

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, 18 1866.

Vol 1.—No. 15

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 Christian Warfare and Prospect.

BY EMMA F. ALDRICH.

We are passing through a desert, but a fertile land appears;

Jesus soon will come in glory—he will wipe away our tears;

Far away from scenes of anguish and from Satan's deep laid snares,

We shall wear bright crowns immortal, never more pressed down by cares.

Oh, the glory of the ransomed, when they view this earth restored,

To its more than Eden beauty, as portrayed in God's own Word.

Let us, then, make sure our calling and upon God's promise build,

Then we'll have a home eternal, when the earth's with glory filled,

Though earth's pleasures are bewitching, they are only for a day;

Earthly hopes and friends will fail us; they will all soon pass away.

They are fleeting as the dew-drop, sparkling on the tiny flower;

Which sinks to insignificance, when the sun displays his power;

Caus'g earth to glow and brighten, with its golden tinted rays;

It all nature seems to brighten, in proclaiming songs of praise;

To the great, and mighty giver, who's so mindful of our race,

As to send his Son to save us: save us by redeeming grace.

While no goodness worth nor merit, in ourselves can we behold;

We can go to Christ, our Savior, who has all these gifts untold.

Then he'll own us at his coming, and will bid us enter in.

Through the pearly gates most precious never more to sin.

Through the pearly gates most precious never more to sin.

Through the pearly gates most precious never more to sin.

Through the pearly gates most precious never more to sin.

Through the pearly gates most precious never more to sin.

Through the pearly gates most precious never more to sin.

Through the pearly gates most precious never more to sin.

Through the pearly gates most precious never more to sin.

Through the pearly gates most precious never more to sin.

Through the pearly gates most precious never more to sin.

Through the pearly gates most precious never more to sin.

Through the pearly gates most precious never more to sin.

Through the pearly gates most precious never more to sin.

Through the pearly gates most precious never more to sin.

Through the pearly gates most precious never more to sin.

Through the pearly gates most precious never more to sin.

of his fellow men are rejected of God, and consequently it is impossible for them to believe on Christ, conform to his law, and be saved, how can they obey the injunction quoted above? How can they have that love for all mankind, that Christians should have. It is very necessary that our views should be founded upon the sure word of God, as Bible truth is harmonious. But it is no wonder that in these last days, just preceding the coming of our blessed Lord, "when wicked men and seducers are waxing worse and worse," and "when many shall turn away from the pure truth to give heed unto fables, and shall heap to themselves teachers, having itching ears," that false opinions respecting this vital Christian doctrine should be promulgated and believed; and that the art of printing, and the invention of steam should be brought into requisition, to scatter them broadcast through the land,

But while many will "wrest the scriptures to their own destruction," we may rest assured they cannot take away, from those who desire them, the pure unsullied truths of God's word. Some there are, who are wedded to some pet theory, founded to a great extent, on the actions of others or themselves, to whom they wish to give the character of sanctity. Others, again, are willing to allow "that the most simple and obvious sense of any text of scripture, is the true one," while those to whom I have referred, will change the sense of the most easy to be understood passages to suit their own views. What, and where, then, is the Christian Sanctuary?—Undoubtedly the one in which the Christian High Priest is officiating. Christ is the Christian's High Priest. Heb. ix 11; viii 1. Christ has ascended up to heaven. Acts i 9, 10. And, says the Apostle Paul, (Heb. iv 14), "Seeing then that we have a great High Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession." Again ch. viii 1, 2 "Now of these things which we have spoken, this is the sum: We have such an High Priest, who is set on the right hand of the throne of the majesty in the heavens, a minister of the Sanctuary, and of the true tabernacle which the Lord pitched and not man." Here we have brought our view, our Priest in Heaven, ministering in the true tabernacle. One other text is sufficient to settle the point that there is a Sanctuary in Heaven. Turn to Heb. ix 23. "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Here we see that the tabernacle and the vessels of the Jewish ministry are but the pattern of the Sanctuary on high. This is enough for our purpose, although many texts of scripture can be shown to prove conclusively this position.

We now propose to discuss the work of the High Priest in the tabernacle here brought to

view as far as it relates to the atonement for mankind.

1. How shall we arrive at a knowledge of this work. (Although it is sufficiently clear, some there are, who will endeavor to darken counsel and say *not so*.) As the Sanctuary on the earth was made similar to the one in heaven, we can therefore gain some knowledge of the appearance of the heavenly by a knowledge of it, though undoubtedly as immortal things are above mortal, so is the heavenly above the earthly. So by a knowledge of the typical, we may also know something of the work of the antitypical priest. We may, therefore, look to it, to a great extent, for the elucidation of his work.

2. Christ is a High Priest,—not a common Priest such as was the Levitical Priests or "ordinary Priests that served immediately at the altar, killed, skinned and offered the sacrifices." We cannot, therefore, look to their work to get any knowledge of his.

We must then, look to the High Priest and his work for a partial elucidation of Christ's administration.

1. The high priest was at the head of all religious affairs of the Jewish nation. Deut. xvii 8, xix 17, xxi 5, xxxiii 9, 10.

2. He only had the privilege of entering the Sanctuary, once a year, on the day of solemn expiation, to make atonement for the sins of the people. Lev. xxvi 2—; Heb. ix 6, 7.

(1.) Christ is the head of the whole Christian church. Col i 18.

(2.) The atonement necessarily includes the following:

a. A people condemned, or under condemnation; and

b. An interposer or sacrifice by which the condemned are redeemed, or reconciled to the condemner or judge. All mankind are under the sentence of death, or condemnation. Rom. v.

(2. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." But

Christ interposes; he makes the sacrifice; he is offered to bear the sins of many." "How much more shall the blood of Christ who through the eternal spirit, offered himself without spot to

God, purge your conscience from dead works to serve the living God. But this man, after he had offered one sacrifice for sins forever sat down on the right hand of God" "And he is the propitiation for our sins, and not for ours, only; but for the whole world." Heb. ix 14, 15, x 1, 2, John ii 2.

How truly sublime! A whole world under sentence of death! The prince of the Universe becomes an offering, a sacrifice, a propitiation, for the sins of the created, that they might be reconciled to God. Here is the true sacrifice.—Here is the true atonement. While the typical High Priest made an offering of the blood of bulls and rams and goats, the Christian's High Priest

How truly sublime! A whole world under sentence of death! The prince of the Universe becomes an offering, a sacrifice, a propitiation, for the sins of the created, that they might be reconciled to God. Here is the true sacrifice.—Here is the true atonement. While the typical High Priest made an offering of the blood of bulls and rams and goats, the Christian's High Priest

How truly sublime! A whole world under sentence of death! The prince of the Universe becomes an offering, a sacrifice, a propitiation, for the sins of the created, that they might be reconciled to God. Here is the true sacrifice.—Here is the true atonement. While the typical High Priest made an offering of the blood of bulls and rams and goats, the Christian's High Priest

How truly sublime! A whole world under sentence of death! The prince of the Universe becomes an offering, a sacrifice, a propitiation, for the sins of the created, that they might be reconciled to God. Here is the true sacrifice.—Here is the true atonement. While the typical High Priest made an offering of the blood of bulls and rams and goats, the Christian's High Priest

How truly sublime! A whole world under sentence of death! The prince of the Universe becomes an offering, a sacrifice, a propitiation, for the sins of the created, that they might be reconciled to God. Here is the true sacrifice.—Here is the true atonement. While the typical High Priest made an offering of the blood of bulls and rams and goats, the Christian's High Priest

How truly sublime! A whole world under sentence of death! The prince of the Universe becomes an offering, a sacrifice, a propitiation, for the sins of the created, that they might be reconciled to God. Here is the true sacrifice.—Here is the true atonement. While the typical High Priest made an offering of the blood of bulls and rams and goats, the Christian's High Priest

How truly sublime! A whole world under sentence of death! The prince of the Universe becomes an offering, a sacrifice, a propitiation, for the sins of the created, that they might be reconciled to God. Here is the true sacrifice.—Here is the true atonement. While the typical High Priest made an offering of the blood of bulls and rams and goats, the Christian's High Priest

How truly sublime! A whole world under sentence of death! The prince of the Universe becomes an offering, a sacrifice, a propitiation, for the sins of the created, that they might be reconciled to God. Here is the true sacrifice.—Here is the true atonement. While the typical High Priest made an offering of the blood of bulls and rams and goats, the Christian's High Priest

gives himself a sacrifice for their sins. How aptly the poet sings:

"Plunged in a gulf of dark despair,
We wretched sinners lay,
Without one cheering beam of hope,
Or spark of glimmering day.

With pitying eyes, the prince of grace,
Beheld our lost estate;
He saw, and O, amazing love,
He ran to our relief!

But by the killing of this great sacrifice, the atonement is not complete. As the typical atonement was not complete until the priest bore the blood of the slain goat into the most holy place, to be offered before the ark of the covenant, or testament, so must our true high priest bear his blood into the true sanctuary, before the true ark of the covenant, the father beholds the confirmation of the covenant between them that Christ should be the propitiation for the guilty world. Did this transpire? We think it did; if it were not so, where could we place the antitypical Holy of Holies in the work of the atonement as that event is passed. What is the testimony concerning the position of Christ upon high. Turn if you please to Heb. vi. 19, 20. "Which hope we have as an anchor to the soul, both sure and steadfast; and which entereth to that within the veil; whither the forerunner is for us entered, even Jesus, made a High Priest forever after the order of Melchisedek." Here is evidence, not circumstantial, or circumlocutory, but to the point.

Not only, is the Sanctuary in Heaven brought to view, but the High Priest of our profession is within the most Holy place. This truth was uttered in A. D. 64. (How foolish it is then, in the face of such positive testimony, to endeavor with mere circumstantial evidence, to place his entrance therein, in 1844.) Indeed it could not be otherwise, seeing that redemption was obtained in the Apostolic age, and the atonement must necessarily precede redemption which is the effect. Paul's testimony makes this very clear: "But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption." Heb. ix, 11, 12.

Those who would have us believe that Jesus officiated in the outer apartment up to 4844, plainly deny the statement that redemption had been obtained in the Apostles' time. It may be objected that the text last quoted says the holy place. This proves nothing, as we have seen that the atonement is made in the inner, not the outer Sanctuary; and in vs. 25 same chapter, we read, "nor yet that he should offer himself often, as the High Priest entereth into the holy place every year, with the blood of others." Here, the same words are used. I think that the word *Sanctuary* inserted (which I think is the proper rendering of the original) in the room of holy place would give us a far better idea of what is intended to be expressed as we have already seen that Christ had passed within the veil. Could Christ minister in the outer apartment? We think not. We think no part of his office can correspond with the work of the priests that officiated daily in the temple. If any, it must have been preceding his atoning sacrifice. "And ev-

ery priest standeth daily ministering and offering, oftentimes the same sacrifices, which cannot take away sins; but this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God, from henceforth expecting till his enemies be made his foot stool." No change can be expected in the ministration of Christ from the time he offered his sacrifice for sin until his enemies become his foot stool.

The cleansing of the Sanctuary has been done many years ago. Read for proof of this position Heb. ix. 21-23. "Moreover he sprinkled with blood, both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood there is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these. For Christ is not entered into the holy places (or Sanctuary) made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often as the High Priest entereth into the holy place (Sanctuary) with the blood of others; for then must he often have suffered since the foundation of the world: but now, once, in the end of the world hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the (executory) judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."

As in the atonement he bare our sins into the Sanctuary, so when he shall come again therefrom, he shall be without them. Glorious promise! Coming again! how we should look for and love his appearing! With what holy fervor should we pray, "Thy kingdom come." Coming again to take us to himself that where he is there we may be also. Yes; Christian signs portend that Jesus' coming is near at hand. The sun has been darkened, the moon has withdrawn her shining, and the stars have fallen from heaven. What next? "Then shall appear the sign of the Son of man." Fellow-traveller, are you ready? am I ready? or will we "wail because of him?" O, that the law of God may be fully put into our hearts, and written in our minds; that our "sins and iniquities may be remembered no more;" that we "may have boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say his flesh; and having a High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, let us hold fast the profession of our faith without wavering; for he is faithful that promise; and let us consider one another, to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as you see the day approaching." Amen. M. D. A.

Satan is ever pleased when we sit down and brood over our misfortunes, for then he knows we shall be forgetful of God's favors.

It is estimated that over 2,500,000 persons have perished by famine in India, within five months.

THE NATURE AND PERPETUITY OF SPIRITUAL GIFTS.

Reply to S. C. Hancock.---2nd Article.

BY THOMAS HAMILTON.

There are only a few points that demand our notice. His "scriptural argument" in favor of the "perpetuity of all the gifts" is fully met in our reply to his first article. But he takes a position altogether unwarrantable, when he asserts that "a truly waiting church is in possession of all the Gifts," and vainly endeavors to prove his position from 1 Cor. i. 4-10. But let us carefully examine this testimony. Vs. 4. "I thank my God which is given you by Jesus Christ; that in everything ye are enriched by him." How, Paul? "In all utterance, and all knowledge; even as the testimony of Christ was confirmed in you." How is the testimony of Christ confirmed in the believer? Hear the beloved disciple: "He that believeth on the Son of God, has the witness in himself." 1 John v. 10. "The spirit itself bears witness with our spirit, that we are the children of God." Rom. viii. 16. "CONFIRM—to make certain; to establish; to admit into Christian communion.—Webster. Vs. 7. "So that ye come behind in no gift; waiting for the (revelation: Greek) coming of our Lord Jesus Christ." No one will deny but that the Apostolic Church enjoyed all the gifts. Vs. 8. "Who will also confirm you unto the end, unaccused in the day of our Lord Jesus Christ."—Revised Translation. Bro. Hancock, you have placed yourself under obligation to show that the church has enjoyed all the gifts of the Spirit, ever since Paul thus addressed the "Church of God at Corinth;" an obligation no sane man would assume. It is a well established fact that miraculous endowments ceased with the lives of the apostles; and we have no evidence that they will ever be restored.

You refer us to our Lord's commission to his apostles in Mark, xvi, 18. We reply our Savior's commission was limited to the eleven, and lasted only through their lives. But perhaps you will say that the message they were commanded to carry, was not proclaimed to all the world. We will let Paul answer; "If ye continue in the faith, grounded and settled; and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister." Col. i, 23. Again: "But I say, have they not heard? Yes; verily, their sound went into all the earth, and their words unto the ends of the world." Rom. x, 18. Then we have proved that the Gospel was preached to every creature as early as A. D. 64. That was the full extent of the commission. Then "when did these signs stop following believers?"

Bro. Hancock asks, "Was there ever a counterfeit without a true coin?" We answer, this question has no bearing on this issue. The real issue is, are all the gifts perpetual? or have some of them ceased? We claim that we have successfully proved our position. As to counterfeits the Bible says nothing about them. But it does speak of "false prophets and false Christs," and warns us to "beware of them." I was present at a discourse given by Eld. Sanborn on the "per-

perpetuity of the gifts," in Mackford a few weeks since. He took the position that bro. Hancock does, "that there could not be 'false prophets,' unless there are true ones existing at the time." He quoted Matt, xxiv, 24. "For there shall arise false prophets, and false Christs." He did this to prove that there would be false prophets in the last days; consequently according to his position, *there must be true prophets.* I stopped him in the midst of his discourse, and inquired of him where we were to look for the *true Christs?* which must, according to his position, be in existence somewhere in the world! He replied, "In the heavenly Sanctuary personally; but on earth by his spirit." The Elder got himself into a dilemma; for according to his theory, if Christ is on earth by his spirit only, even so the true prophets are here by their spirits only.— This proves too much for our vision-bound brethren, and shows the unsoundness of the position. Myriads of persons have arisen during the gospel dispensation, claiming to be inspired, and have corrupted the way of truth; and put darkness for light, and light for darkness, called bitter sweet, and sweet bitter; have called evil good and good evil; and lengthened out iniquity like a cart-ropes. And can we look upon all these painful facts and receive no instruction?— Rather let us heed the kind admonition of our dear redeemer, "Go not after them."

What is Mahometanism? Svedenborgianism? Shakerism? Mormonism? Spiritualism? and last, though not least, Ellen Whitism?— Dear reader, these false systems all arose through a false application of those scriptures which some suppose prove the perpetuity of all the gifts. Truly the time has come "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv, 3, 4

Knowledge shall be Increased.

CHAPTER V.

This chapter will be more especially commended to the consideration of Christian PARENTS. The relationship of parents to children, doubtless involves all the responsibilities of the relationship of "neighbor," and added thereto, the highest class of responsibilities that God places upon moral agents in this world. And to ignore or shift such responsibilities, subjects the delinquents to retribution, corresponding in their depth of intensity and duration, and pitiless crushing weight, to the weight of the responsibilities ignored, and the sacredness of the duties left unrecognized.

The "increased knowledge" of this day, has given to the law of hereditary descent so many illustrations, and to the force of education, example, and example, so exorable prominence, that it would seem Christian parents must be "without excuse." If there is indeed excuse for them it must be found in the weakness entailed on them by their progenitors, through the false conditions, and abnormal appetites indulged, in previous generations. But admit, if we may, that this excuse will soften the moral turpitude of neglecting or evading the highest, most sacredly important of all human obligations; yet, we cannot

persuade ourselves that it will soften the *physical* retributions that are visited upon the delinquents to the "third and fourth generations,"—so long as parents experience the regrets and agony, (for which language has no expression,) of leaving dependent children to struggle through the conflict of life, with no father's counsel to guard the inexperienced feet, and no mother's sympathy to soothe its inevitable wounds; so long as too frequently occurs, the gray-haired parents are left to stagger down the western slope of life, *childless.* No filial love or care or duty to illumine the deepening shades of life's evening; nor support the feeble steps of age, frosted by bereavement,—often by corroding regrets;—when such parents are exposed to the reflection: "My own indulgence of appetite has starved my children, and it is meet that the gloom of my evening should remain uncheered by their filial love unsolaced by their sympathy and kindness."— Could another pang be infused into the poignancy of such a retribution? And yet when a parent knows, or may know that his own indulgence in stimulating food or drink, or medication (almost universally all three together) has broken down the integrity of his own nutritive organs, and nearly exhausted his nervous system, rendering it impossible to bequeath to children organs of nutrition capable of responding to the demands of a too excitable nervous system, and a too feeble vitality, *what excuse?* He has in point of results starved his children, by depriving them of sound healthful organism, through the damage of his own organism by goading of stimulants;—his nutritive system has been broken down on the same principle that stage-horses are *short-lived,* both by over-driving and improper aliment, and he could no more give sound efficient nutritive organs to his children, than he could give to them an estate in cash, that he himself had squandered.

Did the self-denial and temperance secured by "Love thy neighbor as thyself" in its full, honest, christian meaning, mark the lives of both children and parents, the sorest of human trials, untimely deaths, would in a very great measure, become superceded by healthful, and prolonged lives; and to declare, even now, that REFORM is uncalled for, or that it is hopeless, is about the same as saying "we are wedded to our idols, let us alone."

But this subject should not be dismissed, till we have (at least) glanced at the heavier responsibilities and more tremendous retribution growing out of *neglect* to train ourselves and children in habits of temperance and self-denial, because of the intimate relation of those habits to moral character. Our divine masters says, "If any man will follow me, let him deny himself daily."— This implies clearly that without self-denial, we cannot follow Him, and yet we are not to suppose that this requirement *forbids* the use of any food or drink that is needful to our highest enjoyment either as men, or as Christians; nor to our highest efficiency in all Christian duties, and highest perfection of moral character; but the reverse, *forbidding* just that pandering to appetite which inevitably obstructs both human and christian enjoyment as well as efficiency for good, and constitutes one of the strongest proclivities to that *hopeless doom* alluded to by the poet, as the "long dark, dark, dark night that has no

morn beyond it;" and alluded to by the Revelator as the "Second death." Render any form of language, the reality can be but dimly shadowed, and under the paintings of the strongest human imagination, but faintly conceived. And human experience, all "increased knowledge," but elaborates the teachings of the "anointed," that "manifold more in this present life," is secured to those who count not their lives dear unto themselves. And those who have professed his NAME, and have consecrated their lives to the service of the appetites, and impulses, the customs and fashions of the world, *should reform* radically and immediately; or, for consistency's sake, abandon the profession, and not longer constitute themselves a wrecker's light. "If the light that is in you be darkness, how great is that darkness." *

The Robber Disarmed

A pious lady of Montpellier, who devoted the greater part of her property to the relief of objects in distress, one day passing through a little wood accompanied by her servant, was stopped by a man who presented a pistol to her demanding her money or her life. The good lady without being terrified, looked on him with an air of kindness, and said, "Ah! my friend, you must be reduced to extremity, since you are determined to take a part which both draws on you the wrath of God, and exposes you continually to all the rigors of human justice. I wish I had wherewith to supply your wants, and extricate you from the dangerous situation in which you are; but I have alas! only eighteen francs, which I have taken for my journey, and I offer you them with all my heart."

The highwaymen, looking upon her attentively before he would take the money, wished to know who she was; and when she told him, "Wretch that I am," said he throwing himself at her feet, "I have many times experienced your bounty, and have never been denied relief when I have sought it of you; and I was now upon the point of injuring you! Ah! believe me, my good lady, I did not know you, or I should not have molested you; for though I have given but too great a proof that I am a robber, yet I am not a monster,—which I must be to injure a person so charitable as you are. Go on then; keep your money, and I will myself escort you out of the wood; and if any one comes to attack you I will defend you at the hazard of my life." The lady was considerably affected, and endeavored to represent to him his danger, and to urge motives of honor and religion to induce him to quit so dreadful a way of life; and promising to do more for him another time, she again offered the eighteen francs; but knowing that she wanted them for her journey, he would not accept them; till at last she prevailed on him to take nine of them, which she threw to him on going out of the wood.

[The Christian.]

He that fancies himself very enlightened because he sees the deficiencies of others may be very ignorant, because not aware of his own.

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. BRINK RHOPF, Editor.

Thurman's Chronology or the "Sealed Book" of Daniel Opened.

BY H. E. CARVER.

We have recently had the pleasure of reading and examining the work on chronology published by Wm. C. Thurman entitled "The sealed Book of Daniel Opened," and while we would advise all who can, to obtain, and study the work, we deem it our duty to lay before our readers as well as we can, a concise statement of positions and arguments taken and presented on those great periods of Daniel's prophecy, that have been the theme of much discussion among christians for many years. We do this, that our readers may have before them, for their consideration the data upon which is based the faith of those who expect the Lord's coming within a very brief period of time. The Lord's coming to bestow upon his people eternal life, and introduce them into his everlasting Kingdom, and the destruction of his enemies, is certainly the most momentous event the world has ever witnessed, and deserving of the most serious and careful investigation, and we should avail ourselves of all the light that may be obtained on this deeply interesting and important subject. The first point we design to introduce is the period of 2300 days and its connections.

It is the general opinion among the students of prophecy, that the 70 weeks or 490 years form a part of the 2300 days, and was given as a key by which the mystery of that long period might be unlocked and its meaning understood. Thurman's work advocates the same view so that in this respect it harmonises with the general view. It has, however, been supposed that the 69 weeks, 62 weeks and 1 week brought to view in connection with the 70 were but component parts of those 70 weeks, and consequently that the events connected with them, transpired within its limits.

This view, Thurman discards as untenable ground, and contends that those three periods are entirely distinct from each other, and each one having distinct and definitely located events marking their commencement and close.

According to his view; (and indeed the plain language of the prophecy sustains him in it) the 70 weeks must extend down to the war in which Daniel's people and city met with their final overthrow, and extinction as a nation; which war commenced in A. D. 65.

It is also equally evident, that the 69 weeks commenced at the going forth of the commandment to restore and build Jerusalem, and the Bible testimony is very strong and conclusive that that commandment was given by Cyrus, King of Persia. This point is even made a matter of prophecy before Cyrus ever existed. See Isaiah xlv. 27. "That saith of Cyrus, He is my shepherd and shall perform all my pleasure even saying to Jerusalem, thou shalt be built: and to the temple thy foundation shall be laid." This prophecy was given near two hundred years before Cyrus was born, and its fulfillment is recorded in the book of Ezra. According to Usher's chronology this commandment was issued 536 years B.C. This chronology, however, Thurman repudiates, and claims to have correctly located it by astronomical calculations in the year 488 B. C., Usher being 63 years too soon to reach down to the vicinity of Jerusalem's overthrow. Some, however, claim that 457 B. C., is the proper epoch from which to date the 70 weeks. Even if we commence them there they fail, by at least 32 years of reaching their proper termination, as their termination must reach down to the desolating war, in which Daniel's people and city were destroyed.

Thurman's solution of this difficulty, is this: The 70 weeks he commences at the issuing of the edict of Ahasuerus for the total extinction of the Jewish people, who were then captives in Persia, and according to his astronomical tables, that event was exactly 70 prophetic weeks or 490 years prior to the beginning of the war in which Jerusalem was destroyed, and the Jewish nationality totally annihilated. That war commenced in A. D. 65, and lasted 7 years till A. D. 72, two years after Jerusalem was destroyed; and the reason why the 70 weeks should end at A. D. 65, instead of A. D. 70 when the city was destroyed is this: He holds that that period was one of grace to that people at the end of which their cup of iniquity or transgression being filled up, the vials of God's righteous indignation would be poured out upon them. This visitation of wrath continues 7 years or one prophetic week, (see Dan. ix, 26, 27.) which would be a confirmation of the covenant entered into between God and that nation, by the medium of Moses, in which covenant God makes great promises to them if they will obey him, and pronounces dreadful curses upon them in case of rebellion; and certainly that desolating war and the subsequent condition of that people seems to be a perfect confirmation of that covenant.

He argues that the prince of the people that shall destroy the city is the one who confirms this one week covenant and that within the limits of that prophetic week he (the Roman prince,) did literally "cause the sacrifice and oblation to cease," by obliterating the Jewish system of worship, which has never been restored, and cannot be "until the times of the gentiles be fulfilled." According to this reckoning the 2300 days or years will terminate in 1875.

The 69 weeks, or 483 years commencing 483 B. C. according to Thurman's chronology when his commandment for the restoration of the Jewish nationality and worship and at the birth of Christ in the fifth year before the Christian era. That Jesus was the messiah the prince at his

birth will not be denied, for nothing is more clearly revealed than this fact, and it seems to be the most appropriate event to mark the end of that prophetic period, and if Thurman's astronomical tables are correct, this period is established beyond controversy.

The 62 weeks after which Messiah was cut off, commences at the completion of the wall of Jerusalem, ("in troublous times") and that event he locates astronomically a little more than 434 years before the crucifixion of our Lord, thus fulfilled that prophecy.

Taken as a whole, his exposition of the 2300 days is the clearest, and most consistent that we have ever seen and clears up more obscurities and leaves less difficulties in our way than any other.

It will be noticed that this calculation terminates the 2300 years in A. D. 1875, and some will ask why then does Thurman and others expect the Lords coming in 1868? We answer they understand this prophecy to extend seven years beyond the resurrection which they locate in 1868 at which time it is claimed 1335 years end, when Daniel will "stand in his lot"

In conclusion, for the present, we earnestly request our readers and especially our brethren to take their bibles and investigate the points we have presented for consideration. If the theory advanced, be correct then it follows that the most momentous events in the world's history are almost ready to burst upon us and the very possibility of this being true, should be sufficient to arouse our attention and enlist all the energies of the mind in its investigation.

Babylon and her Fall.

I have selected the above heading as a subject for a few remarks, and shall endeavor to show that the position held by S. D. Adventists concerning the second angel's message to be both inconsistent and unscriptural. I would remark, first, that one very prominent characteristic of our preachers in lecturing upon this message is, to give the definition of the term Babylon, viz: mixture, or confusion, and then proceed to make the application direct to the religious sects of our land as constituting the Babylon of the Revelation. Now I do not object to any one giving that definition of the term, by any means: I am willing it should have all due weight in the matter. But I do object to making it the criterion by which to determine what is meant by the Babylon of the Apocalypse.

If we apply the term Babylon to whatever and wherever we find confusion we shall have a score of Babylon for we find confusion in the political, as well as the religious world. But we are not left to mere guess-work in this matter. We are not left to decide so important a point in a mere signification of the term. The angel has given us, I think, a very clear exposition showing in few words what is meant by the term Babylon. In ch. 14: 8 it is announced that "Babylon is fallen, is fallen, that great city", etc. Hear we have another term given as expressive of the same thing. "Babylon, or that great city is fallen. Neither are we left to guess what is meant by that

Published by J. V. Hines, Bookman Mar. Price, \$1.75.

great city, for we are plainly told in ch. 17 that the woman whom thou sawest is that great city."— Now then, the angel has told us in few words what Babylon is, without stopping to inform us from what the term is originated, or to give us the signification thereof. He has told us that the great city is Babylon, and the woman is that great city. Now if we can ascertain what the woman symbolizes, then the whole mystery is made clear.

According to the views of S. D. Adventists the woman should symbolize, in part at least, the Protestant Churches of the nineteenth century.— Says J. N. Andrews in his work on the three messages (p. 41), "Babylon has made all the nations drunken with her wine; it can therefore symbolize nothing less than the universal worldly Church." This is virtually saying that the universal world, Church of all nations has fallen, because she made all nations drink of her wine, etc., which would be perfect nonsense. But the angel did not leave John, neither has he us in the dark relative to this symbol, but has given us in ch. 17 a clear explanation of what power is symbolized by the woman sitting upon the scarlet-colored beast. No one that has not a theory to maintain will attempt for a moment to argue that the woman is a symbol of protestantism or any part thereof. We think it must appear evident to all that the woman seated upon the scarlet-colored beast, holding a golden cup in her hand is a symbol of the Roman or Papal Church. Prophetic expositors have held this view for centuries as will appear from the following testimony of one of the early reformers:

"Thus did the grand and the holy doctrine of justification by faith gladden Saviour's heart. In vain did the presidents of the Churches oppose him. He knew that the oracles of God were far above the visible Church, and that he must proclaim these oracles with the aid of the Church, without it, or even in spite of it. 'FLY, CRIED HE, FLY FAR FROM BABYLON: and it was Rome that he thus designated and Rome ere long replied in her usual manner. In 1498 the infamous Alexander VI. issued a brief against him, and in 1498 torture and the stake terminated this reformer's life." (D'Aubigne.)

From the above testimony we learn that the reformers not only believed the Papal Church to be the Babylon of the Apocalypse, but they raised the cry to flee from or come out of her. But says the objector, we are willing to admit that the Catholic Church is the mother, but where are the daughters? The woman had upon her forehead a name written, "Mystery, Babylon the Great, the mother of harlots," etc. Now says the objector, where are the harlot daughters? I remark, the prophecy under consideration has direct reference to the mother herself. It is the mother that "is fallen, is fallen." Should we find a prophecy relating to the daughters, it will then be time to consider it. But, says the objector, the Papal Church never has fallen, morally; she always was corrupt, therefore could not fall. We will let the following testimony from the great reformer settle this point:

"THE CHURCH HAS FALLEN, because the great doctrine of justification by faith in the Savior had been taken away from her. It was necessary, therefore, before she could rise again, that this doctrine should be restored to her. As soon as this fundamental truth should be re-established in Christendom, all the errors and observances that had taken its place, all the multitude of saints, of works, penances, masses, indulgences, etc., would disappear." (D'Aubigne.)

"This brings us to notice secondly, the reason or cause of Babylon's fall.— We now invite the attention of the reader while we contrast man's exposition on this point with that of the angel. Babylon holds in her hand a golden cup full of abominations, and filthiness of her fornication, which are errors and false doctrines as all will admit—such as penances, masses, indulgences, etc. In consequence of propagating these errors and false doctrines, she fell from the favor of God. Now mark, while we contrast the two expositions in the following manner:

THE ANGEL'S EXPOSITION. REV. XVIII, XVIII 3.

Babylon is fallen, is fallen, because she made all nations drink of the wine of the wrath of her fornication.

S. D. ADVENTIST EXPOSITION.

Babylon is fallen, is fallen, because she rejected the First Angel's Message.

How is this? How does it happen that there is such a wide difference in the above expositions? Would there not be a vast difference, for instance, between a liquor vender dealing out and causing his customers to become intoxicated from the effects from the cup, on the one hand, and his rejecting some important message on the other? We leave the reader to decide as to the harmony that exists between man's exposition and that given by the angel. For our own part we think something must be out of joint. But, continues the objector, we must be right in our application to the second angel's message for it is a fact that the Church rejected the first angel's message and are in a fallen state, and God's people have come out of them. I remark, this may be all strictly true, and yet have nothing to do with the second angel's message. But it is argued, forasmuch as the first message belongs down here, and had its fulfillment in the proclamation of the Advent doctrine; and as the second angel follows the first, of course we must be right in our exposition.

As it regards the first message it was not our purpose to speak at the present time. We would just say however, that if the everlasting Gospel of Revelation 14: 6 is synonymous with the Gospel of the kingdom, Matthew 24: 14, as is claimed, then the first angel's message dates back more than eight hundred years, as the following texts abundantly prove: Matthew 4: 23; 9: 35; Mark 1: 14.

We object to the Gospel of the kingdom as brought to view in Matthew 24, is a particular time as claimed. We understand that the Gospel of the kingdom is nothing more or less than the Gospel in the general acceptance of the term. This is proved from Mark's testimony on this point. Matthew says this Gospel of the kingdom shall be preached in all the world for a witness unto all

nations, etc. Mark says, "And the Gospel must first be published among all nations." He speaks of it in the general acceptance of the term, "the Gospel."

Thus we find that the Gospel, or the Gospel of the kingdom (as the kingdom is embraced in, and is a part of the Gospel), has been preached over eighteen hundred years. Hence if it be true that the everlasting Gospel, as brought to view in the first angel's message, is synonymous with the kingdom; then we must look farther back than the proclamation of the Advent doctrine for the voice of this angel. Perhaps we shall speak more at length on this message hereafter.

W. H. BALL.

Washington, N. H.

Jesus Christ

A Description of the person of our Lord when in the flesh as it was found in an ancient manuscript sent by PUBLIUS LENTULUS President of Judea to the Senate of Rome.

"There lives at this time in Judea a man of singular character whose name is Jesus Christ. The barbarians esteem him as a prophet, but his followers adore him as the immediate offspring of the living God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every sort of disease with a word or touch. His person is tall and elegant shaped, his aspect amiable and reverend. His hair flows in these beautiful shades which no united colors can match, falling into graceful curls below the ears, agreeably couching on his shoulders, and parting on the crown of his head, like the head-dress of the sect of Nazarite. His forehead is smooth, and his cheeks without a spot, save that of a lovely red. His nose and mouth are formed with an exquisite symmetry; his beard is thick and suitable to the hair of his head, reaching a little below his chin, and parted in the middle like a fork; his eyes are bright, clear, and serene. He rebukes with modesty, counsels with mildness, and persuasive language. His whole address, whether in words or deed, being elegant, grave and strictly characteristic of so exalted a being: NO MAN HAS SEEN HIM LAUGH; but the whole world has frequently beheld him weep; and so persuasive are his tears, that the multitude can not withhold theirs from joining with him. He is very modest temperate, and wise. In short whatever this phenomenon may be in the end, he seems at present a man of excellent beauty, and divine perfection, every way surpassing the children of men."

PALESTINE.—Return of the Jews to their Land.

—An association has been formed, styled the International Society of the Orient, the chief object of which is the return of the Jews to their own land. The Rothschilds and Sir Moses Montefiore and said to be engaged in it, and Napoleon and several other sovereigns have given it countenance. The Sultan has virtually parted with his sovereign rights over Palestine.

To Preachers

The following advice to preachers we think the best, and fullest of common sense, of any thing we ever read from an uninspired pen. We hope every preacher will carefully consider these rules, treasure them up and observe them. They need only to be read to be prized. We would especially call attention to Nos. 3, 8, 15, 17, 21, 22, and 25. Without further comment, we introduce the rules:

SERMONS—HOW TO PREPARE AND HOW TO DELIVER THEM.

(A page from a very old note-book.)

1. Discover no more of your method than needs must.
2. Pass not anything till you have bolted it to the brain.
3. Use the mother speech and tone without affectation or imitation of any man, that you may not seem to act comedy instead of a sermon.
4. Clog not your memory too much, it will exceedingly hinder invention and mar delivery.
5. Be sure you eye God, his glory, the good of souls; having the day before mastered self and man-pleasing.
6. Let your words be soft, few and slow, and see they come no faster than the weakest hearer can digest each morsal. Pause a little, and look in the child's eye he till swallow his lit.
7. Look to your affections most carefully that they be not (1.) feigned, nor (2.) forcedly let loose to have there full scope; for then they will either overrun your judgment, or be a temptation to vain glory.

8. Take heed of overworking anything.
9. Be sure you have made the people understand thoroughly what is the good you exhort them to, and the evil you deport them from, before you bring your motives and means.
10. Touch no scripture lightly trouble not many but open the metaphors and let one Scripture point out the other, the one a key to the other.
11. Let the scripture teach you, and not you it.
12. Be sure you feed yourself on every pause with the people, before you pass it, else that will but little good, and you none at all. Oh, taste every bit.
13. Take these four candles to find out what to say to the people. (1.) The Scriptures unbiased (2.) the thoughts and experience of good men, (3.) your own experience, (4.) the condition of the people.
14. Break off anywhere rather than run upon any of these few conveniences, (1.) either to bundle or in able together spiritual things, (2.) or fire the weakest of the flock.
15. Never pass over one point while you have

anythings material to say of it, provided it be on a spiritual point

17. Let your doctrine and the constant strain of your preaching be about the chiefest spiritual things, and let small controversies and external duties come in by the by.

18. Beware of forms, neither be tied to any one method.

19. Be always upon that subject which is next your heart and be not too thrifty or careful what to say next for God will provide. It will stink like kept manna if reserved through distrust till next day.

20. Be sure to extricate carefully any godly point you speak of out of the notions and terms of divinity else it will freeze inevitably in your mouth and in their ears.

21. Let there not be disfiguring of face nor snuffing of the nose or teasing of the throat or any antic gesture pretended devotion made gravity, which will make you seem a loathsome Pharisee of a distracted man broke loose out of bedlam.

22. Do not care so much whether the people receive your doctrins whether you and it are acceptable to the Lord.

23. Do not conceive that your zeal or earnestness will prevail with the people; but the force of spiritual reason, the evidence of Scripture and the power of the Holy Ghost.

24. Do not think that the hearers can receive as you conceive, and so make your own conception the rule of dealing the bread of life; so shall you only please yourself and be admired, but not understood by others.

25. Let there be something in every sermon to draw poor sinners to Jesus Christ.

26. Take heed that your comparison be not ridiculous and yet be not shy of homely ones.

27. Study every Scripture you are to speak of before hand lest you overburden invention, or presume too much on your own part.

28. Take heed of bolting truth of extravagances needless digressions, heads and enumerations.

29. Shun apologies for they always stink.

Help in Time of Need

A lady was travelling with her young family and their governess to the sea. They used post horses with their own carriage. They had not gone many miles before she discovered that the cook, contrary to her orders, had filled all the pockets and every spare nook of the coach with provisions. She was displeased, and the first time they stopped to change horses had every thing turned into a basket, and told her servant to give it away. The governess asked permission to go with the servant while the carriage was detained to see it properly given. A reluctant consent was obtained, and she hastened into the poorest part of the town that lay near the inn. She had little time for any choice, so turning down a street she resolved to leave the basket at first clean looking house she came to. Passing several, she stopped at one with a

snow-white curtain in a bright window. She knockad at the door but received no answer; she raised the latch and went in. A woman reduced by starvation or sickness to a mere skeleton was kneeling at a bedstead, which was the only article of furniture in the room. She looked languidly at the lady, who without delay, emptied the basket on the floor, meat, tongue, etc.

"I was told to give this away," said she, "and as I knew no one here, I determined to leave it at the first clean house I came to."

Instead of thanking or even answering her, the woman, still on her knees raised her hands and said, "I thank thee, O my Father; thou knowest my need"

A few minutes told her story. She had lost her husband after twenty weeks fever. Nursing him reduced her strength and devoured her substance. She was too weak to work and had been compelled to part with all her goods, piece by piece, to pay her rent and obtain bread. "I knew I could not work if I had meat to nourish me," she said, "but where could I get it? where?" she continued, "why from Him who sent it by you just as I was asking him to let me have some unless it was his blessed will that I should go to the workhouse."

[The Christian,

Objections against the Visions.

OBJECTION 40.—Her visions contradict facts in regard to Herod the King. She says, (speaking of the trial of Christ) "Jesus was placed in Herod's hands by Pilate. Herod considered this act an acknowledgement from Pilate of his power, authority and judgment. *** Herod was enraged because Jesus did not appear to fear his power and with his men of war, derided, mocked and abused the Son of God." Vol. I. P. 55. "Herod's heart grew still harder, and when he heard that Jesus had arisen, he was not much troubled. He took the life of James; and when he saw that this pleased the Jews, he took Peter also, intending to put him to death. i. b. p. 71. What are the facts in the case? It was Herod Antipas, son of Herod the Great, that caused John the Baptist to be put to death. "After the death of his father, he was appointed by Augustus to be tetrarch of Galilee and Perea, that is the southern part of the country east of the Jordan."— Luke iii. 1. The Savior as a Galileean was under his jurisdiction. Luke xxiii, 6—12. It was this Herod to whom Pilate sent the Savior, and to whom Mrs. White refers in the "vision."— Herod Antipas was banished to Lyons in France, by Caligula in A. D. 41, and the provinces which he governed were given to Herod Agrippa, that put James to death, that cast Peter in prison, and that was smitten of God, and expired. Acts xii; A. D. 44. Reader, in the foregoing instance, Mrs. White has committed a blunder by confounding the two Herods together, and she shows an ignorance in regard to history which is inexcusable and fatal to the "vision" itself.

THOMAS HAMILTON.

How many people would remain dumb were it forbidden of them to speak good of themselves and ill of others.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, NOV. 20, 1866.

LOCAL ITEMS.

Our friends will please to serve this. We cannot use Eastern State Bank Notes, as they are not current with us. In making remittance, please send "National Currency," "Greenbacks" or "scrip."

In writing, state distinctly, Post-office County and State. We are receiving communications in which the writers do not state where they live, and if the post-mark on the envelope is indistinct, we are unable to comply with directions.

We have recently struck off a few hundred tracts entitled "Did the church of Jesus Christ constitute a part of the Two-horned Beast?" Just the thing to circulate among our former brethren. Price, (post-paid), 25 cents per dozen.

To the Michigan Brethren.—We return to you our heart felt thanks for the pledges you have made to us, and money paid to bear our expenses to your State. The Lord is certainly opening up the way for us to come and visit you; and we trust that there are many yet, who are willing to throw in their mite to help us on our way. Our object is, not only to expose error, but to proclaim the truth. We cannot come before February. When we come, we are anxious to visit and labor with as many of our brethren as we can. To this end will not the brethren write to us at Marion, Iowa in regard to where good might be done. We are now in Wisconsin. Pray for us.
Mackford, Wis. Dec. 12, 1866.

We have just received the first No. of the "Musical Friend," a monthly paper about the size and shape of the "Hope," edited and published by Prof. T. R. WALKER, Mt. Pleasant, Iowa. Besides two pages of original music, it has a good amount of good and interesting reading matter in it. We would advise all lovers of good music to subscribe, at once.

Terms: \$1.00 per Annum in advance, Address, T. R. WALKER, Mt. Pleasant, Iowa.
Elder B. F. SNOOK, is agent for this place.*

The Christian.—This is a large, live, religious, family paper, containing sermons, tracts, tales, sketches, stories, poetry, music, pictures, etc., for old and young. Large type good paper, no sectarianism, controversy, politics, puffing, pills, or patent medicines: a healthy family sheet. Only 10 cents a year. Ten copies for \$5. Free to the poor. Specimens sent free. Vol. II. commences January, 1867. Address

H. L. HASTINGS,
Scriptural Tract Repository,
No. 19 Lindall St., Boston Mass.

We call attention to the article entitled, "Objections against the Visions," by bro. Hamilton. It does seem strange that people will cling to anything exposed to so many, and such insurmountable objections as there is against this prominent characteristic of S. D. Advent faith. If a vision had been given confounding Andrew Jackson with Abraham Lincoln, and stating that he had met his death at the hands of a assassin, the error would not have been greater than the one she made about the two Herods.—Certainly she must presume a great deal on the ignorance of her readers to palm off such stuff as inspiration, without ever stopping to inquire whether it accords with facts or not. We wish our S. D. Advent brethren would only look at these things. If they would only open their eyes they can't help but see. The facts are too glaring to be denied. D. W. H.

Books.—We have just received a supply of good books on the Prophetic time question. We believe that they should be in the hands of every reader of the Hope. If the Lord is coming in '68 we should know it; and if he should not come that soon, it will do us no harm to investigate the subject. A great amount of prejudice has raised upon the possibility of being deceived: brethren we had better be deceived a score of times by looking for him too soon than to have him come in a day when we are not looking for him, and in an hour that we are not aware of." It is said then that our "portion will be with hypocrites, where there is weeping and gnashing of teeth." (Matt. xxiv, 50, 51.) Those who are looking for the coming of the Lord in '68 should they be disappointed, will have an opportunity to correct their mistake. But, on the other hand, suppose the Lord should come at that time, how will it be with those who persist in saying "my Lord delayeth His coming?" Alas! the day for correcting mistakes will be forever gone. The following are the works referred to:

"The Prophetic Time Question, or Bible Time examined," by William Sheldon. This is a book of 126 pages. It not only shows that the prophetic periods have about run out, but it gives us an inspired chronology of the world down to the Christian era, so that we are enabled to tell the age of the world at the present time. Price, 25c.

"The King of Glory soon to be Revealed from Heaven." By William Sheldon. This is an exposition of the prophecies of Daniel. 48 pages. Price 10c.

"An Inquiry: Do the Scriptures teach that God's People will know the time of the Second Coming of our Lord Jesus Christ?" By Eld. P. B. Hoyt. 24 pages. Price 5c. D. W. H.

Tracts and Pamphlets.—H. L. HASTINGS is publishing quite a number of spirited tracts and pamphlets which we should be glad to see in every family. Parents may rest assured, what ever disrelish their children may have for reading, that these tracts will engage their attention, and

they are calculated in their nature to lead the minds of the young away from the light trashy literature of the day. They are put up in packets and entitled "Seeds for Sowers;" each packet containing 250 pages is sold for 25c. Leaflets for letters (little tracts, just the size to put in an envelope with a letter,) 250 pages for 25c.

The following are some of the new pamphlets just published:

"Infidel Testimony to the truth of the Bible," containing more than 200 hundred and seventy prophecies, and the fulfillment of seventy of them as recorded by various infidels. The others are shown to be fulfilled by historic quotations.—Price, 10c. \$1.00 per doz.

"Revelation, translated from the ancient Greek text; so that there is not a single word which is not guaranteed by manuscript authority of at least twelve hundred years old, and the greater part is vouched for by manuscripts of fourteen hundred years old;" by S. P. Tregelles, LL. D. Price, 10c. \$1.00 per doz.

"The Prospect, or Anticipations of the Church,"—showing from the signs of the times that the church is near the day of its deliverance. Price, 10c. \$1.00, per doz.

"Home, Marriage, and Family Relations, in the light of scripture." A valuable book. By James Inglis. Price, 10c. \$1.00 per doz.

Address, H. L. HASTINGS, No. 19 Lindall St., Boston, Mass.

The Jews in Jerusalem.

Rev. E. B. Frankel writes to the "Jewish Intelligence," that the missionaries' recent intercourse with the Jews has been most friendly.—Many have called upon them; many have been visited in their homes, and their is ground for hope that the seed scattered on all sides, among young and old, will eventually yield an abundant harvest. Nor are there wanting signs that the same to favor Zion draweth nigh and that the thoughts of Jews throughout the world are directed towards Jerusalem. The Greek Christians are buying up every available plot of ground in the neighborhood of the Holy City, where they are planting olive and fruit trees and gathering luxuriant crops. The whole city, is now paving. The water from the Pools of Solomon is now flowing in different parts of the city, and, through the liberality of Sir Moses Montefiore, the underground work for draining the city has been commenced. These improvements may appear trifles in Europe, but they are of great significance in the east. On the other hand, our missionaries feel, in common with many of the Jews, that Jerusalem is a great stronghold of Satan; that the great enemy is very busy there; that the contest between light and darkness is gaining daily in intensity; and that a crisis is at hand.

LOVE—Is a gracious affection of the soul which induces delight in God, admiration of his nature, perfections, and operations, a desire to enjoy his favor, a disposition to praise him, and to promote his glory.

THE HOPE OF ISRAEL

That "Two-Horned Beast," again.

BY H. E. CARVER.

We feel that an apology is due to those of our readers who are not specially interested in the subject under consideration, and our apology is this: We have been connected with a people who believe that the United States government is the power represented by the Two-horned Beast, of Rev. xiii, and they make a belief in that theory not only a condition of fellowship among them, but also hold it as prerequisite to salvation in the Kingdom of God. Believing them to be wrong in their application in this symbol and fanatical in their efforts to build up a church on such a foundation, we deem it a duty to raise a warning voice against such errors. There are hundreds, yes, thousands of our brethren, whom we love, who are yet enshrouded in the gloom of this superstitious error; hence our efforts, feeble as they are, to elicit the light and truth on this subject for their benefit.

The editor of the Review has been for several weeks past reviewing our articles on this subject, and after reading and studying his arguments as carefully as we know how, we are more than ever satisfied, not only that our S. D. Advent brethren are in error on this point, but that we have the truth.

After finishing his review of our position, he, in No. 26 Vol. 28, gives a few specifications, which he thinks clearly identifies our government as the Two-horned Beast of Rev. xiii. As we have already stated in a former number, it is not our intention to enter at length into a rejoinder to his arguments in our paper, but we will present to our readers one of his specifications that they may have a clear appreciation of the mode of reasoning adopted by our reviewer to sustain a crumbling theory:

"Specification 5. The manner of its rise. The two horned beast comes up out of the earth unlike most of the others, which are said to come up out of the sea. That is, it arose in a quiet, peaceful, manner, instead of through strife and commotion. This is true of our government, but not of any other to which we can look for a fulfillment of the two-horned beast prophecy."

We are at a loss whether to express pity or indignation towards a man, who for the sake of building up a church, on a false theory, will not ignore, but falsify the facts of history, as is done only in the above extract. What! This government arose in a "quiet, peaceful manner!" What then means that rattling of musketry at Lexington and Concord? Was that "a quiet, peaceful" way of establishing a government? What means the gleaming of sabres, the volleys of musketry, the roar of artillery, and the deadly charge up the steep of Bunker Hill? What mean those bloody trees that mark the footsteps of the weary, yet persevering heroes of our glorious Washington? In short, what means that long, and desperate conflict from 1776 to 1784 with all its scenes of horror, tumult, fire, blood and death? Ah, methinks if those brave warriors who faced the foe at Saratoga, at Brandywine, or Yorktown, or those who with the brave and humane Marion, retreated through the Carolinas before the armed hosts of the infamous Tarleton, could be questioned, they would with one voice stigmatize as false the assertion that this government "arose in

a quiet, peaceful manner."

It seems really, passing strange, that any man would put forth such a statement as the above specification to be read by a citizen of the United States where every school-boy of a dozen years old is instructed in the history of the Revolution and which our government came into being; and this laid before the intelligent readers of the Advent Review as truth! It surely will not require many more efforts on the part of our reviewer, to open the eyes of the intelligent to the unsoundness of their position on this prophecy.

May the Lord hasten the day, when false theories that separate and divide the flock of Christ shall be swept away, and His people unite on the plain simple, yet glorious truths of the word of God.

Fulfillment of Prophecy.

Having a few years ago, read a brief article in the New York Tribune, on the subject of Nahum's prophecy, I was surprised to see such a frank acknowledgment of the literal fulfillment of this prophecy, in the railroad cars of the present day. The writer said, "No man of the present day that has seen the railroads in full operation, if denied the use of modern phrases, could possibly give a more perfect, or vivid description of the railroad cars, than that given by the prophet Nahum over two thousand years before they were ever used.

I was even more surprised to see in the New York Ledger of Dec. the 12th, 1864, a full and vivid description of a fulfilled prophecy, under the heading of, "The Falling Stars, Nov. 13th, 1833." After giving a full description of the scene, the writer says, "to this vivid and just description, I add the witness of our company in the City Park. The whole scene presented to our eyes, was in the very image of the prophet, saying, 'and the stars of heaven fell unto the earth, even as the fig tree casteth her untimely (green) figs when she is shaken of a mighty wind.' To our gazing eyes the whole expanse of the firmament unloosed, was showering, darting, liquid fire, not in streams, but in meteoric flames, countless as the starry host after leaving a brief train behind, they suddenly disappeared. We were of one mind, that we neither had seen, nor heard of anything like this, except by the prophet. . . . It is now thirty years since this wonderful event. A generation has in the mean time well nigh passed off the stage. The rising generation may see still greater wonders, 'It rained fire,' says one; 'It was like a shower of fire,' says another; 'It was like the large snow-flakes, or the heavy rain-drops preceding the storm,' says a third. This is all true; but no one has so accurately described it, no one can so well describe it, as the prophet in these few words, saying, 'The smaller lights of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind.' And I need not say that an intelligent reader of the Bible could hardly behold the sublime spectacle without looking for the awful consummation instantly to appear, as described by the prophet in the very next verse:— 'And the heavens departed as a scroll when it is rolled together,' Rev. vi 14."

If, as the above writer has stated, men that

witnessed this phenomenon, failed to give a faithful description of the scene, unless they adopted the identical words used by the prophet, is it not a wonderful coincidence of a prediction and a certain event that has transpired? Can it be possible that the Revelation of Jesus Christ to his servant John is of such a nature, that events that afterwards transpire independent of man's agency, and for which all the wise men of earth are unable to give any plausible reason for its occurrence, and no language but that used by the prophet, can give a full, and faithful description of the event, and still this event not be a fulfillment of the prediction? If so, I ask, what would constitute the fulfillment of a prediction? If so, how do we know, but other events may happen similar to any, or all other prophecies and still not be a fulfillment, or, the fulfillment intended? If events transpire that cannot be fully described without using the identical words used by the prophet, when inspired to give information to his fellowe concerning things that must shortly come to pass, and yet such an event not be the fulfillment of the prophecy, I ask in all candor, how shall we be able to determine when any prediction has had its fulfillment? If such an uncertainty hangs over the fulfillment of predicted events, how can it be a "more sure word prophecy unto which we will do well to take heed as unto a light that shines in a dark place till the dawns."

E. S. SHEFFIELD.

BOOKS AND TRACTS FOR SALE, AT THE OFFICE OF The Christian Publishing Association, MARION, - - - IOWA. Address all orders to W. H. BRINKERHOFF.

THE BEAST WITH SEVEN HEADS AND THE 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, 11-12, to the United States.

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.

A REFUTATION OF THE PRINCIPAL CLAIM OF SUNDAEFERING 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. Morton. 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 deep delusion by suppressing portions of them.

THE SALONICA, the model church, and REASONS FOR HOPE: By H. L. Hastings. Cloth, \$1.00. Paper, 50 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. Agents, 8, 36.