

J. Kramer

THE HOPE OF ISRAEL

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."—BIBLE.

Present Series.

Marion, Iowa, Tuesday, December, 4 1866.

Vol. 1.—No. 14

THE HOPE OF ISRAEL.

PUBLISHED BY

The Christian Publishing Association,

Devoted to the exposition of prophecy, and principles of morality as taught by the word of God.

H. E. CARVER, PRESIDENT.

TERMS.—One Dollar and a half a year in advance. To those unable to pay, FREE.

Address all orders to W. H. BRINKERHOFF, Marion, Linn County, Iowa.

THE JEWS AND THE HOLY LAND.

(Concluded.)

AIM OF THE PROJECT—RESURRECTION OF THE JEWISH EMPIRE.

Even the most casual reader of the paper just printed can scarcely fail to distinguish the surpassing idea and aim of the project. This is nothing else, to be sure, than the re-establishment of the nationality and prestige of the Jews in Palestine. It has, moreover, a practical business and commercial, as well as religious motive; and no one at all acquainted with the average character and pursuits of the Jewish people could doubt the enthusiasm with which such a suggestion as this would be likely to be hailed among them. It has already been hailed with abundant joy and promises of support.

PROGRESS OF THE SOCIETY—ITS ENORMOUS INFLUENCE.

The Society is being rapidly formed, with the strongest influences, financial and political, at its back. The Rothschilds, Sir Moses Montefiore, and other great capitalists among the Jews, are actively in sympathy with the undertaking. The plan has the favor of more than one crowned head in Europe, among them the Emperor Napoleon, of whose especial theory of nationalists it is a welcome development. Several prominent noble men of England, and the leading names of the Faubourg St. Germain, are also among its friends. As soon as the organization is completed, the society will obtain concessions from Turkey, and proceed to establish the bureau, and build the road spoken of in the paper.

From all quarters, news is to the effect that the Jews are ready to immigrate, believing that the day of their restoration is at hand. The stately words of prophecy have a peculiar significance to them in the present connection.

PROPHECIES.

Arise, shine, for the light is come, and the glo-

ry of the Lord has arisen upon thee.

Lift up thine eyes about thee, and see; all they gather themselves together, they come to see, thy sons come from far, and thy daughters shall be nursed at thy side.

Surely the isles shall wait for me, and the ships of Tarshish first; to bring thy sons from far, their silver and gold with them, unto the name of the Lord thy God; and to the Holy One of Israel, because He hath glorified thee. And the sons of strangers shall build up thy walls, and their king shall minister unto thee; for in my wrath I smote thee, but in my favor I have had mercy on thee.

For the nation and kingdom that will not serve thee; yea, those nations shall be utterly wasted.

The sons, also, of those that afflicted thee shall come bending unto thee; and all they that despised thee shall * * * call thee the City of the Lord, the Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through thee; I will make thee an eternal excellency—a joy of many generations.

A little one shall become a thousand, and a small one a strong nation; I, the Lord, will hasten it in His time.—Isaiah, chap. lx.

Thus saith the Lord the Redeemer of Israel and His Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers; Kings shall see and arise, princes shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.

Sing O heavens, and be joyful O earth, and break forth into singing O mountains, for the Lord hath comforted His people, and will have mercy upon His afflicted.

But Zion said, the Lord hath forsaken me, and my God hath forgotten me.

Can a woman forget her suckling child, that she could not have compassion on the son of her womb? Yea, she may forget, but I will not forget thee.

For thy waste and desolate places * * * shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

Then shalt thou say in thy heart, Who hath begotten me these, seeing that I have lost my children, and am desolate, a captive, and removing to and fro? * * * Behold, I was left alone—these; where had they been?

Then saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

And kings shall be thy nursing fathers, and

their queens thy nursing mothers. * * * Isaiah xlix.

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and Jerusalem.

And in that day I will make Jerusalem a burdensome stone for all the people. All that burden themselves with it shall be cut in pieces, though all the people on the earth be gathered together against it.

And the governors of Judah shall say in their hearts, The inhabitants of Jerusalem shall be by my own strength. * * *

In that day will I make the governors of Judah like an hearth of fire among wood, and like a torch of fire in a sheaf: and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her old place, even in Jerusalem.

In that day the Lord shall defend the inhabitants of Jerusalem, and he that is feeble among them in that day shall be as David; and the house of David shall be as God, as the Angel of the Lord before them.—Zechariah; chap. xii.

All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it shall be lifted up and inhabited in her place.

And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited.

And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: * * * it shall come to pass in that day that a great tumult shall be among them, and they shall lay hold every one on the hand of his neighbor; and his hands shall rise up against the hand of his neighbor.

And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King the Lord of Hosts. * * * Zach. chap. xiv.

NUMBERS OF THE JEWS.

The number of the Jews in Europe and the East is estimated at 7,000,000; their wealth to be almost fabulous. Turkey, always rather friendly to the race, contains 800,000 Israelites. The American continent, too, may yet, if the undertaking is pushed heartily forward, be forced to yield back to the old hemisphere a part of that considerable element of its population which is represented in Chatham Street, and which wanders singly, laden with jewelry and goods, among the villages of the inner land. Although the press, usually the chief engine of a great movement of this kind, has not yet, for certain reasons

been put in possession of the facts now first communicated to the world, I am enabled by the best authority to presume that these statements are not at all exaggerated, and that the realization of the long-cherished dream of Jewish empire in the world again may be precluded by the success of this adventurous scheme.

RESULTS OF SUCCESS.

What would be the result? To Europe surely an added assurance of tranquillity now menaced by the temptations offered by the weakness of Turkey, and the rival pretensions to the holy shrines. A government and an enterprising population for Palestine, one of the most capable and productive countries on the globe. The (to the Jews) visible confirmation of a religious faith, which, however inimical in theory to Christianity, has never been sought to be imposed upon any people in the wide world, save the Israelites themselves, and probably never will be.

WHY THE GREAT POWERS WILL AID THE MOVEMENT.

Among the first European nations, France has abundant reason to encourage a movement so wholesome; for the signs of the times—rather too vividly indicated, perhaps, in the recent pamphlet of the Marquis de Larochejacquelin—are that she needs no other *casus belli* than one which is likely soon to occur as a sequel to the late German difficulties. Germany and Austria are both interested in maintaining some separate government in the East; and England, which sought for a similar interest before, to her great cost in men and means, will scarcely be backward (and her influential men are not) in putting her ounce of prevention into a scale, the timely turning of which is so likely to prevent the recurrence of former difficulties. The last named power, too, safe and securely removed from all likelihood of disturbance, as she appears to think herself, does not seem to be secured from broil by reason of the rather rapid march—estimated at the rate of fifty miles per day—which Russian troops in Bucharest, having captured some most important points, including one of the largest cities, of some fifty thousand inhabitants, have recently been making in the direction of its Indian frontier. The exigencies of the period are favorable; and a glance at the present financial condition of Turkey, and the added embarrassment to the Sultan caused by the insurrection in Candia, show that the concessions desired from that power will not be hard to obtain.

J. B. S.

[Prophetic Times.]

Wm Miller's Disclaimer relative to the Perpetuity of Spiritual Gifts.

[On Mr. Miller's last tour into Massachusetts, he came in contact with those that claimed to have visions and other manifestations of the Spirit, and while at Castleton, Vt., wrote the following disclaimer, which was published in the "Signs of the Times" of Nov. 8, 1843. Ed.]

"DEAR BROTHER:—My heart was deeply

pained, during my tour east, to see in some few of my former friends a proneness to wild and foolish extremes and vain delusions, such as working miracles, discerning of spirits, vague and loose views on sanctification, &c.

"As it respects the working of miracles, I have no faith in those who pretend beforehand that they can work miracles. See Rev. xiii, 13, 14. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast. Whenever God has seen fit to work miracles, the instruments have seemingly been unconscious of having the power, until the work was done. They have, in no instance that I recollect, proclaimed as with a trumpet that they could or would work a miracle. Moses and the Apostles were more modest than these modern pretenders to this power. You may depend upon it, whosoever claims the power has the spirit of Antichrist. Rev. xvi, 14. 'For they are the spirit of devils, working miracles, which go forth to the kings of the earth, and of the whole world to gather them together to the battle of that great day of God Almighty.'

I know that they pretend to prove that men are to have this power unto the end of the world, by Mark xvi, 17. But take the whole passage together, and what does it prove? Not that all believers can do these miracles, but that these miracles would follow those who believe; that is, those who believed in the record that God had given would, in the apostolic age, have a confirmation of the truth of that word by those miracles, which would follow them. The word would be thus confirmed by miracles, performed by prophets and apostles, who were inspired to write the Old and New Testament. I see no reason for the working of miracles in this age; for if they believe not Moses and the prophets, neither would they believe though one should arise from the dead. Since the apostle's day, none have worked miracles but the anti-Christian beast.

The discerning of spirits is, I fear, another fanatical movement to draw off Adventists from the truth, and to lead men to depend on the feeling, exercise, and conceit of their own mind, more than on the word of God. It builds up a spirit of pride and self-righteousness, and thus loses sight of the humbling doctrine, to account others better than ourselves. If all christians were to possess this gift, how should we live by faith? Each would stand upon the spiritual gifts of his brother, and, if possessed of the true spirit of God, could never err. Surely the devil has great power over the minds of some at the present day.

And how shall we know what manner of spirit they are of? The Bible answers: 'By their fruits ye shall know them.' Then it is not by the spirit. I think those who claim this power will soon manifest, by their fruits, that they have another rule than the Bible. I have observed that those persons, who think that they have been baptised by the Holy Ghost, as they term it, become more sensitive of themselves, and very jealous for their own glory; less patient and full of the denunciatory spirit against others, who are not so fortunate as themselves.—

There are many spirits gone out into the world; and we are commanded to try the spirits. The spirit that does not cause us to live soberly, righteously, and godly, in this present world, is not the spirit of Christ. I am more and more convinced that Satan, has much to do in these wild movements. He has come down, having great wrath, knowing he hath but a short time, and he will, if possible, deceive the very elect."

* * * * *
Yours, in the blessed hope,
WILLIAM MILLER,
Castleton, Vt. Oct. 12, 1843."

The Nature and Perpetuity of Spiritual Gifts: Reviewed.

BY THOS. HAMILTON.

"And he gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all attain to the unity of the faith and of the knowledge of the Son of God, to a perfect man." Eph. iv 11-13.

Here we are shown the design of these "gifts" which our Lord bestowed upon man, when he ascended up on high: "For the building up of the body of Christ." But are they to be perpetuated through the entire Gospel Age? We will, by the help of the Lord, endeavor to give this subject a careful examination; as it is of the greatest importance, that we rightly understand this subject of "Spiritual Gifts." "And God hath set some in the church, apostles first, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governings, diversities of tongues." 1 Cor. xii 28-31. "Apostle—a messenger or envoy; a person or envoy who is commissioned by the Saviour himself."—*Bible Dictionary*. The Apostles of the Lamb were twelve in number. Rev. xxi 14. Paul, the apostle was specially called and commissioned by our Lord as an apostle to the Gentiles. The apostles stood next to Christ, and were commissioned to preach, to baptize, to work miracles, &c. These Godlike men boldly declared the counsel of God to perishing mortals, and fulfilled the mission, sealing their testimony with their blood.

"Secondly, prophets." "Prophet—One who foretels future events."—*Webster*. That there were prophets in the apostolic church, no one will deny: as Barnabus and Simeon. Acts xiii 1. Agabus and others. Acts xi 27-28. Still no one acquainted with Ecclesiastical History will argue that there has been a succession of Apostles and Prophets since the days of the Apostles of our Lord Jesus Christ. (We will except the Papal church.)

"After that miracles, then gifts of healings, diversities of tongues," &c. "Miracle—a deviation from the ordinary laws of nature."—*Webster*. "The chief object of miracles having been to authenticate the revelation God has made of his will, these mighty works ceased when the scripture canon was completed and settled, and Christianity was fairly established. Since the close of the first century, from the ascension of Christ, few or no undoubted miracles have been wrought; and whether a sufficient occasion for new miracles will ever arise is known only to God."—*Bible Dictionary*. The "Gift of tongues," was a miraculous manifestation of those upon

whom fell the "Holy Spirit in the days of the apostles, as the reader may satisfy himself Acts i 4-11; and x 44-46; and xix 6. By carefully examining these texts of Scripture, we learn that the Gift of the Holy Spirit was imparted to believers through the "laying on of hands" of the apostles, and that those only who had received the Holy Spirit had the Gift of tongues. But as we before said, these miraculous Gifts ceased upon the establishment of Christianity. Hear Paul: "Love never fails; but whether there are prophesyings they will be done away; whether tongues, they will cease; whether knowledge, it will be done away." 1 Cor. xiii 8, revised edition. But says the objector, "This language of Paul's is our strongest proof that the Gifts are to be perpetuated through the entire Christian age. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." Vs. 9, 10. "This, (says the objector) proves that the gifts will not be done away until the perfect state is ushered in, which is the immortal state." Let us see how many gifts Paul mentions. Wisdom, Knowledge, Faith, The Gifts of healing, Working Miracles, Prophecy, Discerning of Spirits, Tongues, and Interpretation of Tongues. *Nine special gifts!* Will our visionist friends claim that these gifts will all be done away in the immortal state? Will wisdom, knowledge and faith cease with this mortal state, and be no more? Who would dare answer in the affirmative? Surely no one. This argument proves too much for the visionist, and consequently is good for nothing. Paul is here contrasting this present, imperfect, mortal state, with the perfect, immortal state. He says, "When I was a child, I spake as a child, I thought as a child, I reasoned as a child; but now that I am become a man, I have done away the things of a child. For we see now (in this mortal state,) in a mirror obscurely; (by faith,) but then (in the immortal state) face to face. Now I know in part; but then I shall know fully, even as I also am fully known. And now remain (through the entire Christian dispensation) *faith, hope, love*, these three; (special gifts) and the greatest of these (gifts) is love." 1 Cor. xiii 11-13.

Paul teaches that those gifts, which we here imperfectly enjoy, shall be perfect in that happy state; and what we have an imperfect knowledge of here, we shall more fully understand there. He does not teach (as the visionist argument before referred to teaches) that the saint of God will know less, or enjoy less in the immortal state than in the mortal, but that he shall know fully even as he is fully known. Reader, which theory looks the most rational and scriptural?

We see from the foregoing examination, that some of the gifts were designed to do a special work; as the Apostles. It was their mission to establish Christianity. Hence the necessity of these miraculous gifts. "By granting to the founder of Christianity, the power to work miracles, God gave the highest attestation to the truth and the message they should bring; this is God's own seal, not to be affixed to falsehoods; and though the lying words of Satan and his agents are so plausible as to deceive if possible the very elect, no one who truly seeks to know

and do the will of God can be deceived or deluded by them." The necessity of these miraculous gifts no longer exists. At the time of the first Advent the Scriptures were little known.—Our Lord chose his Apostles from among the lowly and unlearned. They were poor, unlettered fishermen, but were destined to astonish the world. How was this to be done? Not by man's wisdom, but by the power of God. Says the Master, "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem and in all Judæa, and Samaria, and unto the utmost part of the earth." The apostles did not understand languages; therefore, they were not qualified to carry the "good news" to other people and nations and tongues. But the Savior had said, they should receive power from on high. This promise was fulfilled on the day of Pentecost, when they were filled with the Holy Spirit, and began to speak with other tongues, so that people from "every nation under heaven," who were at Jerusalem on that occasion could hear and understand them as they spoke of the wonderful works of God? What was the result of this manifestation of the power of God? "On that day, there were added about three thousand souls!"

Thus the gospel was immediately spread abroad by these new converts, all through the miraculous "gift of tongues." But circumstances are changed, and "tongues" are no longer needful in spreading the gospel. The great work that has been done in these "latter days" in scattering the Bible broadcast over the world, has superseded the necessity of the "gift of tongues." Hence, we are not to look for it. Since the commencement of the present century, about fifty million copies of the Scriptures have been printed and circulated. They have been published in 220 different languages and dialects.—Truly "their voice is gone out through all the earth, and their words to the end of the world." In a work by M. E. Cornell, entitled "Miraculous Powers," published at Battle Creek, an effort is made to prove the perpetuity of Spiritual Gifts by quoting from the Fathers; Ignatius, Justin Martyr, Irenæus and others. Such evidence is not very reliable, as we shall show. Dr. Adam Clarke, in speaking of the Fathers, says: "But of these we may safely state, that there is not a truth in the most orthodox creed that cannot be proved by their authority; nor a heresy that has disgraced the Romish church, that may not challenge them as its abettors. In points of doctrine, their authority is, with me nothing."—*Com. on Prov. 8.* Hear him again: "We should take heed how we quote the Fathers in proof of the doctrines of the gospel; because he who knows them best, knows that on many of those subjects, they blow hot and cold."—*Autobiography of Adam Clarke, L. L. D. p. 134.* Reader, the testimony of the Fathers is rejected by the Battle Creek Synod, in the History of the Sabbath, but is counted of great importance in the History of "the Perpetuity of Spiritual Gifts!" Will the reader please compare, "Hist. of the Sabbath," pp. 191-203, with "Miraculous Powers" pp. 49-64. Rejected testimony on the Sabbath question, is of great value on the vision question! Truly man is a selfish being! In conclusion we quote from *Review* Vol. 12, No. 3.—

"It is the duty of the church to prove all things and hold fast that which is good. Nothing can be proved without understanding its merits, and this cannot be without search; therefore whatever comes up, purporting to be the effect of the Spirit of God, it becomes the duty of the church to understand and consider it in all its bearings before they lend their sympathy. If there was no tangible rule to settle questions of such vast importance relating to our duty, then we should be easily imposed upon by the suggestions of Satan, or left to follow the wild imagination of any spirit, which course persisted in, would be attended with loss of interest in the fundamental truths of God's word, and lay a foundation to believe a lie and be damned. A tree is known by its fruit. 'The fruits of the spirit are love, joy, peace, long-suffering gentleness, goodness, faith, meekness, temperance,' which things no justice can condemn. All exercises which do not produce the principles above quoted, in the hearts of those concerned, we have reasons to suspect, are the fruits of an imaginary spirit wrought upon by impulses to which human nature is subject; and dictated by surrounding circumstances."

To Our Exchanges—A Kidnapped Boy Found.

On Tuesday last Mr Amos H. Clark brought to our office a young man, apparently about seventeen years of age, whose history in brief is as follows: About the year 1860 a party of hunters in Nebraska, in pursuing a band of Indians, captured from them this white boy, who they at once knew must have been stolen by them. His Indian name was Langhe. He could not at first remember anything of his early life, but after conversing with the hunters who captured him from the Indians, he recalled the following items, although his memory of the events and places is very dim: The Indians told him that he was carried from Indiana. He remembers his home as a large white house, with a barn to the east, with a road between. He was running away from home to go to his grandmother's (who probably lived near by) when an Indian caught him up put him into his buckskin bag and ran with him. He was carried west and remembers crossing a large river in a buffalo skin, Indian fashion. This is all he can recall of his capture or early home. After his capture by the hunters, he enlisted and served nearly four years in the Army of the Cumberland. He has a fine head; a wide full forehead; oval face; nose rather short, but broad at the base; very fine brown, and curly hair and light gray eyes inclining to blue.

He wishes to find father and mother, or any of his family. He must have been kidnaped somewhere between the years 1848 and 1861-2, but probably in 1849.

Will our exchanges please copy notice and request their exchanges also to copy? and any one wishing to obtain, or able to give information on the subject will address Mr Amos H. Clark Buchanan Michigan.

Buchanan Weekly Union, November 15,

☞ "A false witness shall perish."

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

Published Semi-Monthly by the Christian Publishing Association, at

MARION, LINN COUNTY, IOWA.

TERMS: - - - - \$1 50 per year

TUESDAY, - - - - DEC 4, 1866.

W. H. BRINKERHOFF, Editor.

The Second Advent of the Savior.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1st Thess., v, 4.

The Apostle had been portraying the awful fact that the wicked would be in darkness in regard to the coming of the "Holy One" "but ye brethren are not in darkness, that that day should overtake you as a thief." We stop for a moment to survey the field of action, or the world that is concerned in this great event. Daniel in speaking of it says, "The wicked shall do wickedly and none of the wicked shall understand."

Yes in midnight darkness, fast hastening on to eternal ruin. The precipice just before them, and they about to take the fearful leap. O, why this darkness! this apathy! slumbering on the threshold of death? Could they not understand? Yes, but they would not listen to the notes of warning; would not turn to hear the words of salvation, and life, but on they sped, right on, eagerly pursuing round after round or earthly pleasure, regardless of the destruction that awaits them, just as a vessel in the great maelstrom, which at every round draws nearer to the terrible vortex, and soon is dashed to pieces.

Their cry is "Peace and safety." Yes, crying "My Lord delayeth his coming," and thus they exclude the light that would give to them life.

But the "wise shall understand." Blessed thought! Glorious promise, "Brethren ye are not in darkness, that that day should overtake you as a thief." An important statement in the text should not be overlooked, viz, "that DAY." We ask, What day is meant? The objector is ready to exclaim in hot haste, not the day of the coming of the Son of man, for no man can know the day when he will come," and are quick to quote what Jesus said in Matt. xxiv, 36: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

We answer 1st. We endorse every sentence of what Jesus said, and believe it.

2d. He said no man knew then of that day, and that surely was in harmony with Dan. viii, 13, 14, 27: and chap. xii, 4, 9.

3d. But henever said noone would know any thing about it, for, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." Understand what? Why this same event the objector wants to make the Lord say will never be understood. The objection then is evidence in favor of God's arranged plan, as we shall show hereafter.

We again ask the question, What day? Let the fearful falter and hesitate to examine this point, for it comes up in grandeur, and majestic power, and leaves no room to doubt.

The Apostle tells us in 1st. Thess. v, 2, what day is meant. "For yourselves know perfectly that the DAY OF THE LORD so cometh as a thief in the night."

Then in v. 4, in the language of our text he plainly declares the amount of knowledge the child of God shall have in that period of time. The reader can plainly perceive that the day spoken of is the time when the Judge of quick and dead shall appear; and he who is willing to abide by the inspired word of God will say in the language of Paul, "But ye brethren, are not in darkness, that, THAT DAY should overtake you as a thief." Can it be that they will be the children of the light, and not know anything about the day? No, no! The child of God will have light, and that too upon the day of his coming.

This is also clearly evinced in the dealings of God with mankind in the past. All are willing to admit that no event is of more magnitude than the second coming of the Savior. Then why should not the child of God understand something about it? If we reason from analogy we would certainly come to this conclusion, for we must admit that God is as just and merciful to day as he ever was, and that he is just as willing now to care for the wants of his people as in ages in the past.

Let us then carefully survey the field, where the hand of the Lord has been specially manifested in the past, and there learn lessons of wisdom and of consolation.

The first case we call your attention to, is that of the antediluvians. When wickedness began to reign supreme, and man's imaginations only evil, God purposed to stay their impious deeds by a flood of waters. Amid all this wickedness one man there was found that was righteous, who raised his voice against the wickedness that surrounded him.

The world that then was must perish; that age must suddenly pass away,—yet God in the plenitude of mercy fulfilled for that age the same glorious truth that was in after years written should also be fulfilled in the "last days," viz: "The wise shall understand." This is fully brought to view in Gen. vi, 3, where God says, "My spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years."

Noah is now heard in tones of love and compassion pleading with that wicked race to flee from their wickedness and is he not thus to them a "preacher of righteousness." We may follow this faithful man in his labors, as he swiftly passes through the one hundred and twenty years of probation, to that ungodly world, and as those days like the sand in the hour glass, are nearly run, the Lord once again declares to him definitely the length of time yet remaining, till the work of destruction would commence.—In Gen. vii, 5 the Lord declares, "For yet seven days and I will cause it to rain upon the earth."

Did Noah have definite time? Yes, first the one hundred and twenty years, and then near its close the "Seven days."

We may here learn something of importance.

1st. Noah had knowledge of the coming danger.

2d. This was accomplished by having the year and day made known to him.

3d. He faithfully warned the wicked world, (was a wise servant.)

4th. Noah was ready, he knew the day, and it did not "overtake him as a thief in the night" for the wise did understand; but, 5th. The "wicked did wickedly" and none of them were saved. Can we not in viewing the manifestation of the wisdom and power of our heavenly Father in the care of the antediluvians, discover much that will apply as a precedent for us in our times? We certainly think so.

Another case directly to the point is that of the destruction of the "Cities of the plain."—These cities were noted for wickedness as is declared in the sacred history, "Because the cry of Sodom and Gormorrah is great, and because their sin is very grievous," therefore the Lord purposed to visit them with destruction. In that same age on the "plains of Mamre" dwelt a man of God, the "father of the faithful," and not far distant in the city of Sodom, "vexed with the filthy conversation of the wicked," "Just Lot," Abraham's nephew had fixed his abode.

As the Angels of the Lord are on their way to these doomed cities, the Lord appeared unto Abraham in the plains of Mamre, "and he lifted up his eyes and looked, and, lo, three men stood by him." They tarry with him and are entertained. When about to take their departure from this good man, who would "Command his children and his household after him, that they shall keep the way of the Lord," and that in him "all the nations of the earth shall be blessed" the Lord says, "Shall I hide from Abraham that thing which I do? That Abraham was informed of the fate that awaited these wicked cities, we may learn from his pleading in their behalf on the account of the righteous. Thus time was made known to him.

When these heavenly messengers make their entrance into Sodom, they are solicited by Lot to come and tarry with him. They did so, and while with this "just" man they announce to him the swift destruction soon to be meted out on this sinful people. "And the men said unto Lot, hast thou here any besides? Son-in-law, and thy sons and thy daughters, and whatsoever thou hast in the city hurry them out of this place; For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." Gen. xix 12-13. Again the principle is illustrated that is to be specially fulfilled in the closing scenes of man's mortal career, when the "restitution" will commence, "But ye brethren are not in darkness," for these men of God had an understanding of the event about to transpire. Yes, more than this, their ungodly neighbors are warned of the awful fate awaiting them, but they heeded it not, as "The wicked will do wickedly."

Here definite time was fully brought to view: and are we not authorized to say as did Jesus eighteen hundred and thirty three years ago. Likewise also as it was in the days of Lot they did eat, drank, they bought, they sold, they

...anted, they builded; But the same day that
...went out of Sodom it rained fire and brim-
...stone from heaven, and destroyed them all.—
...Even thus shall it be in the day when the Son
...of man is revealed.

To be continued.

Is the Lord's coming to be in such an hour, as the Christian expecteth not?

"Be ye therefore ready also: for the Son of
man cometh at an hour when ye think not.—
Luke xii: 40.

This text is used by some as proof positive
that the Lord will come to his saints, in such an
hour as they think not," and hence all this
talk about time, notwithstanding, "Whoso keepeth
the commandment shall feel no evil thing:
and a wise man's heart discerneth both time
and judgment" (Ecl. viii. 5.) is labor thrown
away. We are well convinced, that those who
use this text in such a manner, place a mean-
ing upon it never designed by our Savior, as
it would then contradict a large amount of
plain testimony upon this subject, and we are
not willing to subscribe to any view that will
make the scriptures clash, for its truths are all
"yea and amen."

Did not the Angel say in Dan. xii, 10 1st.—
That the wicked would not understand, and 2d.
That the wise would understand?

While it is true that Jesus will come as a
"thief in the night" on one class (wicked) is it
not equally true, that, "ye brethren are not in
darkness that, that DAY should not overtake you
as a thief?"

While God's word has nowhere taught that
we are not to know anything about the time of
the Lord's coming, it is however said "But ex-
horting one another, and so much the more as
ye see the DAY approaching."

Upon what class is the Lord to "come as a
thief," and in a "day that he looketh not for
him?" We will let the Faithful and True Wit-
ness" testify in his own words; He says, "Re-
member therefore how thou hast received and
heard, and hold fast, and repent." Rev. iii, 3.
We here learn from our blessed Master, 1st. If
they watch not, he will come as a thief; but ye
brethren are not in darkness, that that day
should overtake you as a thief.

2d. Not watching they will not know the
hour. Dear reader, suppose a certain class should
watch, will they too be in the same condition as
those that were careless and did not watch, and
likewise no know the hour?

With these evidences before our minds we
will endeavor to ascertain what the Savior in-
tended in our text.

In v. 35-37 of this chapter he says, "Let your
loins be girded about, and your lights burning;
and ye yourselves like unto men that wait for
their lord, when he will return from the wed-
ding; that when he cometh and knocketh, they
may open unto him immediately. Blessed are
those servants, whom the lord when he cometh
shall find watching: verily I say unto you, that
he shall gird himself, and make them to sit down
to meat, and come forth and serve them."

Any one understanding the ancient manner of
Eastern weddings, will at once recognize in this
illustration the force of definiteness [not uncer-

tainty] of time, when the bridegroom was ex-
pected, that he might be admitted immediately,
and if illustrations amount to anything this is a
forcible one in favor of understanding the time
of our Lord's return.

In v. 39 we read, "And this know, that if the
goodman of the house had known what hour
the thief would come, he would have watched,
and not suffered his house to be broken through.

As the goodman of the house did not know
the hour" of the thief's coming, his house was
broken through, and as a result of this lack of
knowledge his goods were taken.

Why did he suffer loss? Because he knew not
the hour of the thief's approach. What is the
case before us intended to illustrate? Is it that
the dear Saint of God will be in the same con-
dition? Will he possess no more knowledge
than this man did and not knowing the hour,
likewise suffer loss? Or is God such a respecter
of persons, that although both classes should pos-
sess the same amount of knowledge, and neither
know the hour of the coming of the Lord, that
on one class he will come as a thief, while upon
the others who possess no more definite knowl-
edge of his coming, he comes and overlooks all
their ignorance and takes them to himself? A-
way with such a thought as this. In the illus-
tration then we have the case fully brought to
light. 1st. The wicked know not the hour,
and he comes as a thief, while, 2d. The right-
eous are in such a position, that they "are not in
darkness."

Again we read, "And he said also to the peo-
ple, When ye see a cloud rise out of the west,
straightway ye say, There cometh a shower; and
so it is, and when ye see the south wind blow
ye say, There will be heat; and it cometh to
pass. Ye hypocrites, ye can discern the face of
the sky and of the earth; but how is it that
ye do not discern this time? Yea, and why even
of yourselves judge ye not what is right?" V.
54-57. Here the Savior reproves the people, for
while they can by signs read the face of the sky,
yet failed to read the signs of the times.

Will the child of God in these last days, come
under the same condemnation? Will he pos-
sess no more knowledge? Or if he can read the
signs of the times and yet know nothing about
them, in what way will he be better off?

This is another good testimony from this chap.
[in which the objector claims his text,] showing
"that the wise shall understand, both time and
judgment.

We come again to the language of this text
"Be ye therefore ready also: for the Son of man
cometh at an hour when ye think not."

1st. We ask to whom was the language of this
parable intended to apply, and to show that
we are not unreasonable in asking such a ques-
tion, we would say, that Peter at the time of
the giving of the parable, asked in substance the
same question. "Then Peter said unto him,
Lord, speakest thou this parable unto us, or even
to all?" V. 41.

The Lord who was always willing to enlight-
en and give understanding, gave Peter an an-
swer to his question which ought to settle this
with us. In v. 42, the Lord declares who is a
wise and faithful steward. His answer is that
he who will give the humble their meat in due
season. In v. 43, there is a blessing pronounced

on the wise servant, and in v. 45, the Lord
brings up another class, who says, "My Lord
delayeth his coming; Who is this? Is it the
christian, the child of God? No, no. Then who
is it? The one who will have his "portion with
unbelievers."

What did the Lord say about him? Verse 49,
The Lord of that servant will come in a day
when he looketh not for him, and at an hour
when he is not aware,

Is not Peter's question now fully answered
in regard to who is meant? Language could
not make it plainer. Thus the class of which
this evil servant is a representative, knew not
the day, nor the hour, and when the Master
comes, find their places with unbelievers. But
not so the humble and obedient follower of the
Lamb; he will understand; he is among the
children of the day; a bright light beams be-
fore him, for the "Day Star" is about to arise.—
Welcome morn, speed on the time that brings
the Loved One near.

"Watchman tell me, does the morning
Of fair Zion's glory dawn?—
Has the signs that mark its coming,
Yet upon thy pathway shone?
Pilgrim, yes; arise! look round thee,
Light is breaking in the skies;
Gird thy bridal robe around thee,
Morning dawns! arise! arise."

Thoughts on the Conference at Marion.

As there are many that did not have the priv-
ilege of attending the Conference which was held
in Marion, whose hearts and sympathy were
with the brethren there assembled, I will say a
few words in regard to it, hoping thereby to en-
courage you. I do not design, however, to give
a report of the meeting, but simply a few thoughts
in regard to it.

I may say it was to me a season of great rejoic-
ing, as it was the best meeting of the kind, that
I ever attended. I had long anticipated meet-
ing and casting my influence with those who are
willing to take the Bible as their rule of faith
and practice. I am happy to say as the meeting
progressed, I was made to rejoice to see the har-
mony that existed as pertaining to the wants
of the cause, and the best means to promote the
truths of God's word. All appeared united in
the belief that Jesus is soon coming to take his
ransomed people home; and in view of this fact,
it becomes us to exert every effort to do all the
good we can, not only to prepare for that event,
ourselves, but also, to proclaim this solemn truth
to others, and try to induce them to seek for a
home in the Kingdom of God.

The preaching on the occasion, was designed
to create within the minds of the people a strong-
er love for the Word of God, and also, to inquire
what is truth—not as some would say, what does
this or that individual say, or believe, or what
does such a creed teach us; but what does the
Bible teach?

The social meetings, also, were seasons of in-
terest and profit. It was truly encouraging to
hear the brethren and sisters talk of the goodness
of God, and their determinations to do his will,
and live so as to meet on Mount Zion, which time
we all felt was near at hand. Happy thought!
It is a great privilege to meet together here, but

o meet in the Kingdom of God, to part no more forever! Shall I be there? What a solemn yet joyful thought!

The business meetings, likewise, passed off harmoniously. No discordant note was heard in all the transactions; for which we have reason to be glad, and take courage. I heard it remarked by a person who had attended other Conferences, that they never saw more union exist in business deliberations.

I can say, I shall ever cherish the memory of this meeting, where friendship was renewed and new acquaintances formed: and although in all probability we shall never meet again before the Lord doth come; yet, the thought of then meeting all the household of faith is one of pleasure. Not only shall we meet with those we know, but God's people of all ages. That will be a general Conference. Yes; what must it be to be there? Of the brethren at Marion, I can say they are fully engaged in the service of God, and the kindness they showed to those from abroad was truly commendable. May God bless you, dear brethren. When the time arrived for us to part, it was indeed like parting with family friends, and were it not for the thought of soon meeting in the realms of the blest, we should have felt sad indeed. Brethren take courage—trust in Israel's God; the victory will soon be won.

To the scattered ones let me speak a word.—You oftentimes, no doubt, feel lonely. Do not cast away your confidence in the Lord. Look up. Redemption draweth nigh. Soon the trumpet will sound to gather God's people together. Though you may not hear the sound of preaching now, yet that sound will reach your ears; be ready to obey the summons. And should any perchance to read this who have not yet become reconciled to God, let me entreat of you to lay hold of the hope set before you in the gospel—make no delay. Finally, brethren be of good cheer. Amen. Yours in hope.

JOSEPH NICHOLS.

La Porte City, Iowa.

That "Two-horned Beast"

Men may daub with untempered mortar, and build their walls thick and high, and their work may have the outward appearance of strength and durability, and they may flatter themselves that their position is impregnable, but when the battering-ram of Truth is hurled against it, at the first blow it trembles to its foundation, and as blow succeeds blow from that ponderous engine, piece after piece of the defective structure crumbles, and falls to the ground, and soon, where with its imposing towers and battlements the wall had stood, there is left only a ruined heap. Men may have theories as broad as the earth, and as "high as the gates of heaven" but unless they are supported by the Word of God then are but as words written in the sand upon the sea shore; for, when the waves of the everlasting truth have once rolled over them, they are obliterated forever. Men may use prophecies to make for themselves a name, or to build up and sustain a sect or party, but if they are not rightly applied, and, if the doctrines growing out of their application do not agree with the word; though they may be set forth in the

most glowing colors the imagination can paint; borne out by the most fervid eloquence, and though warnings as solemn as the grave be uttered; though entreaties that might arouse the sympathies of the most callous heart and break up that fountain which had apparently long since become dry, causing the scalding tears to flow, be held forth; though exhortations fervent and soul stirring are delivered; though hymns of praise be sung; and though prayer, deep, solemn prayer be poured out, they are but as whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." "graves which appear not, and the men that walk over them are not aware of them."

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev., xifi, 11.—It is argued that this beast was a symbol of the United States, and that his rising or coming up out of the earth, denoted the quiet and peaceable manner in which this power arose; steadily increasing in strength and importance, until within less than a century she has attained a position which places her among the most powerful nations of earth.

It is firmly established beyond all controversy that those powers spoken of as, or represented by beasts in the prophetic word, which came up and were established by force of arms, are all represented as coming up out of the sea. Now if this beast which came up out of the earth, does symbolize some power which came up peaceably and quietly, (as we doubt not it does) let us see how it will apply to, or harmonize with the rise of the United States.

"We come now to the most important period of the American history, that of the Revolution, when the colonies passed from a state of independence on the British Crown, into free and independent communities * * *. Hostilities began by the battle of Lexington 19th of April 1775. New troops arrived from England in May. It was hoped that a few regiments would be sufficient to put down opposition—so profoundly ignorant was the British ministry of the spirit which had been aroused in America. The war thus rapidly commenced on the part of the Colonies, was soon signalized by the surrender of Ticonderoga and Crown Point, and by the memorable battle of Bunker's Hill. An expedition led by Arnold and Montgomery against Canada in Octo. 1775, which was at first successful, at length proved fruitless, and the facts which had been taken, were, one after another, given up and lost. The war in general, necessarily became, from its nature, a defensive war, and who but a modern Fabius, was capable of waging it.

It was not long before the idea of an entire separation from England, suggested by the vindictive measures which that country had employed, found every where a hearty reception in America.

In that event only, was aid to be hoped for in Europe. Accordingly, the thirteen United States were declared independent; 4th July, 1776. After this decisive step, but one happy blow was wanting to give the Colonies allies in Europe. That was realized by the capture of Burgoyne and his troops, on the 19th of October

1777. This joyful event had been preceded by a period of gloom and disaster in the middle States, while Washington, with the shadow of an army, enfeebled, dispirited, and destitute of most of clothing and necessaries, was closely pursued by a powerful British force through the Jerseys—while the enemy had come in possession of New York, Long Island, Staten Island, and Rhode Island—and while unobscured operations at Brandywine and Germantown, filled every American with terror * * *. Upon the capture of Burgoyne, the French court acknowledged the independence of the United States, and declared war against England. France had Spain and Holland for its allies; and the war on her part became at first a contest for admission on the ocean. * * *. After the capture of Burgoyne, England could entertain no more hope of reducing America, and it required only a change of ministers to produce a peace, which was accordingly done. The independence of the U. States was acknowledged by Great Britain, and preliminaries of peace were signed Nov. 30th 1783. [Robbin's Outlines of History, Period x, Art. United States, p. 72, 78-81.]

Here we see the manner in which the United States became a nation, and from these facts; presented in our national history, it is evident that if St John saw any beast that symbolized the United States, he saw him coming up out of the sea; inasmuch as she asserted her right to become an independent power, and to be reckoned as one among the nations of the earth, in a desperate struggle of seven years duration, with one of the most powerful machines of the world; whose defenders marched almost naked, with torn and bleeding feet, marking this line of march with the blood which flowed from their wounds, and, who, amid pelting storm and bitter cold, suffering the maddening pangs of hunger, endured hardships almost incredible.—Where is the similarity between a nation born amid such scenes of suffering and love,—whose lullaby was the roar of cannon and whose rattle with which she daily layed was that of the dead-musketry—and one who is born without a pain or a groan, coming silently upon the stage of action, quietly filling her place, even as the herd of the field springs up from the bosom of its mother earth?

It may be urged that the two-horned beast arose at the time of the early settlement of the country; but if this position is true, we are sure that it could not be the United States that was symbolized, for John saw two horns on the head of the beast when he first came up; and we presume that no one will pretend to argue that Republicanism [which it is said is symbolized by one of the horns,] was even thought of at that time, therefore it cannot be said that the United States took its rise at that time, with any better reason than it can be said that the Roman Kingdom took its rise at the time that the Grecian Kingdom was established!

"And he had two horns like a lamb,—Horns upon the head of a beast, in prophecy, symbolizes minor, yet distinct powers which exist in the government or Kingdom represented by the beast. In this respect the two-horned beast is deficient, as a symbol of the United States, and no amount of arguing can show any similarity

between
grains th
horns,
fir. de
should I
th'e m
that do
compos
or stat
laws, in
der one
fined t
they na
of which
the bea
John s
look wi
We d
require
even. t
United
larly b
applied
enmon
bol in a
clude t
the go
with th
13-11, s
already
symbol
that its

FAIR

MARI

ELD.
Michig
White

TAK
you an
the liv
while
as ye s
25.

Our
rhinos
of this
per on
ingeri
day at
Moses.
Thu
stroye
forms.
weary
eased
forces
Trichi
would
destro
ble it
to the
to the

between this government and the beast as regards this feature: for while John saw only two horns, the United States, at the time they were first declared and acknowledged independent, should have been represented by a beast having *thirteen horns* instead of two; for who is there that does not know that at that time, she was composed thirteen separate and distinct powers, or states, each power or state, making her own laws, independent of either, yet all united under one head. Or, if powers or states have continued to spring up, until, at the present time, they number thirty and seven; thirty and five of which, if they could be strack off, would leave the beast looking much more like the beast that John saw, then he can possibly be made to look with his thirty and seven horns!

We do not think that the two-horned beast requires any further consideration than their even, to prove that he does not symbolize the United States. Thus far we can see no similarity between the two; and when a symbol is applied to a government, or Kingdom, the government or Kingdom must agree with the symbol in all its points, else we may reasonably conclude that it is a false application, and how far the government of the United States agrees with the symbol of the two-horned beast of Rev. 13-11, some of its principle features, we have already seen; and we are satisfied that if that symbol has any reference to the United States that its fulfilment is yet in the future.

Geo. W. Burnham.

FARMINGTON, N. H. Nov. 1866.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, NOV. 20, '66.

LOCAL ITEMS.

ELD. H. S. CASE of Hartford, Van Buren Co. Michigan, has our little book "Visions of E. G. White, not of God?" for sale. Price 10c.

TAKE heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily while it is called *to-day*,—and so much the more as ye see the day approaching. Heb. iii, 12; x, 25.

Death from Trichina.

Our readers will remember the cases of Trichinosis reported in the Jordan neighborhood, of this county last summer. One of the afflicted persons, Miss Joda Jordan, aged 14 years, after a lingering illness of five months, died last Monday at 10 p. m. She was the daughter of Mr. Moses Jordan. *Marion Register.*

Thus another victim has fallen before the destroyer, death, and that under one of its worst forms. This young lady has suffered for five weary months, and all occasioned by eating diseased swine's flesh. O, what a death! The life forces destroyed by an innumerable amount of Trichine in the human muscles. Reader, would you be safe from this little, but terrible destroyer, let not "hog" find a place on your table either "cooked or raw." Swine was unclean to the Jew, and you had better regard him thus to the Gentile.

We have just received a copy of the Youth's Millennial Banner, published at Harvard Ill.—It is issued monthly, and contains matter calculated not only to interest the children, but also to lead them to seek the ways of holiness, and shun the pathway of wickedness. Price 30 cts per year, or 4 copies \$1.00. Address, J. M. Stephenson, Harvard Ill.

It was voted at our late conference at Marion, that we publish works on the controverted points of differences between us and our former brethren, and scatter said works among them. We are now ready to do so, and request that means be sent in to aid in this work. For the amount sent us, we will in return send the works as fast as published. You can then scatter them, and thus many households can be reached that could not otherwise, and the opportunity given to investigate these points of difference. We shall not burden the more with these articles. We have some on hands already awaiting orders.—Remember, that although bolts and locks are turned against us, the United States mails are not.

We invite the attention of the reader to the article from br. Wm. Miller, written in 1843 on the subject of "Spiritual Gifts." Br. Miller was a God fearing and devoted preacher of the Gospel. Though he failed on definite time, yet he through the grace of God turned many from darkness to light. There were some possessed with a visionary spirit in his day, as well as in ours, and his conclusions are entitled to careful study. He fought against these spirit pretensions, even saying, "Since the apostle's day, none have worked miracles but the anti christian beast. We have not used language as polluted as that, and yet we have been told by vision defenders, (Ministers) that "because we fight certain pretended spiritual gifts we cannot get into the Kingdom." It was seen in vision that Wm. Miller would be saved, notwithstanding the language he used. On p. 168 vol 1, Spiritual Gifts we read in regard to br. Miller, "But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trumpet."

We believe this, not because a purported vision said so, but because God has given a pledge of a better resurrection to his dear saints, in his blessed word, not only to Wm. Miller, but to all who do his will even if it should call them to raise a voice of warning against visions since 1844.

Although br. Miller was not a prophet, yet he gave utterance to things yet future which has been fulfilled to the very letter. He says "I think those who claim this power will soon manifest by their fruits, that they have another rule than the Bible. I have observed that those persons who think that they have been baptised by the Holy Ghost, as they term it, become more sensitive of themselves, and very jealous for their own glory; less patient, and full of the denunciatory spirit against others who are not so fortunate as themselves." Could br. Miller now stand up on the earth, he would say his predictions were

fulfilled in every particular. Let us all be careful how we give heed to these vision influences, for no sect or church since the days of the Apostles has ever given heed to them, but they have proved to them a snare.

Appointments.

Providence permitting, we design to commence meetings in Mackford, Green Lake County, Wis on Wednesday evening, Dec. 12, 1866, and continuing two days as Br. Hamilton may appoint.

At Marquette on Dec. 15th, at such place as the brethren there may appoint, and continuing as the cause may demand. We wish to see as many friends of the cause as possible, at this meeting. Those who may wish labor in their vicinity, will please write to us at Marquette immediately.

But we have long been anxious to see you, and we hope to now have the opportunity. Come to work in behalf of the cause of truth; come filled with prayer and praise to God, and may the Lord bless you.

Cannot Elders Phelps Sheffield and other ministering brethren attend this meeting and co-operate with us. May the Lord give wisdom, that we may so labor that his holy Spirit may continue with us.

W. H. Bunkerhoff.

Providence permitting Eld. E. W. Shortridge will visit the following places, and labor in word and doctrine.

Knoxville, Dec. 15-17.
Decatur City, Dec. 28-30
Meeting to commence on Friday Evening at 6 1-2 O'clock

Br. S. will fill up the time at intermediate points.

W. H. Bunkerhoff.
B. F. Snook.

BUSINESS DEPARTMENT.

Bro. E. Payne; Have sent your paper as you directed.

Bro. and Sr. Pitts. Send you the paper containing Eld. Davison's article on "Gog and Magog." Will send you the other numbers if you will specify which you want.

Bro. J. M. Bemington: Have sent your papers regularly to Lake Mills, Mich.

Bro. Everett: We have been, and are now sending the "Hope" to E. M. Kibb, South Haven.

RECEIPTS.

FOR THE HOPE OF ISRAEL.

T. P. Merriam, \$1.50. Geo. W. Bemis, \$1.50. Polly G. Pitts, \$1.00. Eld. J. Crapsey, \$1.00. Uri Babcock, \$2.00. E. Rowley, \$1.00. Rufus S. Barnhill, \$1.50. Andrew Krauer sen. \$1.50.

DONATIONS.

Friends of Truth \$13.00
Lover of Truth \$5.00

DID THE BRIDEGROOM COME IN 1844?

The reader may consider this a foolish question to ask, and so it is. But what shall we say of a theory that teaches the affirmative of this question? For one, dear reader, we think, to say the least, it demands a passing notice.—Therefore, we wish to call your attention to the following considerations: The claim is set up by a certain class of Adventists (Seventh Day) that the entire parable of the ten virgins, in Matt. 25, has had its complete fulfillment in the history of the Advent movement from 1840 to 1844. We are told that the midnight cry has been given, and on the tenth day of the seventh month, 1844, the Bridegroom came, and those that were ready went in with him to the marriage, and the door was shut. Thus placing the coming of the Bridegroom, many years in the past. Now we wish to be excused from endorsing a theory so manifestly absurd. We choose to take a more consistent view of this matter, and believe that the coming of the Bridegroom is yet future.

The Bridegroom, in the parable, represents Christ, as all will admit. Then why may not the coming of the Bridegroom represent the coming of Christ. We think it does. Nothing seems more evident. Now if the Bridegroom came in 1844, as is claimed, will some one please tell us where he came to? and who saw him? He certainly did not come to this earth, from the fact that no one saw him. But when he comes in the clouds of heaven, we are told that "every eye shall see him." But hold, says the objector, we do not hold that the second coming of Christ has taken place,—by no means. Then we ask, why adopt a theory that teaches such an erroneous view? The coming of the Bridegroom is nothing more nor less than the coming of the Lord Jesus Christ; and we cannot place the coming of one in the past unless we do the other.—There is no dodging this point. But the theory under consideration teaches that the coming of the Bridegroom was his changing his position from the holy to the most holy place in the heavenly sanctuary, which took place on the tenth day of the seventh month, 1844.

Admitting, for argument's sake, that such a change did then and there take place, where the consistency in saying, that that was the coming of the Bridegroom? We say none whatever.—To say that the change of ministration of our Great High Priest, from the holy to the holiest of all, providing such a change has taken place, is what is meant by the coming of the Bridegroom is contrary to reason, revelation and common sense.

Query. How could the wise virgins follow the Bridegroom by faith into the most holy place on the tenth day of the seventh month, when they had no faith or knowledge that such a change had taken place for several years after? Consistency, where art thou? Again. When the Bridegroom came in the parable, they that were ready went in with him to the marriage, and the door was shut. No admittance after that. In the likeness, or fulfillment we are told that when the Bridegroom came in 1844, those that were ready went in with him to the most holy place, and the door was left wide open. Since

then, many have found admittance, and there is still a chance! Where, we ask, is the likeness or similitude, between the parable and its so-called fulfillment.

That the coming of the Bridegroom represents the coming of Christ, is most positively shown in the closing up of the parable in these words "Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh." But say the advocates of the above theory, those who make the coming of the Bridegroom represent the coming of Christ fail to show that there will be any knocking for admittance after the Lord comes. True, say they, there will be a cry, but it will not be, "Lord, Lord, open unto us." No, no; but "mountains and rocks, fall on us," etc.. We have only to cite the reader on this point to Luke 13: 25, which reads as follows: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us," etc.. In whatever light we may view the knocking, as brought to view in this testimony, one thing is certain, namely: the master of the house has not yet risen up and shut the door. neither will the door be shut while probation lasts. None, who have not a theory to serve, can fail to see that the shut door, as brought to view in Luke 13: 25, synchronizes with the shut door in the parable. Also, that the "knocking" is synonymous with the knocking in the parable, which events are yet future.

The mistaken notion that the Bridegroom came in 1844, gave rise to that error of all errors, to wit: the tight-shut door, or no salvation,—views which disgraced the Advent cause for several years. As that view has been long since discarded, honesty demands that we renounce our faith in a position that led to such an erroneous conclusion.

But, says the objector, in order to have a perfect likeness, both histories must be complete; all the events in both must be in the past. This is the very point, reader, we wish particularly noticed. That there is a certain definite point of time, marked by the adverb "then," when the kingdom of heaven shall "be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom," none will deny.—But there is a difference of opinion as to the chronology of this definite point of time. The word "then," which commences the chapter, is an adverb of time, and has reference to the time spoken of in the preceding paragraph, which reads as follows: "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall he weeping and gnashing of teeth." Then shall the kingdom of heaven be likened," etc.. When? Why when the evil servant is cut asunder, and his portion appointed with the hypocrites, of course. We would like to know by what rule of grammar it can be made to apply anywhere else. If any one has any other grammatical construction of the word "then," we would like to see it.

W. H. BALL.

Truth, or Veracity of Speech.

The Gentile or Heathen world have ever been subject to the vice of lying. See Titus 1, 12. The Apostle therefore, was urgent that in respect of truthful speech, Christians should be distinct from others. Lying is a mean and despicable vice and sinks a man in the esteem of others. In nothing does the corruption of our nature more evidently appear than in this horrid vice which is one of the worst ingredients in the human character. It is infamous in any man and utterly inconsistent with the Christian profession. Our Lord in his sermon on the Mount, has given most important injunctions to his disciples on this subject. He would have them so plain, sincere, and free from guile, that there word should be equivalent to the most solemn oath, and that in all their assertions they should content themselves with a simple affirmation it is or it is not. Matt 5: 37; Eph 4: Col 3: 6. The consequences of lying may be seen Acts 5. Among those who shall be excluded from the kingdom of heaven, are, Whosoever loveth and maketh a lie." Rev. 22: 15;

BOOKS AND TRACTS FOR SALE,

AT THE OFFICE OF

The Christian Publishing Association,

MARION, - - - IOWA.

Address all orders to

W. H. BRINKERHOFF.

SIGNS OF THE TIMES, or A glance at Christendom as it is: By H. L. Hastings. Cloth, \$1.00. Paper, 50 cents. This is an excellent work with carefully prepared statistics of the moral condition of the world in this present time.

THE BEAST WITH SEVEN HEADS AND TEN HORNS of Revelations xiii, 1-8. What does it Symbolize? By W. H. Brinkerhoff. Price, Post-paid 7c. This work is designed to overthrow the foundation of the application of the Prophecy of the Two-horned beast of Rev. xiii, 11-18, to the United States.

A REFUTATION OF THE PRINCIPAL CLAIM OF SUNDAY KEEPING TO DIVINE AUTHORITY: By R. Hicks. Price, 10 cents.

REVIEW OF W. G. SPRINGER on the Sabbath, and Law of God By B. F. Snook. Price, Post paid 15 cents. An excellent work, and should be extensively circulated.

VINDICATION OF THE TRUE SABBATH: By J. W. Weston. Post paid 15 cents.

VISIONS OF E. G. WHITE NOT OF GOD By B. F. Snook and W. H. Brinkerhoff. Price, 10 cents. Being an examination of their contradictions, untruths, and the deception caused by suppressing portions of them.

THESSALONICA, the model church, and REASONS FOR MY HOPE: By H. L. Hastings. Cloth, \$1.00. Paper, 50 cents.

BETHLEHEM: A rhyme for children: By H. L. Hastings. Price, 10 cents.

SOCIAL HYMNS. Original and Selected. By H. L. Hastings. Price, Post paid 30 cents.

THE GREAT CONTROVERSY between God and man: By H. L. Hastings. Price—Cloth \$1.00. Paper, 50 cents.

SPIRITUALISM UNVEILED, and shown to be the work of demons: By Miles Grant. Price Post paid, 15 cents.

TESTAMENTS OF THE REVISED TRANSLATION: By the American Bible Union.

Revised, Roman Brevier, \$1.75, Post paid
Agate, 1.50, " "
Eber, 90c, " "