah: it is not stored up nor gathered together; but her gain from commerce will be theirs who dwell before Jehovah, to eat to satiety, and for stately clothing.

Selections.

MARANATHA.

The Difference between the coming of the Lord for the Saints and with the Saints.

BY REV. J. H. BROOKES, D.D.

THERE are many earnest premillennialists who object to the position here taken, and insist that there is a scarcely perceptible interval between the coming of Christ *for* the saints and His coming *with* them. They refer among other passages to the apostle's declaration that "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4:16), and argue with some plausibility that such language forbids the thought of a secret translation of believers previous to the appearing of the Lord in visible glory on the earth. They say that the shout, the voice, and the trump, must be heard by all, and hence that we need not look for the Saviour until the manifestation of the Antichrist, and the fulfilment of certain prophecies, which, every one admits, await the startling events of the future. It is of unspeakable importance to the Christian to know whether he shall be exposed to the dreadful sufferings and temptations that will mark the close of the present age, or whether he shall be removed to the heavenly heights, and look down with undisturbed composure upon the tempest of judgments that will lay waste an ungodly world before the establishment of righteousness. Let us approach the examination of the question with hearts submissive to the teachings of the Sacred Scriptures, and with a sincere desire to know the truth as there revealed.

There is a principle which the Almighty has observed in all the dispensations, and which, if I am not mistaken, is faintly shadowed forth in the opening verse of the Bible, where we read the sublime statement, "In the beginning God created the heaven and the earth." He created both, He has a right to both, He lays claim to both, and in due time He will make that claim good, to the utter confusion of His enemies, and to the everlasting joy of the holy intelligences

of the universe. The principle that He asserts and intends to maintain His claim both to heaven and earth, is quietly announced as it seems to me, in the first sentence which the inspired penman wrote, just as there can be no reasonable doubt that the doctrine of the Trinity is intimated in the fact that the word translated "God" is in the original in the plural, while the word translated "created" is in the singular number. This remarkable fact is not owing to any peculiarity in the Hebrew language, for it can describe God as easily by a word in the singular as in the plural; but a singular verb is joined to a plural noun for the express purpose of teaching the great truth of Trinity in unity, which is brought out a little more fully at the creation of Adam, when God said, "Let US make man in OUR image, after OUR likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1 : 26.)

Here then man was invested with the sovereignty of the earth, and his place and portion were to be on it, while God, in the second person of the Trinity, came down, and manifested His presence and glory amid the beautiful scenes which He pronounced to be very good, and walked in the garden in the cool of the day, and communed with Adam, as friend talketh with a friend. But sin entered and marred the fair handiwork of the Creator, and introduced disaster and death where all had been love and life. Cain, as the type of the legalism and self-righteousness which have formed the religion of the world ever since, finding his offering of fruit and flowers rejected, turned with rage upon his brother standing beside a bloody altar, as the type of those who through faith in Jesus are justified from all things; and then the earth opened her mouth to receive more precious blood than that of the lamb, and it cried unto God from the ground. The earth thus polluted was no longer fit for the manifestation of Jehovah's presence, and the human race was divided into two distinct families, one of which clung to the world as its heritage, and the other of which was called apart from the world to be a separated and peculiar people. Cain went out from the presence of the Lord, and he and his descendants built cities, and invented musical instruments, and worked in brass and iron, and tried to repair the ruins of the fall by human skill, and sought to render the only habitation for which they cared delightful; but Seth and his descendants called upon the name of the Lord, and left no memorial of earthly achievements, and wrought no works that could enhance their reputation in the eyes of an unbelieving world, though of one of them we have the brief and touching record, "Enoch walked with God: and he was not; for God took him." (Gen. 5 : 24.)

Let it be remembered that the translation of Enoch occurred when Jehovah was about to assert again His forgotten and despised claim to the earth, and when to make good that claim He was determined to purge it of its corruptions by the judgment of the deluge. When this was done, He gave Noah, whom He found to be righteous before Him, dominion over it, as he had given to Adam previous to the introduction of evil. We behold, then, Enoch who was translated before the judgment descended; Noah and his house who were preserved through the judgment; and a large class upon whom the judgment fell. Have we not in these first chapters of the Bible a recital of the divine purpose to take the Church away before the desolating judgments shall descend at the close of the present dispensation, and also to preserve a people in the midst of the fearful exhibitions of God's wrath, and finally to pour the tide of His fury upon the world at large? Surely the supposition is not improbable when we recall the fact that the judgment of the deluge and the judgments that shall soon terminate our age, are more than once mentioned in direct connection by Christ and the apostles, who make one the type of the other. At all events it is certain that when God gives His people dominion in the earth, He prepares the way by the Spirit of judgment, and until the scene of man's wickedness is cleansed by the hand of justice that He may reveal Himself in His unsullied holiness and untarnished glory,

He calls them to a life of separation as strangers and pilgrims on the earth.

Thus Noah was invested with the sovereignty of the purified earth as Adam was of the earth before the fall, but one believed the devil's lie rather than God's truth, and the other got drunk; and the curse followed in both cases. Man has turned out a wretched failure wherever tried, for notwithstanding the terrible punishment that had fallen upon the world at the flood, we find the race, in the arrogancy of the human heart, proposing to build a city, and a tower whose top might reach unto heaven, that they might make themselves a name, and act independently of God. Such was man's attempt to establish himself in the earth, and as evil was again in the ascendency, we hear God's call to Abram to come out from the world and to find his place and portion in heaven. At the beginning of Stephen's defence before the Jewish council we read, "The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." (Acts 7: 2–5.) This faithful servant had not so much of earth as to set his foot on, but was all his lifetime a man of the tent and the altar, "for he looked for a city which hath foundations, whose builder and maker is God." (Hebrews 11: 10.)

But again does Jehovah assert His claim to the earth, and again He clears the scene where He intends to manifest His presence by the most terrific judgments. He selects the Hebrews as His witnesses in the world, and the land of Canaan for their habitation; and in accomplishing His sovereign will, He throws more light in a single sentence of the Bible upon the science of Ethnology, than we gather from all the treatises of learned men together. "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." (Deut. 32: 8.) He assigned to the various races their different localities, and gave them their boundaries with reference to the Israelites, who shall undoubtedly be the head of the nations during millennial times, and form the very centre of God's earthly government. Hence when they crossed the river Jordan to take possession of the land of promise, Joshua said, "Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan." (Josh. 3: 11.) It was as Lord of all the earth He was manifesting Himself to the Hebrews among whom he deigned to dwell, and therefore he acted in judgment by the sword which was to exterminate the old inhabitants, and not to spare for their crying. When Jericho was taken, "they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword" (Josh. 6: 21), and a curse was pronounced against the man who should rise up to rebuild the city. When Ai was taken, "Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants" (Josh. 8: 26); and in fighting with the Amorites, "the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies" (Josh. 10: 13), for God was dealing in righteous judgment, and the land must be cleansed before He could reveal His presence in it as the Lord of all the earth.

From that time until their rejection, the Israelites were charged to maintain the authority of God in the earth, and were therefore regarded and treated as an earthly people. Of course I am far from affirming that they did not receive spiritual blessings, but their special calling nationally was to act as witnesses for God on earth, and hence the promises and threatenings addressed to them were to a large extent earthly in their character. On the one hand they are encouraged to obedience by the

assurance of long life, of vigorous health, of a numerous offspring, of fertilizing showers, of abundant harvests, and of an easy victory over their enemies; and on the other hand they are warned against disobedience, by the fear of pestilence and plague, drought and famine, suffering and subjugation by their foes. Is there anything of this in the New Testament? Not a shadow. It is indeed directly the reverse, for in proportion to our fidelity, and closeness of conformity to the will and word of God, will we know in our own experience the meaning of the language, "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." (Phil. 1:29.) We are plainly told that we must expect to be reviled and slandered, that the world will hate us, that in the world we shall have tribulation, that through much tribulation we must enter into the kingdom, that we are heirs of God, and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together, and that all who will live godly in Christ Jesus shall suffer persecution: but instead of exacting an eye for an eye, and a tooth for a tooth, as under the former dispensation, we are repeatedly charged to abstain from retaliation, to harbor no thought of revenge, to overcome evil with good, and to face the insults and injuries to which we are exposed with meek endurance.

The reason for this complete change in the tone of the communications addressed to the people of God when we leave the Old Testament to come into the New will be apparent if we recollect that Christians are living in an entirely different dispensation. In the one God was asserting His claim to the earth; in the other He is taking the Church out of the world to form the mystical body and bride of the Son of His love. In the one the earth was the prominent thought, if I might so speak, before the divine mind; in the other heaven is the place to be enriched by the displays of redeeming grace. In the one, therefore, Israel received an earthly calling; but in the other the Church has a heavenly calling, as it is written, "Holy brethren, partakers of the heavenly calling." (Heb. 3:1.) And God "hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3), and "our conversation (or citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." (Phil. 3:20.) Thus also we are distinctly taught that God "created all things by Jesus Christ: to the intent that now unto the principalities and powers in the heavenly places might be known by the Church the manifold wisdom of God." (Eph. 3:10.) The Church then is the great lesson-book which the principalities and powers in heavenly places are continually studying, and out of which they learn more of the manifold wisdom of God than from the entire range of the universe, while the special calling of Israel was to teach this manifold wisdom to the nations of the earth. If we forget the distinction between an earthly and heavenly people, or in other words, if we lose sight of dispensational truth, where everything is beautiful and well ordered in its season, we will be thrown into inextricable confusion in attempting to understand the Scriptures.

"In the beginning God created the heaven and the earth," and since the creation of man He has alternately revealed His purpose to declare the glory of His grace in both departments of His magnificent empire. But where sin has polluted the theatre of its display He always prepares the way of its manifestation by judgment, even if the judgment must fall, as it did when He brought in the new dispensation, upon the head of His only begotten and well-beloved Son. The second coming of that Son, therefore, must inevitably be ushered in by judgment, and independently of explicit testimony, we might argue from analogy that a heavenly people, the Church, would be preserved *from* it like Enoch; and that an earthly people, the faithful remnant among the Israelites, would be preserved *through* it, like Noah; while the ungodly who have despised His love would be overwhelmed *by* it, like the antediluvian world. There is to be a coming of the Lord *for* the saints, when the dead in Christ shall rise first, and we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and after an interval, in which human wicked-

ness shall reach the loftiest height of iniquity, there is to be a coming of the Lord *with* the saints for the overthrow of the nations gathered about Jerusalem, and for the re-establishment of Israel in the place of testimony and of honor on the earth.

Editorial.

NO NIGHT THERE.

"How beautiful this night! The balmiest sigh
Which vernal zephyrs breathe in evening's ear,
Were discord to the speaking quietude
Which wraps this moveless scene. Heaven's ebon couch,
Studded with stars unutterably bright,
Through which the moon's unclouded grandeur rolls,
Seems like a canopy which love had spread
To curtain her sleeping world. Yon gentle hills,
Robed in a garment of untrodden snow;
Yon darksome rocks, whence icicles depend,
So stainless, that their pure and glittering spires
Tinge not the moon's pure beam; all form a scene
Where musing solitude might love to lift
Her soul above this sphere of earthiness;
Where silence undisturbed might watch alone,
So cold, so bright, so still."

WHO has not felt the influence of such a scene, and thanked God that the earth's revolutions had brought the wearying and monotonous sameness of day to a close, and disclosed new beauties upon which to feast our vision and to exercise our dreamy imagination? After the turmoil, the excitement, the cares of the day, when the quiet and repose of night have wooed us to contemplation and slumber, we have realized this oft-recurring season to be a boon inestimable. The storm may rage and the wind may howl, but night is sweet and precious as we draw the curtains, and in smiling security gather around the genial winter fire to revel upon our favorite books, or to listen to music's sweet strains, or to ply the busy fingers as we engage in animated conversation suggested by the events of the day, or by subjects of general interest upon which we love to interchange thought. True, we know there are homeless wanderers exposed to the pitiless storm; we know that misery and death are ravaging many homes at that hour far and near; we know that the relentless ocean is drawing to its cavern depths many, many buoyant, bounding hearts to sleep far from home and kindred until the resurrection trump shall summon them from their dark tomb; but we realize it not. Sorrow touches not us, and night with its returning beauties and blessings, is sweet to us. The happy domestic circle is reunited, which the cares and responsibilities of day had sundered, and "soft eyes look love to eyes which speak again," and they feel that night brings with it more of home's joys and privileges than the busy, bustling, tiresome day.

And how beautiful, too, the soft, sweet summer night, when in addition to the well-known sounds of nature, we hear so many mysterious voices and noises floating on the air, and we almost imagine that myriads of spirits are indeed unseen around us; and as the summer languor steals over our senses, we feel as if the aerial denizens produced this dreamy influence to prepare us for a supernatural communion. The scorching sun no longer enervates, and we thank God for the soft, gentle breeze, whose blessed narcotic influences invite us to invigorating slumber.

Yes, the dwellers upon this sin-cursed earth realize deeply that God has been merciful in giving them this season of oblivion—of repose. How could the wretched, the hopelessly miserable, endure the burden of life but for the coveted oblivion secured to them by the earth's revolutions? How could the weary, the heavy-laden with toil and hardship persevere in their exhausting career but for "tired nature's sweet restorer, balmy sleep," which the dark face of night ushers in as their dearest friend. Yes,

in the elysian realm of dreams the wicked cease to trouble, the weary are at rest.

"Night is the time for dreams,
The gay romance of life,
When truth that was, and truth that seems,
Blend in fantastic strife.
Ah, visions less beguiling far
Than waking dreams by daylight are!"

Who would arouse the wretched from this happy oblivion, temporary though it be? The weary from these fantastic but blissful dreams? Daylight has plenty of the cold and hard reality of life for them. Let the miserable and hopeless wife of the inebriate wander in the bright meadows with the happy and loving companion of her youth. Let her revel in her unreal and forever unattainable happiness; let her picture herself the idol of the ideal being to whom she plighted her faith, his glory, his greatness, his goodness reflected upon herself and her children. Let her at least in the dominion of dreams or of fancy see these cherished ones surrounded with comforts and elegancies, whilst the sneer, the taunt, the insult reach them no more. Too soon for her these brilliant views will be dissolved, not to be succeeded by others still more beautiful, but by the inevitable hardships, the unendurable sorrows incident to her trying condition. Does she not then long for the temporary forgetfulness of night? Can we censure if her aerial fabrics are of vast dimensions and gorgeous architecture? But there is another side to this picture.

"Night is the time to weep,
To wet with bitter tears
Those graves of memory, where sleep
The joys of other years.
Hopes that were angels in their birth,
But perished young, like things of earth."

Some there are to whom the night brings no soft sleep, no draught from Lethe's waters, no exaltation to the dignities and happiness of Utopia or the land of dreams. The awful quietude and darkness excite anew the grief that the cares and labors of the day had partly banished. All incites to contemplation.

Musing retrospection brings
The loved and lost to life again.

All, all returns with vivid distinctness, and for them there is no cessation of sorrow. Woe is intensified by solitude and darkness, and they long with Job for the night to be gone. The grave only can bring them oblivion, and the distracting pursuits which daylight brings are their only relief from consuming sorrow. The wife of the same inebriate may experience her greatest misery in the sombre hour of night, and as her weeping eyes watch the first indications of morning's dawn, she sobs, "When shall I arise, and the night be gone?" With what joy she hails the first scintillations of returning light, and views the rising orb with almost the rapture of an Eastern devotee.

Then again, night is favorable to the commission and concealment of crime. How comparatively few murders and burglaries are committed by daylight; and how almost impossible for the perpetrators to escape detection if they select so inauspicious a time. What terror seizes the timid at the earliest approach of nightfall, as their excited imagination pictures the assassinations, the burglaries, the innumerable and varied crimes of every shape and hue that dart into palpable reality after the sun's declension. Then the drunkard sings his maudlin song; the gamester commits with feverish excitement and activity the crime that leads to beggary and eternal destruction, and that brings blighting and desolation to so many happy homes. Then undisguised villainy of every kind and degree stalks abroad over all the land. Then the virtue resulting from the restraining influence of sunlight flaunts in all the frippery of open vice, secure in the impenetrable shades of night. Then are put forth efforts to entice the unwary; to waylay and entrap the unsuspecting; then the drinking saloon throws out its blandishments to seduce its countless victims only to cast them forth again with bitter cruelty and contempt; then the theatre and other disreputable places of amusement display in gorgeous colors their many attractions to beguile the pleasure seeking, and the thoughtless, and to lure them on with sweetest siren song to eternal perdition.

Then, too, the conflagration rages, and the homeless are cast out into the dark night with-

out a shelter. Vessels are dashed upon unseen rocks, and the ocean engulfs the helpless. The trusting girl elopes from the home of her childhood with one for whom she sacrifices all that has hitherto been dear to her in life, too often to be unkindly treated and forsaken. Yes, "when night makes a wind sound of its own stillness," then all malign influences are abroad, and the prince of the power of the air despatches his emissaries to the four winds to execute his diabolical schemes upon the doomed descendants of Adam.

But all these things shall vanish even as the baseless fabric of the dreams of the wretched, for in "the world to come" "there shall be no night." "The city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." "And the gates of it shall not be shut at all by day, for there shall be no night there." This glorious and beautiful habitation which is in process of construction, with its innumerable apartments of varied beauty and different degrees of privilege, for the heirs of salvation, purchased by the unparalleled sufferings of the Lamb slain for us, will not be governed by the same laws to which this transient world is subject. Its sun will continually abide therein, and its rays shall never be withdrawn to illuminate a distant country that has been slumbering in night. Although all shall revolve around their sun, His glorious face, with its glittering light penetrating to the most remote part of the celestial empire, shall never be withdrawn from them. There shall be neither physical nor moral vicissitudes in their condition, except an ever-increasing happiness and holiness—vicissitudes of degree, but not of kind—consequently neither a physical nor a moral night shall ever cast its gloom upon their radiant abode or their happy hearts.

How sweet to anticipate a cessation of all the sorrows and disabilities which cause us now to look forward so longingly and so impatiently for the return of night. To rejoice that weariness shall never so prostrate us, that we must spend at least one-third of our existence in seeking the recuperation which the shades and stillness of night were intended to secure to us. Ah no! the tireless activity of that happy life shall be one of the greatest elements of our joy. Too busy, too happy shall be those who have passed through great tribulations, and washed their robes in the blood of the Lamb, until His own righteousness reflects from their every lineament and from their dazzling attire, to long for the oblivion induced by sleep, or for the paltry and unsatisfying dreams of earth's happiness and grandeur. The necessity for these has passed away. The mercy and the love that have granted these blessed alleviations in our fluctuating, and, to the majority of the human race, miserable existence, manifest themselves in "making all things new," in constantly giving us fresh and delightful surprises, and in enjoying our rapture at every fulfilment of some glorious promise that our finite comprehension failed to grasp or understand, as we offer our adoring gratitude, and realize our unworthiness with a humility of which we have not yet had even a semblance.

Yes, this blessed boon to earth's inhabitants will have passed away with the necessity for it. "Jerusalem the golden" has no need of the sun to fertilize, to strengthen, to impart its health-producing properties, to diffuse its happy light. The Lamb is the light thereof, and all these blessings emanate directly from Him. No curse shall rest upon it to cause sickness, debility, darkness or sterility. We know not what changes may be wrought in the earth by its renovation, its restoration to the beauty and the privileges of Eden, but the sun will yet perform its functions, and its dwellers still be blessed with its light, for its perpetuity is promised even as that of the earth itself, but the heirs of God and joint heirs with Christ, are the recipients of far higher privileges. "There the wicked cease from troubling and the weary are at rest." They need not the security of night from foes, nor its gladsome rest from exhausting toil. The timid will no more look forward with fear to the approach of night, as thoughts of assassins, burglars, and incendiaries horrify their hearts. The wicked will indeed cease to trouble, for there entereth not into its holy precincts aught that defileth, that worketh abomination, or that maketh a lie;

only those whose names are in the Lamb's book of life shall ever enter its portal of dazzling light.

All these malign and depressing influences removed, we shall then be untrammelled, and fitted to exercise the functions to which we have been predestined. Satan's machinations powerless, the world's seductions and blandishments far, far distant, our own corrupt natures transformed, who then shall lay anything to the charge of God's elect, and what shall hinder us from becoming priests and kings of God?

O, let the wretched rejoice. Let them thank God and take courage. Let them enjoy night's sweet oblivion from sorrow, and its temporary promotions to grandeur and bliss, but let them anticipate with joy the home where no night shall be needed, and where their bliss shall not be unreal and evanescent. And let those to whom the night brings only an increase of woe and cause for fear, look hopefully to the land where there shall be no night, and they shall rejoice in perennial sunlight and peace.

"Brief life is here our portion,
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life is *there*.
O happy retribution!
Short toil, eternal rest;
For mortals and for sinners
A mansion with the blest." M. E. S.

THE NEW YEAR.

Another year, with its opportunities and privileges, has gone—gone forever. Another year of waiting, duty, trial, and danger opens upon us. Shall we rejoice, or shall we weep? There is a word which we suggest for the occasion. It is at once a word of sadness and of gladness—of sorrowful confession on the one side, and of joyous acclaim on the other—a word of defeat and yet of victory. That word is *Hosanna*. Yes, let every one sing Hosanna, Hosanna in the highest. Why?

1. Because the past has not been our perdition. Had God been strict to mark and reward our iniquities, none of us would be here.

2. Because the present still has for us an open offer of salvation. Justly might God have taken that offer back, on account of our poor appreciation of it, and the cold manner in which we have at all embraced it.

3. Because our Saviour in His word and ordinances still comes to us in our unworthiness and sins, to absolve us from the bonds of our guilt, to kindle in us the life of faith, and to make us children of God and heirs of glory.

Sing Hosanna—How?

1. By turning in with the procession of those whose faces are towards Jerusalem. That procession has been moving steadily on through ages and dispensations, through seas and wilderness, through blood and fire, with its eye on the city whose maker and builder is God.

2. By stirring up our faith in Jesus. Alas, for the boggling of men in these days about who Jesus is! God lifts up His finger, and says, Behold! A King—the Blessed One—the Bearer of Jehovah's name—Heaven's grand Plenipotent—the Bringer of Salvation! The son of David, yet the Son of God.

3. By fixing our daily expectation upon the coming again of this our Lord. Of the day and the hour of His arrival, knoweth no man. The times and the seasons God hath reserved in His own power. But, for the very reason that we know not when the time is, it is presumption in men to say or think that He will not come in our day, or may not come any hour. Many are alarmed and startled at the idea, and stop their ears and run away from the hearing of such doctrine. But, have we not had enough of earth's tears, aches, sicknesses and strifes, to wish them done with forever? Have we not seen enough of death, care, poverty, toil, and crime, to be content to see the speedy end of them? Have we not felt enough of the curse to be willing and anxious to behold it lifted off? Are the joys and crowns and princedoms of immortality so worthless, that we should seek to put off and hide from us the day that is to give them to us? Is our religion after all so frail a thing, that faith must dread to take the very blessedness for which it prays and hopes! Nay, reader, sing Hosanna! Blessed is He that cometh! Hosanna in the highest!

A WORD WITH OUR PATRONS.

Another year of our Serial commences with this number. A valued witness for God and His truth writes us: "God has raised you up to do a great work on our side of the water. Let not your hands be slack, for your work shall be rewarded, and the time is near. Above all, do not give up the *Prophetic Times* unless you *must*. You cannot influence the mass of the Church, but you are reaching many with the messages of truth, and you are benefiting hundreds, perhaps thousands, of those who will be among the glorified."

We have to say to our brother, and to all our friends, that the *Prophetic Times* will be continued during 1872, if God will. We find great difficulty in sustaining it, but we find still greater difficulty in persuading ourselves to let it drop. If only our subscribers would all remit the amounts due us, and our friends would write more for our columns, we would be much relieved, and the whole work would go on with more ease and vigor. Many thanks to those who have helped us hitherto! Fellow laborers, let us not be weary in well-doing.

We, indeed, have much to prove to us that our labors are not in vain. Many cheering letters testify of the light and comfort received through the reading of our pages. We have a large audience to whom we deliver our monthly messages, and we have many attentive and earnest listeners. Would to God that we had many more of the same kind. Many more also we might have, if the existence of our Serial and its true character were brought to the attention of the people. Suppose that each of our friends were to get us one additional subscriber, what an encouragement it would be! Is it unreasonable to ask each one to try the suggestion?

And whilst we are willing to labor on in this work, our subscribers must, at any rate, remember our dependence upon their punctuality in forwarding their subscriptions. Our printer's bill is much in arrears, and must be paid up.

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