

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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OUR HOME.

There's a beautiful shore, there's a bright shining land,
There's a heavenly house which is made without hand,
And the myriads of angels who wait near the throne,
Will be equaled by us in that beautiful home.

What a change! From mortality, darkness, and woe,
To the evergreen shore of bright Eden we go;
Where our bright crowns immortal, and harps of pure
gold,
And the King in his beauty and bliss we'll behold.

We shall live in those mansions so spacious and grand,
We shall eat of the fruit of that beautiful land;
We shall drink of the river that flows from the throne;
We shall bask in the sunshine of long-looked-for home.

Would you hold in bright prospect as heirs of that land
Those beautiful mansions our Father has planned;
Give your hearts unto Jesus, make him your best friend,
And your life, joy, and happiness never shall end.
—Voice.

DISCOURSE FOR THE "HOPE."

BY J. H. NICHOLS.

"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."—Titus ii. 11—14.

This testimony of the apostle Paul contains a good lesson of instruction, and is designed to do us good, if we will treasure it up in good and honest hearts. There are three important points or ideas brought to view in this language, which we will term as follows: First, Holiness. Second, the Christian's hope. And third, the coming of Christ. These are inseparably connected, and are dependent upon each other. Holiness produces hope, which hope inspires or creates a desire for the coming of Christ. The object of our remarks at this time will not be to advance ideas of a theoretical nature (although we shall not aim to exclude them), but to say such things as are of a practical character. While we are interested in the doctrinal teachings of the

Word of God, we are more especially so in that portion which has a direct bearing upon our every day lives, and is calculated to make us better men and women, better citizens, better neighbors, &c., and fit and prepare us for a home in God's everlasting kingdom.

With these introductory remarks we will proceed to notice the subject before us for consideration. Before doing so, however, in the order which we have laid down, we will call attention for a moment to one idea contained in the first verse of our text. "For the grace of God that bringeth salvation, hath appeared to all men." The grace of God! What are we to understand by this? In answering this question we may differ from some portion of the Christian world; not for the mere sake of differing, but because of the ideas we have formed of the plan of salvation by reading the Word of God. A large class of individuals entertain the idea that repentance, or salvation, consists of a mere assent of the mind to be saved—a momentary change of heart, caused by the operation of the Spirit of God, and producing a happy feeling to those thus operated upon. This is termed conversion, or salvation by grace. We believe in the operation of the Spirit of God upon the hearts of the children of men, and that there is a definite time when the tenor of their minds is changed; but that conversion or repentance consists of more than this we verily believe. That God pardons the sinner without an expression of his faith by words, we cannot think; if so, why is it that there are so many, who, after experiencing that happy change, or conversion, go right on in the same way as before, sinning against God, and violating his just requirements. Can we believe God regards this as repentance or conversion, and thus pardons an individual? Or why is it that there are individuals who never experience such a momentary conversion, but have the assurance of their own heart that they are accepted of God, and delight to do his will? By repentance then, we understand simply this: that it is ceasing to do evil, and learning to do well. Isa. i. 16, 17. By nature, all men are sinners. God in his infinite love and mercy has given his Son to die to redeem us from our lost condition. He has thus given us an expression of his love in this gift, and by this means our past sins may be atoned for or forgiven, on the condition that we cease to do evil. It is in this sense that the grace of God is manifested in the salvation we have through Christ.

On account of Adam's transgression all men have become subject to death. It matters not how good or how bad an individual may be, all must share alike in this. But since Christ has died and rose again from the dead, so all men through him are restored back from the result of the Adamic transgression: in this

sense he is the Savior of all men. This however only places man in a position where he can obtain eternal salvation by developing a good character, and complying with the conditions which are laid down. On account of personal sin or transgression, man is still under condemnation, and for this must forever die, unless he avails himself of the benefit of Christ's death, and the atonement he makes for personal transgression, which is on the condition that he must repent of his sins by turning therefrom, and have faith in him as a Savior. This idea is fully brought to view in Ezek. xviii. 12.—"But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live; he shall not die." We understand that the second death is here meant; for the temporal death which all die is not conditional. In Rev. xv. 13 we have a description of the great judgment day, when the dead will all be judged according to their works, and whosoever is not found written in the book of life, will be cast into the lake of fire, which is the second death. With this also agrees the testimony of Paul in Rom. vi. 23.—"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Again it is said, "To those who by patient continuance in well doing, seek for glory, honor, and immortality; eternal life."—Rom. ii. 7. Here we see that in order to have eternal life, it is necessary to continue in well doing.

The Savior, in answer to the question propounded to him by the young man,—"Good Master, what good thing shall I do that I may have eternal life," answered, "If thou wilt enter into life, keep the commandments."—Matt. xix. 16, 17. By this testimony, it is clear that the only grounds upon which we can expect to be saved, is by strict obedience to the requirements of the gospel, and faith in Jesus Christ. "Being thus made free from sin, we must have our fruits unto holiness."—Rom. vi. 22. In order for an individual to be acceptable unto God, he must possess holiness. It is not enough to simply make a profession of religion. Unless we bear the characteristics of a child of God, we have no right to claim or expect his approbation. While on the other hand if we love him and do those things which he requires of us, we shall be accepted of him, and have his blessings resting upon us from time to time. In 1 Peter i. 14—16, we have a very good testimony upon this point. Among other instructions, which he has given to the children of God, he says, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance. But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy for I am holy." Language of the same import may be

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found in 1 Thess. iv. 7.—“For God hath not called us unto uncleanness, but unto holiness.” This language is plain, and we need not be ignorant as to its meaning. Holiness is required at the hands of every one who professes to be a child of God, and would enter into the heavenly city.

The Saviour says ye cannot serve God and Mammon. He has given us a practical test by which we may know who are his children, and who are not. “By their fruits ye shall know them.” “Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.”—Matt. vii. 20, 21. Again he says, “Except ye deny yourselves and take up your cross, ye cannot be my disciples.” It is an absolute impossibility to serve the Lord, and still grasp the world in one hand. Those who have had an experience in this matter know full well the danger there is in trying to cling to the world, and follow the desire of the carnal mind. Satan too, is aware of this, and hence uses many devices to lead our minds astray; and in order to overcome his arts, it is necessary to keep up a constant warfare, or else before we are aware of it, we may find ourselves captivated by his vain allurements, the love of God in our hearts growing cold, and in its stead the love of the world growing up, for peace we have bitterness, and where we once felt happy and cheerful we now feel gloomy and sad. There is perhaps more danger in this way at the present time than any other. If any man “love the world, the love of the Father is not in him.” We read of a certain class who will come up in the judgment day expecting eternal life, but to them it will be said, “I never knew you.” In 2 Tim. ii. 3 there is a class of people brought to view as having a form of godliness, but denying the power thereof. Such will have to lament over a *Disappointed hope*.

Hope is the result of godliness or holiness, by obedience to the requirements of the word of God. We entertain the hope of eternal life by the resurrection of the dead. It is not our purpose at this time, nor is it necessary to enter into a lengthy argument to show that the Christian's hope is based upon the resurrection of the dead. A few testimonies are sufficient to show that such was the idea entertained by the Apostles. Peter says in his first epistle i. 3.—“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” We learn from this testimony that our hope is based upon Christ's resurrection; and by reading the testimony of the apostle Paul upon this point, 1 Cor. xv. 13.—“But if there be no resurrection from the dead, then is Christ not risen, (v. 16) for if the dead rise not, then is not Christ raised.” As much as to say, Christ has been raised from the dead, therefore we likewise through him shall have a resurrection. Another idea of importance is connected with this; that is, if the dead rise not, “then they also which have fallen asleep in Christ are perished.” This forever cuts off the idea of rewards and punishments at death.

By turning to the following scriptures we can learn still further of the apostle's hope. Acts xxiii. 6; xxiv. 14, 15; xxvi. 6-8. For this hope he was called to stand before Councillors, was imprisoned, was whipped, was persecuted from place to place, and yet for all this he could not be made to give up his hope, or renounce his faith. He had been called to a glorious work, had espoused a noble cause, eternal life was now his object, and for this he was willing to suffer. No wonder our text calls this “a blessed hope,” if it could inspire such a zeal in those who thus entertained it. Before dismissing this part of our subject, we feel like asking you, dear reader, what is your hope? If you are a professed follower of Christ, then you certainly ought to be able to tell something about your hope. If you have believed on the name of Jesus,—if you have denied ungodliness, and are living a godly, righteous, and sober life, the result is, you are looking for that “blessed hope,” “which is like an anchor to the soul, both sure and steadfast.” We need something to encourage us in this dark and gloomy world. If we live as we are required too, consecrate ourselves fully to the service of God, possess living holiness, we can have the consolation of a good hope, and know that eternal life will be ours to enjoy. On the other hand, it matters not how high our profession may be, or the pretensions we may make, unless our daily lives and actions correspond with it,—in short, unless we come up to the Bible standard of holiness, whatever hope we may entertain is a false one, and the sooner we see the matter for ourselves the better for us; for soon it will be forever too late to secure eternal life. *Too late!* Yes, think of this; a time will come when mercy's sweet voice will not reach us, if we now reject the offers of life.

Having thus briefly passed over this part of our subject, we will notice, third, and lastly, the time of the consummation of our hope, or the coming of Christ. We shall not stop to argue the point that Christ has promised to come again. All will concede this. It is at this time, however, that we expect to realize our hope. As we have introduced the apostle Paul to testify in regard to his hope, we will now let him speak of the time at which he expected to realize it. He says,—“I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.”—2 Tim. iv. 1. This then is the time of judgment; but how about the reward? Hear Paul further, v. 8.—“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.” O yes, it is at the coming of Christ that we are to receive our reward. This then is why we are commanded to look “for that blessed hope, and the glorious appearing of our Saviour Jesus Christ,” at which time “he will change our vile bodies and fashion them like unto his glorious body.” Is it any wonder that John the revelator should close the volume of inspiration with these words—“Even so, come, Lord Jesus.”

Dear reader, we now leave this subject with you, having but briefly referred to some of the

leading features of the text. Now let me ask you in the fear of God to consider how you stand. Are you prepared to meet the “Judge of the quick and dead.” Do you feel the witness of the Spirit that you are a child of God? If so go, on. Trust in the living God for strength to stand in these days of peril. If you are not a follower of Christ, then we would say, do not delay to seek for a preparation of heart to meet your God.

THE NATURE OF MAN.

BY THOMAS HAMILTON.

THE TRANSGRESSOR'S FATE.

What shall the end be of them that obey not the gospel of our Lord Jesus Christ? If it be true that the wicked are to suffer endless, conscious misery, we must conclude that a doctrine so terrific must be revealed to us in language the most unequivocal and plain, so that no room might be left for doubt, even to the most skeptical who have any confidence in the Bible. But the Bible contains no such evidence. On the contrary, it declares that “the wages of sin is death.”—Rom. vi. 23. Not merely temporal death, but a death contrasted with *eternal life*; a death which will be eternal; from which there will be no resurrection. They shall be destroyed; “all the wicked will he destroy.”—Psa. cxlv. 20. Webster defines destroy: “to demolish; to pull down, as a house; to ruin; to annihilate by demolishing or burning; to bring to naught; to annihilate; to devour; to consume. In general to put an end to; or the form in which it exists.” They shall be burned up. They are compared to *chaff*, (Matt. iii. 12,)—to *stubble*, (Mal. iv. 1,)—to *tares*, (Matt. xiii. 40,)—to *dry branches*, (John xv. 6,)—to *thorns and briars*, (Heb. vi. 8.) These are all the most combustible materials; and sinners are to be *burned up* as these. They shall be consumed, (Psa. xxxvii. 20,)—*devoured*, (Psa. xxi. 9,)—*cut off*, (Psa. xxxvii. 9,)—*sit in darkness*, (1 Sam. ii. 9,)—*no more*, (Psa. civ. 35,)—*blotted out*, (Psa. lxxix. 23.)—They shall *come to an end*, (Psa. xxxvii. 38,)—*nothing*, (Jer. x. 24; Isa. xli. 12.) Does this look like preserving the wicked *alive in endless misery*? The above quotations, and kindred words, are freely used throughout the Bible, and are well calculated to impress the mind with the belief of a final termination of the existence of the transgressor. But, says the objector: “The Bible says: ‘The smoke of their torment ascendeth up forever and forever;’ therefore their punishment must be endless.” But stop, my friend. The connection of this passage shows that this torment takes place while men *worship the BEAST* and his IMAGE; and while they are *receiving the MARK of the BEAST in the hand, or forehead*. They are *tormented in the presence of the LAMB!* While the Bible declares that the wicked shall be *destroyed* “from the PRESENCE of the LORD!” “They have no rest day nor night.” Will there be day and night in hell fire?

“Here is the patience of the saints,” says the next verse. Will the saints have need of patience while in the kingdom of God, and the wicked are all in hell-fire? The whole connection shows that this is a symbolic representation of events that should occur on earth, during man's probation; and has no reference to a future state.

Again: "Where their worm dieth not, fire not quenched."—Mark ix. 46. This passage is supposed to teach endless misery. But it does not. The simple meaning is, they shall not die a common death, and their worm devour them, and then die, as is usual; but they shall be burned up. The fire that shall consume them shall not be quenched to prevent their destruction. Nothing shall quench the fire until it has consumed what it feeds upon. This is the true meaning of the term—*unquenchable fire*; otherwise God would be unable to put out a fire after he had himself kindled it! God destroyed Jerusalem with unquenchable fire. "I will kindle a fire in the gates of Jerusalem, and it shall devour the palaces thereof, and it shall not be quenched."—Ezek. xx. 47. Is that fire still burning? Eusebius says: "Cronion and Julian were scourged, and afterward consumed in unquenchable fire." This shows how early writers understood this term. Again: "The wicked shall be turned into hell, with all the nations that forget God."—Psa. ix. 17. The word in the original from which hell is translated is *sheol*; the word turned is *shooov*, to return or turn back, to be returned or driven back, repulsed. It always has this meaning. Now a person cannot return to a place unless he has been there before. When men die they go into *sheol*; they do not return there. But when the wicked are raised from the grave, then, being judged, they are turned back, or returned into *sheol*, with all the nations that forget God; and then death and hell shall be cast into the lake of fire, which is the second death. Then lying lips shall be put to silence; and all the wicked are silent in *sheol*. God will then have a clean universe! Then will be heard "every creature in heaven and on earth, and under the earth praising God!" Rev. v. 13.

Matt. xiv. 46 is thought, by some, to teach endless torment. "And these shall go away into everlasting punishment; but the righteous into life eternal." As the two words everlasting and eternal are both translated from the same Greek word *aiouion*, it is alleged that if the life of the righteous is eternal, the punishment of the wicked must be eternal also. But this mistake arises from supposing that the words *punishment* and *torment* are synonymous terms. Here, many make a great mistake. *Punishment* may be *torment*, or it may not; as in case of imprisonment, fine, confiscation, or banishment. A person may meet with all these, and not be tormented at all. Torment is defined to be extreme pain; anguish, misery of body and mind, &c. A person may suffer all these from accident or disease, and yet not be punished at all. The Greek word *kolasin*, here translated *punishment*, does not signify torment; but is derived from *kolazo*, signifying, "to curtail, dock, prune the trees, hold in check, bridle, then to chastise, correct and punish." Our Savior does not say they shall go into eternal torment, but into eternal or everlasting punishment, or "cutting off." Paul tells us what this punishment is, in 2 Thess. i. 9. He says: "They shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." But this destruction will not be eternally going on, never accomplished: for we are plainly told that the wicked "shall suddenly be destroyed" (Prov. xxix.1) and sudden destruction cometh upon them" (1

Thess. v. 3.) while they are saying "peace and safety." Says Hastings: "Because this destruction is eternal, it does not follow that the act of destruction is to be always going on, but rather that the state of destruction is such that there is no recovery from it. Thus, if a man were destroyed for a year, and then restored, it would be punishment for a year; if for a hundred years, it would be a century of punishment; if for a thousand years, it would be a millennium of punishment; but if he was destroyed never to be restored throughout eternity, it would be an eternal punishment." This is the obvious meaning of the term *eternal* or *everlasting*.

Says Dr. Whilby: "This fire may be called *eternal*, not that the bodies of the wicked shall be ever burning in it, and never be consumed by it, since this cannot be done without a constant miracle; but because it shall so entirely consume their bodies as that they shall never exist again, but shall perish and be destroyed forever by it." In Heb. vi. 2, Paul speaks of "eternal judgment." Who would infer from this expression, that the judgment day is never to expire? Surely no one. The obvious meaning of the great apostle in this passage is this: that whereas all earthly judgments are temporal, both in their character and results, there will be a great and final tribunal, where all wrongs will be righted; where strict justice will be meted out to all; and from which there will be no appeal. Hence it is eternal in its character and results. So also a punishment where there is no reprieve or restoration, may fitly be called *eternal*.

The wicked are to suffer the "second death." (Rev. xxi. 8.) Now, a person cannot suffer a second death until he has died once; and as the first death is only temporal in its nature, so the second death will be *eternal*. Christ is the "Savior of all men." That is, all are promised a resurrection from the first death. But he is a special Savior to those who believe. That is, he will save all true believers from the second death. "Blessed and holy is he that hath a part in the first resurrection; on such the second death hath no power."

WHY SHOULD THE WICKED BE RESURRECTED?

In a previous article under the above heading, I stated that the wicked would be resurrected in order to receive their rewards; that the death of the whole human race is a result of Adam's sin, and not the penalty for our individual sins, consequently, unless the wicked should be resurrected, they would not be rewarded according to their deeds. Bro. Day took exceptions to my arguments, yet did not clearly define his position. In the last No. of the HOPE he frankly defines his position to be "that the wicked will not be resurrected" at all. In reviewing my reply, he cannot understand how I do not believe that man dies as a penalty for Adam's sin, when I argue that he dies on account of it. I will let the Brother explain the matter himself, which perhaps will be more satisfactory. He says: "Children die because of their connection with mortality, inherited from Adam." And how did Adam become a dying being? He says again: "This is the penalty, 'Dying thou shalt die.'" Yes, Adam's transgression brought death into the world (Rom. v. 12); and the Brother truly says, "It is only by our connection with Adam as an animal being that we are brought down to death." So far we perfectly agree.

Then when we die do we suffer the penalty of Adam's sin? He thinks not, and I agree with him there, notwithstanding this death is the

result of Adam's sin. Now if this death be the unavoidable result of our connection with Adam, it would fall alike on the just and unjust, which it does; then, of course, if this death be inherited from Adam, and falls alike upon the righteous and wicked, it cannot be the penalty for our individual sins; and if not the penalty for individual sins, when, where, and how will the wicked be rewarded, unless they shall have a resurrection? Thus we see that Bro. Day's premises lead to my conclusions.

"As in Adam all die, even so in Christ shall all be made alive." How do we all die in Adam? The Brother tells us "that it is our animal natures that die in Adam." "Even so in Christ shall all be made alive." That life which was lost in Adam will be restored in Christ at the resurrection; "for there shall be a resurrection of the just and the unjust."—Acts xxiv. 15. "Marvel not at this: for the hour is coming in which all who are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."—John v. 28, 29. "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and every man was judged according to his works."—Rev. xx. 12, 13. Many more scriptures might be adduced, but three positive witnesses are sufficient to establish a fact before any tribunal.

Adam would have lived forever had it not been for sin; so will it be when that life shall be restored. Those who have not sinned, or whose sins are forgiven, will live forever, and those who have sinned, and their sins are not forgiven, will suffer the penalty for their sins, which is death.

The Brother has quoted several scriptures as counter evidence on the subject of the resurrection of the wicked. "Christ shall also quicken your mortal bodies by his Spirit which dwelleth within you." It seems from this quotation that it is the mortal body which shall be quickened again (in other words the animal nature); hence the necessity for the restoration of that animal life. "By his Spirit which dwelleth within you." The Spirit of God no more dwells within the mortal decomposed body of the righteous than that of the wicked; but as the Spirit of God brooded over the face of the waters to bring creation into existence, we may reasonably expect that by his Spirit it will be resurrected. Isa. xxvi. 14 is quoted to prove that the wicked will not be resurrected. By reading the 13th verse we see that it was the "lords" that were destroyed: such as Dagon, 1 Sam. v. 4; all these dumb idols shall be destroyed and have no resurrection. Some scriptures are quoted which apply to the first resurrection; these I will not notice further.

Now, my dear Brother, seeing your own premises in the argument call for the resurrection of the wicked, and your own quotations prove that these mortal bodies shall be quickened by the Spirit of Christ (Rom. viii. 11), surely you must be at antipodes with the Bible when you deny a resurrection of these mortal bodies. Of the righteous it is said, "This mortal shall put on incorruption." Yes, the righteous shall be changed, in a moment, in the twinkling of an eye, so that it may be said of them, they are raised spiritual bodies.

M. N. KRAMER.

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, MAY 4, 1869.
B. F. SNOOK, EDITOR.

THE ABOMINATION OF DESOLATION.

UPON this subject much has been said and written; and amid all that has been said, but little light has been emitted. Interpreters on this, as upon many other prophetic items, have brought their mysticism to bear, and have indulged in many speculations and wild conjectures. We regard all efforts to spiritualize this important prophecy, as so many failures. Every application of it to the past is erroneous. We invite the reader's attention to the following points regarding this prediction. 1. By whom is the abomination of desolation to be set up? 2. When will it be set up? and 3. In what will it consist.

1. By whom will it be set up? This is a very important question, and much depends upon it. One class of writers affirm that it was set up by Mahomet. Another affirms that it was set up by the Catholics, when they exalted the Bishop of Rome to the headship of all the churches. Neither of these positions can be proved, as will appear from the following reference to Dan. xi. 31.—"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." Here we see the same power that sets up the abomination that maketh desolate, also takes away the daily sacrifice. Again: v. 35.—"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done."—describes this as an atheistic power, most daring and blasphemous. He magnifies himself above every god, and speaks marvelous things against the God of gods. The same willful king shall establish himself in Jerusalem and come to his end without help. v. 45. The description here given cannot apply to Mahomet or the Pope. They both recognized Jehovah as the supreme God, and Jesus Christ as the Saviour of sinners. Beides, neither of them took away the daily sacrifice. These reasons conclusively prove that the prophecy cannot have been fulfilled by them. One point we have established sure, that is, that the power that sets up the abomination of desolation is the same that takes away the daily sacrifice. We will now inquire who is the personage, according to prophecy, that should take away the daily sacrifice? If we can ascertain this, then we have determined beyond a doubt by whom the desolating abomination should be set up. One class of writers (but not the wisest) affirms that our Savior took away the daily sacrifice. If so, we say the conclusion is irresistible that he then set up the abomination under consideration; and if so, he is the willful king that should exalt himself above every god, and that should come to his end, and have none to help him. It is furthermore true according to this idea that the

1290 days began at the death of Christ, for Daniel says, "From the time that the daily sacrifice shall be taken away [and they say that Jesus took it away at his death,] and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." A theory that involves such hideous consequences cannot be true. But we are not left in the dark in regard to so important a matter as this. In Dan. viii. we have a description of a little horn, a symbol of a Roman Prince, as the best interpreters agree. The prophet says, "Yea, he magnified himself even to the Prince of the host, and BY HIM the daily sacrifice was taken away, and the place of his sanctuary was cast down." (v. 11.) This therefore is the power that should set up the abomination of desolation. From this conclusion there is no escape.

2. We next inquire when this abomination is to be set up? We now affirm the following proposition: The abomination of desolation yet remains to be set up. We are aware that this position is arrayed against the mystic spiritualizers of the past and present. However, truth is what we should all desire, and let God be true, though every man should be a liar.

(1.) The little horn of Dan viii. symbolizes a power yet to be developed. The vision of which it is a part relates to the time of the end. (v. 17.) It pertains to the last end of the indignation. (v. 19.) He must arise in the latter days of the four kingdoms of v. 22, and when the cup of the sinners is full. He shall stand up against the Prince of princes, which is Christ, the King of kings, at his appearing. But he shall be broken without hand. There is no prince of the past that answers to this description. As he is to stand up against the Prince of princes, and be broken without hand, he must be the same as the willful king of Dan. xi., who should exalt himself above the God of gods, that should come to his end with none to help him. He must for the same reason be identical with the 8th head of the Roman beast of Rev. xvii., that makes war upon the Lamb and goes into perdition. (vs. 11-14.) The development of the willful king of Dan. xi. must be future, for in connection with his reign it is said, "At that time shall Michael [which is Christ] stand up." ch. xii. 1. This standing up is at the time of the resurrection. These considerations show conclusively that these predictions cannot have been fulfilled in the past, and hence must be fulfilled in the future.

(2.) The time when the daily sacrifice should be taken away, is clearly set forth in Dan. ix. 27. In v. 26 the prophet speaks of a prince that should come, which prince is of the Roman people, who destroyed Jerusalem in A. D. 70. Speaking of this prince that shall come, Daniel says, "And he shall confirm the [a, margin] covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate even until the consummation and that determined shall be poured upon the desolate [or desolator, margin]." Here, 1, we have the same prince as the little horn of chap. viii. 2, He makes a covenant with many Jews for one week of years, hence for seven years. 3. After the league or covenant he will work deceitfully. Dan. xi. 23. Hence he will take away the restored daily sacrifice

and set up in its place the abomination of desolation. 4. He will make the sanctuary desolate, even until the consummation. 5. God will then execute his judgments upon the desolator. This locates beyond the power of man to refute, the 70th week of Daniel in the future and to be fulfilled in the consummation or last end of the indignation, (chap. viii. 19,) or time of the end, ch. viii. 17. Hence the daily sacrifice will be taken away in the midst of the 70th week, and the abomination of desolation will then be set up. The testimony of Jesus is equally clear and

(3.) The testimony of Jesus is equally clear and pointed on this subject. He says: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, [whoso readeth, let him understand:] then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. . . . Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall see the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."—Matt. xxiv. 29, 30. It is clear from the above that the abomination of desolation is to be set up in close connection to the second advent of Christ. For then, says he, "shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be." This is the same tribulation spoken of in Dan. xii. 2, and reaches near to the time of the resurrection. This tribulation therefore shall rage during the last half of the covenant week, and dates from the setting up of the abomination in the midst of the week.

3. Our final point of inquiry is, What is the abomination of desolation? It must be the opposite of the daily sacrifice. The daily sacrifice involves the idea of the worship of the true God, the great Jehovah. This will be carried on by the Jews in their daily service in the temple to be erected or consecrated by them to the worship of God, immediately after their return to Jerusalem, under the seven years covenant of the Prince that shall come. In the midst of the week the prince will work deceitfully, take away the daily service of God, and set up the abomination of desolation which will consist, (1), in his exalting himself above every god, and sitting in the temple of God, and demanding worship. "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."—2 Thess. ii. 4. (2), His image will also be set up as an object of worship. "And deceiveth them that dwell on the earth by the means of their miracles which he had power to do in the sight of the beast: saying to them that dwell on the earth that they should make an image to the beast

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which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

—Rev. xiii. 14, 15. (3.) This will inaugurate the worship of the beast and his image. Rev. xiii. 8. Hence he will substitute for the worship of the true God, a system of atheistic idolatry, of a religion and antagonism to Jehovah, and to Christ his Son; without a parallel in all the past. A sentence of death will be issued by him against every soul that refuses to worship the beast and his image. An unparalleled persecution shall come upon the Jews within his dominions, and many Christians shall be put to death because they will not forsake the worship of the true God. Rev. xii. To the woman, the church, will be given as it were eagle wings to flee from the serpent, 1260 days, literal time, during the 42 months of the privalency of the Antichrist. Rev. xiii. 5-7. To those, however, who fall in his cruel reign, there is a blessed hope of salvation.

"I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. . . . This is the first resurrection. . . . Blessed and holy is he that hath part in the first resurrection."—Rev. xx. 4-6. The reign of terror in France, when her proud and frantic statesmen bowed the knee to a lewd female, worshiped as the goddess of reason, was but a type of the time when this abomination of idolatrous worship shall be set up, when all that dwell upon the Roman earth, but true Christians, shall worship the beast and his image.

B. F. S.

A FEW REMARKS ON SR. PITTS' LATE Article on the Non-Resurrection of the Wicked.

It will readily be perceived that if we were to reply to all that our sister has said, the discussion of the subject would be likely to assume proportions which might ultimately monopolize too much space in our paper that might be more profitably occupied. A few points, however, seem to demand attention, which we will consider as briefly as possible. Sr. Pitts has devoted about one-half of her efforts to show that there are prophecies in the Bible relating to our Saviour, just as though we were an unbeliever in those prophecies, or had expressed doubts on the subject. We do not, in the least, doubt that there are prophecies in the Old Testament, relating both to the first and second advents of our Lord; but the idea we intended to convey is that those prophecies were not given in a manner to indicate clearly that the Messiah was to come to the earth twice. Standing as we do, down eighteen hundred years subsequent to the first advent of Jesus, and with all the light of New Testament prophecies bearing upon the subject, the person would be accounted very ignorant, or very skeptical indeed, who could not see, or who would not acknowledge, that the Old Testament prophecies bring to view not only the sufferings of Christ, but the glory that is to follow. To illustrate our idea, we refer to a text

quoted by our Sister.—"Then opened he their understanding, that they might understand the Scriptures." The disciples had been attending on the ministry of our Lord for more than three years past, and in his instructions he had repeatedly told them it was necessary that he should go away and come again; and yet after his death and resurrection we find them having so little conception of the true state of the case as to ask him, "Lord, wilt thou at this time restore again the kingdom to Israel?" evidently expecting the immediate setting up of the everlasting Kingdom of God; and it was necessary that they should be miraculously and divinely illuminated in their minds, in order to have a correct understanding of the prophecies relating to the first and second advents. This is further illustrated in the apostle's letter to the Ephesians, 3rd ch., where he most clearly teaches that the gospel dispensation of mercy offered to the Gentiles, was mystery hid in God in former ages, but had then been revealed to the apostles and prophets by the Spirit. The query may arise, that if the events connected with both the first and second advents of Messiah are revealed in the Old Testament prophecies, how is it that the gospel dispensation, lying between those advents, was a hidden mystery? Our reply is that those prophecies were not given in a manner that unaided reason could fully comprehend them; and moreover, it was not designed that they should be fully understood until the proper time arrived, and then the subject was fully revealed by the Spirit. We have deemed it necessary to say this much on this point, notwithstanding it has no bearing upon the question of the living again of the wicked dead.

Returning to the question at issue, we proceed to answer a question proposed by our sister, viz: "If the penalty of the law is eternal death, . . . how can the death of Christ, which is infinitely short of eternal, satisfy divine justice?" If there is any difficulty here, it bears as strong against Sr. Pitts' theory as ours, unless she believes that eternal death is not the penalty of the law. We believe that if no plan of redemption had been devised, temporal death, as it now transpires, would be the final end of man's conscious existence. We believe that Christ, in perfecting that plan by his death and resurrection, has secured the right to restore to life again all whom he will, and when he says that they that have done evil shall come from their graves to a resurrection of damnation, we feel that all we have to do in the case is to believe him. But our sister seems to think that where the "natural or blood-life" is once gone it can never be restored. She asks, "Is it not forever gone?" We answer, not necessarily so, for there are a number of instances recorded in the Bible of this same life having been restored. If we believe that the Son of God could call Lazarus forth from his grave after he had been dead four days, it requires no great stretch of faith to believe that the same power can restore the natural life even after a death of four thousand years, or longer. The very fact of one person being restored to life again, as was Lazarus, is fatal to the theory that the natural or blood-life, when once gone, is gone forever, for the same power that can raise one such person can raise all, if necessary, to the same life.

Sr. Pitts quotes our remark, but does not deny

its correctness, that her theory "makes the sacrifice of our Lord merely a human one." We do not know that she really believes this, and we hope not, but the whole tenor of her remarks seems to point that way. If the doctrine of the non-resurrection of the wicked involves the conclusion that there is no personal intelligent being called the Devil, only man, as held by Elder Storrs, and that our Lord and Saviour was merely and wholly human, though "filled with the Spirit of God," it is a far more mischievous error than we have supposed. But we are asked to tell what nature Christ possessed. If time and opportunity permit, we propose to do this hereafter, not for controversy, but because it is to us one of the most important, grand, and glorious themes contained in the word of God, and a right understanding of which will tend to quicken and revive the interest of the children of God in divine things.

Sister P. again asks the question, Where in the Bible till we come to Rev. is there a passage that "clearly defines that two deaths is a penalty of the law?" Even if we admit that this doctrine is not explicitly taught in the Old Testament, or in the New, till we come to Rev., yet, finding it there "clearly defined," we have no other alternative than to believe it. Is it not reasonable to suppose that the last instructions and information given in prophecy relative to the destiny of the human family, will throw more light on the subject than any that has preceded it? Surely this is consistent; and how unreasonable it must be to make the earlier and less perfect revelations the standard by which to explain the latter. Almost at the close of divine revelation, and just before the description of the new heavens and earth, we find recorded a most impressive and solemn description of the final judgment, in which the dead, small and great, are seen to stand before God, death and the grave give up the dead that are in them, and every man is judged according to his works, and every one whose name is not found in the book of life is cast into the lake of fire, the second death. Now whoever will, may attempt to ignore this scripture, or fritter it away into figurative language; but we verily believe the time will come when the scene there described will become a solemn and living reality to the family of man. Sr. P. cautions us against arraying one portion of God's word against another, and immediately proceeds to bring forward texts from the Old Testament to prove that Christ could not have meant exactly what his words would imply, when he declared that those that have done evil "shall come forth unto the resurrection of damnation." Does not this look like arraying one portion of the word of God against another? We think it a great mistake when an apparent contradiction occurs in the Scriptures to take the first expression and make our views of that the basis upon which to explain the last.

Our Lord has declared in so many words that "all that are in their graves shall hear his voice and come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." Now if we adopt a spiritualizing system of interpretation with such declarations as this, how do we know that anything the Saviour uttered is to be literally understood? In this very passage the glorious

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THE RESTORATION.

(Concluded.)

BUT, says one, "this refers to Israel's restoration from the Babylonish captivity, and not to Israel in their present scattered condition." After this restoration, they were to be no more scattered, and God would withdraw his favor from them no more forever.

Isa. liv. 8, 10.—"To a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah should no more go over the earth, so have I sworn that I would not be wrath with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

Ezek. xxxiv. 22, 28.—"Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. . . And they shall no more be a prey to the heathen, neither shall the beast of the field devour them; but they shall dwell safely, and none shall make them afraid."

Ezek. xxxvi. 18.—"Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God."

Ezek. xxxvi. 23, 28.—"Neither shall they defile themselves any more with their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and I will cleanse them: so shall they be my people, and I will be their God. . . And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore."

Ezek. xxxix. 23, 29.—"So the house of Israel shall know that I am the Lord their God from that day and forward. . . Neither will I hide my face any more from them; for I have poured out my spirit upon the house of Israel, saith the Lord God."

Amos ix. 15.—"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Zeph. iii. 15.—"The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, he is in the midst of thee: thou shalt not see evil any more."

See also Isa. lx. 3, 9, 10, 12, 15, 16; lxi. 7; lxii. 4, 8; lxvi. 12, 19, 20; Jer. xxx. 8; Ezek. xiv. 14.

Another says that "it is spiritual Israel which is to be gathered," as referred to in these last quotations and references. This cannot be, because they were scattered on account of their sins; and the same Israel which is to be everlastingly restored, is the Israel which was scattered; and spiritual Israel never had a national existence to be scattered on account of sin. This Israel was scattered on account of their sins, and continued to sin in their enemy's land; and they still continued to be Israel while in their sins; but when spiritual Israel sins and is cut off, she ceases to be Israel.

Jer. xxx. 14, 15.—"I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins are increased. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee."

Ezek. xxxvi. 17, 23.—"Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: and I scattered them among the heathen, and they were dispersed through the countries; according to their way and their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them,

These are the people of the Lord, and are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God: I do not do this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."

See also Isa. liv. 7, 8; Ezek. xxxviii. 23; Zeph. iii. 11. They shall be gathered in the last time or latter days.

Ezek. xxxviii. 8.—"After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste, but is brought forth out of the nations, and they shall dwell safely all of them."

Hosea iii. v.—"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

This gathering will take place in connection with the battle of Gog.

Ezek. xxxviii. 16.—"And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes."

Joel iii. 1, 2.—"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

See also Isa. lxvi. 18-20; Ezek. xxxix. 25; Zech. xiv. 2.

The heathen will be witnesses of this restoration of the nation of Israel, and many of them will survive it.

Ezek. xxxviii. 8, 12, 16, 23.—"After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste, but is brought forth out of the nations, and they shall dwell safely all of them. . . To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people who are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. . . And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. . . Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

Ezek. xxxix. 21, 25, 27.—"And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. . . Therefore thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name. . . When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations."

See also Isa. ix. 3, 9, 10, 12, 16; lxi. 12, 19, 20; Ezek. xxxvi. 23; Zech. viii. 23; x. v. 14, 17, 18.

It is contended that there are no promises to literal Israel which are not to the Gentiles, and that literal Israel cannot be restored to the favor of God, except by faith. But that literal Israel, as a nation, will believe in that day, and will therefore be restored to the favor of God through faith, the following scriptures testify.

Ps. cx. 3.—"Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."

Isa. lx. 16, 21.—"Thou shalt know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob. Thy people also shall all be righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

Isa. lxvi. 8, 10.—"Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her."

Jer. xxxi. 9.—"They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, whereof they shall not stumble; for I am a father to Israel, and they shall not be ashamed."

Ephraim is my firstborn.—"This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall each no more say, My brother, every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."

Also Isa. x. 20, lxx. 13, 14; lxx. 10; Ezek. xxxiv. 27, 30; xxxvi. 25-34; xxxix. 20; Zech. xii. 10, 11.

These Scriptures prove clearly that literal Israel will become spiritual Israel in that day, and shall inherit the promises and covenants, both as the natural and spiritual seed: That is, Israel as a nation, for every one will not believe, still be destroyed.

Amos ix. 10.—"All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us."

When Israel went up out of the land of Egypt, a mixed multitude went up (Ex. xii. 38); and when the stranger was circumcised he became as one born in the land, adopt into the family of Abraham, and an heir of the promises along with the natural seed. (Ex. xii. 48.) But the adoption into the family of Abraham is not by circumcision, but by the faith which circumcision was a sign, which is faith. The Gentiles, by nature, are not the legitimate heirs, but are aliens from the commonwealth of Israel, and strangers from the covenants of promise. . . But now in Christ Jesus are made nigh by the blood of Christ; that is, faith in Christ are adopted into the commonwealth of Israel and made fellow heirs.

Gal. iii. 7, 9, 14, 29.—"Know ye therefore that they which are of faith, the same are the children of Abraham. . . So then which be of faith are blessed with faithful Abraham. . . The blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Gal. iv. 28.—"Now we, brethren, as Isaac was, are the children of promise." See also Isa. lvi. 3, 6, 7.

The adoption of the Gentiles into the Abrahamic stock is a stumbling block to many, supposing that the Gentiles have become the only rightful heirs, to the exclusion of the legitimate seed, and forgetting that the Israelites are they to whom pertained the adoption, &c.

Rom. ix. 4.—"Whom Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."

Faith removes the distinction between Jew and Gentile, "takes away the middle wall of partition," and admits the Gentile also into the promises and blessings of Abraham.

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I have now adduced scripture to prove that the covenants and promises were made to the literal seed of Abraham, who will also become the spiritual seed by faith.—That in obedience to this covenant the Jews will be gathered again out of all the world, and be restored to the promised land.—That when thus restored they will never more be scattered, nor forsaken by God, and that all the Gentiles who believe in Christ, shall be adopted into the family of Abraham, and become the spiritual seed, and also heirs of the promise, along with the natural seed. If these scriptures do not teach what they are here represented to teach, will some one be kind enough to show what they do teach.

M. N. KRAMER.

BRO. REED'S MISTAKE.

BRO. REED deserves credit for his research, I cannot endorse his conclusions. I can see reason for thinking the 69 weeks are not a part of the 70; nor can I see that the 62 are not a part of the 70; neither can I learn from Dan. that the 70 weeks do not commence with the date of that event to be later than B. C. 427, the date of the cutting off of the Messiah. The 62 weeks commenced with the completion of the wall, they ended too soon, as no one gives the date of that event to be later than B. C. 427, while the date generally given is about B. C. 33. If Christ was crucified in 33, there had transpired from the finishing of the wall 460—461 years; but 62 weeks of years would only be 434 years, then his would make a failure of 26 years at best. No very definite. Again: If the 480 of the 2300 years ended in A. D. 70, why say the 2300 will end 1873? If there had transpired A. D. 70, there remained the difference between 480 years and 2300 years, which are 1820 years to be fulfilled after A. D. 70, which brings us to A. D. 1890, a mistake of one week. Let us see if prophecy could have been fulfilled in this war upon Israel. Read v. 4.—“Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy [place.]” The reader will observe that this prophecy reaches to this side of the year 1890, even to the time that transgression is finished, and sin is ended. Has there been neither war nor transgression for eighteen hundred years? Reconciliation is not full, made while our Advocate is interceding. The vision and prophecy not yet completed, and therefore not sealed. A. The Most Holy was not anointed at the close of the war on Jerusalem, but just the reverse; it was destroyed about that time. Some refer this to Christ, but the mistake is plain, when we notice the degree of comparison. The holiness of Christ is not compad with anything else, and is given in the positive degree, thus—“*Thine Holy one.*”—Not *most* Holy. In v. 27 the one week covenant appears to reach to the consummation, which, of course, is the end of the world or this age. To illustrate this, we will read Isa. 22; xxviii. —“For though thy people Israel be as the sand of the sea, yet a remnant of them shall re-

turn. The consumption decreed shall overflow with righteousness, for the Lord God of hosts shall make a consumption, even determined in the midst of all the land. . . . Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord of hosts a consumption, even determined upon the whole earth.” The remnant have not returned, but they must before the nations are in the position for that determined to be poured out. I have said enough on this point to show that Daniel's seventieth week is not yet fulfilled on his people.

We will now see if Titus could fill the description of Daniel's willful king. The prophet describes but one individual in this connection. But Vespasian commanded in the first part of the war, Titus in the latter part. Neither one was king; neither one made a seven years' covenant with the Jews. It is not correct to say that the sacrifice ceased in the midst of the war, when Daniel says “In the midst of the week;” nor does he describe any war as commencing on the Jews at the beginning of the week. Neither stood up against Christ, the “Prince of princes.” It also appears that Daniel's king is to come to his end in rather a peculiar manner, which is not recorded of Titus. Again: there is but 1335 days between the taking away of the sacrifice and the blessedness. chapter xii. 11, 12.

But some may ask, How can there be a future war upon Israel. I answer that the Scriptures clearly teach the restoration of the Jews before the millennium. For proof on this point see Ezek. 38th and 39th chapters, also Zech. xiii. 7-9; xiv. 2. There is nothing in the present condition of Jerusalem to entice all nations to go up and take the city. The covenant that is to be confirmed with many for one week, will doubtless grant them the privilege of returning to their own land, when, as a natural consequence, they will renew their worship as in former times. They are longing for deliverance, and in their fervent desire to return, they will covenant with Antichrist, who comes in his own name. “I am come in my Father's name, and ye received me not: if another shall come in his own name, him ye will receive.”—John v. 43. After they have been “gathered out of the nations,” and have “gotten cattle and goods,” Gog will think an evil thought, and shall “turn his hand upon the desolate places, that are now inhabited.” Then will commence the war that will take away the sacrifice, and set up the abomination, 1335 days (not years) before Daniel “stands in his lot.” If the 70 weeks are a key to the 2300 days, the Scriptures are silent on the subject.

Is the sanctuary spoken of in connection with the 2300 days, the Church? I think not. If the church is meant in the text, it is the *host*, and not the *sanctuary*, for both are trodden under foot. Dan. viii. 13. “And he said unto me, unto two thousand and three hundred days, then shall the sanctuary be cleansed.” The reader will observe that the angel does not tell when the end of the wonders shall be, but when the sanctuary, which this wicked prince pollutes, shall be cleansed; but by referring to chapter xii. 5-7, we will find the question asked again, and the time given, that these things shall continue, which is “a time, times, and an half” or

“forty and two months.” Rev. xi. 2. The remaining 75 days is undoubtedly the time that Gog and his host is to “fall on the mountains of Israel,” and their carcasses to be given to ravenous beasts and birds. Ezek. xxxix. 4; Rev. xix. 17, 18. Here, at Mt. Zion, is where the sanctuary is trodden down, and of course is where the cleansing is to be, and as this part of the earth is called the sanctuary, it is what is to be cleansed. Ex. xv. 17 reads as follows: “Thou shalt bring them in, and plant them in the mountain of thine inheritance. In the place, O Lord which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established.” See Psa. cxxxii. 13, 14; Isa. lxiii. 18. But the cleansing of the land is not completed until this “multitude” is buried. “And seven months shall the house of Israel be in burying them, that they may cleanse the land.” Ezek. xxxix. 12. After this there is a detail made, and they labor in this grave-yard seven months, and yet there is to be bones left, and “when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon Gog.” “Thus shall they cleanse the land.”

This is the way the Bible will explain itself, if we work by the rule that “no prophecy of the Scriptures is of any private interpretation.” These periods may have a year-day fulfillment before the time of the end; so that we can get within a few years of the time. Historians' dates are not more definite—but our position is as watchers; we can learn faster by discerning the signs of the times, than by counting the periods. If the Lord does not come when he is expected, the next cry is, “My Lord delayeth his coming,” and some turn to eat and drink with the drunken. This has been the case with definite time, and I fear will be again, for I can find some one setting the time for nearly every year from 1843 to 1890. Some may guess it, but many have been mistaken, and the result has been in favor of infidelity. “Watch ye, therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning. Lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all,—Watch.” WM. COVERT. Sharpville, Ind.

BRO. CALLEB HOWLAND writes from Denver, Mich.: We feel it our duty to say a few words in the good and glorious cause of our Christian band in this wild wilderness country as it is called; but thank God, we are visited with our Savior daily. He remembers us and is ready to wait upon us as often as we call upon his precious name. We have been blessed in this part of his moral vineyard; God sent a servant to this place to preach the true doctrine. I moved here (120 miles north) from Waverly, about 2 years ago, and am trying to serve God, and I live in expectation of seeing my Savior in this world. I have found a number of precious souls inquiring the way to the kingdom, and I wrote to Bro. Cranmer to visit this place. He came and preached eight days. May God bless him for his efforts. He got eleven poor needy souls to decide to keep the Sabbath holy. I want Bro. Cranmer and Bro. Case both to come to this place next fall, for there is a large field open waiting for them.