

# THE HOPE OF ISRAEL.

Vol. I.

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No. 6.

## The Ages of Revelation. No. 3.

2300 DAYS OF TEMPLE DESECRATION. Dan. 8: 14

"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto 2300 days; then shall the sanctuary be cleansed."

The vision of this eighth chapter, is concerning the desolation of the second temple, and the oppressors of God's people, to follow the times of Daniel. The first is spoken of under the emblem of a ram. The second, of a he goat. The ram signifies the kings of Media and Persia; the rough goat, the kings of Grecia. In the latter time of their Kingdom, the supreme authority is to be given to a power which should practice and prosper, and destroy the mighty and holy people, stand up against the Prince of princes, and finally perish by divine visitation. This is generally believed to mean the Roman power, in its last forms of government.

The question is, how long shall these wonders last; in another form, it is, "How long shall these oppressions of God's people, and these desolations of the temple of God, endure?" And the answer is, "Unto two thousand three hundred days, then shall the sanctuary be cleansed." And we may add, the Lord return to dwell in Jerusalem. See Zeah. 1: 16. "I am returned to Jerusalem with mercies, and my house shall be built in it."

The desolators are designated, first by symbols, and then by names known to Daniel at that day. The final destroyers only by national characteristics, which could only be known after they appeared; these, as history shows have appeared in the Romans, a power which had not risen in Daniel's day. The question simplified is this: "How long shall the gentiles tread down the place of Jehovah's dwelling among men, and oppress the people of God's choice?"

The 2300 days, given in sanctuary phraseology, "evening and morning," are prophetic days, a day for a year, as Ezekiel 4: 6. It is also an integral part of the 2520 days of Israel's afflictions, as foretold by Moses, Levit. 26: 19, 28; and as it is 220 less than that number, so it begins 220 years later, and stands in history as follows, viz:

From the subjection of the Kingdom of Judah to the King of Babylon, Captain General of the assyrian armies, in the days of Manasseh, to the captivity under Nebuchadnezzar. 67  
The duration of the captivity From Cyrus' decree to Nehemiah's commission. 70  
83

220  
434  
434 before Anno Domini.  
The time at which Manasseh was taken prisoner. 654  
From 2300  
Take away 434

and there remains 1866, A. D. for the

time of its fulfillment. There is however in this case, as in the case of the 2520 days, an uncertain period of six years, making it possible that the time may extend to 1872.

Our opinion is, that this uncertainty is left by divine appointment, to try the faith of believers waiting for the Kingdom of God; and a blind to the skeptical, that seeing they might not understand.

All rejectors of Israel's return to the land of promise, and the restoration of Jerusalem, the rebuilding of the temple, and the dwelling of Messiah in Mount Zion, must necessarily mistake these prophecies, and to escape difficulties, are led to fanciful interpretations, which they seek to confirm, some by Astronomical calculations; some by Spiritual visions; really visions of their own hearts: these are practises akin to those of the astrologers and soothsayers of ancient times, and must inevitably lead to other errors and final disappointment. To Israel belong the covenants and the promises. Rom. 6: 4. And the Gentiles become partakers by adoption. Eph. 1: 5, and 2: 11, 22. OUR HOPE THEREFORE IS THE "HOPE OF ISRAEL," while we look for that blessed hope, the glorious appearing of the Great God, and our Savior Jesus Christ.

According to prophetic numbers,—this may be in three years; it may extend nine from the present time. I can see no way to extend it beyond that. Is this too wonderful for your faith, oh reader? Hear what the Lord saith by Isaiah.

"Who ever heard such things; Doth the ground bear in one day? As Zion travaileth \* in child-birth, and beareth her sons?"

Archbishop Parker's version of Isa. 66: 8.  
S. D.

\* In prophetic things such are often spoken of in the present tense.

From the Review & Herald.  
THE CREATION OF MAN.

If man has an immortal soul it would be reasonable to look for some information concerning it in the account given of his creation. We could not think that the most important part of man—that without which man would not be man—should be left entirely out of that account. Then let us read the record.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. ii. 7.

Perhaps there is no argument more relied on to prove the immortality of the soul (for the Bible nowhere asserts it), than that which is drawn from its immateriality. It is held that that which is, properly speaking, the man, is immaterial, that is, composed of nothing, and that that which is immaterial cannot die therefore man is immortal! Where did they get this so valuable information? From what source did they learn that immateriality could not die? Not from the Bible, for it says nothing about it. Do you say, Reason teaches it? How did human reason discover that that which is immaterial can live, but cannot die? that God has created beings material and immaterial, that

he can destroy one class, but cannot destroy the other, because it is immaterial?

But if the real man, the soul, is immaterial, only dwelling in a material house, the author of the text above quoted made a great mistake; for he says, God formed man of the dust of the ground. And he further declares that the man thus formed of dust, when the breath of life was added, became (not an immaterial and immortal, but) a living soul. If the man properly is immaterial, this is a very improper account of him; for it not only neglects to tell us that he was immaterial, but, on the contrary, states the material of which he was formed. And instead of telling us that an immaterial soul was put into this dust, it declares that the man thus formed of dust, became a living soul when life was given. The soul was the man, and the man was the soul; and the man was formed of the dust.

God knows the end from the beginning. And the reason he inspired Moses to write this account of the formation of man, was, doubtless, that he foresaw that men would be deceived with this doctrine of immateriality, and flattered with the idea of his natural immortality, and thus be prepared for the seduction of the Devil, and led on, through spiritualism, to reject the word of God and the hope of the gospel—immortality through Christ. The inspired account of man's creation puts an everlasting veto on this doctrine of immateriality, with those who believe, with full assurance, the word of the Lord. O, that men would believe! It would save them from being puffed up with the idea that they are naturally immortal, warn them of the awful whirlpool of spiritualism which threatens to engulf them, and make them willing to accept of immortality through Jesus Christ, the only name given under heaven whereby they can be saved.  
R. F. COTTRELL

### AN INDEX OF THE TIMES.

THERE was a sight to be seen in broad daylight a few days ago, in front of the Presidential mansion, which gave those who witnessed it a shocking idea of the onward strides which the vice of intemperance has made in "good society" during the last few years.

A woman clad in the richest and most fashionable garments, with diamonds flashing from her slender fingers in the slant Western sunshine sat upon the stone balustrade, unable to proceed on her homeward walk, without betraying herself. At last she rose and started on, swaying to and fro, and yet soon rested again, utterly unable to proceed. The carriage of a foreign minister passed by—the poor woman was noticed—and it turned, stopped, took in the lady, and carried her to her luxurious home. For the lady is wealthy and occupies a high social position, but she was drunk in the streets of Washington! Drunkenness prevails almost everywhere, in camp and court. It is that vice above all others, that cripples the army. The poor soldier drinks, gets drunk, and is disgracefully punished for it.

The officer does the same thing, and is nor even reprimanded. It would astound some of the sober, devout people of the free States, to learn how many young men, officers in the army, have already been ruined by strong drink. The War Department is making every effort to prevent intoxicating liquors from going to the common soldiers? One half the brigadier-generals now on pay know far better how to swallow prodigious quantities of whisky than to manage a brigade of troops upon the field of battle. It is time that good men everywhere spoke out upon this subject.

—Washington Correspondent of N. Y. Independent.



# THE HOPE OF ISRAEL.

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The **HYMN BOOK** can be had at this Office,  
for 45 cents.

By a letter from Eld. R. V. Lyon, published in the *Harbinger*, we learn that Eld. JOSEPH MARSH had not changed his views previous to his death, as recently reported. After stating that he was with difficulty 18 days before his death, and that he never saw him "when his spirit was clearer and stronger on the great plan of redemption," &c., he adds, "It must be obvious to all that the Christian Church had modified their views and feelings, instead of Eld. M."

We learn from the Crisis that the "ADVENT CHRISTIAN CONFERENCE in Northern Indiana and Southern Michigan" will be held in WONESVILLE, in this State, Wednesday, January 13th, and continue two days. Eld. HINCH of Boston, and other good speakers are to be there. Let Jehovah's loyal subjects, who are endeavouring to "keep the commandments of God," and attain "the faith of Jesus," try to be there too. Brethren go up to the feast!

The "MILLENNIAL HARBIINGER & Bible Expositor," of Nov. 18th, is an excellent. It contains 20 neatly printed pages, and is published weekly at the low price of \$2 a year. The following is a brief statement of the principles, which it advocates:—

"The MILLENNIAL HARBIINGER and BIBLE EXPOSITOR is devoted to the exposition of all BIBLE truth; but chiefly, the doctrine of the personal coming of Jesus, the Anointed One, in Millennial glory—his visible reign over the nations of the Earth, assisted by his saints. To do are the "kings and priests" of the coming age;—also, man's complete mortality; his unconsciousness in death; a literal resurrection, and the "everlasting destruction of the finally impenitent. The HARBIINGER is also designed to point out the way for Gentiles to inherit "the Kingdom of God."

Address THOMAS G. NEWMAN, Editor and Proprietor, Seneca Falls, N. Y.

We have good news from the Church at Waverly and Bloomingdale. They are now happily re-organized, with brilliant prospects for the future. The newly appointed Elders are Br. JOHN L. STANTON, of Waverly and Br. J. M. REMINGTON, of Lake Mills. Br. HERAM GOBLE continues to hold the office of Deacon. Better men could not have been chosen to fill these offices, and we feel that the Lord will cherish the new church as a vine which he himself has planted.

## A CHANGE.

An unexpected demand for Job Work has compelled us to change the date of this number of the 'Hope.' The work helps to meet demands against the Office; therefore we hope the brethren will pardon this delay.

Our regular publication days will hereafter be on the 10th and 24th of each month. By God's help, it shall be published regularly. We have given ourselves, and the paper into his hands, and ask neither discharge or furlough this side of the Kingdom. We feel like giving up ALL and CONQUERING SELE for JESUS sake. His cause demands ALL our affections, and ALL our labours. He, himself has said, "He that loveth father or mother more than me is not worthy of me: he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." Reader do you, do I, realize what it is to bear the cross? We have heard many when they arose to speak of the goodness of God, say "I would much rather keep my seat, and hear my brethren and sisters speak than to speak myself; but we are commanded to TAKE UP OUR CROSS, and I feel I have a duty to do and that none can do it for me." Poor soul! did

he like JESUS, in view of an ignominious and cruel death, bear the cross up Calvary's rugged mount, 'till he fell fainting beneath the load; or could he say with Paul, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus;" or did he, like some of the Quakers of our own day, have to lay down his life for the principles of peace, taught by the Captain of our salvation; then could he talk about bearing the cross. But speaking of what we most love is not a cross; neither is a prayer meeting the place for God's soldiers to call for a furlough!

Perhaps this article would have looked better, had we made two of it. But we commenced setting type without copy, and the 'change' was greater than we thought when we began.

The whole 'change' then, seems to be this,—The HOPE is to be a better paper, and the editor, by the assisting grace of God, a better man. Brethren pray for us!

N. B. Since the above was in type a Conference of the Elders has been appointed, and a line sent to one in every band, requesting them to meet with the share-holders of this Office to consult together on business of importance. We are advised to delay the next number, until after the meeting, which takes place Friday Evening Dec. 18th, at Bangor.

In meantime we have GOOD NEWS, for all who are looking for JESUS! The Lord is about to set his hand to recover the REMNANT! He is about to give us the LATTER RAIN! Soon the watchmen will see eye to eye, and lift up their voices as the voice of one man. None of God's ministers will then preach one day, a doctrine they will have to repudiate the next.

Already the time for idle speculation is past! God's Book is true. Brethren, in the NAME of JESUS we appeal to you now to preach only its plainest teachings, the LAW of GOD, and the GOSPEL of HIS dear SON! Quarrel not among yourselves! neither with those who oppose you. Pray God to fit you for what he has in store for his children. Pray for us, we repeat it again, that we may be kept, and purified, ready to hail with joy the most glorious day that ever dawned upon the shores of time; and may God help us to act our part in those heaven-planned scenes, which HE himself is about to exhibit to the view of a sin cursed, and Devil serving world!

Behold a day, a dreadful day!

Shall like an oven burn,

When God will all the wicked slay,

And them to ashes turn.

But before that day shall come,

He will Elijah send;

His Spirit in his Church be known,

And all these signs attend.

They then with many tongues shall speak,

And all the sick shall heal,

And by the Spirit's aid they'll preach,

And all receive the 'SEAL.'

That Sacred LAW JEHOVAH spoke,

Shall dwell in every breast,

No precept of the TEN be broke,

By those whom God gives rest.

Behold, thy servants waiting, Lord,

To hear ELLIJAH'S voice!

Send him according to thy Word,

And bid thy saints rejoice!

## COMMUNICATIONS.

Marion, Iowa, Oct. 16th 1868.

Dear Brother DILLE:—Since there is so much skepticism in the minds, of even those who are looking for the pouring out of God's Spirit, and much more those that deny the operation of the Spirit of God since the time of the Apostles; I thought I would give a synopsis of the evidences upon which I found my faith in spiritual gifts.

Jesus, in commissioning his Apostles, told them to go 'into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues;" &c. Mark xvi: 15, 18.

Now if the same obligation remains to preach the gospel, and the same promise remains to them that believe and are baptized, then certainly the 'signs' to those that believe and are baptized, must follow; for it is to them, that the promise is made, and not to the Apostles. He don't say, Go preach, and these signs shall follow you; but, those that are to be saved, by the instrumentality of preaching, are the ones that this promise is made to.

Again, the Apostle Paul, in 1 Cor. xii: 1, says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." In the 4th verse he tells us that 'there are diversities of gifts, but the same Spirit.' 6th 'And there are diversities of operation, but the same God.' 7th, 'But the manifestation of the Spirit is given to every man to profit withal.' 'To every man,' undoubtedly has reference to those who believe and are baptized, as in the commission to the Apostles. 8th vs. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge, by the same Spirit.' Is the word of wisdom, and knowledge removed from Christ's visible body, the Church? 9th, 'To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit. Are those done away? Certainly not, for the Apostle James tells us in v, 15, that 'the prayer of faith shall save the sick, and the Lord shall raise him (the sick) up,' &c. 10th vs. 'To another, the working miracles; to another prophecy; to another discerning of spirits; to another, divers kinds of tongues.' Orthodoxy claims that a part, or all of the above manifestations, have been in the Church since the days of the Apostles, as can be clearly proved, by their own declarations.

Again, in Paul's letter to the Ephesians, iv. 11. "And he gave some, apostles; and some prophets; and some evangelists; and some pastors; and teachers." What were these given for? Let Paul answer, in 12th verse, "For the perfecting of the saints." Are the saints perfect? No. Then these are yet necessary. "For the work of the ministry." Has the ministry closed? If so when? and what's the use of farther effort? We conclude not. "For the edifying of the body of Christ." Does the body (the Church,) of Christ, no longer need edifying? The Apostle says they are for this purpose "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Have we arrived at this state of perfection? Have we all



## Ages of Revelation. No 4.

### THE SANCTUARY CLEANSED.

"Then shall the sanctuary be cleansed."

Dan. 8: 14.

The word sanctuary, literally signifies a holy place. It was applied originally, to the Most Holy Place, in the tabernacle which Moses built for the worship of God in the wilderness, because by divine command it was especially sanctified for the ark of the covenant, and the dwelling of the Shechinah; (a supernatural flame, that represented the divine presence.) All the tabernacle was holy, but the peculiar place called the 'most holy place, or sometimes called 'the holy of holies. Exod. 26: 33, 34.

The same arrangements and distinctions were made in the temple of Solomon, when the 'ark of the covenant was removed from the tabernacle, and placed in the 'holy of holies,' in the temple. 1 Kings. 8: 6.

The whole temple was sometimes, by way of accommodation, called the sanctuary, because in it he was said to dwell, as Ps. 73: 17. In this case, the whole takes its denomination from its most sacred part.

Moses called the land of Canaan a sanctuary of God. "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary O Lord, which thy hands have established. The Lord shall reign forever and ever." Exod. 15: 17, 18. Here Moses speaks as a prophet, and foretells the glorious reign of Messiah in the Holy Land, or it could not be 'forever and ever.' God by choosing this land, made it the sanctified, or holy land. The Psalmist Asaph had a similar view of the subject, as may be seen by reading Ps. 78, where you may note verses 54, 68, and 69.

But Jehovah is a holy God and will not dwell with transgressors; the very place where transgression is committed is polluted in his sight. Hence it is said, "And God looked upon the earth, and beheld it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, 'The end of all flesh is come before me: for the earth is filled with violence through them; and behold I will destroy them with the earth.'" Gen. 6: 11, 13. So also, Isa. 24: 5. "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant, therefore hath the curse devoured the earth, and they that dwell therein are desolate." So God gave this as a reason for giving the Jews and all Israel up into the hands of their enemies, for he warned them of it by Moses, saying, "Defile not yourselves in any of these things: for in all these things the nations are defiled, which I cast out before you; and the land is defiled, therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes, and my judgements, and shall not commit any of these abominations, neither any of your nation, nor any stranger that sojourneth among you: that the land spew not you out also as it spewed out the nations that were before you." Lev. 18: 24, 28.

From this, and other holy scriptures, we see that God made it a condition of their possessing

the land, and of his dwelling among them, that they should keep it clean from transgression and crime. But they regarded not his commandments, and gave themselves and their land over to transgression, wherefore he gave them up to captivity, and their land to the heathen: and assigned this as the reason for so doing, for just before they went into captivity to Babylon he said by Jeremiah, "I have brought you into a plentiful country to eat the fruit thereof, and the goodness thereof: but when ye entered, ye despised my land, and made my heritage an abomination. The priest said not, Where is the Lord? and they that handled the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit; wherefore I will plead with you saith the Lord, and with your children's children will I plead." Jer. 2: 7, 9.

Thus from scripture it is plain that the reason why the temple of Jerusalem is destroyed, the holy place defiled, and the whole land a desolation, is because the people of Israel so defiled them by their sins; that they became an abomination to Jehovah, and he will no more return to dwell there until the land, the people, and the holy place shall be cleansed from these pollutions. The prophecy of Daniel we believe promises these things, at the end of twenty three hundred years of desolations, commencing with the polluting and desolating the second temple; which was done by Eliashib the high priest allying himself in marriage with Tobiah, an Ammonite prince; and by giving him rooms in the temple, and control over the revenues thereof, until the Levites and the singers, and most of the people, abandoned the temple and its services.

See Nehemiah 13: 9, 8.

It is a popular but mischievous mistake to suppose that the mere restoration of the Jews to Jerusalem and the land of Palestine, will complete this work. The land of Palestine has to be delivered from the dominion of the Turk and the Arab; the city of Jerusalem is to be cleansed of the Mahomedan crescent, the Papal cross, the Greek cross, and the Protestant bishops' gown and band. The Musselman, the Greek, the Armenian, the Russian, the Italian, the French and the English, must all vacate it, and let God's chosen people enter in and purify it from all Gentile profanation.

"Son of man say unto her, Thou art the land that is not cleansed, nor raised upon in the day of indignation." Ezk. 22: 24.

Before that day there is to be a battle of Gog, who is to find a place of graves there, "And seven months shall the house of Israel be burying of them, that they may cleanse the land." Ezk. 39: 12.

Israel themselves will be judged and purified, before they can possess that sanctified land. When God brought their fathers out of Egypt, it was at the end of a prophetic time, four hundred and thirty years of affliction among strangers! Yet forty years after they were brought out of Egypt they wandered in the wilderness, because they were unsanctified and unbelieving; and only two men who were twenty years old and upward when they came out of Egypt entered into the land of Canaan! Now MARK WHAT God says of this and the future gathering of Israel. "I will live with the Lord God, surely

with a mighty hand, and a stretched out arm, and with fury poured out, will I rule over you, and I will bring you out from the people, and I will gather you out of the countries wherein ye are scattered, with a mighty hand and a stretched out arm, and with fury poured out; and I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I plead with your fathers in the wilderness of Egypt, so will I plead with you saith the Lord." Ezek. 20: 33, 34.

From these and other similar prophecies, it is obvious that the gathering of Israel and the cleansing of the land are coetaneous events; and we conclude that the cleansing of the sanctuary is to be received in its larger acceptation, and comprehends the sanctifying of the holy place, the chosen people, and the sacred land in which God has dwelt, and where he has promised to dwell again.

But it will be with convulsions of nations, destruction of armies, and affliction of the chosen people greater than the afflictions of ancient Israel in the wilderness of Egypt!

The 2300 days have a period of termination, but the event they bring may occupy years for its accomplishment. The end to be accomplished is the return of the divine presence, and the establishment of the Messiah's throne in Mount Zion.

Read Zech. 1: 16, 17, & chap. 2: 10, 11, 12, 13; & also Ezk. 43: 7.

S. D.

NEW YORK.—We are told that there are in New York 100,000 German infidels; 350,000 persons who don't go to church; 13,000 families without Bibles; 60,000 children who never attend school; 15,000 vagrants and homeless children who graduate thieves and vagabonds; 6,000 sailors in port all the time; a floating population of 5,000; all sorts of bad books in circulation and in any quantity; 99,232 arrested by the police last year, three-fourths of which were traceable to drunkenness; 6,000 places where liquor is sold; nine theaters, having an average attendance of 15,000 persons and taking in \$8,000 per night; 25,000 abandoned women keeping up their end of the so-called "social evil" (or one to every six young men in the city); 2,500 brothels; arrests in 1862 equaling one in every nine, and commitments to prison one in every twenty-two of the entire citizenship; the cost of crime, pauperism, and moral obliquity more than \$3,000,000 this year; half a million of people living in tenement houses; 25,000 persons living under ground.

### NAPOLÉON'S MOVEMENTS.

It is clearly evident that Napoleon is laying his plans to make America one of his tributaries. It will be observed that he keeps possession of all countries where he once gains power, and then prepares to secure the next beyond. He is truly on the rising tide. The Napoleonic sun is ascending. He is rapidly approaching a point where it may be said of him, as of Nebuchadnezzar, that he rules "whosoever the children of men dwell."

A letter from Nicaragua says,—"The French occupation in Mexico is exciting considerable interest, and a large party are in favor of having the same influence extended in this direction, for two especial reasons: First, to secure forever the power of the Latin race in this country, and therefore put an end to every thing like Anglo-Saxon influence and progress; second, to secure the establishment of a stronger and more stable government."