

THE HOPE OF ISRAEL.

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

Present Series.

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THE HOPE OF ISRAEL.

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(to whom all communications should be addressed.)

The Hope of Israel! to advocate the great truths of Eternal life; Immortality and reward through Christ; the perpetuity and immutability of the Law of God; Personal holiness; The second personal coming of Christ to judge the world; The redemption of Israel; The reign of Christ on David's throne—on the earth in the time of restoration, and other kindred Bible truths.

HE IS COMING.

From the Crown.

He is coming! he is coming!
Through the portals of the sky,
And the day so long expected,
With its glory hasteth nigh.
As the fig tree when it bloometh
Tells to us the Summer's near,
So signs tell the Saviour cometh,
Even soon he will appear.

He is coming, aged pilgrim,
Then to gather all the blest
And thy heart so long grief-stricken,
With the ransomed ones shall rest.
Thou hast labored long and earnest
Through the day of toil and care,
But thy Master soon will call thee
To the mansions rich and fair.

Though long absent to prepare them,
Yet he'll surely come again:
That the faithful ones who've suffered
May with him forever remain.
He is coming! Faithful watchman,
Quickly give the dread alarm,
That those now at ease in Zion,
May seek refuge from the storm.

He is coming, all unconscious
A doomed world profoundly sleep;
As a thief will he come to them,
Nations then awake to weep.
He is coming—thou that sleepest
In the darkness of the night,
Burst from slumber! rise, look round thee,
And thy God shall give thee light.

He is coming, and will summon
All to judgment far and near;
Even these the grave has hidden
Shall before him then appear.
Sinner, hasten! fly from danger!
Ere the day of wrath shall come;
Ready wait the coming Saviour,
And with saints be gathered home.

LUCY E. PHETTEPLACE.

NEARNESS OF THE LORD'S APPEARING

Christopher Columbus, on his memorable voyage across the Atlantic, was pacing the quarter-deck one morning in deep concern.—The previous night, his officers and crew, re-

proaching him with his illusive hopes, had been threatening to abandon the enterprise in despair. "A new world," he was saying, as he paced the deck that morning, "A new world is yonder!" At length as he gazed upon those "untried waters," his practiced eye discerned a "sign." Some drift wood floated past.—Like Paley's watch on the desert-heath, it was its own certain interpreter. They must be near the mouth of some majestic river by which that drift-wood had been floated down "Brothers!" exclaimed Columbus, his eye glistening with a calm ecstasy, and his finger pointing to the sign—"Brothers! look at that! We shall soon see land." The infirm hearts were bold again; from that hour they were other men.

Is not the church of the living God at this hour on the wide untried ocean, steering her course to the kingdom—the "New World" of her "faith and hope?" The voyage has been protracted, till the men of feeble faith have begun to lose heart and to faint. But stay, my brother! look at that drift-wood. The signs declare that the glory is not far off.

Some imagine that to look into the future, to examine the signs of the times, is work only for the idle and for the visionary. God's operations in the world; the great doers, the brave endurers are men, they say, of sterner stuff. But is it so? Take one example from the word. It is a passage in 1 Chron. xii 23. There we find certain men in the old time signalized above their fellows for their earnest life. Not visionaries—not men with their heads in the clouds—but members, leading members of that patriotic band who "came with a perfect heart to Hebron to make David king"—their daily inquiry, we are informed, was, "What ought Israel to do?" And the way they learned the peculiar duty of the hour was, "They had understanding of the times."

It must be so. Why has God assigned to the sure word of prophecy so large a place in his revealed will? Not surely to gratify a prurient curiosity—not to indulge the idle speculatist, but to meet the daily necessities of the pilgrim—the daily wants of the good soldier. To affirm that we do not need to study the prophetic word, is to affirm that God has erred in giving to that word a place in his Bible.

How different is God's real thought concerning this matter! We read, "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." And it is added: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand." Rev. i. 3.

Does not this mean, that the gracious Lord would have his servants sustained in their conflicts by the hope of the good time to come? Does it not mean, that, whilst they are called

to pass through the dark night, he would have them solaced by the assured prospect of the day? Does it not mean, that, whilst his eye is on us now from the mount, in as we are still "tolling in rowing," he would have us to know that, ere long, he will be at our side on the stormy waters, and will bring us to our quiet haven?

"I will come again," said the Master to his sorrowing brethren before he suffered, "and will receive you unto myself; that where I am, there ye may be also." He is away now; but the Comforter is with us, to speak to us about our absent King. "He will show you things to come," said Jesus, defining the leading characteristics of the Holy Spirit's office.—And why "things to come?" Because the hope of the glory is that which animates us now in our struggle,—we are saved—we are carried victoriously through—"by hope." John xiv. 3. xvi. 13. Rom viii 24.

When the disciples on Olivet stood gazing up into heaven, fearing that they had lost their Master, and with him the hope of the coming kingdom, a message came, announcing that they should see him again. Solaced by the hope, they went every where,—charging the little flock to be of good cheer, for speedily they should have the kingdom,—and charging the unsaved to repent, if they would not be self excluded from this glory which was so near at hand.

No one who ponders the Acts and the Epistles and the Revelation, can doubt that the attitude in which the Lord would have his church stand is that of waiting, watching, longing for his return.

Take only two passages as a specimen. The first is Rev xxii 20. The last words which Jesus uttered, or ever shall utter till he comes again, are these—"Surely I come quickly." The certainty of his return, and its possible nearness, are the two elements of strong consolation. And why should the troubled church deprive herself of either element of her consolation? John the exile, could not do without either, and so his instantaneous, happy response was—"Even so, come, Lord Jesus." In that attitude the afflicted church, represented by the loved and tried disciple, stands, and is expected to stand, till he comes.

The second passage is Tit. ii 11 14. What conceivable language could assign to the hope of our Lord's appearing a place more momentous in the dynamics of the christian life? In verse 12 we have the grand practical end which God's gospel of grace was designed to accomplish—"Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." And in v. 13, 14 we have the motive power which is to stimulate the heart in aiming at this end—"looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself

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Rev. J. Baillie.

Christ on Fashions.

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posses thus by the wearers own choice or appro-
bation, as being in conformity to the worldly
style, is "costly," in the meaning of Paul as
above quoted. Any article also, that is worn for
display under the pretense of use, cultivates in-
sincerity and falsehood in the wearer, unavoid-
ably.

To illustrate this: Suppose a Christian daugh-
ter says to her parent, "Father, do you think
women ought to go to church bareheaded, or to
other public assemblies with no head dress?"—
"Certainly not, my daughter: women need some
kind of head dress to protect them from the sun,
the wind, and the rain, as much at the least, as
men do, whenever women go out; and as to
wearing those head dresses in public assemblies,
in doors, they should consult their own comfort
and health in that regard." "Well father," says
the daughter, "I have only an old sun-bonnet
worn to shreds to put on, will you allow me to
buy a bonnet suitable to wear home?"—"Certainly," says the father. The daughter goes
and makes a purchase; pays as much as would
buy two comfortable hats for her father, each of
three times the capacity to wear that the bonnet
has; and the bonnet is a thing difficult to de-
scribe. We will avoid comparisons, and simply
say, it answers none of the purposes of protection
from storm or sunshine, and if it retains any
warmth to the person, it retains it at the exact
point where it is least of all needed. And so far
as "modest apparel," is indicated by it, to me
those styles appear just the reverse.

Now has that daughter been FREE to her father's
wishes as expressed by his approbation of a
woman's head dress—something for protection
and comfort? If not, then fashion and falseness
become partners in that daughter's heart. Has
every christian woman a Father to whom they
sustain the relation of steward in using "the gold
and the silver?" Was wealth or means placed at
our disposal to be appropriated for a display
never pleasing except to the eye of the Destroyer,
and the unconverted hearts in his sympathy?
or to be appropriated in any conformity to any
custom or appetite, or habit subversive of the
spirit of Christ? "Mary hath chosen that good
part which shall not be taken away from her,"
says the Saviour. Did Mary learn any conform-
ity to the world, while sitting at Jesus' feet?
Can we cherish the customs, the fashions, the
"friendship of the world," and not be poisoned
by its "enmity to God?" Conscience will an-
swer.

When we wish to contemplate critically, any
subject or substance which is too near or too far
away, too large or too small for the ready appre-
ciation of our percepts, we often resort to
pictures to aid us in our examinations, some-
times to allegories, sometimes to both combined.
Let us continue them for present use.

We have heard of a town fifty miles away,
whose inhabitants manifest many peculiarities,
and some express doubts as to their sanity. We
became interested by and through the strange
and singular reports of their ways and man-
ner of doing things, and determined to see
for ourselves as soon as a connection by
rail makes a trip there feasible and pleas-
ant. The time comes. The rails are laid,
and the "iron horse" waits our pleasure. I take
tickets for myself and readers, and in 80 minutes

we are set down in the center of the aforemen-
tioned town. We observe nothing in the peo-
ple essentially different from other decent peo-
ple; but many oddities in their style of architect-
ure strike us as quite inexplicable—their system
of roofing their houses, most especially. No
house, save now and then a very old or deserted
building, had a roof wide enough to carry the
rains over the walls. Many roofs terminated
one, two, and three feet inside the walls, on all
sides. Some proprietors attached awnings of
thin muslin to their shortened roofs, and then
hung the muslin out over the walls. Some roofs
appeared specially contrived to conduct the rain
to the center of the house; but offered no pro-
tection whatever to the entire front half of the
dwelling. We make a few modest inquiries re-
specting their peculiarities of building, but get
no reply that we can understand as rational, be-
cause we can perceive no utility or beauty at-
taching to those peculiarities. The iron horse
reins up again for us! "All aboard!" fixes us
hastily in our seats. We are quickly whirled over
the fifty miles, and rest at our own firesides, with
more of wonder at the eccentricities of human
nature, but not more wise than in the morning.
Will the sisters who patronize the prevailing
styles of head dresses now in vogue, kindly elu-
cidate to our understanding, their superiority in
utility or beauty over the architectural oddities of
the strange people we have just visited?

Probably at this point nine out of ten of our
sisters will query—"Why have not our divinely
commissioned TEACHERS admonished us long
ago of the great evil of dressing to suit ourselves,
if there is evil in it?" My own experience would
find an answer in human weakness and deprav-
ity; for my lips have been padlocked a thousand
times, by the fear of losing your GOOD WILL,
and the fear of having my good will mistaken
for "chronic fanaticism." One of the Lord's
prophets, perhaps may contribute a little light
on this point. (Hos. iv. 8.) But God's messen-
gers have been altogether silent on this subject.
More than 35 years since, the missionary Judson
discovered that he could not educate his new
converts from heathenism up to a consistent
christian simplicity of dress in the face of an un-
christian example by the mission sisters sent
there to teach them. So he laid the case before
the Christian women of America in an APPEAL,
which I then confidently trusted would eradicate
the evil; but it did not.

Some twenty-five hundred years since, a mes-
senger of God ventured strongly to admonish
the "Daughters of Zion" against the love of dis-
play (Isa. iii. 18-23), and eight hundred years af-
terward, St. Peter and St. Paul labored to culti-
vate a habit of christian simplicity of dress.—
And when the MASTER says, "Inasmuch as ye
have done it unto one of the least of these my
brethren, ye have done it unto me," he com-
mends to us motives as weighty as eternity,
that would in their legitimate influence, ever
guard us against the seductions of worldly dis-
play, and the waste of time and money for FASH-
ION. For did we recognize our SAVIOUR in the
persons of "the poor we have always with us,"
in his "little ones," naked, hungry, sick, and in
prison, we should have no time, no money, and
no sympathy to waste on the hollow idolatries of
the worldling.
E. P. GORF,
Cedar Rapids, Iowa.

The Sabbath all round the World.

BRO. BRINKERHOFF:

I was thinking while musing this morn-
ing, that this day which the sun brought us this
morning, must have begun somewhere. Could
we fly westward with a speed equal to the appa-
rent motion of the sun, starting at noon, we
should return here in twenty-four hours, having
seen in the meanwhile neither morn nor eve, but
noon only. Yet in the time we must have en-
tered upon a later day of the week and month;
for if we left on Tuesday, though it has been
noon every moment since, it is now Wednesday.
It was Tuesday noon when we swept over the
Sandwich Islands; but it was Wednesday noon
when, a few hours later, we passed the coast of
China. The invisible line we passed between
these places extends from pole to pole, mostly
through the Pacific Ocean. Our days of the
week and month come to us from the east trav-
elling westward. It takes the day (the sun) an
hour to pass fifteen degrees of longitude, four
minutes of time to a degree: thus, when the sun
sets at Mount Sinai, it is still an hour high at a
point fifteen degrees further west, and at Bos-
ton, 106 degrees west of Mount Sinai, it is seven
hours high. At San Francisco, 53 degrees far-
ther west, the sun has ten hours and thirty-six
minutes yet to shine, it being only half past
eight in the morning.

But if we travel eastward, the case is reversed.
At Shanghai, it is near midnight, and at Jeddo
it is 20 minutes past 12. The Russian journey-
ing still further east to Sitka has placed just
half the circuit of the earth between him and
Palestine, and greets the rising sun at the mo-
ment it is setting there. Now we learn by the
foregoing two very important facts:

1. That the inhabitants of Sitka and those of Palestine cannot keep the same day for Sabbath by beginning at the same time. For if the people of Palestine should commence to keep the day at the same time that they did in Sitka, they would keep a part of two days instead of keeping the day they did; and
 2. Those of Palestine will have to wait twelve hours for the sun to bring the day to them, in order to keep the same day that they began to keep twelve hours before in Sitka. We might as well undertake to raise an argument that in passing from Chicago to New York, a distance of 935 miles, all the passengers on the route must take the cars at the same time, in order to take the same train, as to argue that all must begin the sabbath at the same time in order to keep the same day. The facts disprove the position. It takes the cars thirty-nine hours to pass from Chicago to New York, and each passenger must take the cars when the train arrives at the depot where he is, and when they arrive in New York, it is the same train that started from Chicago thirty-nine hours before.
- It is precisely so with Keeping the Sabbath.—We who live in the vicinity of Boston are 106 degrees west of Palestine; hence it takes the train (the sun) just seven hours (as there are no delays on the route,) to reach us, and then we take the day when it comes to us, and it is just the same at each station on the route.

S. Ashburham, Mass. J. C. DAY.

If Paul taught the abolition of the law in this chapter, we must come to the following conclusions:

1. Our Saviour was incorrect when he told us that "one jot or tittle shall in no wise pass from the law" as long as heaven and earth remain.—Matt. v. 18.

2. That the truth has been abolished. Psa. cxix. 142, 151.

3. That God has abolished his righteousness, which Isaiah says shall not be done. Psa. cxix. 138, 142, 144, 172; Isa. li. 7, 8. And

4. That as this law was "perfect" (Psa. xix. 7) "holy, just, and good" (Rom. vii. 12), it must have given place to an imperfect law, for there cannot be two sets of perfect moral principles, each developing "the whole duty of man" (Ecc. xii. 13), and yet out of harmony with each other. D. W. HULL.

Summary of a Discussion between P. T. Russell (Disciple minister), and B. F. Snook, held at Sulphur Springs, Ind., beginning Aug. 29th, and continuing six days.

The Kingdom Question.

PROPOSITION.—The Kingdom of God spoken of in Dan. ii. 44 was set up on the earth on the day of Pentecost mentioned in Acts ii. 1.

P. T. RUSSELL, Affirmative.
B. F. SNOOK, Negative.

B. F. Snook also affirms that the Kingdom will be set up in connection with the Second Coming of Christ.

No. IV.

4. *The metropolis of the Kingdom.*—All governments have their seats, commonly called the metropolis, or capital. The Kingdom of God will also have its Metropolitan City in which the King will sit upon his throne and from whence his laws will emanate. That city will be Jerusalem, which is now trodden down by the Gentiles. Luke xxi. 25. This involves the restoration of the holy city. Will that city which was once the beauty and joy of the east, but is now under Gentile rule and bondage, bewailing her desolate and forsaken condition, be rebuilt and honored with the presence of the great King? We will hear what God has to say on this important matter.

1. The cup of fury of which Jerusalem has so long drunken, shall be taken from her. In other words God's wrath will be turned away from her. "Awake! Awake! Stand up, O Jerusalem, which hast drunk at the hand of the Lord, the cup of his fury, thou hast drunken the dregs of the cup of trembling, and wrung them out." Isa. li. 17. "I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again." V. 22. This language cannot apply to a city up in heaven; neither can it apply to the rebuilding of the city after the return from Babylon. For she has drunken of the cup of fury since then.

2. Jerusalem shall be restored, and from that time on, the uncircumcised shall enter in her no more. "Awake; awake; put on thy strength, O Zion; put on thy beautiful garments O Jerusalem, the holy City; for henceforth there shall no more come into thee the uncircumcised and the unclean." Isa. lii. 1. Query: Can this pre-

diction refer to a city in heaven? Have the uncircumcised and the unclean been up there? Certainly not. Can it refer to the past history of Jerusalem? Not unless it is a false prophecy; for the uncircumcised have entered and controlled the holy city since then.

3. Jerusalem will be rebuilt, and afterwards torn down no more. "Behold the days come saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. * * * It shall not be plucked up, nor thrown down any more forever." Jer. xxxi. 38, 40. "And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited." Zech. xiv. 11. This testimony never can be fulfilled but in the future of Jerusalem, when she shall stand forever, and never more be plucked up nor destroyed.

4. Jerusalem will then be the great central city of all nations. "At that time they shall call Jerusalem the *Throne of the Lord*, and all the nations shall be gathered to it, to the name of the Lord to Jerusalem; neither shall they walk any more after the imagination of their evil heart." Jer. lii. 17. This cannot refer to the past, for Jerusalem yet walks after the imagination of the evil heart, and hence it must apply to the future.

5. Jerusalem will then be the abode of the King. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy and there shall no strangers pass through her any more. * * * But Judah shall dwell forever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed; for the Lord dwelleth in Zion." Joel iii. 17, 20, 21.

6. From that day hence Jerusalem will be a place of perfect joy and bliss, and the voice of weeping shall no more be heard in her. "But ye shall be glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying." Isa. lxi. 18, 19.

7. The river of life will then flow through her streets. "And it shall be in that day that living waters shall go out of Jerusalem." Zech. xiv. 8. "And all the rivers of Judah shall flow with waters, and a fountain shall come forth of the Lord." Joel iii. 18; see Ezek. xlvi. 3, 9; Rev. xxii. 1.

8. On both sides of this river the tree of life will grow. "And by the river upon the bank thereof, on this side, and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed. It shall bring forth new fruit according to his months, because their waters they issued out of the Sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine." Ezek. xlvi. 12. "In the midst of the street of it, and on either side of the river was there the tree of life which bore twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." Rev. xxii. 2.

9. "The gates of the city shall not be shut day nor night." Isaiah lx. 11; Rev. xxi. 25.

10. The Kings of the earth shall bring their glory into the city. Isa. lx. 1; Rev. xxi. 25.

11. The light of the sun and moon will not be needed in the city. Isa. lx. 19; Rev. xxi. 23.

12. God and the Lamb will be the glory and light thereof. Isa. lx. 19, 20; Rev. xxi. 23.

Not one of these prophecies has ever been fulfilled in the past. They relate to Jerusalem's coming glory and greatness. As Jerusalem is not now in her glory, but forsaken, desolate, bewildered, and dreary, she is not yet the abode of the King, and hence the kingdom is not yet set up.

Negative Arguments.—1. When the kingdom is set up, the twelve apostles will sit on twelve thrones judging the twelve tribes of Israel. "Ye are they which have continued with me in my temptations." "And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii. 28-30. Here Jesus gave the kingdom to the apostles by appointing them to high positions of honor in it, and as such, they received it in promise. Heb. xii. 28.

But they are not now reigning on their thrones, for they are dead. This promise therefore, relates to the future, and will be fulfilled when Christ comes and raises them from the dead.

"And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. xix. 28, 29. This definitely fastens the time of the promise to the future. They will sit on twelve thrones when the Son of Man shall sit on his throne. He will sit on his throne when he comes again. Matt. xxv. 31. Therefore they will not sit on their thrones until he comes again. To this argument Mr. Russell made no effort to reply.

2. The saints are now on probation for the kingdom. "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Acts xiv. 22. "Wherefore the rather, brethren, give diligence to make your calling and election sure, for if you do these things you shall never fall: for so an entrance shall be administered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i. 10, 11. The argument based upon these scriptures, is this: If the kingdom is set up, the saints are now in it, and not on probation for an entrance into it.—But they are not in it, else why should they be exhorted to holiness of life, that they may in the future enter into it.

3. When the kingdom is set up, God's will will be done on the earth as it is done in heaven. Matt. vi. 10. Is his will now done on earth as in heaven? If so, heaven is a place of great crime and rebellion against God.

4. The saints in their present mortal state cannot inherit the kingdom. "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption" 1 Cor. xv. 50.

5. The saints will enter the kingdom in the resurrection state. When Jesus comes, sits on his own throne, and the righteous are gathered

before him, he will say, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 34. Again: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of my Father which is in heaven." Matt. vii. 21. "Many will say unto me in that day, Lord, Lord." In what day? Evidently when Christ comes and the kingdom appears, or is set up.— Paul settles this in the following: "I charge thee before God, and our Lord Jesus Christ, who shall judge the quick and dead at his appearing and kingdom." 2 Tim. iv. 1.

6. The kingdom is not set up until the seventh angel who sounds the last trump, shall sound. "And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever." Rev. xi. 15. The last trump sounds when Christ comes. 1 Cor. xv. 51. Hence the kingdom cannot be set up until after he comes.

7. God's order is, (1) The kingdom is set up, or the stone is cut out of the mountain without hands. (2) The image is then smitten, or all ungodly powers are broken to pieces. (3) The stone becomes a great mountain, and (4) It fills the whole earth, all of which must take place after Christ comes. For the image is not yet smitten, nor will it be till Christ returns. Then his dominion shall extend from the rivers unto the ends of the earth. B. E. SPOOK.

THE PERIODS OF DANIEL NO. XII.

BY T. N. KRÄMER. REFERENCES.

From what we have said, we think we are enabled to deduce several important facts. First, during a period of many hundreds of years there are a number of important events mentioned, of which we learn the time of their occurrence from the prophecies alone. Thus we prove that the Mosque of Omar with its services was instituted about A. D. 636. History does not prove it differently. Also that New Testament prophecy closed about A. D. 85. Accounts vary on this—varying from A. D. 70, to A. D. 96: the latter being generally adopted, though by no means definitely affirmed.

Further, that Old Testament prophecy closed about B. C. 490, being the commencement of a special dispensation to the Jews, when God would converse with them as a nation no longer by his appointed means, producing the great famine spoken of by Amos (viii. 11,) and Micah (iii. 7)—"not for bread, nor of thirst for water, but of heying the word of the Lord." And furthermore that the captivity of Judah took place about 620 B. C. (based generally 610 B. C.), which marks the commencement of the seven times contained in the covenant of God to Israel (Lev. xxvi) at which time God began to overturn the kingdom and dominion of Israel: overturning it first to the Syrians, then to the Roman, and lastly to the Mohammedan power that it should be no more until the coming of the Son of Man. Ezek. x.

27. The last overturning to continue as long as the other two, or a time, times, and a half, being the exact half of the seven times of the covenant. To us it seems strange that there should be such a remarkable coincidence in the time for the occurrence of these events, so widely separated by the lapse of time amidst the perpetual rise and fall of nations and empires, except as foreseen and pointed out by the All-seeing eye of Jehovah.

Hence we also infer that the coming anticipated European contest can neither be the battle of Gog nor of Armageddon, because the land of Israel must become free and prosperous in order to excite the envy of Gog, for it is on account of their prosperity that Gog comes up against the land of Israel. Ezek. xxxviii. 8-15. Nor can it be the battle of Armageddon. For in that battle, the armies of the kings of the earth come up against Christ himself in consequence of his demanding their obedience and reverence. Hence the coming struggle must result in the neutrality or liberation of Palestine from the nations, which is necessary for Israel's prosperity prior and preparatory to the envy of Gog.

Remarks on Chronology.

BRO. BRINKERHOFF:

Among other interesting subjects which have come to my notice of late, is that of Bro. Cronce's system of "The Chronology of the Bible," as appears in the columns of the *Hope* for Sept. 10. I am doubly interested both on account of its septennial character, which I have no doubt is the right scheme when rightly understood, and on account of its resulting in a termination of the 6000 years from creation, synchronous with the last end of the 1335 days (years) of Dan. xii. 12.

I understand that "the daily abomination was taken away, and the abomination that maketh desolate set up" (papacy in full power) A. D. 539, and that Pope Pius VI, who was the last successor of the Assyrian dynasty which carried Israel into captivity, was deposed by Napoleon Bonaparte, and carried away to France, (after having first signed his abdication in relation to his temporal power,) where he died a prisoner of war in exile A. D. 1799.

Now 1260 solar years anterior to A. D. 1799, dates A. D. 539, the identical year papacy came into power. But "time, times and a half" (Dan. xii. 7), or 1260 years is but just half of the seven times (2520 years) assigned to Israel's captivity—Lev. xxvi. 18, 28. Hence we run back from A. D. 539, 1260 years more, making 2520 years in all, and we find this anterior date to be B. C. 722, the time the King of Assyria took Samaria and carried Israel away into Assyria. See 2 Kings xvii. 6, 23. Here we find two predicted periods fulfilled, one in 2520 years, and the other in 1260 years.

Now the several periods brought to view in the prophecy of Daniel are bounded by events, and according to the literal reading there is but simply one event given from which to commence the three periods contained in the xliii chapter; and that is, "the taking away the daily

abomination, and setting up (in its stead) the abomination that maketh desolate."

These two acts at one and the same time, mark simply one and the same event in chronology.—The restraining power of Imperial Rome, the fundamental principle of Pagan worship is supplanted by that of the "Man of Sin," viz.: "THE UNITY AND TRINITY OF GOD," or in other words, THE HOLY TRINITY. The foundation of one system of error is here discarded and another established whose scheme is far more subtle and dangerous than the former. Instead of the hymns which were sung in honor of the Pagan gods, the TRISAGION is now chanted in the cathedrals; and the idolatrous symbols of JEREMER and HERCULES are forced to give place to the relics of SAINTS and MARTYRS. This event marks the rise of Popedom, and its date is A. D. 539. Now this being the fact, we need not mistake the point or date from which to commence the 1335 days (years). Then 1335 solar years from A. D. 539 brings us to A. D. 1875, precisely where Bro. Cronce shows the termination of the 6000 years. Amen. Then Daniel will stand in his lot in the first resurrection.

But nevertheless, according to Bro. Cronce's showing, Moses' seven times (Lev. xxvi. 18) commenced A. M. 3145, which if I have made no mistake in reckoning, synchronizes with B. C. 559. Admitting the chronology which is affixed to our Bibles to be about correct, with Paul's correction of the time of the Judges, will Bro. Cronce please inform us through the *Hope* where to find the history of Israel's being carried into captivity B. C. 559 or any where near that time. I make this request for the information of all who "cry after knowledge, and lift up their voices for understanding."

RANSOM HICKS.

41 Shawmut Avenue, Boston, Mass.

A few Remarks on the "Two-horned Beast."

TO THE BRETHREN SCATTERED ABROAD:

DEAR BRETHREN:—I wish through the *Hope* to say a few words to you on the subject of the two-horned beast of Rev. xiii.—As much has been written on this subject by able expounders of symbolic language, you will bear with me a little, while I lay before you a few ideas on this very important prophecy—important to us because it reaches down to the end of time. Brethren, I, with some of you was taught in by-gone days that this symbol was the United States, and I must admit, for one, that I took that teaching with but very little investigation; but for the last year very much has been said and written on the subject and as I became satisfied that the application of the two-horned beast to the United States was taught more by vision than by the Bible, I began the investigation of that subject for myself; and, brethren, I must say the result of my investigation is entirely different from very many of my brethren; this causes me to write these lines, that, if possible, we may all come to the knowledge of the truth on this subject, for it must be manifest to every one that there is error somewhere in the application of this symbol. Now brethren, let us be candid, not having any pet theory of our own to support; let us come to the feet of

Jesus, and learn of him and his word declares, (Rev. xxii. 16) "I, Jesus, and an angel to testify these things in you." Can't we understand? O! pray for the Holy Spirit to lead you to truth. And brethren, I believe the Holy Spirit will verify his promise; he will declare and ye shall receive; seek, and ye shall find, let him ask of God, and I will give him; and Daniel declares, shall understand." Now brethren, open for us all to be of one mind on the same things. Now, brethren, the same is this, to what does the symbol of the two-horned beast of Rev. xiii. apply said before, I became satisfied that the better authority for the application of the United States than modern vision the visions of E. G. White. Now does it apply to the United States? find the characteristics of the two-horned beast in these United States? I do not find those traits in this government as the two-horned beast. Let us to the word; Rev. xiii. 1-11. The is that of a beast; I understand all of Daniel and John's visions are political governments, and the horned beasts are political powers of despotic governments symbolized by these. The little horn of Dan. viii. is also power; its religious character is shown by the eyes of a man; then it the beasts of prophecy are symbols of governments, the two-horned beast is a symbol of a political government.

It came up out of the earth.—We taught that coming up out of the noted the silent, peaceful, still which it came up; if so, it surely the United States, for the roar of a clash of arms, and the yells of the all our forests, forbid such an application. It had two horns like a lamb.—We fore seen that horns are political powers we have no right to give them any interpretation, unless they are in some way, as the little horn of Daniel hid eyes as a man); it follows the two horns like a lamb are two political confederate in one government or we find two such powers in the United I cannot.

And he spake as a dragon.—I that no political government is symbolized by prophecy, unless it is in some way with, and has a direct bearing upon the church of God—and he dragon—where, in these United States the church felt or experienced the voice of the two-horned beast? This Now here. All religious denominations have been tolerated by this government and as such, or by such toleration government has been a foster-father to away then with the application of the horned beast to the United States ment. It cannot be.

And he exerciseth all the power of the ten-horned beast.—Not if language can be framed to identify imperial or kingly government of the

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RANSOM HICKS,
1, Mass.

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ERED ABROAD:
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Jesus, and learn of him and his word; for he
declares, (Rev. xxii. 16) "I, Jesus, have sent
my angel to testify these things in the church
of the Holy Spirit to lead us into all truth."
Can't we understand? O then let us
pray for the Holy Spirit to lead us into all
truth. And brethren, I believe the dear Re-
deemer will verify his promise; he says: "ask
and ye shall receive; seek, and ye shall find;"
and again, the apostle says: "If any man lack
wisdom, let him ask of God, and it shall be
given him;" and Daniel declares "the wise
shall understand." Now brethren, the way is
open for us all to be of one mind—speaking
the same things. Now, brethren, the ques-
tion is this, to what does the symbol of the
two-horned beast of Rev. xiii. apply? As I
said before, I became satisfied there was no
United States than modern visions; I mean
the visions of B. G. White. Now brethren,
does it apply to the United States? Can we
find the characteristics of the two-horned
beast in these United States? For one I can-
not find those traits in this government to iden-
tify it as the two-horned beast. Let us turn
to the word; Rev. xiii. 1-11. The first view
is that of a beast; I understand all the beasts
of Daniel and John's visions are symbols of
political governments, and the horns of these
beasts are political powers confederate in those
governments symbolized by these beasts.—
The little horn of Dan. viii. is also a political
power; its religious character is brought to
view by the eyes of a man; then it follows if
the beasts of prophecy are symbols of political
governments, the two-horned beast is also
a symbol of a political government.

It came up out of the earth.—We have been
taught that coming up out of the earth de-
noted the silent, peaceful, still manner in
which it came up; if so, it surely cannot be
the United States, for the roar of cannon, the
clash of arms, and the yells of the savage in
all our forests, forbid such an application.

It had two horns like a lamb.—We have be-
fore seen that horns are political powers, and
we have no right to give them any other in-
terpretation, unless they are identified in
some way, as the little horn of Dan. was (it
had eyes as a man); it follows then that the
two horns like a lamb are two political powers
confederate in one government or head. Can
we find two such powers in the United States?
I cannot.

And he spake as a dragon.—I understand
that no political government is symbolized in
prophecy, unless it is in some way connected
with, and has a direct bearing upon the wel-
fare of the church of God—and he spake as a
dragon—where, in these United States has
the church felt or experienced the dragon
voice of the two-horned beast? The answer is,
Nowhere. All religious denominations are,
and have been tolerated by this government;
and as such, or by such toleration, this gov-
ernment has been a foster-father to the church.
Away then with the application of the two-
horned beast to the United States govern-
ment. It cannot be.

And he exerciseth all the power of the first
beast (the ten-horned beast).—Now, I think
if language can be framed to identify an im-
perial or kingly government of the two-horn-

ed beast, the holy spirit has done it in this
12th v. It is therefore certain that if the two-
horned beast exerciseth all the power of the
imperial or kingly power. Where is such a
power vested in the United States? We are
told this kingly power is in the people; as
much as to say that a kingly or one-man pow-
er, and republican power delegated, is the
same.

And he caneth the earth (the place of his
nativity) and them that dwell therein (that is
all strangers of other countries who come to
reside in his dominions)—he enacts laws to
force all to perform the same kind of worship,
and to obey the mandates of the ten-horned
beast (for it was a head of the beast) that
received the deadly wound; and he caneth to
worship the first beast (before him) whose
deadly wound was healed. When has this
government passed laws to force any kind of
worship of its subjects, much less to specify
its forms or manner of performing it, as was
the case of the first beast or papal power.

And he doeth great wonders, 13v.—These
wonders were not the inventions and improve-
ments in this country for the benefit of man-
kind. No, these wonders were done to deceive
the true worshippers of God; when they look-
ed for protection from this power, they were
grievously deceived. When I ask, has this
government deceived the church of God by its
wonderful enactments or laws of conformity?
If the fire is to be understood as literal as that
which Elijah called down, then it has no ful-
fillment in the United States; if it is figura-
tive, and denotes wrath, it may be fulfilled
anywhere where the government huris its
wrath at the children of God.

JOHN REED.
Allegan, Mich.
(To be continued.)

THE INFIDEL SILENCED.—Bishop C— was
traveling in a stage coach, while visiting through
his diocese, when a pert upstart of a fellow be-
gan to berate the Bible. The good Bishop was
closely muffled up in the corner, with his hat
drawn over his eyes, and apparently asleep.—
The young skeptic was dilating on the inconsis-
tencies of the Bible with the recent discoveries
of science, when the Bishop roused himself, and
asked him to specify some instance of such in-
consistency. The ready response was, "The first
chapter of Genesis." "Ah," said the Bishop, who
had discovered the shallowness of the young
man, "have you ever read the explanation of
that account of the creation in the 25th chapter
of the book of Jaazaniah?" "Yes," said the
man, "I have read it carefully; and, in my opin-
ion, it utterly fails of meeting the real point!"
The laugh that followed silenced the discomf-
ited infidel, and the Bishop retired.

DR. LIVINGSTONE, the African missionary and
traveller, is alive and well—so says a dispatch
from London, Nov. 22d. The particulars receiv-
ed are few, but the doctor is known to have been
safe, and well in April last. He was then ex-
ploring the wastes of Africa, hundreds of miles
from the sea coast.

GENTLENESS.

No graces have such charms for me—
No diddens on earth I see
That I would ever design compare
With such a jewel rich and rare—
As gentleness.

The diamond's pale and quivering light,
Beams not with such a splendor bright,
Though in the autumn tresses fair,
Of beauty's midnight waving hair,
As gentleness.

No pover controls the stubborn will—
No acts of love send such a thrill
Of joyous hope, or glorious light
Throughout the heart that's veiled in night,
As gentleness.

No deeds, no words can so impress
And fill the heart's inmost recess
With longings for the good and pure,
And thus from earth the mind allure—
As gentleness.

In that bright world of light above—
The dwellers in that home of love,
Wear not a grace that so adorns
And beautifies their lovely forms,
As gentleness.

EMMA F. ALDRICH.
Marion, Iowa.

You are not your own.

In the epistle to the Corinthians we read,
"Therefore, whether ye eat or drink, or whatso-
ever ye do, do all to the glory of God." Our eat-
ing and drinking greatly affect the powers of the
mind; hence the necessity of using such food as
shall keep the mind the most clear and active,
and the body in the most healthful condition.

Our talents are not our own. To some are given
five talents, to some two, and to others but
one. These are to be so used, that when the
Master shall call, we may return to him his own
with usury. The one who has but one talent
will no more be excused for not using what he
has, than the one who has five. He that is faith-
ful in that which is least, is faithful in that which
is greatest. He that takes care of the minutes,
will find no difficulty in taking care of the hours,
—they will take care of themselves; and he who
uses in the present tense all his talent for God,
need have no anxious care for the future. . . .

Our eyes are lent us to be used for God, and we
should not look upon forbidden objects, lest cov-
etous desires spring up in the heart and hinder
us from running with diligence the race set be-
fore us. Looking more than duty requires to
the things that are seen, and are temporal, the
mind is diverted from those which are unseen,
and are spiritual, and God is robbed of his own.

We are to use our voice for the Lord; never
engage in light or trifling conversation, but let
our words be such that they may minister grace
to the hearer. "Let no corrupt communication
proceed out of your mouth, but that which is
good to the use of edifying." "For as he which
hath called you is holy, so be ye holy, in all
manner of conversation." "By our words we
shall be justified, and by our words we shall be
condemned."—Ex.

DEFECTIVE RELIGION.—A religion that never
suffices to govern a man will never suffice to save
him; that which does not sufficiently distin-
guish him from a wicked world will never dis-
tinguish him from a perishing world.—H. WOOD.

