

be no more, until he come *whose right it is*; and I will give it him.' With this agrees the word spoken by Hosea, see 3rd chap. 1, 5 verses. 'For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days.'

How feelingly our blessed Lord alludes to this same period of Israel's history in bidding adieu to Jerusalem just before his crucifixion: 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee. . . . Behold your house is left unto you desolate: and verily I say unto you, *Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.*' And again: 'Jerusalem shall be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled.*' And at Pilate's bar, he who had come to his own and his own had received him not, but had despised and rejected him; could not but confess to Pilate, 'My kingdom is not of this world.' . . . 'Now is my kingdom not from hence.' No, 'it behoved Christ to suffer, and to rise from the dead the third day:' to go into a far country and receive for himself a kingdom, and, when the appointed time should arrive, to return, in the power and glory of his father,

and accomplish the glorious work assigned to him as the *Christ* of God. 'Then 'the kingdom and throne of David,' or 'of Israel,' or 'of God,' on this earth, for they are one and the same, will be 'established 'henceforth forever': *from that time*, 'David shall never want a man to sit upon his throne.' All styled *heirs* in the Scriptures will then be *inheritors*, and have entered into the 'rest' which remaineth for the people of God, which will be a 'glorious' one.

Dear reader, do you believe the testimonies of God? If you do, and are not blind, yea, stone blind, you cannot but perceive that this earth is yet to be 'filled with the glory of the Lord:' that the Scriptures reveal a time when God will indeed dwell on earth in the person of Jesus Christ: a time when the will of God will be done on earth even as it is in heaven: a time pregnant with the most wonderful and glorious events: a time of peace and happiness, power, honor, and dominion to all God's people: a time when such as you shall be clothed with immortality, made like unto the angels of God—those glorious beings who are swift to execute his will—and destined to live for ever!

You must surely be infatuated, if you neglect to ensure for yourself a participation in 'the exceeding great and precious promises of God.' Up then! and be doing: for rely upon it, the coming of the Lord is nigh, even at the door.

THE COMING JUDGMENTS UPON THE NATIONS. PREPARATORY AND INTRODUCTORY TO THE RESTORATION OF 'THE KINGDOM AGAIN TO ISRAEL,' AND THE 'RESTITUTION OF ALL THINGS, WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS.'

'Ye can discern the face of the sky; but can ye not discern the signs of the times?'—Matt. xvi. 3.

In his preface to a recent work styled 'The Harmony of Prophecy,' the Author, Doctor Keith, D. D., has the following excellent and timely remarks:

'The simplicity that is in Christ, is a reality, not a fiction. There is a common faith for the children of the light and of the day. They walk by faith and not by sight. The things that are revealed belong to them. The time cometh when the mystery of God shall be finished, as he hath declared unto his servants the prophets. *Of the times of the restitution of all things*, God hath spoken by the mouth of all his prophets since the world began. Till then the heavens must receive Christ. The spirit expressly testifies that the Lord Jesus Christ shall judge the quick and the dead, at his appearing and his kingdom; that he will render indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the

Jew first, and also of the Gentile; but glory, and honour, and peace to every man that worketh good, to the Jew first and also to the Gentile.

Creeeds, though rightfully drawn from Scripture to combat with its truths the errors of bygone days, may not, if more restricted than the unstraitened word of the Lord, be fully adequate to meet the evils which believers have to encounter and overcome in the latter days, . . . there is a time when the book of prophecy, before shut, shall be opened; and the judgment of the quick, barely recognised in the olden creeds—the judgment of the world, or of all nations—may need to be more fully apprehended from opening Scriptures, by the generation of the faithful that shall see these things of which the Lord and his prophets and apostles have spoken, *as heralding his coming and his kingdom*, than they were by those who