

THE HOPE OF ISRAEL.

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

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THE HOPE OF ISRAEL.

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This paper is intended to advocate the great truths of Eternal Life, Immortality and Heaven through Christ; The personality and divinity of the Law of God; Personal holiness; The second person of the Holy Spirit; The restoration of Israel; The reign of Christ on David's throne on the earth in the times of restitution; and other spiritual Bible truths.

MESSIAH'S ADVENT.

He's coming! he's coming! our Savior, our King,
In the bright clouds of heaven, on swift speeding wing;
From the throne of his Father, where for sinners he plead,
To ransom his saints from the land of the dead.

The angels! the angels! bright seraphs attend,
And gird him about as to earth they descend;
The myriads of heaven majestic displayed,
The King in his beauty in glory arrayed.

The trumpet! the trumpet! its tones rend the sky,
"The Gabriel himself with his voice lifted high:
The charnels of earth by that voice are all stirred,
And the sleepers march forth at the sound of his word."

The judgment! the judgment! the thrones are all set,
And arrayed at his feet stand the small and the great,
To hear from his lips the word of their doom,—
"The righteous to glory, the wicked to gloom."

The city! the city! behold it descend,
Prepared as a bride adorned for her friend;
With gems and with pearls, and streets of pure gold,
Surpassing in splendor the fables of old.

The marriage! the marriage! the bridegroom comes forth;
See the grace of his nod, hear the words of his mouth;
His vestments shed fragrance and gladness around,
Like the roses of Sharon with dew-drops en-crowned.

The music! the music! he speaks,—'tis the King;
"My sister, my spouse, for gladness now sing;
The sorrows of earth forever are past,
The bride and the bridegroom united at last."

The glory! the glory! the earth is made new;
The heavens are changed to ethereal blue;
The saints made immortal, reach their home with the Lord,
"His glory forever, 'tis glory to God!"—H. E. Carver.

A Christian that lives here among his enemies
Should never stir abroad without his guard.

OUR LORD'S POSITION.

The position that our Lord Jesus Christ occupies during the gospel dispensation, we think is but very imperfectly understood. God has given his Son all power in heaven and in earth (Matt xxviii 18), like Joseph after his captivity and suffering in Egypt (Gen xli 40-44 "And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. . . . And Pharaoh said unto Joseph, am Pharaoh, and without thee shall no man sit up his hand or foot, in all the land of Egypt." Here it is seen that Pharaoh invested Joseph with supreme authority, reserving only the right to resume that authority when he end is accomplished. All Pharaoh's kingdom was ruled by Joseph's word. It was only the throne that Pharaoh reserved a superiority to Joseph. As the king's seal was put upon Joseph's hand, he had even the right to make and seal laws, etc. Thus God exalted Jesus, after his sufferings and death, to his

THRONE IN HEAVEN.

Upon *this* throne, Jesus Christ our Lord sits during the gospel age. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am now sit down with my Father in his throne." Rev. iii. 21. This text proves that our Lord now sits on the Father's throne; and that prior to this he overcame, which proves it must have been after his sufferings and death that he was thus exalted. This position of Christ was a matter of promise, as we find written in Psa. cx. 1. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." The meaning of this text the church could not comprehend, when pronounced to them by our Lord.

Peter took the same view of the present position of Jesus on the day of Pentecost. After speaking of his death and resurrection, he adds, "This Jesus hath God raised up. . . . Therefore being by the right hand of God exalted," etc. Here Peter refers to the exalted position of Jesus, says the Father "raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet." Eph. i. 19-22.

Again, "We have such an high priest who is set on the right hand of the throne of the Majesty in the heavens." Here, he is represented as executing the office of high priest. Here he appears on the throne in behalf of all who trust in him. Again Peter speaks of Christ's present position and power,—“Who

is gone into heaven, and is on the right hand of God, angels and authorities and powers being subject unto him." 1 Peter iii. 22. Here all is plain. Stephen saw Jesus just before his martyrdom (Acts vii), as he looked up into heaven, and "saw the glory of God, and Jesus standing on the right hand of God." God has placed Jesus at his own right hand in heaven, and requires all men to do him homage in that position. "All power is given unto me, in heaven and in earth." On this truth was based the commission to "Go. . . . teach all nations. . . . and, lo, I am with you always, even unto the end of the world." He was seen to go up into heaven (Acts i 9), "and a cloud received him out of their sight." And while they [the disciples] looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel with words of comfort; saying, "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." We see by these comforting words that our Lord will return back to this earth. He has gone to prepare a place for his people; and he says (John xiv. 3), "I will come again, and receive you unto myself; that where I am, there ye may be also." We cannot go to him; but he has promised to return in the end of the world, and take his people to himself.

He now occupies the holy of holies, as high priest. No man can approach his presence at death; but when he cometh out in the end of the world, he will then bless his people. "Unto them that look for him shall he appear the second time without sin unto salvation." He then will leave the Father's throne and take

HIS OWN THRONE.

and on it reign, and of his kingdom there shall be no end; upon the throne of David, and upon "his kingdom to re-establish it," etc. (*Septuagint*). Christ is to have a throne—a kingdom of his own, "the throne of his father David" that was overturned, and should remain so till "he come whose right it is, and I will give it him." "He [Jesus] shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever." Luke i. 32. Jesus is heir to David's throne, which will be his *own* throne. The rulers of earth must give up all their right and title, and make room for the King of kings and Lord of lords. The rulers treated him shamefully at his first advent; and his people cruelly ever since. But the time is at hand when he that sitteth in the heavens shall laugh when their fear cometh. Then they shall call, but he will not answer them. He will dash them to pieces.

Daniel "saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him.

is disciples. "Then" &c. When? When there have been wars and rumors of wars; when the Roman kingdom shall have been divided into...

Justinian, the Greek emperor, was a defender of the Catholic faith, whilst the Vandals were mostly inclined to the Arian worship. The Vandals were conquered A. D. 533, by Belisarius, general in March, previous to the defeat of the Vandals, Justinian wrote a letter to Pope John II., acknowledging the Bishop of Rome as the "head of all the churches."

Impatient to abolish the temporal and spiritual tyranny of the Vandals, he proceeded without delay to the full establishment of the Catholic Church. The Arian worship was suppressed, the Donatist meetings were prohibited.

We have closely examined the annals of Israel, to see if there was any other date than 533 the establishment of the Catholic Church, have found none. Here is where the Monists were destroyed in their churches by fire: more than 300,000 Arians were put to death...

reference is here had to the inquisition, a system calculated to compel relatives to betray other, which was established in 533. Says on (Vol IV., p. 129):

1. "And many false prophets shall rise, and deceive many."

2. "And because iniquity shall abound, the love of many shall wax cold."

3. "If it had reference to the Jews, they had fled about seven years before the Mosque of Omar was erected there."

4. "And because iniquity shall abound, the love of many shall wax cold."

ever conclusive, can persuade him to go out to meet the bridegroom.

13. "But he that shall endure unto the end, the same shall be saved."

14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

15. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whose wordeth let him understand),"

16. "And the saints were to be given into his hand for 1260 years (see Dan. vii. 25; Rev. xi. 3; xii. 6, 14); but they have never yet been given into his hand."

17. "The Mohammedan power is on the wane, and must come to an end in a few years; but the 1260 years do not close for twenty-eight years, if they commenced A. D. 636."

18. "These considerations with others to which we might refer, force us to conclude that the Mohammedan was not the power spoken of."

19. "What then is the 'abomination of desolation' referred to by our Lord? By carefully looking at vs. 15, 20, it will be seen that it was not the Jews, but the Christians who were to be persecuted by this power."

20. "The Apostle refers to a power that is to be developed in the Church of God. He calls him 'that Man of Sin (anomos, literally lawless one), the son of perdition; who opposeth and exalteth himself above all that is called God, or is a substitute for God.'"

21. "That power which slew so many millions of God's people, must be in an absolute sense an 'abomination.'" In Dan. xi. 31, it is said to 'pollute the sanctuary of strength,' and in 2 Thess. ii. 4, it is said to 'sit in the temple of God.'"

22. "His people are said to be his sanctuary. Psal. xlv. 2. His church is called the temple of God. 1 Cor. iii. 16, 17; 2 Cor. vi. 16. This power was developed in the church and can be fixed only upon the Catholic church. Hence, we conclude that this is 'the abomination of desolation' that stands in 'the holy place.'"

23. "The work of desolating commenced in 533, and continued near 1260 years."

24. "But the Roman army stood around Jerusalem, before the daily sacrifice was taken away."

25. "When the abomination stands in the holy place, the saints are persecuted (vs. 16-22; Dan. vii. 25); but in the case of the Roman army standing in Jerusalem, not one of them perished."

26. "The disciples were told to flee from this persecution, when they saw the abomination stand in the holy place; but they fled from Jerusalem about three years before Titus took the city."

27. "These considerations force us to look somewhere else for the abomination."

28. "Another position which has a few supporters, is that the abomination has reference to the Mosque of Omar which was erected by the Mohammedans on the site of the Jewish temple, following objections."

29. "The disciples had fled from Jerusalem near 700 years before the Mosque of Omar was erected there."

30. "Mahomedan persecution was not waged against the disciples, but against Catholics and Jews."

31. "If it had reference to the Jews, they had fled about seven years before the Mosque of Omar was erected there."

4. According to 2 Thess. ii. 4, the abomination, or 'Man of Sin' is to 'sit in the temple of God;' but the Mosque of Omar, was not erected till about 509 years after the destruction of the temple."

5. "It was to 'pollute the sanctuary' (Dan. xi. 31); but in A. D. 533 there was no sanctuary in Jerusalem to pollute."

6. "The saints were to be given into his hand for 1260 years (see Dan. vii. 25; Rev. xi. 3; xii. 6, 14); but they have never yet been given into his hand."

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so has the wounded head. "I saw one of his heads as it were wounded to death; and his deadly wound was healed." This wound was given at Waterloo. The deadly wound was healed in 1848. In 1849 Napoleon III. sent his army to protect the Pope in Rome. From that time to the present, he carries the woman drunken with the blood of the saints.

The Pope is now denuded of one of his horns: that is the temporal power; but he will hold the spiritual power, until Christ will come. By virtue of this power, he will command those dwelling on the earth to "make an image to the beast which had the wound by a sword, and did live;" The Pope will have power to give life to the image of the beast; and the image will cause that as many as will not worship the image of the beast shall be killed.

This state of things will continue for "forty and two months," which is about the time assigned to the little horn of Daniel. The dragon, that old serpent called the Devil and Satan (Rev. xii. 9), will turn over the spiritual power of the Pope to the service of Napoleon, from whom he will also receive his power, and his seat, and great authority. The temporal or secular power now held by Napoleon, and the spiritual power of the Pope, are already as one instrument in the hands of Satan. The three are now working in all the wicked circles of the world gathering them together to the battle of that great day of God Almighty. This battle is called the war of Armageddon. At the close of this war, the two horned beast, and the beast will be cast alive into the lake of fire burning with brimstone.

New Market, Upper Canada.

BENJAMIN MADDILL.

I CORINTHIANS III. II-15.

We have long been of the opinion that the "gold, silver, precious stones, wood, hay, stubble," here named, do not denote principles, or doctrines, but rather persons instead. The builder is the servant, who introduces these good and bad building materials into the church. The "gold, silver, precious stones," denote the holy and elect. The lighter and more combustible stuff, the "wood, hay, stubble," is the unsaved church member, the foolish virgin, the hypocrite. These, being the "man's work," shall in "the day" be manifested as such, and "be burned," while the gold and silver (elect ones) shall be gathered into the Lord's offers. For the salvation of the last, the builder or minister is rewarded "according as his work shall be," but he will lose on the unworthy and lost ones, though he will be saved himself. His being saved by or through a fire denotes the strait and difficult way of his salvation; it will be a mere escape, a hair's breadth deliverance, he being a brand plucked out of the fire.

How solemn is this doctrine. How great the necessity of carefulness and thoroughness in the work of saving souls. And how careful should the pastor be in receiving material into the church, lest it being only half converted prove but "stubble" in the fiery day. The passage is really worth remembering by all who preach the gospel of Christ, and are building up the church.

D. T. T., in World's Crisis.

NAPOLEON III. IN PROPHECY.

BRO. BRINKERHOFF: Some time ago I sent you a prophetic work entitled "Napoleon III., Identified as the Antichrist and Son of Perdition." The arguments advanced in this work, convince me that Napoleon III. is the Little Horn of Daniel, who is now seen by many able interpreters of prophecy to be the last head of the Roman empire; and as such, all the demands of prophecy in the future which are noticed by Bro. Kramer, will be accomplished by him. He will make a seven years covenant with the Jews; and during this period, he will fulfill every feature of Daniel's seventieth week. In the midst of this seven years he will break the covenant with the Jews, and set up the "abomination that maketh desolate;" that is the image that will be made by the Pope, which is the two horned beast of Rev. xiii. In Rev. xvii., we perceive that the beast that carries the woman "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," and the "head that was, as it were, wounded to death," are identical. The beast that carries the woman drunken with the blood of the saints, has passed through the three stages of life, death, and resurrection:

Aliments--Spiritual and Temporal.

For the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Rom. xiv. 17.

Though there is nothing unclean of itself, and though the kingdom of God is not meat and drink, it is necessary for us to understand the subject as treated in the Bible. The subject of the text is of itself divided into two parts.

I. Food to sustain corporeal life.

II. Food to sustain a life of righteousness.

I. The first proposition needs no subdivision; it is very plain, and any one can understand its teachings. Our first parents in their happy state in the garden were given the man,--a vegetable diet alone. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat." Gen. i. 29. The beasts of the forest, the birds of the air, the insects of the earth, all were satisfied with a vegetable diet; they did not live on each other as they have since the fall. "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat and it was so." Gen. i. 30.

Sin enters the world, and death by sin. Beasts, fowls, etc., and fishes prey upon each other, and man is no longer satisfied to live on a vegetable diet, so the law is changed to suit the circumstances under which he is placed. God in a solemn covenant with Noah and his posterity says, "Every moving thing that liveth shall be meat for you even as the green herb have I given you all things." Gen. ix. 3.

When man was given the herb for food, one tree was reserved as a test of obedience, under penalty of death; so when meat was added to his diet, the blood is reserved under the same penalty. "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. ix. 4. This covenant in all its parts is still effective, as shown by our being still forbidden to eat blood. "That ye abstain from meats offered unto idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves, ye do well." Acts xv. 20. Though we have no record of flesh being given to man for food until after the flood, yet it is plainly inferable that meat was used for food.

1. We argue from the sacrifices. The priest is always partaker of the things of the altar. So when they offered their sacrifices, they must partake of the offering to make it complete. "And Abel also, brought of the firstlings of his flock, and of the fat thereof; and the Lord had respect unto Abel and to his offering." Gen. iv. 4.

2. Beasts were divided into clean and unclean before the flood. So Noah understood what beasts were meant when God said: "Of every clean beast thou shalt take to thee by sevens, the male and his female, and of every beast that is not clean by twos, the male and his female." Gen.

vii. 2. After the flood we have the example of angels eating flesh: "And he took butter and milk and the calf which he had dressed, and set it before them and he stood by them under the tree, and they did eat." Gen. xviii. 8. To the Hebrews was given a description of clean and unclean beasts, fowls, fish, and creeping things. Of the unclean they were forbidden to eat. Lev. xi.

In the New Testament all distinction between clean and unclean is done away, and we are positively commanded not to call any person unclean on account of his eating things which were formerly unclean. "And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice." Acts x. 15, 16. The great apostle to the Gentiles, treating on this subject, instructs us, saying, "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself, but to him that esteemeth anything to be unclean to him it is unclean. Rom. xiv. 4. His charge to ministers is in these words: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving for it is sanctified by the word of God and prayer, if thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." 1 Tim. iv. 1-5. Again he says, "Rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men that turn from the truth. Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled." Tit. i. 13-15. Even where meat is offered to idols, all the ceremonies of a heathen priest do not change its nature: it is yet the gift of God. " whatsoever is sold in the shambles, that eat asking no questions for conscience' sake, for the earth is the Lord's and the fulness thereof. But if any man say unto you, this is offered in sacrifice unto idols, eat not for his sake that showeth it." 1 Cor. x. 25-28. "And he called the multitude, and said unto them, Hear and understand: not that which goeth into the mouth defileth a man, but that which cometh out of the mouth; this defileth a man. * * * Do not ye yet understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast into the draught? But those things which proceed out of the mouth come from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." Matt. xv. 10-20. "For the

kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

II. Food to sustain a life of righteousness. In order to this, our faith or doctrine must be right.

1. We must believe there is a God, or we will not worship. "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. iv. 10.

2. We will not seek God, unless we believe he will reward us. "For he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6.

3. If we believe God will not hear, we will not pray. After this manner therefore, pray ye." Matt. vi. 9.

As with these examples, so with every command or practical duty. Our faith or doctrine governs our conduct; therefore we must have the true faith as taught in the Bible.

It is not enough that our faith be right; for we must put in daily practice the duties we have learned. "And they were both righteous before God, walking in all the commandments and ordinances blameless." Luke i. 6. "For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Eph. ii. 10. "For the grace of God that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak and exhort, and rebuke with all authority. Let no man despise thee." Titus ii. 11-15. "Little children, let no man deceive you: he that doeth righteousness is righteous." 1 John iii. 7.

Our affections must be right. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Matt. xxii. 37, 38. "I we love God, we will love to honor him by doing his will." "And the second is like unto it, Thou shalt love thy neighbor as thyself." v. 39. It is the practice of the world to return evil for evil; but that we may cultivate a spirit of kindness to all, we are required to pray for our enemies. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust. For if ye love them that love you, what reward have you? Do not even the publicans the same?" Matt. v. 44-46. "Bless them which persecute you, bless and curse not." Rom. xii. 14. It is our duty to do a kindness to all; a privilege to seek their welfare, and if possible to lead them from the way of death to the

in the reigns of all the kings of old have made my article too long for the reigns of the one proves the reigns of the other. Add this to the reign of Solomon, 255 years. This adds with Josephus: I will add 17 years. b. viii. c. x. s. 4. 3. "viii. xi. 3. 41 "viii. xi. 3. 25 "ix. xi. 3. 8 "ix. xi. 2. 1 "ix. xi. 2. 47 "viii. vi. 3. 29 "viii. vi. 4. 52 "ix. xi. 3. 16 "ix. xi. 3. 16 "ix. xi. 3. 7 "ix. xi. 3. 262

Josephus has made a few We will refer to them, and proceed:
 -nash -on of Azariah 47 years
 -ves him but 40 years. 2 Kings
 -7-255. It seems he did not
 -fah the mother of Azariah,
 -her son was dead, (2 Kings
 -se to destroy all the royal seed,
 -sister of Azariah, took Joash
 -and his nurse, and hid them
 -Lord 6 years (2 Kings xi. 2, 3),
 -Athaliah reigned. 255 plus
 -one year Ahaziah did reign, was
 -ence we cannot count it in
 -1 261-1=260.
 -ram 8 years; but he reigned
 -ther Jehoshaphat. Hence, we
 -260-3=257.

3 years with his father Je-
 -cannot count them. Then
 -ention those 13 years from
 -h, which was the 14th year of
 -Israel, to the first of Azariah,
 -of Jeroboam (2 Kings xv. 1),
 -aziah fled to Lachish (2 Kings
 -plus 13=267.
 -ned one year with his father,
 -ready. Then 267-1=266.-
 -ezekiah 7 years, while the
 -16. 2 Kings xvii. 10. Then
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2555 years
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 e cont'ued.)

ying, and worthy of all ac-
 -t Jesus came into the world

way of life. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink." Rom. xii, 20.

May God help us to preach his word by a blameless life. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." WILLIAM LOCKARD.

Meats for Food.

Animal food forms one of the chief staples of life among the greater share of the inhabitants of the world. Some barbarous tribes of people eat all flesh promiscuously; others, more civilized, use only the flesh of certain kinds of animals, discarding the use of the grosser animals, for reasons of health or taste. In this enlightened age of the world much is said and written on the subject. Arguments are brought to show that "the distinction of clean and unclean animals is done away," and we are now at liberty to use such flesh for food as was formerly forbidden.—Another class of individuals argue, and with a fair show of reason, that animal food is not the best kind of food for the human family, and that a vegetable diet, consisting of grain, fruit, and vegetables is the only proper food for man.

In the beginning, before the fall, the herb and fruit were given for food. Gen. i, 29. A writer in the *Hope* (present No.) argues, inferentially, that meat was used for food before the flood; and if so it is plain that the distinction of clean and unclean beasts was understood. Gen. vii, 2.—God gave to the Israelites, in the wilderness, through Moses, a distinction between clean and unclean beasts, allowing them to eat the clean, and forbidding the unclean. There must have been some reason why this distinction was made, for all of God's doings and prohibitions are founded on principles of strict justice and reason; and if we have no record of this prohibition, or the reason for it, being removed, we must think it yet exists. We cannot see that these animals have undergone any change by which they may be said to be cleansed, or that their flesh, in this degenerate day, is any better calculated for food than it was anciently.

The language of the Saviour in Matt. xv, 11, "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth defileth a man," is cited by many to prove that we may eat all things, and even to chew tobacco without defiling a person, but the context shows that meats for food was not the subject under consideration; v. 2 says, "Why do thy disciples transgress the tradition of the elders; for they wash not their hands when they eat bread;" and vs. 17-20 speak of a man's being defiled by his words—by his language. Peter's vision in Acts x, is quoted as proving the abolition of the distinction between clean and unclean meats; but if this proves that one animal was cleansed, it also proves that all are clean; for v. 12 says, "wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air." This proves too much to suit the position, and therefore proves nothing; for the advocates of that theory will not admit that the flesh of horses' dogs and cats, creeping things and all birds, is as good for food as the flesh of the swine. Peter says (v. 28): "God hath

showed me that I should not call any man common or unclean." I do not see as Peter's vision furnishes any license for pork-eating, for if it proves that the swine is a clean animal, all flesh is clean; and according to Peter's testimony, by it God showed him that the gospel was to go to the Gentiles as well as to the Jews.

It is a law of the human organism that the mind is dependent on the body for its existence and operation, and the body derives its support mainly from the food it takes. "Food is digested, and by assimilation becomes a part of the body." Then in order to have a healthy, vigorous body, and a clear intellect, such articles should be used for food as will produce good blood, which supplies the system with vitality; and with a strong vigorous body we may expect to see a corresponding mind. Where we see persons indulging in intemperate habits, such as habitually using unhealthy articles of food, intoxicating or stimulating drinks, or habitually chewing or taking narcotic drugs, we may with good reason expect to find a beclouded mind, a stultified intellect, and a condition of the person below that for which he was created.

It is also a physiological law, that the human system partakes, to a greater or less degree, of the nature of the food he eats. This is somewhat exemplified by the ferocious character of those beasts which feed entirely on flesh, especially such as feed on flesh that is slain by their own strength. There is such a thing as Health Reform, as well as temperance reformations, and other reforms. It is a fact that "bad modes of living have waged cruel warfare against human life. They have shortened its length; they have deteriorated its quality; they have prevented the full and complete development of a very large majority of all born! they have filled the world with invalids, idiots, the insane, idle, sensual, vulgar, and intemperate, and yet they have blinded our eyes to the fact so that we still continue to practice them." It is the endeavor of the christian to reform others; but this cannot be done better than by setting before them a model example (or an earnest attempt at one), and all those "bad modes of living" that have so much impaired the human family should be carefully discarded. The science of the human system (or anatomy and physiology) should be studied by every person; it is too much neglected. We know too little of that being which was made "in the likeness and image of God.— And understanding something of this science, we would know what was best calculated for the support of the system whereby to promote health and happiness, and we should none the less admire and adore the Being who spoke into existence this wonderful mechanism, with the privilege of having it perpetuated through the endless ages of eternity.

But we were talking about meats for food. It is argued that the system requires flesh for food to keep up a proper amount of heat; but it is abundantly shown that there is more heat and nutriment in some kinds of grain and vegetables than there is in animal food; and we are acquainted with some families who have lived several years without using meat, and they enjoy better health than previously, and stouter young men are not in the country. Lying examples

are better than any other, and as good as precept. This proves to me that it is not necessary for the human race to prey upon the inferior order of animals to sustain life. It was not so in the beginning, and it need not be so now. There are instances on record where God has permitted his people to use things which were not for their best good, but we fail to see where he has permitted his people to use the flesh of unclean beasts.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

J. BRINKERHOFF.

Marion, Iowa.

From the Sabbath Register.

GRATIFICATION OF HUMAN MINDS.

The fact that the human mind naturally aspires after something to employ and gratify it is by every intelligent being too well understood to need investigation or proof. But in connection with this fact, arises the question relative to what kind of employment and gratification is proper and right for it to indulge in, which truly opens a field of thought. The young many times fancy, while they are under the restraint of their parents, that they behold beyond them, on forbidden ground, pleasures which, if restraint was removed, and they permitted to indulge in an untrammelled manner, would yield complete satisfaction; but as they ripen into mature years, they find those anticipated pleasures to contain no real, genuine enjoyment; hence, prompted by this passion for gratification, they still look forward for something to yield the anticipated boon. They trust that, amid all the grandeur and display they behold exhibited among those who have attained to high and wealthy positions in life, there must be real enjoyment for the mind; and, stimulated by this idea, they still unremittingly persevere until they reach the position in which they fondly trusted to find lasting gratification. The ball room, the theatre, the circus, the card table, and, in short, all the fashionable resorts of pleasure, are indulged in, which wealth and position will afford; and though they may yield a degree of enjoyment for the time, yet, like all the rest of the schemes of this world, they leave an aching void; and individuals are forced, in order to satisfy the aspirations of their minds, to seek for something higher and more noble in nature. Having sought carefully for the pleasures which this world affords, and found them to be fleeting in their nature, leaving them really no better satisfied than before, they begin to believe, that if their longings after gratification are ever satisfied, it must be in another direction; and, thus aroused, they perhaps begin to heed the monitor which has so many times attempted to teach them with its still small voice, but whose attempts have been stifled, and forbidden to point out to them the only way in which they could attain that for which they had so long sought; it points them to the teachings of inspiration, and thus opens to their minds their utter dependence upon the mercy and goodness of that

Eternal Being which happiness had been the sight of. Here they find, on the what had so long stantial enjoyment not only for time such a prize is worth hearted zeal; but certain conditions and enjoyments or pleasures may have bestowed other consolation than obedience, and substitution offered. which had before the human heart, has before been the is to be so much something of a high in short, they are sinful creatures of the promised blessed and purified by it, and thus they engaged, to bow pleading for mercy who suffered and and thru their back merits by which never looking unto of their faith. The Christian can remain, from which five lasting and sweet.

Now, having obtained legitimately which the profess to engage in the of the day, the distried them while found all the pleasurable, leaving better than before, tion, that they are which so exquisite human mind is to and of themselves nature, exciting v calculated to keep grace offered to fi that the impulses Spirit produces in for the vanities w tainly not. We t love to God, and praising his name warmth of feeling returns to the weak? Only who gressed with the us here listen to Paul, when he say

and as good as precept. It is not necessary for the inferior order of the world as it is now. There are many who are permitted to see where he has perished in the flesh of unclean

eat, or drink, or what glory of God." J. BRINKERHOFF.

From the Sabbath, Remember. HUMAN MINDS.

Humanly naturally aspires and gratifies itself by every all understood to need in connection with relative to what kind of a proper and which truly opens a field of their fancy, while of their parents, that forbidden ground, was removed, and in an untrammelled satisfaction; but as they find those an- by this real, genuine en- by this passion for forward for something n. They trust that, display they behold have attained to high there must be real, simulated by this persevere until they fondly trusted to the hall room, the the- ple, and, in short, all assure, are indulged on will afford; and gree of enjoyment for of the schemes of ing void; and indi- to satisfy the aspira for something higher. Having sought care- this world affords, ing in their nature, r satisfied than before, if their longings after ed, it must be in another, they perhaps he- ch has so many times th its still small voice, en stifled, and forbid- only way in which hief they had so long teachings of inspir- eir minds their utter and goodness of that

Normal Being who, in their former pursuits after happiness had been nearly, if not entirely, lost sight of. Here a new field of action commences. They find, on the sacred pages, the promise of what had so long been desired, namely, real, substantial enjoyment and gratification for the mind, not only for time, but also for eternity. Surely, such a prize is worthy of laboring for with a whole-hearted zeal; but it is only by complying with certain conditions that it can be received. All compliments or positions which wealth or fame may have bestowed, avail nothing; for, under no other condition than that they become humble, obedient, and submissive as little children, is this reward offered. The pride of fashionable display, which had before held such a prominent place in the human heart, is to be humbled. Indeed, what has before been the very idol of their existence, is to be so much subdued as to give place for something of a higher nature to take possession. In short, they are led to see themselves as weak, sinful creatures of the dust, entirely unfit to enjoy the promised blessing, except they become changed and purified by the influences of the Holy Spirit, and thus they are compelled, in order to be so changed, to bow low at the feet of the Cross, pleading for mercy at the hand of that Divine Being who suffered on Calvary; willing to forsake and turn their back upon the frivolities and amusements by which they had so long been deceived, ever looking unto Jesus as the author and finisher of their faith. This complied with, every true Christian can testify, opens a fountain of happiness, from which the human mind may ever derive lasting and substantial gratification and enjoyment.

Now, having obtained this end, another question legitimately arises in regard to the extent to which the professed follower of Christ has a right to engage in the public and popular amusements of the day, the display of fashion, &c. Having tried them while in an unregenerate state, and found all the pleasure they contain to be but momentary, leaving the mind unsatisfied, and no better than before, we are led to the conclusion, that they are not the proper channel in which so exquisite a piece of mechanism as the human mind is to seek for gratification. Indeed, in and of themselves, they are excessive in their nature, exciting wrong principles, and motives calculated to keep us away from the only means of grace offered to fallen man. And when we first feel the impulses which the dwelling of the Holy Spirit produces in our hearts, have we any desire for the vanities which we have forsaken? Certainly not. We find our hearts all aglow with love to God, and our chief delight to consist in praising his name. And when is it that this warmth of feeling is dampened, and we wish to return to the weak and beggarly elements of the world? Only when we become excessively engrossed with the things of this world. And let us here listen to the teachings of the Apostle Paul, when he says, "Be ye not conformed to the

things of this world, but to ye transformed, by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." Also, to the words of James, when he emphatically declares pure religion by saying, "It is to visit the afflicted, and keep ourselves unspotted from the world." Hence, in conclusion, we urge, that the only safe way to procure substantial gratification for the human mind, is to seek and obtain the salvation of the soul; and that in order to enjoy the greatest amount of the divine presence in our hearts, is to turn our backs upon those things which have prevented its entrance therein. To the young, in an especial manner, is this consolation promised, if they but seek it aright; and we find that those who came in at the eleventh hour were not rejected. The broad invitation is given, "Come unto me, all ye who labor, and are heavy laden, and I will give you rest; for my yoke is easy, and my burden is light."—A. A. Langworthy.

From the Review.

THE SAINTS' REWARD.

Air: "Hallelujah, Hallelujah."

Sons and daughters of the Lord, You who trust his faithful word, Trim your lamps and let them now be burning bright;

Soon the saviour will descend, All your conflicts will have an end, For you'll all be numbered with the saints in light.

CHORUS.

"Sing, oh sing ye heirs of glory; Shout your triumph as you go; Though you're scattered, bruised, oppressed, Soon you'll reach the heavenly rest, (woe Where there'll be no sickness, sorrow, pain nor

Oh, 'twill not be very long, Till the saints, an army strong, Shall mount up to meet the Saviour in the air; Then they will, a mighty throng, Sing their first victorious song, As they to the New Jerusalem repair.

To the pearl gates they'll come, Of the New Jerusalem; For they all have been forever freed from sin; And the gates will open wide, For the saints who have been tried, And have kept the truth of God to enter in.

Now their trials are all past, For they've reached their home at last, Where with Jesus and the angels they will dwell; Of the tree of life they'll eat, Cast their crowns at Jesus feet, And the song of praise to God forever swell.

Chorus: Sing, oh sing, ye heirs of glory; No more sorrows you shall know; You were scattered, bruised, oppressed, But you've reached the heavenly rest, (woe Where there'll be no sickness, sorrow, pain nor

EXPERIENCE.

Bro. BRINKERHOFF:—Though I have read the Bible long and much, read it attentively, verse for verse from the beginning to its end, three times to be certain to learn the will of God fully and correctly, yet I overlooked an all-important and prominent point—one of the great commandments of Jehovah, that is to

observe the Sabbath of the Lord. The great error, as with millions, was that I looked upon man instead of exercising my own judgment, and forming my own opinion. O, what a fatal, woful mistake to listen to man to know the will of God, when we have it so plainly and clearly written in the Bible! I always held it as an ordinance given only to the Jews until the successor of Moses should come—Christ Jesus, and then it would be abrogated with all the rituals. I never believed in observing the first day of the week as the Sabbath, because there is no command of God to do so.

Several months since, discussing the subject of the Sabbath with friends Young and Horton of Watervliet, Mich., I perceived a glimpse of light flitting over my spirit. I examined the subject, yet the pre-established opinion of early youth—prejudice, had first to be subdued; but I wanted good evidence for changing my opinion on so important a subject, and which I so firmly held over fifty years. After hearing friend Horton preach on it, and together with his views and J. N. Andrews' "History of the Sabbath," with which friend Horton furnished me, I became fully and firmly convinced of the truth of the seventh day Sabbath—the Sabbath of the Lord God Jehovah, not instituted on Sinai, but in Paradise, at the Creation. And now, thanks to God, I have since my conviction of this momentous, yet clear and simple truth observed the Sabbath by refraining from all servile labor, and while I have my being shall do so.

Oh, when I saw my error, I wept to think that over fifty years, with all candor, honesty, and diligence examining the Bible, and yet my eyes shut to a truth so plain and clear! O ye selfish, deluded leaders, who have in view your own honor, and the serving of your idols, what a mischief ye do to the people! O ye fellow-beings of our fallen race, let us look to God alone to know his will! Cease to look to or depend on man, no matter how pure and sanctified he may appear. Remember, the apostle Paul says the devil himself can change into an angel of light. Oh how careful, exceedingly careful and guarded ought we to be in knowing God's will.

I might elucidate this subject (the seventh day sabbath) at length, but not being able to do it so forcibly and clearly as many others, I stop here. I will, however, suggest to those who are anxious and willing to obey God in all things, if they cannot satisfy themselves by the Bible, to obtain Elder Andrews' "History of the Sabbath," and if they are honest seekers of the truth, they will be fully satisfied.

ABRAHAM BAER.

Sodus, Mich.

St. Betsy A. Porter writes from Kalamazoo, Mich., To the Brethren and sisters in Christ: I still feel a determination to press my way on to the kingdom which I feel is near. When I look around the world and see the sin and wickedness that is in it, I feel in my heart to say, "Lord Jesus, come quickly! I want to have my lamp trimmed and burning, and be found ready to enter in to the marriage supper of the Lamb. O, let us be up and doing while it is called to-day, for the night cometh wherein no man can work."

