

The Prophetic Watchman

AND

HERALD OF THE KINGDOM.

"Thy Kingdom Come; Thy Will be Done in Earth, as it is in Heaven."

VILE
VOL. I.]

HARVARD, ILL. JUNE 29, 1867.

[NO. 21.

Six Thousand Years Ago.

In Eden bowers a happy pair,
Princes of all below,
Possessed earth's treasures rich and fair,
Six thousand years ago.

All trees of fruit that goodly were,
Did in its borders grow;
The tree of life was blooming there,
Six thousand years ago.

No winter frost, no summer blight
Did fruit or verdure strew;
No tempest-cloud made day as night,
Six thousand years ago.

No sickness, sorrow, death or pain,
Made tears of grief to flow;
No graves were there above the slain,
Six thousand years ago.

S. A. CHAPLIN.

JUDAISM REVIVED.—No. 1.

There is at the present time a new sect coming into existence, who believe in the restoration of the Jews to the land of Canaan to be the subjects of God's everlasting Kingdom. That they are to dwell in the land in a mortal state, cultivate it, and carry on commerce with the world, propagate their species, and die and be buried in their land just as they did under the reign of David and Solomon. They teach that they are to rebuild their temple or another far superior to it, in which they will sacrifice sheep and oxen under two orders of priests, of whom our Lord Jesus Christ is to be the High Priest. That the land is to be divided between the twelve tribes for an inheritance, with the right to buy and sell their estates, make conveyances for the same, and do all other acts and things in the occupancy and use of the domain that pertain to other nations in the flesh. They also believe that the rite of circumcision will be revived, with all the old Jewish anniversaries, new moons and sabbaths. In a word they believe in the restoration of the Jewish nation and their religion with some modifications, under the personal reign of the Messiah. That the Lord will show them great favor, make them the greatest nation in the world, and make use of them to subdue the Gentile nations to his government by force of arms.

This is substantially the faith of this new sect, which I gather from their standard writers. And this they consider an essential part of the Gospel of the Kingdom, which it is necessary to understand and believe before we can be scripturally baptized or obtain eternal life. A lack of knowledge or faith in reference to this new theory of Jewish restoration is fatal to all our hopes and prospects. All who have lived and died since the days of the Apostles without this knowledge and faith are necessarily lost, though they may have been baptized a hundred times. They teach that no man can be a Christian without this faith. Hence, acting on the advice of their leaders, they are drawing from all Churches

utterly unworthy of their fellowship. They will neither commune with nor treat as a Christian, any one who disbelieves their doctrine of Jewish restoration. For they maintain that we have no faith in the Gospel, and consequently no hope, if we reject this new theory of Jewish restoration.

Now, it does seem to me that if all this is essential to salvation, it would have been plainly taught and enforced by the Savior and his Apostles. They would not have left so important a matter in doubt or uncertainty. We would naturally suppose that they would have fully and thoroughly presented and explained the whole subject with the prophecies relating to it, so that we might understand and believe this essential part of the Gospel. As so much depends upon it, the New Testament ought to abound with expositions of this important element of the Kingdom.

But it is passing strange that it is as silent as the grave on the subject. Our blessed Lord foretold the destruction of their City and Temple, and their dispersion, but never mentions their restoration. Not a word on the subject. In all the preaching of the Apostles, we have no declaration that the Jews will be restored to their land. If this had been intended, and was an indispensable part of the Gospel, why did they not speak of it? Why was it not elaborately explained?

In the absence of any explicit statement by Christ and the Apostles that Israel according to the flesh would return again to the possession of the land, at the close of the Gospel dispensation, what are we to infer? Why, that it is no part of the Gospel. That no man's salvation depends upon believing such a doctrine. No other conclusion can be formed by any reasonable student of the New Testament.

In the visions of John on the isle of Patmos he saw nothing of this event. In the dramatic representations of the future the restoration of Jewish Nationality was not one of the scenes. An occurrence of so much importance would not have been overlooked by the

of the Middle Ages, it would undoubtedly have been made known in any of the Apocryphal. But still, it is not the conclusion is inevitable that it is not one of "the things which shall be hereafter."

The believers in the doctrine of Jewish restoration pay no attention whatever to a proper arrangement of the Prophets and Apostles with respect to the dates of their respective writings, a precaution essentially necessary to a correct application of their predictions. Without this classification, the interpreter of prophecy is liable to be grossly mistaken. He, in fact, works in the dark. Two great epochs in sacred history must be attended to in classifying the writings of the prophets of the Old and New Testament. They are the captivity of Israel and Judah, and the final destruction of Jerusalem by Titus.

In reference to the former event, the Old Testament prophets may be divided into three classes:

1. Those who wrote before the Jewish Captivity.
2. Those who wrote in whole or in part during that Captivity.
3. Those who wrote after the Captivity.

Let this be borne in mind by the reader as it has an important bearing on the subject under discussion.

The New Testament Prophets should be classified as follows:—Those who wrote before the destruction of Jerusa-

lem by Titus, and those who wrote after that event.

By the common consent of the most learned biblical chronologists the Jewish Prophets with respect to the Babylonian Captivity, should be classified as follows:—Those who prophesied before the Captivity, are Jonah, Amos, Hosea, Joel, Isaiah, Micah, Nahum, and Zephaniah. The times in which they wrote vary from 256 to 24 years before the Captivity.

The second class are as follows:—Jeremiah who wrote twenty years before the Captivity and nineteen years under it.

Daniel, from the 3d to the 69th year under the Captivity.

Ezekiel, from the 11th to the 32d year of the Captivity.

Obadiah, 587 years before Christ.

Zephaniah, 19 years under the Captivity.

The third class of Jewish Prophets are:—Haggai, who commenced 16 years after the return.

Malachi—139 years after the return. Concerning Zachariah it is agreed that from the 9th chapter of his prophecy to the end was written 19 years before the Captivity, and the first 8 chapters 67 years later than the last.

These facts are of vital importance in understanding many of their allusions and descriptions, and especially their style. For many of the glowing and highly poetic representations of the future of the Jewish Nation, were descriptive of their return from Babylon and their subsequent prosperity.

Any close student of their writings and their peculiar style, cannot fail to see that some of the most awful and sublime imagery is applied to events, which in our day, would be considered of ordinary importance. Take for example Isaiah's description of the conquest of Babylon by Cyrus, as recorded of the 13th chapter of his prophecy, "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Behold the day of the Lord cometh cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. Therefore, I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."

This is the message of the Lord concerning Babylon, called in the first verse "the burden of Babylon." Without this notice of its location, the casual reader might suppose it foretold the final doom of the whole world. Take another case:—Joel 11. "Blow ye the trumpet in Zion, and sound an

alarm in my holy mountain! Let all the inhabitants of the land tremble; for the day of the Lord cometh; for it is nigh at hand. A day of darkness and gloominess, a day of clouds, and thick darkness; as the morning spread upon the mountains; a great people and a strong: there hath not been ever the like, neither shall be any more after it, even to the years of many generations."—v 9, 10. "The earth shall quake before them, the heavens shall tremble, the sun and moon shall be dark, and the stars shall withdraw their shining. And the Lord shall utter his voice before his army; for his camp is very great, he is strong that executed his word; for the day of the Lord is great and terrible, and who can abide it?" This description of the day of the Lord threatened upon Judea in such thrilling poetic imagery refers to the ravages of locusts and caterpillars which to use the words of the poet "left the land behind them a desolate wilderness."

These are but two of the samples of the style of the Jewish prophets when describing the judgements and blessings of God upon nations. Many others could be adduced going to show how easily the superficial reader might be mistaken in their application. The destruction of the Kingdom of Israel by Shalmanezzer and the captivity of the ten tribes composing it, and the subsequent ruin of the Kingdom of Judea, the destruction of the city and temple and the seventy years Captivity in Babylon, and their final return and the reorganization of their nationality, and the rebuilding the temple, the restoration of their worship and re-consecration to God, were events of such importance as to call forth the most picturesque and glowing descriptions of the bards of Israel.

Many of the prophecies referring to these events in Jewish history, long since fulfilled, are applied to a future age. I have a tract before me recently published in which the Babylonian Captivity is entirely ignored and every prophecy respecting it is applied to a future restoration of the Jews! Everything is crowded into the future as if God had never fulfilled a single promise he ever made to the Jewish people. Such perversions of the prophecies in order to sustain an erroneous theory of the Kingdom of God, contradicts the New Testament and involves the whole plan of Salvation in mystery and confusion.

N. FIELD.

[TO BE CONTINUED.]

Checks to Anti-Judaism No. 1.

"He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him."—Prov. 18: 17.

The Dr. is a generous good fellow, and honestly believes what he has written above, but that does not make it true. We do not intend, in what we have to say, to involve any other ques-

tion than that of Jewish restoration. For this reason we shall pass his introductory, and come to the real question at issue, viz: Do the Scriptures teach a future return to the land of Caanan of Israel and Judah? The Dr. sets up the claim that there is no promise either in the Old or New Testament, upon which an argument can be based to sustain the idea of any future return of the Jewish nation to Palestine. We believe this position cannot be proved from the Bible, and we shall await with solicitude the Scripture arguments against the doctrine of Jewish restoration. In the meantime we will notice a few statements made by the Dr. in the above article.

The Dr. says, "Our blessed Lord foretold the destruction of their (the Jews') City and Temple, and their dispersion, but never mentions their restoration."

We look upon the above statement as in direct conflict with the sayings of Jesus. When he foretold the downfall of the Jewish nationality, he introduced the following sublime prophecy. "O Jerusalem, Jerusalem, * * * how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."—Luke 13: 34, 35.

In ch 21: 24, Christ says again, "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

From the foregoing plain prophecies, we gather the following unmistakable facts, which we deem invulnerable.

1st. Christ addresses the Jewish people in their national character.
2nd. He foretells their downfall as a nation, and that their national Temple would remain desolate and forsaken during the times of the Gentiles, who should be their spoilers.

3rd. At the close of the Gentiles's times, Jerusalem would cease to be trodden down, and the Jewish nation would acknowledge their Messiah, and exclaim, "BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD."

These conclusions are clinched by the plain, unmistakable words of Christ, and fix it beyond cavil, that Jesus did

include in the prophetic programme of the future, the return and conversion of the Jewish nation, the Dr. to the contrary notwithstanding.

The second statement made by the Dr. is equally incorrect. He says, "In all the preaching of the apostles, we have no declaration that the Jews will be restored to their land."

Did not the Son of God assure the twelve apostles that in the regeneration, when he should be seated on the throne of his glory, that they should sit upon "twelve thrones JUDGING THE TWELVE TRIBES OF ISRAEL." After our Lord was risen from the dead, did not the hope of Israel's restoration yet burn upon the altar of their hearts? Lord, wilt thou at this time restore again the Kingdom to Israel?—Acts 1: 6. Would they have asked such a question if they had no faith in the future of Israel? And if incorrect, why did not Jesus dispel the *vain hope*? He simply tells them it is not for them to know the *time*, until after the Holy Spirit was given; then they would understand the question. After the Holy Spirit came upon them, did not Peter preach that Jesus would remain at the right hand of the Father until his enemies were made his footstool, and that then he would come again and commence his reign on the throne of David? These are invulnerable facts, and it is equally plain that when the Lord God gives unto him the "throne of his father David," that "he will reign over the House of Jacob forever, and of his Kingdom there shall be no end."—Luke 1: 31, 32.

Paul tells us that blindness in part is happened to Israel UNTIL the fullness of the Gentiles be come in, and so all Israel shall be saved; as it is written there shall come out of Zion the Deliverer and shall TURN AWAY UN-GODLINESS FROM JACOB."—Rom. 1: 24, 25.

In view of these plain words from God's own book we know not how the Dr. can talk as he does about no future for Israel. But hear him again "In the visions of John on the isle of Patmos * * * the restoration of Jewish Nationality was not one of the scenes." Strange indeed! Has the Dr. forgotten that John saw Jesus standing on mount Zion, and with him an hundred and forty-four thousand, and has he forgotten that this number were sealed between the sixth and seventh seals, and from the "TWELVE TRIBES

OF THE CHILDREN OF ISRAEL?" Please compare Rev. 14: 1—7 with ch 7: 1—10, after this, did not John behold a great multitude of all nations in robes of white, washed in the blood of the Lamb. We are much astonished that brother Field should stumble over these plain predictions. "But tis human to err."

Our attention is next called to the Prophets of the Old Testament. The Dr. claims that every prophecy of Jewish restoration was made before or during the Babylonian captivity, and per consequence, they were all fulfilled when the Jews came back from that dispersion. This position finds it parallel in universalism. It is argued by that system that every prediction relating to Christ's second coming was made before the destruction of Jerusalem and therefore he came when that city was destroyed. The Dr. is too good a reasoner to argue thus. Does it follow that because Isaiah wrote before the Babylonian captivity that therefore he foretold nothing beyond that event? That sacred bard gives us glowing descriptions of the Millennial Kingdom and informs us of Christ's reign on the THRONE OF DAVID, and Jeremiah with more than poetic warmth brings out the following beautiful promise "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper and shall execute judgment and justice in the earth. IN HIS DAYS SHALL JUDAH BE SAVED AND ISRAEL SHALL dwell safely; and this is his name whereby he shall be called the Lord our Righteousness."—Jer. 25: 5, 6.

Will the Dr. try to tie these bright words down to the Babylonian restoration? If so we have no promise in God's book of the coming glory of Christ. Is it not singular that while the Universalists make Jerusalem's destruction a hobby horse for all the promises of Christ's coming, and of all the judgments threatened in the New Testament that Anti-Judaizers wish to tie down every promise to the Jews in the Old Testament to the Babylonian return? But we shall find that this system will not meet the case.

We are next informed that we must be exceedingly cautious in reading the Old Testament prophecies. The reason for this is obvious; those grand events which pertain to Millennial times include among other things the

latter-day glory of Israel and the Dr. wishes to prepare the mind for some conditions or SPIRITUAL prophecies, but we will wait until he strikes his line and then the real object of telling us about *small events* in wonderful language will appear. We know there are descriptions of Israel's return in language too sublime and glowing to be tied down to the Babylonian return and the Dr. must either figure it away or make it *conditional* prophecy!

Until we hear from the Dr. again we bid all a kind farewell.

Harvard, Ill. H. V. REED.

For the Watchman.

THE LORD'S PRAYER.—No. 2.
THE FORM.

"But when ye pray, use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking."—Matt. 6: 7.

The heathen style of prayer has become very popular in these days of fables. Much speaking seems to be the prevailing thought. Long and unmeaning prayers are heard in every synagogue. To please the carnal ear, to be highly esteemed of men, appears to be the studied object of the speaker. How differently did our Savior teach? Hear him, "Our Father which art in heaven." O what an endearing title to the child of God. How full of tender affection, when we can approach God with all that tender and innocent simplicity of a child, and ask simply for such things as we need, in full confidence, knowing that our Father delights to hear and answer our requests. It is then we can appreciate the full import of the endearing expression "Our Father."

And then how natural the next sentence, "Hallowed be thy name." Yes, adoration and praise come looming up from the deep recesses of the contrite heart, seeking vent. And who can frame words more expressive and full of meaning, than those used by our blessed Lord! "Thy Kingdom come, Thy will be done on earth as it is in heaven." Here we have a sentence so comprehensive, opening as it does into the vast future, embracing the promises made to Abraham, The land, the seed, Christ the king, the saints rulers in the Kingdom, the left of the nations as subjects, the extent of the Kingdom reaching from the river unto the ends of the earth.

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AND

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ANASTASIS,

OR

THE FALL OF THE ROMAN PONTIFICATE, THE RESURRECTION OF THE DEAD, AND THE JUDGMENT OF THE WORLD. BY JOHN THOMAS, M. D.

No. 5.

We urge the following objections to the Dr's. view of a mixed resurrection and judgment.

1. That worthiness of character precedes the resurrection of all the dead who shall obtain the coming age, and inherit the Kingdom of God.

In reply to the Sadducees, our Saviour teaches most emphatically that those who shall be accounted worthy to obtain that age and the resurrection from among the dead shall be as the angels of God in that they shall not die again; and shall be the children of God, because they are the children of the resurrection. But according to the Dr's. theory, a judgment subsequent to the resurrection of all the people of God will determine their worthiness to obtain the deathless nature of angels. Also a judgment subsequent to the resurrection of the dead will determine who shall be accounted worthy to be the children of God; but according to the Bible, their conduct previously to the resurrection will be the evidence of worthiness; hence they will be the children of God because they are the children of the resurrection, (from among the dead.) The conclusion therefore, is irresistible, that all who shall be accounted worthy to obtain that age and the resurrection from among the dead will be the children of God by virtue of having obtained the deathless nature of angels.

If therefore, the unjust shall be accounted worthy of this exalted position and nature they will not be includ-

ed in the eclectic resurrection which Christ has promised to the worthy ones.

But to be accounted worthy of being selected from among the dead, their trial and judgment must have preceded their resurrection.

That such will be the case is evident,

First, From the fact that God has promised, on compliance with the conditions he has prescribed, to pardon sins.—Luke 24: 47, Acts 2: 38.

According to the texts referred to, God has promised to pardon the past sins of all who will comply with the conditions prescribed. Will God bring those who have complied with these conditions into judgment to determine their worthiness to receive the pardon he has promised? Certainly not. Compliance with the conditions is the evidence of worthiness.

But it is not claimed that the Christian must appear in judgment to give an account for the sins he committed previously to his baptism for remission of sins; this acknowledged fact, however, establishes the precedent, that where the conditions of pardon shall have been complied with on our part God will fulfill the promise on his part without bringing us into judgment to give an account for the sins which he has promised to pardon.

That God has clearly defined the conditions upon which he will pardon the future sins of his people we will now demonstrate by the plain language of inspiration. See 1 John 1: 9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Will God fulfill on his part if we comply with the conditions on our part? He will, and that too in harmony with his justice; for if we confess our sins he is faithful and just to forgive. What are the conditions of worthiness according to the foregoing promise? A future judgment? Nay verily, but to confess our sins. Compliance, therefore, with the conditions of our sins in the future, the same as in the past, before baptism, is the test of worthiness, and not a subsequent judgment. If we have complied with the conditions of pardon what will God judge us for? To learn from us by cross-questioning us, or from the testimony of others, to see whether we have complied with the conditions? Or to see whether he will fulfill his promise? We repeat, that as far as we are concerned the test of worthiness is com-

pliance with the conditions of the promises of God, whether these promises relate to pardon, eternal life, or the Kingdom of God. Faith and Obedience are the only tests of worthiness to obtain that age and the deathless nature of angels, and recognition with the holy angels as the children of God. But it is through the intercession of Christ as our attorney, advocate and representative, in judgment, that God has promised to forgive our sins. 1 John 2: 1, "My little children, I write unto you that ye sin not; and if any man sin, we have an advocate with the Father, even Jesus Christ the righteous." But of what avail would his advocacy be, if we must appear in person to give an account for ourselves?

But that his advocacy will be efficient is evident, 1st, From the fact that the Father has promised to forgive our sins upon the two-fold conditions of our confessing our sins, and the intercession of our Advocate, Jesus Christ the righteous.

2nd. That, as our advocate and anti-typical High Priest, he will obtain the pardon of the sins of all his people before leaving the Most Holy Place in the heavenly sanctuary.

In the type the high priest went into the most holy place on the day of atonement (which was a day of judgment) alone. No other person was allowed to enter that sacred place at the peril of his life. On that day he buckled on the breastplate of judgment, and appeared before God in judgment, not for his own sins, (for he was required before entering to make an atonement for these,) but for the sins of those who had complied with the conditions of their forgiveness. Such appeared in judgment in the person of their representative, the high priest, who interceded for their forgiveness, and they were remitted symbolically. All the judgment in the type as far as the people of God were concerned took place in the Most Holy Place. When he returned it was not to judge, but to bless the waiting people. If therefore, there shall be an analogy between the anti-typical and the typical, Christ must appear in the Most Holy place alone, in judgment before God. As our advocate he must intercede with the Father for us until he shall have put away the sins of his people in fact as the typical priests had done by symbol.

When he returns it will be to bless, and not to judge them; because their judgment will have taken place in the Most Holy Place.

That such will be the case is evident from the statement of Paul in Heb. 9: 28, "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation."

In the type the high priest bore the sins of the people of God into the most holy place, and having secured their pardon symbolically, returned without sin to bless them. So Christ having secured the forgiveness of the sins of his people in fact, or having removed their sins from him, will return without sin, not to judge, but to save them. The sin without which he shall return will not be his own sin; for he was without sin; it must then be the sin of his people. We cannot render this, as some have, *without sin offering*, &c. The word "offering" does not belong to the original word *AMARTIAS*, rendered *sin*. Wilson in his word for word translation renders it *sin*, but in the text he renders it *sin offering*. No reason except a theological one can be given for such a rendering. No Lexicographer gives it such a definition. Liddell & Scott renders this word *failure, error, sin*. *SIN* is the only word which can be used with reference to Christ, and that not his own sin, but the sin of his people. Hence, "if we sin, we have an advocate with the Father, even Jesus Christ the righteous." As an able advocate he secures the acquittal (or pardon,) of those for whom he continues to intercede. Faith, repentance, and baptism are the conditions of his advocacy, and future obedience of the continuance of his advocacy; but if we should be overtaken in sin (should it not be unpardonable sin,) he will advocate our case on the condition of our confessing our sin. And all for whom he continues to plead will be acquitted. He will not lose a case where the conditions on the part of his client are complied with.

We give an account of ourselves before God (Rom. 14: 12) through our advocate, who presents our plea to his Father; and before his tribunal he pleads for acquittal.

That Christ appears before God for us (instead of our having to appear personally) will be seen by the following text of Scripture. "For Christ

is not entered into the holy places made with hands, which are the figures (types) of the true; but into heaven itself, now to appear in the presence of God for (instead of) us."—Heb. 9: 24. What is the object of his appearing for us, if we must appear personally for ourselves?

The names of the saints are represented as being written in the Lamb's book of life. If they keep their accounts settled through their agent (Christ) when the time of reckoning shall come they will not be the subjects of litigation. None but delinquents are the subjects of litigation. Those who have credit marked equal to debt will be accounted worthy of reward.

They will be selected from among the rest of the dead, not to be judged, but to be rewarded. They will stand before "the judgment seat of Christ (Rom. 14: 12, 2 Cor. 5: 10.) that every one may receive the things (*i. e.* the reward of the things) done in the body according to that he hath done."

These are not the world to be judged but will be selected from among the dead for the specific purpose of judging the world. Heb. 6th. chap.

The judgment seat of Christ before which the world will judicially stand will evidently be the throne of his father David. The saints of all ages, having been raised from among the dead clothed with the deathless natures of angels, will stand before that regal seat of judgment, not to be judged (for their cases will have been decided before their eclectic resurrection) but to hear the welcome invitation, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Christ comes to reward his people, (Matt. 10: 32, Rev. 22: 12,) not to judge them. In the judgment of the world they will be associated with Christ. Heb. 6, "Know ye not that the saints shall judge the world?"

The saints will also be associated with Christ as the worlds rulers for one thousand years, there will therefore be no time for their trial or judgment. They will be caught away to Palestine to meet their Redeemer. Will they go in railroad cars and ships and be subjected to the accidents of mortality? or will an angel take one mortal man under each arm and carry him to the place of meeting? Will mortal men be caught away to meet the Lord in the air? 1 Thes. 4th ch. How

much more reasonable the idea of the righteous dead being raised with the nature of angels, when they can go with the freedom of the wind. How can the idea of the just and the unjust appearing synchronously before the judgment seat of Christ, be reconciled with that statement of Christ, that two shall be in the bed, grinding at the mill, and in the field.

Will none of the unjust be included in those who will be left?

For the Watchman.

"MATERIALISM vs. ITSELF."

The above is the title of a book recently published by P. T. Russell and A. Walker, and is regarded by themselves and their brethren as the quintessence of orthodoxy and should forever and once for all settle the question in reference to the doctrine of the immortality of the soul, or man's natural immortality.

Now I very much desire the readers of the WATCHMAN to see the size and dimensions of this mighty millstone that has just been hewn from the quarry and is now to be hurled into the sea of Materialism for the sole purpose of the extermination of every living creature.

On page 8, 8th line from top, read: "Is man possessed of intuitive knowledge? are ideas innate? why is not that lovely child as intelligent as its parents?" You answer, because it has not lived long enough to learn as much. By that truthful answer you admit that man knows nothing, only what he has learned, and it is equally true that man only learns through the avenues of the five senses, viz: seeing, hearing, feeling, tasting, and smelling.

Page 9, 10th line from bottom, "The mind is divided, or divisible into ten parts, five external, and five internal powers. By these external we would designate the five senses, seeing, hearing, feeling, tasting, and smelling. By the internal the following; perception, reflection, memory, reason and judgment. The latter are *entirely* dependent upon the former for support and action."

But I am somewhat surprised to see these two latter-day giants leave the Bible and advert to the sciences to prove their theory, for they ought to, and doubtless will in the sequel to this investigation, know that the Bible sustains and agrees with every *true* science in the universe, and when they advert to

the science of physiology, if they understand or know anything about it, they must know that the science of physiology and the Bible must stand or fall together, for the reason that God is the author of both, and while the Bible teaches us who made us and what we are made of, and what we are made like, the science of physiology treats of our structure, together with the different functions and the offices they perform in the economy of man. The Bible having been, by its author, addressed to man, for the government of these different functions, of necessity they must agree the one with the other.

But we desire to come to the subject. Hear him—Russell, "That lovely child does not know as much as its parents, because it has not lived long enough to learn as much." Very good Mr. Russell, and here we are for once agreed that the mind commences its life with the organization and structure of the human body, and here we will drive stake No. 1. And I verily believe we will agree so long as we keep within the bounds of either science or the Bible. But Mr. Russell, what do you mean by saying the child has not lived long enough to learn as much as its parents? do you mean to say that it had any knowledge before it learned it? "O, no. Did I not say that man was not possessed of intuitive knowledge, and by that I wish to say that he has no knowledge only as he learns it?" All right, agreed again, and here we will drive stake No. 2.

Then Mr. Russell, in as much as man has no knowledge until he learns it, what are the means which man has in his possession to qualify him to learn, and thereby form a mind? "O, he has ample provision, did I not just say that God had given us the five senses, viz: seeing, hearing, feeling, tasting, and smelling; and we cannot receive one idea except through them and through them alone?" All right friend Russell, agreed again, and here we will set stake No. 3.

But you say, Mr. Russell, that there are five other divisions of the human mind, viz: perception, reflection, memory, reason, and judgment; and these are called internal. Let us look at these five. Can we perceive of anything unless we see, feel, hear, taste or smell it? Again, can we reflect on anything unless we see, feel, taste, hear or smell it? Again, can we have memory or recollection of anything un-

less we first see, feel, hear, taste or smell it? Again, can we reason on anything or object without first seeing, hearing, feeling, tasting or smelling it? Again, can we form a judgment about anything, in heaven above, or earth beneath, without first seeing, feeling, hearing, tasting or smelling it?

"O, no. Did I not just tell you that the five internal senses were entirely dependent on the five external ones?"

Then I understand you to say, Mr. Russell, that without these five externals the five internals could not exist?

"I certainly did say that the five internals were entirely dependent on the five externals for support and action."

Agreed again, and here we will drive stake No. 4. Mr. Russell, let us reckon up and see how far we have traveled together, for I trust we will travel this entire road through, without the least disagreement. First, we agree that man has no intuitive knowledge, *i. e.*, he has no knowledge without tuition or being taught it. Second, that we are in possession of but five avenues by which ideas can be communicated, and these are denominated seeing, hearing, feeling, tasting and smelling. Third, that man, prior to the time he came in possession of these five senses, had no knowledge whatever, for the reason he had no means of obtaining it. Fourth, the five denominated as internal are of no use whatever or cannot exist without the five external, and per consequence all mind and knowledge depend wholly and entirely upon the five external organs.

"I certainly said so."

All right once more, and here we will set stake No. 5.

Then let us still step one step further. Suppose I should lose one of these external organs, viz; sight, I never could be taught anything in the future through the organ of sight.

"O no, because that organ does not exist."

But still I can hear others read, talk, &c., can feel the cold and heat the same as before, taste the difference between delicious food and that which is not at all palatable, I can smell the perfume of the summer roses as they unfold their beautiful blossoms to receive the evening dews, but suppose I should lose the organ of hearing, I could no longer be taught by sound, because that organ is no more, hence sound effects me no more than it does the rocks, but still I can feel and taste

just the same as before, but suppose I lose my taste, I can no longer discriminate between that delicious fruit and the wormwood, because I have been deprived of the organ of taste, hence the rock has as much taste as I, but still I can feel and smell just the same as before the other three disappeared. But suppose I should lose the organ of smelling, I could not now discriminate between the perfumes of the rose and the worst decayed caron, and why? because that once useful organ is no more to me than it is to the rocks that line the margin of that beautiful brook, but still I can feel just the same as before. The thunders may roar, I cannot hear it, the lightnings flash, I cannot see it, the giddy and the gay may feast on the delicious fruits and melons, I cannot taste them, my house may be decorated as a floral hall, with flowers of the sweetest odors, I cannot smell them, but still I can feel the jar of the mighty earthquake as well as the slightest touch of the foot of the flea upon the surface of the skin. But again, suppose I should lose the organ of touch or feeling, which is the last of the five external organs, what is now my condition? Come friend Russell, what do you say I am now just where I was before they were given me? and as I then had no knowledge nor any means of obtaining it, what must now be my condition? Every avenue by which sensation can be produced is now gone, and where is my perception? where is reflection? where is memory? where is reason? where is judgment? and where is mind? where? Friend Russell, I ask, where?

His perception is gone; his memory perished; his reason vanished; his judgment dethroned, and what science in all nature can conflict with the idea, that man in this condition is as unconscious as the rock? none, I answer, none!

Then it must be apparent to the mind of every thinking man, that mind is not a self-existing principle, but is produced by an effect of certain causes and when these causes are removed, mind, which is the effect produced, must of necessity cease. Those causes which produce mind belong solely and entirely to the human body, and just in proportion as the organism becomes deranged, so does the mind, and if the softening of the brain will produce insanity, or loss of mind, what must be

our condition when our brain becomes food for worms, or a mass of corruption? or can the mind exist independent of organic matter? Think of it for a moment. Search the records of all the histories of the world, both sacred and profane, consult all the sciences that human intellects are able to grasp, and they all agree that in the absence of organism, mind never did, nor never can exist, and further, it is organic or firm substance that gives existence to everything in the universe, and without these existence is simply an imagination, or a phantom, and not a reality.

ISAIAH HORNADAY.

Clermont, Ind.

For the Watchman.

PROVIDENCE.

We find that this word is used but once in the Bible (Acts 24: 2,) and is applied to Felix. One would think from the frequent use made of it in our churches and writings, that it could be found in almost every chapter of the Bible.

Webster's first definition of providence is "the act of providing or preparing for future use." His third definition is "in theology, the care and superintendence which God exercises over his creatures." The care that God is presumed to exercise over the earth, the nations of the earth, the seasons of the year &c., is termed by many a general providence; while the care he exercises over his creatures, the righteous in particular, is called "special providence," the meaning of which is to especially provide for.

When the earth was made and started on her journey around the sun, there was a force given her by the Creator, which astronomers call *centrifugal*, which would carry her in a direct line, were it not for another force which they call *centripetal*. These two forces balancing each other, have kept the earth from flying into unbounded space, or from being drawn into the sun, from the creation until the present time.

When the earth was cursed in consequence of the disobedience of our first parents, (Gen. 3: 14-19) unto the serpent the Creator said, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Unto the woman he said, "I will greatly multiply thy sorrow and conception. In sorrow shalt thou bring forth thy chil-

dren." Unto Adam he said, "cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, thorns also, and thistles shall it bring forth to thee, in the sweat of thy face shalt thou eat bread till thou return unto the ground; for dust thou art, and unto dust shalt thou return." What the Creator said in reference to the serpent, the woman, the man, and the earth, has been literally true from then until now.

From the time of the creation until the flood, such a phenomenon as rain was not seen, the earth was watered by mists. Since the flood it has been moistened by rain. A bow was placed in the cloud as a token that the world would not again be destroyed by water. We are not inclined to the opinion that our heavenly Father is under the necessity of exerting his power continually to hold the earth in her orbit, or to make it produce thorns and thistles, or to cause man to get his bread by the sweat of his brow. We will have winter and summer, seed time and harvest, and it will rain on both the just and the unjust, until the close of the present dispensation. These things are all regulated by natural laws, or laws given by the Creator at the beginning. As the Jews were God's chosen people, he caused them to overcome their enemies when they done as he commanded; but when they disobeyed him, he permitted their enemies to overcome them. Under the new, or present dispensation, we have no authority for believing that God will interfere in case of war, on either side. We have often heard the belief expressed, God assisted Geo. Washington to gain American Independence. The idea that God would mysteriously direct the shots fired by American soldiers, so as to kill those opposing them, we regard as simply preposterous. It was said by one of the Buonapartes (if we remember correctly) that God was always on the side of the "heavy artillery," meaning we presume, that the army having the most and best men and military equipments was most likely to be victorious.

In reference to a *special* providence we would remark, that the doctrine of man being a free agent, and God specially watching over, and providing for, and controlling his creatures, are antagonistical, and cannot both be correct unless to a very limited extent.

There is no situation in which a

christian can be placed, but that a passage of Scripture can be referred to that will suit the case. All scripture given by inspiration &c, "that the man of God may be thoroughly furnished unto all good works."

In looking around us, we discover that both saint and sinner, in many respects, fare alike. Both are subject to privations, pains, and death. The righteous have no immunity from any of the sufferings and misfortunes incident to a mortal life. If God provides by special providence for his children here on earth, would there not be a manifest difference in the amount and kind of blessings received by saint and sinner? We do not argue that our Heavenly Father has not the power to keep his children from danger, or from death in any form; but does he exert his power in that direction? All will answer that he does not; for if he does he would certainly prevent any evil from befalling his children. If our Father exerts a controlling influence over men, what kind of a condition would they be in were he to withdraw that influence?

We hold that those living under the present dispensation have a perfect rule given them, which, if they obey, will exercise a controlling influence over their conduct through life, and prepare them to sit down with all the faithful in our Father's Kingdom.

Yours, in search of the truth,
Plymouth, Ind. T. McDONALD.

APPOINTMENTS.

We will hold a series of meetings at Antioch, Ogle Co., Ill., commencing on Friday, July 12, at 7 o'clock, P. M. and continuing over following Sunday.

Where Bro. Stephen Reynolds may appoint, commencing Friday, July 19, at 7 o'clock P. M.

Where Bro. Pilcher, New California, Grant Co., Wis., may appoint, commencing Friday, July 26, and continuing during a part of the subsequent week. Ed.

All communications pertaining to, and remittances for our debates which we have sent to be sold on commission, will be addressed to the Publishing Agent, Harvard, Ill. Ed.

The following Brethren are authorized agents for the WATCHMAN to solicit subscriptions, collect and forward dues:

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W. H. HORNADAY, PRINTER, HARVARD.

CONTINUED FROM PAGE 163.

When this portion of our Lord's prayer is answered, when God shall give unto him (Christ) the throne of his father, David, and he shall reign over the house of Jacob forever, and of his Kingdom there shall be no end.— Luke 1: 32, 33. When there shall be given him dominion and glory, and a Kingdom that all people, nations, and languages should serve him.—Dan. 7: 14. When the time shall come that the saints possess the Kingdom.—Dan. 7: 22. When a king shall reign in righteousness, and princes shall rule in judgment.—Isa. 32: 1. When he shall have gathered out of his Kingdom all things that offend and them that do iniquity.—Matt. 13: 14. When the tabernacle of God is with men, and there shall be no more death, sorrow, nor pain. When every creature in heaven and on the earth is heard saying, "blessing, and honor, glory, and power, be unto him that sitteth upon the throne, and unto the Lord forever and ever." Then shall the will of the Lord be done on the earth as it is in heaven. Clarks Green. W. S. FINN.

To Correspondents.

L D F Armstrong—you owe from Jan 1 66. We can fill orders for Dr Goltry's Bark and Berries. E G Alvord—what amt did you send?

Letters.

J Glotfelty, I Hornaday, J F Thompson, W Chown, J K Speer, W Tuttle, R J Hill, M S Sapp, Wm P Shockey, M Allen, P Sutton, L D F Armstrong, J Lutz, D Cambell, E Bradley, J F Wagoner, N Field, J Nelson, F J Mansfield, J C Judson, H H Nottingham.

Books Sent.

Sarah Potter, J H Bowman, N L Barber, Geo Kline, Zachariah Gower, Washington Tuttle, Martin S Sapp, M I Lewis.

Receipts.

\$1 00—Oscar Taylor, M I Lewis, J F Wagoner, P Sutton. \$2 00—W Chown, N Griffis, Mrs A Parmelic. \$3 00—J N Jerome, S S Cole, J C Judson, J Nelson. \$5 00—F J Mansfield.

JUST PUBLISHED.—THE TWO-HORNED BEAST of Rev. 13: 11—18. The symbol as applied to the United States government unveiled, and its hidden deformities brought to light. This symbol identified as the Papacy or ROMAN CATHOLIC HIERARCHY. By W. H. Brinkerhoof. 80 pages. Price 20 cents, for sale at this office.

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Believing we are merging into the last days, and knowing that we owe a duty to our fellow man, to point out to him the Truth, and that we are but stewards over what we hold—it belonging to God, we donate, or loan the following amounts for the promulgation of the great Gospel Truths:

Previously reported, \$153 75. Those sending money to this Fund, can have the amounts entered on the Loan Book, if they wish, and after our reprints are ready, can have the same amount in Books and Tracts. Those wishing Tracts from the Tract Fund, for distribution, can obtain them by sending their name, post office, and State, to this office. All donations and loans will be receipted in the WATCHMAN. Address all remittances, and orders to the Publishing Agent.

NOTICE.—We have a few boxes of Bro. H. Heyes's Lincerin, for the cure of Burns, Scalds, Common Sores, Chilblains, Chapped hands, Sore Throats, Hard and Soft Corns, which we can send, post paid, to any one sending us 50c.

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Z. Campbell's address is, Ashtabula, O.

ERRATA.—No. 20, page 157, col. 3, line 28, instead of "unorganized bodies," it should read organized bodies. Page 158, col. 1, line 10 from bottom should read, and who have not, &c. Same page, col. 2, line 7 from top, instead of "christians" it should read Christiansadelphians.

The Publishing Agent being sick part of this week, and having to depend on hands of another office, (which has all the work the hands can do during working hours,) this No. was unavoidably delayed.

"Withdraw thy foot from thy neighbor's house, lest he be weary of thee,—and so hate thee."

"Train up a child in the way he should go, and when he is old he will not depart from it."

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AND HERALD OF THE KINGDOM.

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The Prophetic Watchman

AND

HERALD OF THE KINGDOM.

"Thy Kingdom Come; Thy Will be Done in Earth as it is in Heaven."

VOL. I.]

HARVARD, ILL., OCTOBER 26, 1867,

[NO. 33.]

For the Watchman.
CHRISTIAN HOPE,—No. 2.

BY J. K. THOMPSON.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."—1 Pet. 3: 15.

2. WHO IS THE SAVIOR?

We observe by the foregoing points established, what must be at least some of the attributes or qualifications of any personage or being who aspires to the task of man's salvation. In whom shall we trust? On whom can we rely in this dilemma except "the King eternal, immortal, invisible; the only wise God, who hath immortality, dwelling in the light which no man approacheth unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen?" But "to the law and to the testimony; if they speak not according to his word, it is because there is no light in them." (Isa. 8: 20.)

That God himself, the Creator of man and the Father of the Lord Jesus Christ is the Savior we claim is evident. Paul, the great apostle to the Gentile world, introducing his first epistle to Timothy, his own son in the faith, says, "Paul an apostle of Jesus Christ, by the commandment of God our Savior, and Lord Jesus Christ, which is our hope," (1 Tim. 1: 1.) and again, "for therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe;" (1 Tim. 4: 10.) and farther, (Titus 2: 10, 11.) "that they (servants) may adorn the doctrine of God our Savior in all things. For the grace of God that bringeth salvation hath appeared to all men." (See also Titus 3: 4, and Jude 2: 5.)

But does this being possess the power to restore life, lost identity, etc.? Let the sweet Psalmist of Israel de-

side;—"He that is our God is the God of salvation; and unto God the Lord belong the issues from death." (Psa. 68: 20.) Hosea corroborates this as follows: "I will ransom them (Israel) from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hos. 13: 14.)

Undoubtedly I believe that God has the power to perform all things, says one, for nothing is impossible with God, but how is it you thus totally ignore the efficacy of the blood of Christ which "cleanseth us from all sin"? I find written concerning the name of Jesus Christ of Nazareth, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." (Acts 4: 12.) Acknowledging the justice and force of this quotation, and willing to give it its full weight and bearing, we are led to ask,

3. WHAT ARE THE MEANS EMPLOYED?

Peter, on the day of Pentecost, after his mind had been quickened and his tongue loosed by the Comforter, told the assembled Israelites, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses." (Acts 3: 13-15.) "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified,

both Lord and Christ." (Acts 2: 36.) "Him hath God exalted with his right hand to be a Prince and a Savior." (Acts 5: 31.)

We learn then from this and from the history of Christ's life, that the means used by Jehovah for the salvation of that which was lost by the disobedience of Adam in the garden of Eden, was the humiliation, obedience, resurrection, and exaltation of his own Son, Jesus Christ of Nazareth. For, "In his humiliation his judgment was taken away." (Acts 8: 33.) "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2: 7, 8.) "Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5: 8, 9.)

"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." (Pet. 1: 3.) "But now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Cor. 15: 20.) "Him hath God exalted to be a Prince and a Savior." (Acts 5: 31.) "That at the name of Jesus every knee should bow of things in heaven, and things under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of the Father." (Phil. 2: 10, 11.) "Therefore, who is the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath sent

forth this, which ye now see and hear." (Acts 2: 33.)

A careful investigation of the sacred Record renders it apparent that Christ obtained his power for the salvation of the children of men by first perfecting himself, through his own obedience to the will of the Father, and not by any inborn, inherited right independent of that obedience. The humiliation of the Son of Man led to obedience, and it in its turn ensured his resurrection from the dead, and exaltation at the right hand of the Majesty on high, and after the consumation of Christ's mission, when through obedience he had prepared himself, Christ openly tells his disciples, "all power is given unto me in heaven and in earth." (Matt. 28: 18.)

The means of salvation evidently now rest in the Father through the Son, and that which the Son may adopt for man's redemption must be God's means; they are briefly comprehended in Matt. 28: 19, 20, and Mark 16: 15, 16, embracing—belief in the things concerning the kingdom of God and the name of Jesus Christ; repentance and obedience: the latter embodying—Baptism for the remission of sins, (Acts 2: 38,) and walking in newness of life. (Rom. 6: 4.)

But, asks an inquirer, what is to be understood by "the things concerning the kingdom of God and the name of Jesus Christ"? They may be enumerated thus:

1st. The kingdom of God once existed on the earth, was overturned in consequence of the sinfulness of its immediate rulers and subjects, and is now in that condition.

At Mount Sinai "Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself, now therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a KINGDOM OF PRIESTS, and a holy nation." (Ex. 19: 3—6.) See also 1 Chr. 29: 11.

Was this prophecy ever fulfilled? Did Israel ever become the veritable Kingdom of God? Were they ever the actual subjects of Jehovah, and did he reign over them as their king?

"And of all my sons (for the Lord hath given me many sons)" says the patriarch David, "he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel." (1 Chr. 28: 5.) "Moreover I God will establish his kingdom" (the throne of the kingdom of the Lord) "forever, if he be constant to do my commandments and my judgments, as at this day." (verse 7.)

"Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered, and all Israel obeyed him, (1 Chr. 29: 23,) and again, "Then sat Solomon upon the throne of David his father, and his kingdom was established greatly." (1 Kings 2: 12.) From this language it is plainly seen that the sacred chronicle regards "the throne of the kingdom of the Lord," "the throne of the Lord," and "the throne of David," as one and the same thing. Then if David and Solomon reigned on "the throne of the kingdom of the Lord" as is stated, Saul reigned on the same throne and over the same kingdom. If Saul reigned, not on a throne of his own, but on "the throne of the kingdom of the Lord over Israel," that kingdom was established prior to his being anointed. If the capital was at Jerusalem at this time, the people with whom God had previously made his covenants were his subjects.

To the reading, thinking mind it must be clear that the Jews or Israelites were God's peculiar people, for they, from their origin to their dispersion among the Gentile nations, never legislated or enacted laws for their own protection or government, either while under the control and guidance of the judges, or the kings for which they impiously asked: they selected no local inheritances for themselves, their families, or posterity: they conquered no territory, overcame and subdued no nation or people on their borders; in a word, made neither war nor treaties of peace in their own right; confirmed no covenants with the surrounding nations, except so far as they were directed by the Great Jehovah himself. All their laws were passed and all the penalties annexed thereto by the God of heaven and earth, without their consent or knowledge, and in every case of doubt relative to the execution of a penalty, he alone was consulted, and from him came the finality of judgment. Over the people or their immediate rulers attempted to set aside the gov-

ernmental right and power of Almighty God, they were overcome, overthrown, and punished for the assumption of that which was not vested in them. When they forgot God as their king and ruler they were oppressed and enslaved, but when they again recognized in God their legitimate head, they were restored to their former favor, freedom and nationality.

What proof have we that the Kingdom of God is overthrown?

It was foretold of God by the mouth of the prophet Ezekiel, "And thou profane, wicked prince of Israel," (Zedekiah,) "whose day is come, whose iniquity shall have an end, this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21: 25—27.) Again, "Therefore shall Zion for your" (the rulers in Israel) "sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." (Mich. 3: 12.) The Savior lamenting over Jerusalem declares, "Behold your house is left unto you desolate: and verily I say unto you, ye shall not see me until ye shall say, Blessed is he that cometh in the name of the Lord." (Luke 13: 35.) Profane history gives the exact date of the fulfillment of these prophecies so far as they relate to the overthrow of Israel, and it is unnecessary for us to trace them farther.

Suffice it to say, that the old stock of Israel's children are now scattered among the Gentile nations; broken off that the Gentiles might be grafted in, until the times of the Gentiles be fulfilled; for the Lord "is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

(TO BE CONTINUED.)

For the Watchman.

The Kingdom of God.

A synopsis of a Discourse preached before the Indiana Conference, on Sunday, Aug. 8, at 3 1/2 p. m., by E. C. Andrus.

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25: 34.

There is a great diversity in the minds of men, as to what the Kingdom of God is. Some would have us believe it is heaven above, the throne and dwelling of the Deity. To this view, however, the object,

1. Because man is never once in all the Bible promised an inheritance in heaven, but in the earth, and

2. Whatever the Kingdom is, it was prepared for man from the foundation of the world. And according to Matt. 11: 12, it suffered violence, and was being taken by storm while Christ was upon the earth. This cannot be said of heaven, therefore, heaven is not the Kingdom that the saints are to inherit.

Others again, would have us believe that the Kingdom of God, Kingdom of heaven, &c., promised in the Scriptures, is the Christian Church. But was the church prepared for the saints from the foundation of the world? Evidently not. Neither are the advocates of this theory willing to admit that the church suffered violence, or was taken by force in the days of Christ's personal ministry on earth, for they hold that the church was set up until the day of Pentecost. But if the church is the Kingdom, who shall we understand the children of the Kingdom to be? Evidently it must refer to churchmembers, or their babies. But if this view be true, the position will be anything but desirable, for it is written in Matt. 8: 12 "that the children of the Kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth."

WHAT IS THE KINGDOM OF GOD?

The kingdom of God is a governmental organization to be set up by the God of heaven on the earth, for the sole benefit of its loyal inhabitants.

And to this end when God founded the earth, and created man upon it, he said to him "Be fruitful and multiply and replenish the earth, and subdue it, and have dominion over * * * every living thing that moveth upon the earth."—Gen. 1; 28. In this was involved the race of man whenever they should be produced.

While this man was placed in high authority over all the earth, he himself was held amenable to God for his conduct, he became the first rebel, he rebelled against God, God dethroned him and drove him from the seat of empire, prohibited his return, and consigned man to the oblivion of death; and thus the first government on earth under God was subverted. After the flood God reconstructed the kingdom in embryo through Moses and Joshua, preparatory to the coming of the King of his own choice, the seat of empire being on the old ground, or Eden.

That this reconstruction was the kingdom of God, I will now proceed to prove.

1. God selected the land, see Gen. 12: 1, 5, 7, Acts 7: 5. In Lev. 25: 23 God says concerning it "The land shall not be sold forever for the land is mine."

2. God chose the people, see Deut. 7: 6. "For thou art an holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

3. God gave the law to this people. See Ex. 20th. chapter.

4. God selected all the executive officers, and ruled them through a class of magistrates, called judges, for the space of four hundred and fifty years. See Acts 13: 20. But the people became weary of restraint, they desired a king that they might be like the surrounding nations. God gave them Saul to be their first king; In doing which he said to Samuel, "They have not rejected thee, but they have rejected me that I should not reign over them."—1 Sam. 8: 7. But Saul proved unworthy of the position he was called to occupy; therefore, God removed him, and raised unto them David the son of Jesse, with whom he made a covenant concerning his throne, to establish forever under his royal seed, the Christ.—2 Sam. 7: 12—16, Isa. 9: 6, 7, Luke 1: 32.

David acknowledged this institution to be the kingdom of God. 1 Chron. 28: 5, "And of all my sons * * * he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel." Also 29: 11, "Thine O Lord is the greatness and the power and the glory and the victory and the majesty * * * thine is the kingdom O Lord and thou art exalted as head above all. Also verse 23, "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered, and all Israel obeyed him.

Thus it is established beyond successful controversy that the kingdom of Israel, or kingdom of David was the kingdom of God on earth; but on account of the profligacy of the rulers and people God purposed to overturn the kingdom and suspend the rule until Christ should come. This purpose was made known to Ezekiel, and through him to the abandoned king and people. Ezek. 21: 25—27, "I will

overturn it," saith the Deity, "and it shall be no more until he come whose right it is, and I will give it him."

This overturning involved a process which commenced with the dethronement of Zedekiah the king, and terminated in the days of Christ's personal ministry on earth, by the fulfillment of the law and dispersion of the people.

With this view, we can understand John 1: 11, "He came unto his own (kingdom) and his own received him not;" therefore, God abandoned them to their enemies, at whose hand they suffered violence (Matt. 11: 12) until by force of arms they were dispersed among the nations, or laid even with the dust; because they knew not the day of their visitation. These were the "children of the kingdom" who "shall be cast out into outer darkness" (Matt. 8: 12,) when the Lord shall come the second time to set up, order, and establish the divine government on earth; called in scripture the "kingdom of heaven," or "kingdom of God."

The good news of this kingdom "that is at hand," (is coming) he has caused to be proclaimed through all the habitable earth for a witness to all nations. This good news is what is called "the gospel," and is the power of God unto salvation to all that believe it. By it men are invited to an heirship in this glorious and soon coming kingdom.

When Peter had proclaimed it on the day of Pentecost, he urged upon the people the necessity of immediate action, saying, SAVE YOURSELVES!

When Paul had made these glories known he could say, "As though God did beseech you by us we pray you in Christ's stead be ye reconciled to God."

When the spirit of the living God had painted these glories on the panorama of the heavens to the eye of his faithful servant John, he saith, "Come." The Bride in anticipation of these glories, with earnest desire for the salvation of others saith, "Come!" and whosoever will let him come and take of the waters of life freely. Oh! come to Christ and live! Live! while the approving smiles of God shine upon your pathway.

Live! in the kingdom of God while Jesus holds the scepter, and the shadows of sin shall have passed away.

The sunshine of life is made up of very little beams, which are bright all the time.

The Prophetic Watchman

AND

HERALD OF THE KINGDOM.

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Parable of the Ten Virgins.

Matt. 25: 1-13.

As a number have requested us to write on this parable, we have at last consented to give our views. Many in the investigation of parables and other figures, make a great mistake by transferring the figures to the facts, instead of keeping a marked distinction between the figures and the facts they were designed to illustrate. By confounding these, confusions will ensue. Another mistake consists in trying to find in the facts the counterpart of every point named in the parable or simile. But few parables are designed to illustrate more than two or three leading ideas. All the points made in the simile, or the general transaction referred to to keep up the symmetry of discourse, are never designed to have any bearing upon the facts to be illustrated. We may therefore expect to find in the narrative of an eastern wedding many points which will have no particular bearing upon the facts designed by our Savior to be brought out. Three facts however stand out prominent upon the face of this simile, viz:

1st. There will be called out by the proclamation of the Coming of Christ two classes who will be expecting his speedy Advent. This will not be a false alarm; for the Bridegroom comes at the appointed time. This expectation will have been produced by unmistakable evidence, that the Coming of Christ is nigh at hand. A true alarm must be made relative to the Coming of Christ, otherwise the cry of peace and safety could not be raised. The cry of war and danger must precede the cry of peace and safety: See 1 Thes. 5: 3.

These cries are both being made far and wide at the present time, which demonstrates that we are living in the

times and seasons of the Coming of Christ, indicated by 1 Thes. 4: 13-18, 5: 1-4. When these cries are being made, we may know that the day of the Lord is very near; "for when they say peace and safety, then sudden destruction cometh upon them."

There must be a true proclamation of the times and seasons of Christ's Coming, or the following prophecies could never be fulfilled: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Pet. 3: 3, 4.

The signs of Christ's Coming must be presented in such a clear and convincing light, that conviction is being fastened upon the minds of men, before scoffers shall tauntingly ask the question, "Where is the promise of his coming?" This cry is designed to allay the apprehensions which had been aroused by the proclamation of the Coming of Christ, backed up by indubitable evidence that the time is very near. Heaven and earth are radiant with evidences that the Coming of Christ hasteneth greatly. The proclamation is being made far and wide; "Behold the Bridegroom cometh, go ye out to meet him." Scoffers have arisen asking in the very language of the prophecy, "Where is the promise of his coming?" All of which demonstrate that the last days are upon us; for these things are to take place in the last days. See 2 Pet. 3: 3, 4.

This proclamation, with its overwhelming evidence to enforce it, will inspire a thrilling expectation in the waiting Bride, that the time of her husband's return is at hand; and she will go forth to meet him. All the saints will be looking for the return of their absent Lord:

Hence, unto them (and them only) that look for him, shall he appear a second time without sin unto salvation.—Heb. 9: 28. Not one of all the people of God but in whose mind the evidences will have inspired an expectation that the Coming of their Lord may have taken place at any time during an indefinite period which had preceded it:

2d. Of those who shall be expecting the speedy Coming of Christ there will be two classes, one wise and the other foolish. These two classes are de-

scribed in the previous chapter. See Matt. 24: 43-51. One of these two classes are Timists and the other are not: The foolish virgins are represented as saying, "My Lord delayeth his coming."—Verse 48.

Two things are necessary to the fulfillment of this prediction. 1st. The time of Christ's Coming must have been set. Where there is no set time there can be no delay. 2d. The time must pass and the event expected not have taken place; otherwise there could be no delay.

And when the time is set, they cannot expect the Coming of Christ until the time set shall have arrived. And should he come at the time they had set, there could or would be no delay. But all set times may pass, and Christ not come. Hence all the Timeists will be disappointed, and per consequence will say, "My Lord delayeth his coming." All set times in the past have failed. 1843, '44, '47, '54, '56, '64, '66, and '67 has almost passed. Disappointment has been and will be the result. This is the only class that can say, "My Lord delayeth his coming."

This class will become restless, and while galling under the many disappointments; "will begin to smite their fellow-servants, and to eat and to drink with the drunken." See verses 48; 49.

Luke warns the wise virgins against the same snare. He says, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."—Luke 21: 34. These foolish virgins are not drunken with the wine of the grape, but the wine which is quaffed from the golden cup which is in the hands of the Mother of Harlots.—Rev. 17. Hence, the deceitfulness of riches is associated with this intoxication. The Adventists are filling up the picture of the foolish virgins to the very letter. They have set the time again and again, and have as often been disappointed. And still they move their periods forward. If Christ shall not come in 1868, they will slide their dates forward.

Thus they are the only class who can say, "My Lord delayeth his coming;" for they are the only class who are setting time.

They are drinking freely from the golden cup of Babylon. We know no class of professors who are striving harder for wealth and popularity. They

are building costly churches. They can boast of numbers and popularity. They resort to the fashionable pleasure parties to raise money to build churches, support preachers, and advance the cause generally: They resort to anxious seats, appeal to fear and passion, to make converts. Their leaders are smiting the wise servants who understand the object for which Christ is coming. They are more opposed to those who are looking for Christ to come as the great Restorer, than they are to those churches which are not looking for his Coming for a thousand years. One evidence of their folly is their setting the time of Christ's Coming, after having been disappointed so often. Another evidence is their liking the wine of Babylon more than they love the truth of God. Another evidence of their folly is their rejection of a definite Gospel faith in order to a Gospel baptism. Another evidence of their folly is their substituting spirit influence for the Gospel which is the power of God unto salvation. Another evidence of their folly is the rejection of the glorious Future Age, including the covenants of promise made with Abraham and David.

With so many defects in their faith and practice, they cannot be saved when Christ comes, though they may be expecting his Advent, and may go forth to meet him. One characteristic of wisdom in the wise virgins will consist in the fact that having no set time for the Coming of Christ, they will watch through the entire indefinite period, in which there is any probability of his Coming, until he shall come.

The simile introduced by Christ, by which to illustrate the position of the wise virgins, utterly excludes the idea of definite time. He says, "Watch, therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—Matt. 24: 42, 43, 44.

First, no person can watch for the cars until the set time for their coming shall have arrived. The idea of a set time utterly excludes the position of watching during an indefinite period of time preceding the Coming of Christ. Second, The whole period represented by the four watches of the night, will

be a period of suspense, not knowing at which watch the Son of man shall come; whether at the first, second, third, or fourth. Hence, it will be wisdom for him to watch during the entire night. Then he cannot be taken unprepared:

To illustrate, if we had reason to apprehend the coming of a thief during the night, and yet should have no definite idea in regard to the time of night (which we wouldn't be very likely to have) he purposed coming, it would be wisdom to watch during the entire night: Then let him come at whatever watch he might, he would find us prepared to receive him. But if we should know that he would not come until the fourth watch, we could not watch during any of the preceding watches.

This will be the position of the wise virgins. All their landmarks will have been effaced, all their dates will have run out. They will be at sea without a chart, so far as definite figures shall be concerned. From the time they are sure they have entered upon the first watch of the night, they will commence watching; and they will continue to watch until faith shall be lost in sight, and hope swallowed up in fruition. All set times may pass, and yet their faith remains unmoved. They are constantly prepared. They keep oil (which denotes preparation) in their lamps, and a good wick, with matches near by, and always dry, to light it; and are ready at a moment's warning to receive the angel messengers who shall come on their silent messages, to gather the elect from the four quarters of the earth. With this faith, they cannot be found off their guard or unprepared. Every time they close their eyes in the evening, they will not know but what they shall find themselves upon the mountain of gathering, surrounded by the host of God's chosen ones, in the morning. Two of the virgins who are looking for the Coming of their Lord will be in one bed, one shall be taken and the other left; two in the field, one shall be taken and the other left.—Luke 17: 34, 35. The only difference will consist in the fact that one is prepared, and the other is not. There is no time for preparation when the angel comes.

These are the ideas designed to be set forth in this parable. Of those who shall be looking for the Coming of Christ, at least one half will not be prepared for that event when it shall

occur; for one half shall be wise, and the other half foolish; that is, one half shall be prepared, and the other half shall not be prepared for that solemn event. All the details of this parable were designed to have an important bearing upon these leading ideas, and should converse to their elucidation. How emphatic the language; "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour (that is, ye have no definite time) wherein the Son of man cometh."—Matt. 25: 10—13.

From the foregoing we learn that the wise and the foolish virgins will be expecting the Coming of Christ; but that one class will be ready, and the other class will not be ready. Also that there will be no time for preparation after the Bridegroom comes. We learn from the context that there will be two classes of teachers, one disappointed Timeist who will be saying, "My Lord delayeth his coming," and will mix up with the Babylonian family, and be drunken with the spiritual wine from her golden cup; while the other class shall be giving "the household of faith their meat in due season,"—Matt. 24: 45, 46:

"Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."—Matt. 24: 46, 47. But the foolish teachers will be cut assunder, and appoint their portion with hypocrites and unbelievers. Reader, let us be ready, that at whatever watch of the night the Son of man cometh, we may be found ready. Amen.

For the Watchman.

CONFERENCE REPORT.

The Annual Conference of the Church of God convened according to appointment, at Old Union, Marion Co., Ind., Aug. 15th., 1867, and continued in session over the subsequent Monday.

The afternoon of the first day was spent in a social meeting, in which a number of brethren participated. At 8 o'clock P. M. an interesting discourse was preached by Bro. E. C. Andrus, from Matt. 25: 34, on the second coming of Christ.

Friday, Aug. 16th., Bro. Isaiah Hornaday was relieved by request, of the position of President, and Bro. David Halstead appointed to fill his place. Bro. R. H. Gresham was appointed Secretary of the meeting. During the meeting the following questions were investigated, viz:

- 1st. How much prophecy remains to be fulfilled prior to the coming of Christ?
- 2d. What are the most efficient means for the advancement of the cause of Christ?

Friday, at 11 o'clock A. M., Bro. J. F. Wagoner preached an interesting discourse on the Kingdom of God, from Luke 21: 31. At 3 o'clock P. M. Bro. J. K. Speer from Sweetwater, Ill., related one of the most thrillingly interesting narratives of his personal experience during the past few years, which it has been our privilege to hear. Would space permit we would gladly give a few extracts from his interesting narrative. It would be a great help to others who are passing through the same ordeal. At 8 o'clock P. M. Bro. Richard Corbaley preached on the Judgment, text Eccl. 3: 13, 14.

Saturday, 17th., at 9 o'clock A. M., a letter from Dr. N. Field was read. Following these minutes will be seen a copy of this letter. The whole Conference, with perhaps one exception, so far as they expressed themselves, were in favor of making the Kingdom and the name of the Anointed One a test of Christian fellowship. The Dr.'s withdrawal from Association was accepted. Or rather, they let him and his church remain upon the platform laid down twelve years ago, and gave him the Old Conference, and changed the name of their annual meeting to the Association of the Church of God in Indiana. At 11 o'clock the writer preached on the nature of the Judgment.

At 2 o'clock P. M. Bro. J. K. Speer preached a very interesting discourse. At candlelighting the same day Dr. Reeves preached on Church order.

Sunday morning the congregation convened at 9 o'clock for a social meeting; and at 10 o'clock they listened to an able and convincing discourse from Bro. J. K. Speer, followed by a few pertinent remarks by Bro. J. F. Wagoner. At 2 o'clock P. M. Bro. Andrus preached a clear and logical discourse on the Kingdom of God. At candlelighting the writer lectured on the authenticity of the Holy Scriptures.

Monday, Aug. 19th., convened at 9

o'clock. Continued the investigation of the most efficient means for the advancement of the truth. Many able and interesting remarks were made by many, which would be edifying to the one body, but we do not wish to establish a precedent of writing lengthy notices of Conference. We shall therefore forbear. At 11 o'clock we listened to a discourse by Bro. Speer, in which he completely demolished the strongest arguments in favor of the immortality of the soul, and presented in a very terse and laconic manner the leading arguments in favor of the mortality of man. Resumed in the afternoon the same subject which had occupied the forenoon.

Owing to the prospect of a rainy night, the Association of the Church of God adjourned to meet a year hence at Cicero, Ind.

Thus closed one of the best meetings we have ever attended. Between twenty and thirty were immersed into the name of the Christ. A number of them had long been professors of Christianity. The Association leaves a salutary influence behind. In behalf of the President and Secretary.

J. M. STEPHENSON.

P. S. The report of the Ind. Conference has been delayed on account of the tardiness of the Secretary, or rather the detailed report which of course should not be published, as it would establish a PRECEDENT which no paper could grant to all the conferences. Up to the present time we have only received a report of the meeting to Saturday night. We have gleaned from forty-eight pages of MSS., and written from memory the rest. ED.

Letter from N. Field.

JEFFERSONVILLE, Ind., Aug. 12, '67.

Brother R. H. Gresham:—Your letter of the 10th. inst., with very kind and earnest invitation that I and others of the Congregation meeting at the Tabernacle should attend with you the Conference at Old Union, was submitted by myself to the Brethren and Sisters on yesterday, and so far as known to me none of them express any desire to go to the Conference. Neither those associated with me at the Tabernacle would be recognized as Christians, and it would do no good whatever to discuss the points of difference at a meeting of that kind, you

will go there for enjoyment and not for disputation. Our presence there would only embarrass your proceedings and mar the pleasure of the occasion. As no one can be a Christian according to your present theory unless he believes in the Restoration of the Jews, and as the platform on which we organized the Indiana Conference is abandoned and that dogma (of Jewish Restoration) substituted for it, there can be no union between the Indiana Conference and myself until they retrace their steps, return to the ground from which they have strayed, and make Christian Character alone the condition of fellowship and cooperation.

I would also add that from long experience I am satisfied that union upon the Bible alone is impossible in the present age. The experiment is a failure and it is not worth while to make any further effort for that object. The mass of professors of Christianity will not be satisfied with the Bible alone. They must have a creed, or must have some man's writings as the basis of their union. There is too much pride, selfishness and ambition in this age of the world for the old Apostolic order of things.

The Indiana Conference went on harmoniously until faith in the Restoration of the Jews was made a test of fellowship. What it will do hereafter upon the new plan of operation time must determine.

As ever yours waiting for the Lord from Heaven. N. FIELD.

For the Watchman.

VISIT TO WISCONSIN.

Dear Readers of the Watchman:— I feel happy to again take my pen and address you a few lines. Sept. 3d. I left my own sweet home, to visit some friends in Wisconsin. Stopped at Harvard, saw a number of brethren that I never saw before. They were sociable, and treated me with great kindness. It was a great pleasure to me to know them. This is the way we know the children of light, "by their works ye shall know them." "I was a stranger and ye took me in." Had a very pleasant time with them.

Passed on to Rock Co., Wis., found my friends well and glad to see me. It was proposed that I should address the people at their schoolhouse near by. Gave two discourses to a goodly number. They paid the best of attention. We believe that this was the

first time that they had ever heard the Gospel of the Kingdom, in harmony with the Scriptures of truth. Our subjects were new to them. First discourse was an introduction to the general tenor of Scripture. Read Gal. 3: 5—29 inclusive. Text 8th. verse.—“And the Scripture, foreseeing that God would justify the heathen (nations) through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.”

1st. We defined the term “Scripture,” and showed that the apostles taught that the Scriptures are able to make men and women wise unto salvation through faith in Jesus Christ. That they ought to be searched, &c.

2d. What the faith is, that God has promised to justify the nations by.

3d. What the Gospel was, that was preached unto Abraham. That the blessing is not yet fulfilled. That God has promised to set up his Kingdom upon earth, that its dominion shall be from sea to sea, from the rivers to the ends of the earth. That the nations shall be blessed with a righteous government. And finally, death, sorrow, crying, and pain, shall be abolished from this earth, and the immortal saints shall inherit it forever. That it was their privilege to inherit it. To this no one made any objection. Some desired to converse on these important themes that we had presented. We did so.

Our second discourse was on the “Gospel of the Kingdom,” Matt. 4: 23.

1st. Proved that the “Gospel” was the power of God unto salvation, to every one that believeth, according to the teaching of Jesus and the apostles.

2d. What the Kingdom is, That it is to have a *dominion*. That Jesus is the *legal Heir* to its throne in Jerusalem. That it shall be set up in the “*latter days*.” That all nations shall become submissive to it. That the Kingdom and its greatness shall be under the whole heavens. And finally, the saints shall possess it. Presented the Kingdom, 1st., in the light of the Old Testament, 2d., in the light of the New Testament. And that both were in harmony. All gave the best of attention.

As we stepped off the stand one desired to have some additional conversation on the subject. Was very glad to see so much interest manifested. Found the inquirer a very intelligent man, and able to reason. Talked a long time. After this conversed with

others till after midnight. Feel confident that the Word of the Kingdom fell into good and honest hearts, May it bring forth good fruit to the glory of God the Father.

Next morning started for home, with many a pressing invitation to come again.
A. C. GREENE.

Opening of the Sixth Seal.

Here again we have another class of symbols. Those of the former seals have all been living agents. Here we have an earthquake, the sun, moon, and stars, the heavens, mountains and islands. These are all inanimate objects. While living agents always symbolize living agents; inanimate objects may also represent living agents. Earthquakes are symbols of great revolutions or commotions in the political world. The sun represents the supreme ruler of empires or kingdoms. Subordinate rulers are represented by the moon. The stars also denote inferior officers or rulers. The darkening of the sun, and the moon appearing like blood, symbolize changes in governments; the rulers in their character and proceedings changing, misusing their power and oppressing their subjects. The fall of the stars symbolizes the fall of rulers from their offices or stations of power; and the heavens departing as a scroll and the mountains and islands being moved from their places, denote the overthrow of governments and their entire subversion, and here especially at the second coming of Christ. Then the stone cut out without hands will smite the image upon its feet, break them to pieces and they shall be scattered like chaff before the wind. The kingdom represented by this stone, or Christ and his kingdom, shall break in pieces and consume all other kingdoms, and it shall stand forever.

The hiding of the kings, great men, rich men and others, represents the consternation of the wicked of all classes at the appearance of the Lord Jesus Christ when he “shall descend from heaven with a shout, with the voice of the archangel and with the trump of God,”—when he shall be revealed in flaming fire to take vengeance on those that know not God and obey not the gospel of Christ; when they shall be punished with everlasting destruction from the presence of the Lord and the glory of his power.

These kings, great men, &c., are represented as saying, “Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb.” This denotes the terror that will seize the opposers of God and his Christ in the great and terrible day of the Lord.

Many commentators refer this to the overthrow of the Pagan authority by Constantine and the establishment of Christianity in the Roman Empire; but it seems more appropriate to the latter days of this dispensation, commencing, it may be, at the time of the French revolution, from which period the civil governments have been more or less disturbed, and these agitations may be expected still to go on. Governments will be overthrown and kings dethroned, until at last the Lord Jesus shall appear in the clouds of heaven, all the kingdoms of the earth be broken and pass away; the kingdom of Christ be established, and the kingdom and dominion and the greatness of the kingdom, under the whole heaven be given unto the people of the saints of the Most High.

For this glorious compensation all Christians should wait, and watch and pray. “Blessed,” we are told, “are those servants whom the Lord when he cometh shall find so doing.” He will welcome them to his kingdom. He will say to them, “Well done, good and faithful servants, enter ye into the joy of your Lord.” May we so live, and watch, and pray, that we may be participants in the everlasting kingdom of Christ. Then shall we share in his glory, and being made kings and priests unto God, we shall reign on the earth.
—Advent Herald.

For the Watchman.

Correspondence.

Dear Brethren and Sisters:—I have been so repeatedly solicited by a friend to write a letter for the WATCHMAN, that I have taken my pen for that purpose. Although I can hope to instruct none of you in doctrine, perhaps my weak effort may induce others more efficient than myself to wield their pen in behalf of the truth.

There is in every community a large amount of buried talent, a latent strength that has never been developed. As God has given us these talents, shall we not use them in His service? and instead of sitting idly down in our homes,

and murmuring over the barrenness of the WATCHMAN, would we not exhibit more of the spirit of self denial that characterized our Savior, if we would each month or week write an article for its columns? This would relieve the Editor of much of his care, and we would become better acquainted with each other, take more interest in one another's welfare. And, per consequence, a spirit of brotherly love would manifest itself, and a unanimity of sentiment would prevail.

Being few in number, scattered over a large area of country, and but few of us being so situated that we can attend the annual meetings, we have no means of becoming acquainted except through the columns of the WATCHMAN.

The names of J. K. Speer, Isaiah Hornaday, G. Moyer, J. F. Wagoner, and others have become so familiar to me through these columns, that I can almost imagine I have clasped the friendly hand and had an hour's pleasant conversation with them. "Do good unto all men, and especially unto them that are of the household of faith," is a divine injunction. Let us not forget it, lest when the Master comes we shall be found sleeping.

Rensselaer, Ind. B. M.

For the Watchman.

Correspondence.

Brethren of the Watchman:—Every thing on the part of God has been favorable to my mission in this part of the West. The weather has been fine, the roads good, and the people quite healthy—though some try to be sick, by violating organic laws.

Our congregations have been fair, and on Firstdays large, and the best of attention. I have given some 25 public discourses in various localities. Three of them were delivered in a new chappel, built and owned by the Disciples, I spoke twice in the court house in Williamsport, by the request of the High Sheriff. A good congregation, who listened with the most profound attention, I have immersed one, others will obey.

All classes turn out to hear, except the clergy, who are the top-nots of the day. R. V. Lyon.
Marshfield, Ind., Oct. 8, '67.

Appointment.

The Lord will, I shall commence a series of meetings in the Court House at Watauga, Iroquois Co., Ill., Oct. 26th, at 7 p. m. and continue over the first day. R. V. Lyon.

To Correspondents.

J T Prime—paid to July 1 68.
D N Prime—paid to July 1 68.
Dr G W Bishop—\$4 50 pays to Jun 1 68.
G Kline—paid to Apr 1 68.
C Hoxie—paid to Jan 1 68.

Letters.

A Annable, T Robinson, A G Freeman, F C Shellbark, C C Anderson, C Jackson, Dr G W Bishop, R V Lyon, D S Safe, N W Fitz Gerald, J M Glavin, J D Simons, E L Marsh, J T Prime, L D F Armstrong, G Kline, T T Halstead, J Vandeventer, Rev C Bushby, R Purviance, M C Wardwell, C Hoxie, R J Hill, W W Rue, M Rikert, C Fisher, D Howard, M T Abert.

Books Sent.

R Barker, C Housel, C Jackson, F C Shellbark, D S Safe, S Eaglebarger.

Receipts.

\$1 00—A G Freeman, A Annable, R W Williams.
\$2 00—J Vandeventer, S Eaglebarger, F C Shellbark, T Robinson, J T Prime, D N Prime, S McDaniels, S Leach, A Dalton.
\$2 50—J D Simons, C Hoxie.
\$3 00—G W Green, W W Rue.
VARIOUS SUMS—M Rikert 50c, R J Hill \$1 20, G Kline \$1 50, C Fisher \$4 00.

Recd, on acct, of Debates.

J T Prime.....\$2 50.

R. J. Hill's address is Pleasantville, Marion Co., Iowa.

TRACT AND LOAN FUND.

Amount to be Raised, \$2,000.

Believing we are merging into the last days, and knowing that we owe a duty to our fellow man, to point out to him the Truth, and that we are but stewards over what we hold—it belonging to God, to whom we must render an account—we donate, or loan the following amounts to be used in the promulgation of the great Gospel Truths:

Previously reported,.....\$232 01
M C Wardwell,.....1 00

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All Donations and Loans will be receipted in the WATCHMAN. Address all remittances and orders to the Publishing Agent,

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The Prophetic Watchman

AND

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The Prophetic Watchman

AND

HERALD OF THE KINGDOM.

FIVE
P. 271

LYLE

"Thy Kingdom Come; Thy Will be Done in Earth as it is in Heaven."

VOL. I.]

HARVARD, ILL., NOVEMBER 9, 1867.

[NO. 34.]

For the Watchman.

JUDAISM REVIVED.—No. 6.

My opponent is evidently very hard pressed with the facts and documents which I have adduced, subversive of his modern system of Jewish politics. When the Judaizers challenged this discussion, they no doubt expected an easy victory. That nothing could be said against their dogma of Jewish restoration. But if they have not by this time discovered that they were mistaken in their calculations, they must, like their Jewish brethren, be hopelessly blind to the testimony of Scripture and the facts of history.

Bro. Reed tries in vain to manufacture a contradiction out of what I have said respecting the Ten Tribes of Israel. But any man of discernment can see in the quotations he makes, a refutation of his assertion. There is not the slightest contradiction whatever. There is quite a difference between the restoration of a *kingdom*, and the restoration of its *captive subjects*, to their native land under a different government. I stated that the Kingdom of Israel composed of the Ten Tribes, was destroyed never again to be restored, but remnants of the Ten Tribes were to return, and did return to the land of Canaan, and become subject to the Kingdom of Judah. After their restoration from Babylon, the Twelve Tribes become one nation and Kingdom, and continued so until its final subversion by the Romans. Now, where is the contradiction? The reader will decide.

Bro. Reed now says he never admitted the restoration of the Ten Tribes under the decree of Cyrus! That he simply admitted the restoration of the two tribes, Judah and Benjamin! Now, does any man suppose that I would waste time in proving the restoration of the two tribes? The very object

of the 4th article was to prove the restoration of the Ten Tribes, as there was no dispute about the other two. The fact was admitted and I was told that no body ever denied it. When I proved that *he* had once denied it himself, he resorts to dissimulation in order to escape from the inconsistency!! Well, it is no use to quibble as I have proved beyond a doubt that both Israel and Judah returned from Babylon and united in a common nationality and Kingdom, thereby fulfilling the prophecies in reference to that event. This is a historical fact as I have shown from incontrovertible evidence.

If I understand him, he admits that the promises to *fleshy Israel* are, and always have been *conditional*. But he takes the ground that although their restoration depends on conditions, that they will comply with them finally, and then God will bless and restore them. He says they will yet repent and turn to God with their whole heart, and in consideration thereof he will give them the land of Canaan for an everlasting possession. This, then, is the last refuge, and if it fails him, his cause is lost. Let it be observed, however, that this ground is taken upon the assumption that there has been no restoration. That every prophecy in relation to the repentance of Israel and Judah, and their restoration are still future. This, then, is his position, and I will now test it by the Word of God and prove that *fleshy Israel*, are not God's people in the sense they once were, and that they, as a nation, never will repent and turn to God. I would remind the reader, however, that the leading Judaizers admit that there are two Israels—the *fleshy* and the *Spiritual*. They once denied this, and contended that the word *Israel* invariably meant the *natural* seed of

Abraham. But they must now see that this position is untenable. Then God has a people at the present time and they are called "Israelites indeed," or the "Israel of God." In view of this fact I ask is it likely that such a people would be overlooked in prophecy? Certainly not.

But to proceed. I invite the attention of the reader to the 65th chapter of Isaiah but especially to verse 9—14 inclusive. "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there. * * * But ye are they that forsake the Lord and forget my holy mountain. * * *

* Therefore I will number you to the sword and ye shall all bow down to the slaughter, because when I called ye did not answer, when I spake ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not. Therefore, thus saith the Lord God, behold my servants shall eat; but ye shall be hungry, behold my servants shall drink but ye shall be thirsty, behold my servants shall rejoice but ye shall be ashamed. Behold my servants shall sing for joy of heart but ye shall cry for sorrow of heart and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen, for the Lord God shall slay thee, and shall call his servants by another name."

Here, then are two people brought to view,—one the typical and the other antitypical Israel. One was to be cast aside, the other preserved. The first verse of this chapter explains who the "seed out of Jacob" is,—a nation not then called by the Lord's name—a nation that asked not for him, and sought him not—a nation that was to eat while the old Jews were to be hungry

who were to sing for joy of heart, while the fleshly Israel were to cry for sorrow of heart and howl for vexation of spirit, and who were to be cursed and slain to make room for a better and more righteous nation who were to be called by the name of the Lord.

That fleshly Israel are not God's people, will also appear by consulting the prophecy of Hosea.—See chap. 1: 6 and 10th verses inclusive—He says of fleshly Israel “Ye are not my people and I will not be your God” (in a national sense) but “it shall come to pass (under the Gospel dispensation) that in the place where it was said unto them ye are not my people, there it shall be said unto them, ye are the sons of the living God.” This is repeated in the 2nd chapter and 23d verse. “I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, thou art my people; and they shall say thou art my God.”

Now Paul explains this prophecy in his letter to the Romans and defines the people who were to obtain mercy to be Converted Gentiles. Hear him. Rom. 9: 22—26. “What if God, willing to shew his wrath and make his power known, endured with much long suffering the vessels of wrath fitted to destruction, (unbelieving Jews) and that he might make known the riches of his glory on the vessels of mercy, (believing Gentiles) which he had afore prepared unto glory, even us whom he hath called not of the Jews only, but also of the Gentiles? As he saith also in Hosea I will call them my people, which were not my people, and her beloved which were not my beloved. And it shall come to pass in the place where it was said unto them, ye are not my people, there shall they be called the children of the living God.”

The argument of the Apostle is to prove that God has another and a different people from what he once had under the law dispensation, made up of Jews and Gentiles converted to Christ. “For the Scriptures saith whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him.”—Rom. 10: 11, 12. These Covenants are called by Peter. “A chosen generation, a royal priesthood, an holy nation a peculiar people, * * * * * which in time past were a people,

but are now THE PEOPLE OF GOD, which had not obtained mercy, but now have obtained mercy.”—1 Pet. 2: 9, 10.

This is the antitypical nation, formed out of the old typical nation, and such of the Gentiles as were grafted into the Abrahamic stock by faith. It is the true Israel who shall inherit the land covenanted to Abraham and his seed, whom Paul defines to be Christians. This is the nation to whom the Kingdom is to be given, for the Savior said to the carnal Jews that they should see many with Abraham, Isaac and Jacob in the Kingdom of God “while they themselves would be cast out into outer darkness.”—Matt. 8: 11, 12.

Again he says—“The Kingdom of God shall be taken from you (unbelieving Jews) and given to a nation, (Peter's holy nation) bringing forth the fruits thereof.”—Matt. 21: 43.

God has no use for the old antitypical nation. The Lord said that they were not the children of Abraham in the sense of having the faith of Abraham but they were of their father the Devil. Paul says “the children of the flesh are not the children of God, but the children of the promise are counted for the seed.”—Rom. 9: 7, 8.

In the 4th chap. Galatians, the fleshly Israel and the spiritual Israel, are represented by Ishmael and Isaac, and the two covenants by Hagar and Sarah. Nevertheless what saith the Scriptures, cast out the bond woman and her son, (the old Sinaiic covenant and the fleshly Jews under it), for the son of the bond woman shall not be heir with the son of the free woman (or Christian).

Here, then, we have an array of evidence as conclusive as it can be that Israel according to the flesh, are cast out of the land of Canaan, and they have no more right to that land than they have to the moon. It belongs to Christ and all who have put him on. They are the seed. The carnal Jews slew the Lord and thought to seize on the inheritance, but his resurrection from the dead thwarted their wicked purpose, and they were ejected from the land for ever. As a nation they were allowed to occupy the land until the seed should come to whom the promise was made. After that they were of no more use as a nation than the shell when the kernel is extracted. Instead of having the Kingdom restored to them, it is taken from them. They will see it given to Abraham

and his seed according to the Gospel covenant, while they will be cast out into outer darkness, where there is weeping and gnashing of teeth.

This settles the question that fleshly Israel as a nation never will repent and turn to God, and even if they did they would have no exclusive right to the land of Canaan. By virtue of their conversion to Christ, they would, in common with all Christians, inherit the promises made to Abraham.

I come now to the consideration of the numerous passages of Scripture in Old Testament, supposed to teach a future restoration of Israel and Judah. And first I will call the attention of the reader to Isa. 1: 25, 26. “And I will turn my hand upon thee, and purely purge away thy dross and take away thy tin. And I will restore thy judges as at the first and thy counsellors as at the beginning. Afterward thou shalt be called the city of righteousness, the faithful city.” It is difficult to see what there is in this, favorable to a future restoration of Israel. It is simply a derivation of God's judgments upon Jerusalem as will be seen by the context. The purging away of their dross &c. is explained by Ezekiel. He says, “Son of man, the house of Israel is to me become dross; all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore, thus saith the Lord God, because ye are all become dross, behold I will gather you into the midst of Jerusalem. As they gather silver and brass and iron, and lead, and tin into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there and melt you. Yea I will gather you and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you.” Ezek. 22; 18—22.

This was fulfilled when Nebuchadnezer, took Jerusalem, slaughtered thousands of its inhabitants, burnt the city and temple, and carried away the residue of the people to Babylon. When they returned they restored the old order of things—including Judges and Counsellors as at the beginning. That we may understand what is meant by the beginning I refer the reader to

Exodus 18: 13—27. inclusive, which records the fact that Moses appointed these officers over the congregation of Israel immediately after the exode from Egypt. In connection with this let us hear the instruction to Ezra by Artaxerxes—“And then Ezra after the wisdom of thy God—which is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river all such as know the laws of thy God, and teach ye them that know them not.”—Ezra 7: 25.

So much for this prophecy which I have heard quoted time and again to prove a future restoration of the Jews! And it is a fair sample of the reckless manner in which similar prophecies are misapplied. In my next I will examine the 11th. chapter of Isaiah which is confidently relied on to prove Jewish restoration. N. FIELD.

(TO BE CONTINUED.)

Checks to Anti-Judaism No. 6.

“He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him.”—Prov. 18: 17.

Our opponent is evidently a little “out of sorts” with us, but he must know that we are good natured or he would not use unkind language and accuse us of dissimulation. Dr., you told us to “have patience,” &c., allow us to return your admonition. If you have any hard arguments, please bring them out, but your “hard words” will injure you, be patient and gentle, Dr., if you have the truth it will look better in sheep’s clothing.

We are much amused with the Dr’s. effort to get out of the dilemma of contradicting himself. He says, “There is quite a difference between the restoration of a kingdom, and the restoration of its captive subjects, to their native land under a DIFFERENT GOVERNMENT. * * remnants of the Ten Tribes were to return, and did return to the land of Canaan and become SUBJECT TO THE KINGDOM OF JUDAH!!!” Here then we have Dr. Field’s wonderful harmony! The Ten Tribes are restored and made SUBJECTS of Judah!

Now Dr., please don’t accuse us of “quibbling,” when you, in trying to get out of one difficulty stumble into a terrible blunder! Remnants of the Ten Tribes are restored and made the subjects of Judah, and this is the restoration of the whole house of Israel as at the beginning. If the Dr. can stand it

we can. But the reader, in view of our opponent’s logic, will not be surprised that our good friend should get a little out of humor. The Dr. says that he has proved beyond doubt that the Twelve Tribes were restored from Babylon. How did he prove it? Why, he has two tribes carried captive into Babylon by Nebuchadnezzar, and then seventy years after he gets the two tribes multiplied into twelve. The ten tribes went into captivity nearly 150 years before Judah, and yet the restoration spoken of, which was from Babylon, took place seventy years after the Jews went into captivity. Hence, the seventy years captivity and restoration can only apply to Judah, and can in no way include the ten tribes.

Dr. Field sees the force of our argument on the future repentance of Israel and tries to evade it on the ground that Israel will never repent and turn to God, but pays no attention to the plain Scriptures which we quoted to prove our position. We have already presented an abundance of testimony, and from present appearances he has got an all winter’s job before him. In every article thus far, he intimates that he will do the thing up next time, but lo, when his “next” comes it shows the same chronic weakness as his former articles. We are now satisfied that his only hope is in tiring out the readers with a series of evasive articles. His style is that of the orthodox, and his proofs human objections to the Word of God.

He quotes from Isaiah 65, and Hosea 1, to prove that Israel is cast off forever and will never again acknowledge God. But his proofs fail him, and his statements are in direct opposition to the words of Jesus, who says that when he comes they shall say, “Blessed is HE THAT COMETH IN THE NAME OF THE LORD.”—Matt 23.

Now to show the reader the slimy manner in which Dr. Field uses the Bible, we will just quote the last verse of Hosea 1st ch., in connection with what he quoted, and as he applies it to this dispensation, we fondly hope that we have got him away from Babylon and on the way to Jerusalem. But let us attend to the quotation from Hosea 1st. The Dr. quotes from 6th to 10th verse and applies it all to events in this dispensation. Read what the Dr. says,

“That fleshly Israel are not God’s

people, will also appear by consulting the prophecy of Hosea.—See chap. 1 6 and 10th verses inclusive—He says of fleshly Israel “You are not my people and I will not be your God” (in a national sense) but “it shall come to pass (under the Gospel dispensation) that in the place where it was said unto them ye are not my people, there it shall be said unto them, ye are the sons of the living God.”

Very well; now what does Hosea say in the last verse? Hear him, “THEN shall the children of JUDAH, and the children of ISRAEL be GATHERED TOGETHER and APPOINT THEMSELVES ONE HEAD and they shall come UP OUT OF THE LAND FOR GREAT SHALL BE THE DAY OF JEZREEL.”

This prophecy cannot apply to the restoration from Babylon according to the Dr’s. own position, for he applies the four preceding verses to this age, and quotes Paul to prove it. The phrase Israel and Judah cannot mean the church, for the Dr. says, God’s people were to be called by “another name.” Hence the text must refer to a future union of Israel and Judah, according to the flesh, our opponent himself being witness.

Here, then, we have the Dr. tied up to the inevitable conclusion of a future union of the twelve tribes, and in the light of his own position we do not see how he can avoid becoming a “modern Judaizer.” But we’ve said enough already, and shall await with patience his reply.

Paul says the “REDEEMER shall come to ZION and SHALL TURN AWAY UNGODLINESS FROM JACOB.” The Dr. says that Israel is hopelessly lost and destroyed forever. We shall all believe Paul of course.

H. V. REED.

For the Watchman.

Separation Again.

It “has come,” it seems, as reported in *Marturion* for July, page 5, by the Eds. of that paper. If that paper is the “only one on this side of the Atlantic advocating the whole truth,” why was not this revealed sooner? Then we might have been already known to the fact, if, however it is a fact. This “separation,” it seems, is to get all of the “uncorrupt faith” in a body.

Amen to a separation of all of the true “one faith.” One cannot object

to that. If there are two faiths, separate, until only one exists.

It might be advisable not to allow Dr. Thomas to seek more truth, or another separation might follow. Is not a little anger at work in this matter? for until Dr. Thomas's written position was criticised in the *WATCHMAN* and *Banner*, they were willing, it seems, with the knowledge of the position of the opposition, to stand unmolested. It is said "A great deal of unnecessary criticisms have been indulged in of late on the two words, viz: *EGEIRE* and *ANASTASIS*." Why call it unnecessary to criticise what another says is the truth? see reply on page 7.

Surely no one denies them the right to "separate," which they should do if they are the "one body." Perhaps they are too "many wise," too "many noble."

This being the case we are surprised to see some contending for the mighty and exalted Dr. Thomas, which has been done for several years. It seems that the Dr. ought to see that his exaltation is above measure, and therefore ought to reprove them, and pray rather that satan buffet him, lest he should be exalted above measure. Such exaltation will produce another "body." Perhaps the truth is "hid from the wise and prudent, and revealed to babes." Since "not many wise, not many noble, not many mighty are called," we should not depend too much from that source for truth. As "all things are of God," let no one boast, for "God shows mercy to whom he will, and hardens whom he will," and "it is not of him that wills, nor of him that runs, but of God who shews mercy." And "it is God that works in them to do of his good pleasure." "Where is boasting then?" Is it not in *Marturion*, that this favor of incorrupt truth has been received? With all our boasting, this generation may fall in unbelief.

Now we do not object to a separation from all of another faith; so go on with your "separation," and if after you prove your own selves to see whether you be in the faith, know then that the Christ dwells in you except you be reprobates. We are glad to find that the *Marturion* is the *only* paper now advocating the truth, if it is so. But would it not be better to say it is the most forward to criticise and hunt out the truth? No; for that is one of the great faults of its Editors to talk of "unnecessary criticism."

If we have no right to "criticise," we should have been told so sooner; for it is pretty evident that the bold "criticisms" in the *WATCHMAN* and *Banner* have aggravated the opposition to resolve this "separation." If not, why so much complaint in the July No, of that "only truth sheet," and it put off until now? War, then, is unavoidable, either within or without. Let it be hot with pursuit for truth, and not for party, and let the Lord order it; but now let us remember that there is danger in throwing stones, lest we hit the Lord, or per adventure, he is not among us, and he is seeking our overthrow to make room for the next generation, and will take out a first fruit for his name, of them. Surely if we believe that "all things are of the Lord," and that he whips every son whom he receives, that we, if sons, will not escape. It is possible that all this is child-like, and will, after awhile, bring forth the bearable fruits of righteousness.

Let not the strong tramp down the weak, for our friends of the *Marturion* are the strong, and ought to bear the infirmities of the weak. Perhaps it would be advisable for them to wait and trust in the Lord, for he can "shew mercy to whom he will," and "harden whom he will." If any are likely to be "exalted above measure," let a thorn in the flesh be given him, then each one can have praise of God, and the "one body" not be of Paul, nor Peter, nor of Apollos, no matter how great they are, no "body" called after them is of the "one body."

CONCLUSION.

If our friends are determined to separate, and they retain that lamb-like character, in meekness, which we claim a share with them, we will be glad if that is the faith, they have, and we are the erring, that the Lord would shew it to us also. We envy no one. For the sake of truth. B. SWEET.

For the Watchman.

Dear Brethren:—I, in the far west, a lonely pilgrim, find all I can do to preach the gospel—the faith once delivered to the saints, without proscribing so many by itemizing the terms of that gospel, that must, according to my say so, be believed before qualification for baptism. If Jesus said "Go preach the gospel to every creature, he that believes (the gospel) and is baptized shall be saved:" all I can do is

persuade them to do it, and they are to know whether they do or not. If they say they do, and demand baptism, I serve them. If Paul said truly, "The gospel was preached to Abraham, saying, in thee and thy seed all nations shall be blessed." When one believes the same, he or she is all right, and though there may be many things concerning the Kingdom of God and the name of Jesus yet to learn; yet it is true that "ye are all the children of God by faith in Christ; for as many of you as have been baptized into Christ, have put on Christ." He or she that thus starts will not be troubled about immortal soulism; and will soon learn that the Christ is to be the restorer of all things which God has spoken by the mouth of all his holy prophets. There is too much exclusiveness, too much idea that great *I* is the judge of little *your* faith.

On the 4th. Sunday in July, early in the morning, a poor man, who had often said he believed that we preached the plain Bible, but procrastinated obedience, was kicked by a horse and never drew another breath. The family sent for me to come and preach before he was buried, on Monday morning. I went and spoke on these words "Almost thou persuadest me to be a christian," many heard. On the next morning three mortals came and asked to be immersed, which we did, and was found at Bro. Libbee's on Thursday, where we spoke till Sunday P. M. Here we collided with the M. E. quarterly meeting and got one half of the time. The circuit rider of Fall City concluded to debate four questions conditional that no books should be guides but the Concordance, Version of the Bible, and Webster's unabridged. This was set for Aug. 13th. More anon.

WM. P. SHOCKEY.

REMARKS.

We are at a loss to understand the import of the foregoing. If we are not mistaken, the writer ignores the necessity of a definite position or faith. If so why is he making so great a sacrifice as all his letters indicate, and causing much division in proscribing all who do not believe the "gospel" and "itemizing," so far as to exclude from the Kingdom of God, all who do not believe the gospel, repent of their sins and be baptized for the remission of sins. Or has he ceased to require faith in the gospel, repentance and

baptism as essential pre-requisites to salvation? Are these conditions man made tests? Or are they gospel tests, made by Christ and his apostles? Speak out explicitly, Mr. Shockey, and let all see where you stand. You say that you find all you "can do to preach the gospel." That is all any of us can find to do, and all we profess to do, but query

1st. Who made this test? Christ and the apostles, or the brethren whom Mr. Shockey would censure?

Query 2d. What gospel does Mr. Shockey preach? that taught by the prophets, Christ and his apostles? or that taught by the tradition of modern Elders?

Query 3d. What does he understand to be the subject of the gospel? the Kingdom of God as taught by Christ and his apostles? or just good news without defining that to which it relates?

Query 4th. Would he baptize a person whom he had every reason to believe did not understand the gospel of the kingdom, or that baptism is for the remission of sins? If not does not he itemize, and proscribe the faith of as many as those of whom he complains? Is the administrator perfectly-irresponsible in a matter of so much importance as that of a gospel faith and baptism? True, to interrogate the candidates relative to their faith, would curtail the number of immersions. Yes, and it would curtail the number of re-immersions also. It is our opinion, formed from the statues of gospel faith in the Campbellite church, that if Mr. Shockey had been questioned in reference to his knowledge of the gospel which, according to his confession, he requires others to believe before baptism, he would not have been baptized by an apostle of Christ in his day; or by a gospel believer, if such an one could have been found at the early date in which he was baptized. How is that friend Shockey? Are you making a cloak for yourself or for some dear friend, perhaps your old friend Dr. F? We hope the present investigation will go on until all who are not sound in the faith shall show their colors.

Does the gospel preached to Abraham embrace the death, burial, and resurrection of Christ? If so do you proscribe these items as necessary to a gospel faith and baptism? Does not the Abrahamic covenant embrace the royal position Christ as

(the seed of Abraham) shall occupy in the Kingdom?—See Rom. 4: 13. If so, does it not embrace the Kingdom of God and the name of Jesus Christ? Query: did not Mr. Shockey "proscribe" and "itemize" enough to cut off the poor man who was almost a Christian when kicked by a horse and died? It would seem so from the fact that three mortals as the result were convinced of the necessity of being immersed that their mortal souls might be raised immortal. The great God is the only big "I," all others are little "you."

ED.

For the Watchman.

Questions Answered.

1. Will the twelve tribes of Israel constitute the Kingdom of God?

Ans. "I will build it as in the days of old." Amos 9: 11. How was it in the days of old? Ans. David "reigned thirty and three years over all Israel and Judah." 2 Sam. 5: 5. Then did the twelve tribes ever compose God's or David's Kingdom? Ans. "Thy (David's) Kingdom shall be established before thee." 2 Sam. 7: 16. The Kingdom of the Lord in the hand of the sons of David." 2 Chron. 13: 8. "Solomon sat on the throne of the Lord as king, instead of David his father, and all Israel (twelve tribes) obeyed him." 1 Chron. 9: 23. "Lord wilt thou at this time restore again the Kingdom to Israel?" Acts 1: 6. No, but "After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Acts 15: 16. "They (the twelve tribes) shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Ezek. 37: 22. If these fine scriptures do not show most clearly what the Kingdom is to be, then the Bible is of no use to man.

2. Where is it to be?

Ans. "In their own land." Ezk. 37: 22, which God gave by promise to Abraham. Gen. 15: 18, and 17: 8.

3. Who is the King?

Ans. "This is Jesus the King of the Jews." Matt. 27: 37.

4. Who are the rulers?

Ans. "You shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28, and the dominions shall also be read over by immortal persons. "This honor have all his saints." Ps. 149: 9.

5. It stands thus:

1st. Abraham's land is the locality of the Kingdom.

2d. His literal seed—the twelve tribes of Israel—are the Kingdom of God, or David, or the Christ.

3d. The Christ is their King.

4th. His seed—the saints—are the rulers over the Kingdom.

5th. All nations be come his dominions and are ruled by the immortal ones, with Christ. J. K. SPEER.

"HOW READEST THOU?"

A certain lawyer asked a question of deepest importance: "What shall I do to inherit eternal life?" This is the most momentous question any man can ever ask. It is a question which every person of every rank ought to put to himself, and never rest until he has found a satisfactory answer.

Observe the answer which our Lord gave to this question: "What is written in the law? How readeest thou?" Luke 10: 26. He directs the inquirer to the Bible. He does not direct him to any of the writings of men. He directs him to the inspired word of God, as found in the Old Testament Scriptures, (the New Testament was not then written.) Thus Jesus puts honor on the Bible. Thus he teaches us to make the Bible, the whole Bible, and nothing but the Bible, the rule of faith and practice. Do we want to know what to believe and what to do in the matter of religion? Let us go to the inspired volume. Let us prove all things by this divine standard. Here let us cast anchor; here let us abide. We have fallen upon times when there is great need of more reverence for the Book of books. Men are setting up false standards of faith and practice. They are drawing their principles from the human and finite, rather than from the Divine and Infinite. They do not make the Sacred Volume 'the man of their counsel' and their guide in respect to all opinions and actions.

1. The Savior's question, to every seeker after religious truth, is, 'How READEST thou?' It is not how *thinkest* thou? Many persons take their own thoughts for the rule of action. Converse with them in regard to their religious duty, and the reply will be, 'I don't think as you do,' or 'I think' thus and so in regard to the subject. They draw their opinions from their own minds; they put 'I think' in the place of the infallible word. Men have done

too much thinking, independently of the Divine thoughts, made known on the pages of revelation. This is the cause of rationalism, pantheism, and every system of religious error. Human reason is exalted above Divine revelation. Man defies his own mind. This is the source of inconceivable mischief. Let men be careful how they say 'I think' on the subject of religion, unless their thought is clearly derived from the Bible.

2. Neither is the question, how *feelest* thou? Many people make their feelings the rule of action. They think if they had feeling they would act; but if they have not feeling they are excused from acting. Their Maker says: 'Repent, and believe the gospel.' They reply, 'We don't feel like it.' He says, 'Keep my commandments, and confess me before men.' They reply, 'We don't feel like it.' But, no matter how you feel, how *readest* thou the law of thy Creator and Judge? You will not be judged by your feelings, but by the law of the Lord. Many delude themselves with the idea that they are excused from obedience because of lack of feeling. Is a child excused from obeying his parents because he does not feel like it? Is it not proof of a hard heart, and of great guilt, when a child can listen to the commands of a parent, and have no disposition to obey? What child has a right to make his feelings the rule of conduct?

3. Observe, further, that the question is *not*, What do you hear from your neighbors and associates? Some persons, in determining what is right, give more heed to the opinions of their friends than to the word of Christ. When there is any religious interest in a community, men talk considerably on the subject, in shops and places of concourse. Every one has an opinion. People who do not read the Bible an hour in six months have very positive opinions on the subject of religion, and they express them very freely. These opinions influence some who are inquirers after truth. They have respect for the opinion of their neighbor in other things, and they are inclined to attach much weight to his views of religious truth and duty. His opinion may have weight in regard to things which he understands. If he is a farmer, his opinion may be of worth in regard to a question of agriculture. If he is a musician, his opinion may be worth much in regard to a piece of

music. If he is a physician, his opinion may be worth much in regard to a disease and the remedy. * *

This is the only rule and measure and gauge of religious truth. 'To the law and to the testimony,' says Isaiah. 'If they speak not according to this word, it is because there is no light in them.'—*R. J. Adams.*

For the Watchman.

First Conference of the Brethren of the One Faith in Oregon.

The brethren met at Scio, Linn Co., Sept. 14th, 1867. Organized by selecting Bro. James Logan, Chairman, and Bro. Levi Henderson of Salem, Sec.

The brethren were unanimously in favor of holding these Conferences, in order that the Word of Truth may be more fully investigated, and the spirit of brotherly love, christian fellowship and unity be fostered among the brethren. It was decided to meet semi-annually. The meetings for the following year were then fixed; at Bro. Fanno's, seven miles west of Portland, Thursday before first Sunday in June, 1868; at Scio, Thursday before first Sunday in Oct., 1868.

The necessity of Bible classes was next considered. The plan of investigating by subjects was adopted. The object of such organization being, as there is but One Faith, to bring others to a knowledge of the same, also to strengthen *ourselves* in a knowledge of THE TRUTH.

Adjourned to 7 o'clock P. M.

Met according to previous arrangement. Eld. W. B. Hiatt asked the blessing of the Lord upon our further deliberations. The great need of an evangelist to spread the Good News of the Kingdom in Oregon was considered. The brethren at once selected Eld. W. B. Hiatt of Scio, and agreed to support him out of the abundance wherewith they may be blessed, as long as it shall be deemed practicable.

The subject of tracts, and the tract fund was taken up. While this was under consideration each brother testified to the great value of these in spreading the cause of Truth, and as indispensable auxiliaries to the evangelist. They each pledged a hearty support to said fund.

In order that the position of the brethren may not hereafter be misunderstood, the following statement of the same was made, being the same as

that of the Indiana brethren in their State meeting of 1865.

"1st. The Gospel preached to Abraham embraced an everlasting inheritance in Canaan, and Christ and his seed are contemplated therein; through whom Jehovah will bless the world.

"2d. That David's throne will be restored under Christ, which will necessitate the re-gathering of Israel according to the flesh, and that Christ will reign over them in 'Mount Zion and in Jerusalem, from henceforth even forever.'

"3d. That the Kingdom foretold by the Prophets and proclaimed by the Apostles will be the kingdom of Israel restored; Christ and his brethren will be the ruling power thereof, and the world of nations, through its administration.

"4th. A faith in this Gospel, and a subsequent immersion, was demanded by Apostolic preaching, and those who embraced their teachings entertained the same faith, and hoped for the same things, to be realized by a personal return of Christ from the heavens, and taking to himself his great power and reigning to the ends of the habitable.

"5th. We have made no compromise, and in no way bartered away any of these great fundamental truths of the Gospel of the grace of God, ratified unto us by a resurrection of Jesus Christ from the dead."

The Secretary was ordered to forward copies of these minutes to the *Gospel Banner and Millennial Advocate*, and also to the *Prophetic Watchman*, and to request a publication of the same therein. The Secretary was also requested to act for the ensuing year. Adjourned.

LEVI HENDERSON, Sec.

On Sunday, at 10 o'clock A. M., Eld. W. B. Hiatt addressed an attentive audience from Heb. 2: 6, showing,

I. Man has the power to believe, in consequence of which he will be held responsible for the exercise thereof.

II. That the Scriptures are the media through which we receive faith. 1st, the Scriptures propound the measure of faith; 2nd, showed what the Gospel is; 3rd, that the Kingdom of God forms the basis, or is the burthen of the Gospel, and from these deduced what is necessary to believe, and concluded in showing the errors of theology, and what we should *not* believe.

Elder II. is a zealous and fearless de-

sender of **THE TRUTH**, and the ability with which he proclaims it, makes friends to the cause everywhere he goes. The energy that characterized his delivery when an advocate of Campbellism in Iowa, is now rapidly developing itself in him as a proclaimer of the Gospel in Oregon. Our sincere prayer and hope is that he may thus continue, and be spared to us. Brethren, he has fully set forth the condition of the people in Oregon, and asked your assistance in proclaiming the **TRUTH**. Oh! that we could spread a knowledge of the Truth as we would, *alone*, but we are poor and few in numbers, perhaps not above twenty-five of us in the whole State.

Although we are a despised people; although the *professed* followers of Jesus defame and misrepresent us; although we are here, far from early associations, far from our brethren in the faith, yet we will go on, determined as we are united, proclaiming the Gospel of our Master. We neither ask nor want the sympathy of those who are not favorable to, or are of **THE FAITH**. We hold no fellowship with such, neither in word or deed. Then to *you*, brethren, we look for assistance. Help us to hasten the coming of our Savior to bless the world; help us to bring forth from this part of the earth heirs to that "glorious inheritance, that is incorruptible, undefiled, and that fadeth not away,"—the Kingdom for which we pray, and for which we patiently wait. Eld. H. will gladly receive and judiciously distribute any tracts the brethren may send him.

I am residing in Salem, where as yet a Gospel sermon has never been preached, and would gladly receive any papers, tracts or books for distribution that the brethren would send me.

Yours, in hope of the Kingdom,
LEVI HENDERSON.

For the Watchman.

Iowa Conference Report.

The Iowa Annual Conference met at Colo, Story Co., Iowa, Sept 12th, and continued over Sunday,—three days.

Owing to the press of business with the farmers, the attendance from abroad was not very large. But, we had a very interesting meeting. The preachers present were, Bro. White, Fife, R. J. Hill, Cramer, Besack, Prime and B. Hill. The resident congregations were good, and listened to the truth, which

was well sustained, with an absorbing interest. We trust that much good will result. There were four added to the church by baptism and letter.

The Conference, which was voted down last year, was reorganized by appointing B. Hill Pres., R. J. Hill Sec., and Amnon Hipsher Treas., and an executive Board of thirteen brethren, one in each settlement where there are a few brethren; to act as solicitors to raise funds, take the supervision of the disbursement, and general management of the evangelical concern. Five to act as a quorum at any called meeting of the Board. Their names and address are as follows:

- John T. Prime, Colo, Story Co.
- John Carter, Butlerville, Tama Co.
- J. Griffith, New Philadelphia.
- H. W. Peterson, Aldin, Hardin Co.
- Joseph Furry, Aldin, Hardin Co.
- Abner Cox, Belmont, Wright Co.
- J. Cramer, Zena, Hardin Co.
- George Evans, Pleasantville.
- C. Churchill, New Hartford.
- Robert Brisco, Des Moines City.
- J. W. Maffitt, Webster City.

The Treasurer's, Bro. Hipsher's, address is Ames, Story Co, Iowa.

Moneys raised and pledged at the meeting, \$150.50. And raised at a subsequent meeting at Alden, \$113, making \$263.50. Something more will be raised by the Board in their different localities.

Brother R. J. Hill is engaged as Evangelist; his P. O. address is Pleasantville, Marion Co., Iowa. Brethren wishing his labors in their localities, will please correspond with him there.

For the Conference, B. HILL.

LIGHT WANTED—How are we to obviate the following seeming difficulties? Paul says that "flesh and blood cannot inherit the Kingdom of God."—1 Cor. 15: 50. Also, our Savior says, Except a man be born again, even of water and spirit, he cannot enter or even see the Kingdom of God; with the idea that mortals are to be subjects in the Kingdom and form one essential element thereof. 2nd. What were those promises made to Abraham and his seed, even Christ? were not one of those promises recorded in Gen. 12: 7, 17: 8? and including the land of Canaan? if so how are the seed to return and inherit it? Yours for the Truth.

T. E. A.

R. J. Hill's address is Pleasantville, Marion Co., Iowa.

For the Watchman.

Report of the Calhoun County Quarterly Conference.

The Conference met with the church in Buchanan, Mich., Oct 11—13.

In the election of officers, E. Chesebrough was chosen Pres., E. Miller jr. Sec., and E. D. Alvord Tres.

It was voted to hold our next meeting in the winter, time and place to be fixed by the Board.

Our meeting commenced on Friday evening, during a rain storm, and commenced with but few; but our numbers increased with every coming together, till Sunday our house was filled. The attention was good, and every meeting was interesting. At the close of the meeting on Sunday evening, two promising youths joined our ranks by being baptized in the name of the Lord for the remission of sins.

E. MILLER JR., Sec.

For the Watchman.

NOTICE.

Sometime between the first of Nov. and the first of Jan. next, I expect to have so far recovered my health as to be able to again publicly proclaim the word of life.

Before returning west, it is my intention to visit Rochester, Seneca Falls and perhaps Syracuse, and other places in N. Y. if so desired; and to go as far east as Litchfield, Ct. If there are any brethren scattered through the New England states, or the state of N. Y., who desire to have me visit them and preach the gospel, I will do so if possible, providing they will write me and let me know their wishes. If anything should happen to prevent me from making the eastern tour I contemplate, I will give due notice through the paper. It is my intention to spend a considerable portion of the winter in the east, for the purpose (if I am able to labor vigorously) of preaching the "word of the kingdom," wherein there is a manifest desire upon the part of a few or many to hear "the truth as it is in Jesus." Address,

GEO. MOYER,

"Our Home," Danville, N. Y.

Appointment.

The Lord will, I will hold a two-days meeting at Eureka Wis., commencing Saturday, Nov. 16th, and continuing over Sunday.

H. V. REED.

For the Watchman.

Correspondence.

Brethren of the Watchman:—

Truth is finding a place in the hearts. Since my arrival in the West I have been preaching daily. All classes have attended except the clergy. In many places, congregations large, and good attention.

Life only through Jesus, is being received by the most benevolent and thinking ones; which is the brightest gem of all the gems of truth.

I have immersed five mortal souls into Christ, for the remission of sins. Four of them last Firstday, in Ind.

Have organized one church consisting of five members.

Campbellites fight behind my back and shut their houses against me. But Court Houses are open for me to speak in, by the worlds noble hearted ones, and do me justice in their periodicals. I commence a meeting in the court house in this place—Watska, and continue over the first day. Yours for the truth. Ill., Oct. 23. R. V. LYON.

DENTAL NOTICE.—We can from personal experience recommend Dr. W. L. Winslow of Kokomo, Ind., and Dr. Fahrney of Franklin, Ill., as excellent dentists. Dr. W. extracted fifteen or sixteen teeth, and put in a full set the same day, which we have used in eating and speaking, and kept in our mouth day and night, for about four months. He has a commodious room on Main St., Kokomo, Ind. He has also all the appliances to produce a state of insensibility to pain, without endangering the health of the feeblest woman. He uses gas which is perfectly safe. By accident one of the plates being broken, Dr. Fahrney kindly offered his service to make me a permanent set of first-class teeth. They look well, sit well, and do well for every purpose for which teeth were designed. We would recommend all within a convenient distance of their respective localities to give them a trial. We will warrant satisfaction.

This notice is prompted exclusively by feelings of gratitude for benefits kindly, and without charge, bestowed upon the writer. ED.

ERRATA.—No. 32, page 255, last paragraph and 9th line of Bro. Lyon's letter, instead of "Lately, read Lastly,

NOTICE.—A neat pamphlet of 32 pages entitled "An Earnest Vindication of the Primitive Doctrine of the Resurrection against the Heresy of the Nineteenth Century, 'The mortal resurrection of the Saints,' as set forth in a work entitled 'Anastasia, by John Thomas M. D.' by Francis Coghill." "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him."—Prov. 18; 17. Price 15 cents. Address:

FRANCIS COGHILL, 532 Myrtle Avenue, Brooklyn, N. Y.

We would recommend all who have read Anastasia to procure the above work and read and compare the arguments and Scripture and give it a fair and candid investigation. He takes up the book, and with the pen of a logician and critic he analyzes each text and argument in the order presented by the author, separates the false from the true, and presents the primitive doctrine of a resurrection of the saints to immortality in its clear, untarnished beauty, as the Hope of the Christian. The arguments are handled in the Dr's. own style,— "without gloves," which his admirers will not fail to appreciate. The price merely covers the cost, and the reader will be amply repaid. EDITOR.

The following works can be had of the author, R. V. Lyon, Suspension Bridge, N. Y. Looking for Jesus! Man in Death—Jesus the only way out of Hades into a future world. "Did Jesus Redeem all Men?"—A review of Eld. L. C. Thomas, Esq. The Coming Struggle among the Nations. The Ancient Faith, or the Covenants of promise. The Kingdom of God! or the Reign of Christ and his Cabinet. The Believer's only Hope of a Future State; or Life in the Future an Israelitish hope. The Gospel of God, or the Love of God, as revealed in the Plan of Redemption. The Gathering and Conversion of Israel, &c. The Gospel is the great motive power, to lead men to worship God.

JUST PUBLISHED.—THE TWO-HORNED BEAST of Rev. 13: 11—18. The symbol as applied to the United States government unveiled, and its hidden deformities brought to light. This symbol identified as the Papacy or ROMAN CATHOLIC HIERARCHY. By W. H. Brinkerhoff. 80 pages, Price 20 cents, for sale at this office.

TRACT AND LOAN FUND. Amount to be Raised, \$2,000.

Believing we are merging into the last days, and knowing that we owe a duty to our fellow man, to point out to him the Truth, and that we are but stewards over what we hold—it belonging to God, to whom we must render an account—we donate, or loan the following amounts to be used in the promulgation of the great Gospel Truths:

Table with 2 columns: Name and Amount. Includes entries for J D Plackett (\$80) and D M Rouk (\$100).

Those sending money to this Fund, can have the amounts entered on the Loan Book if they wish, and after our reprints are ready, can have the value in Books and Tracts. Those wishing Tracts from the Tract Fund, for distribution, can obtain them by sending to this office their name, post office, and State.

All Donations and Loans will be receipted in the WATCHMAN. Address all remittances and orders to the Publishing Agent.

To Correspondents.

- List of payments and arrears to correspondents including W H Chown, Mrs N Thompson, L W Horner, L Adams, E L Briggs, S Sparks, L Bronson, P Degeer, F M Shockey, A C Greene, and W Wilson.

Letters.

List of names of correspondents including D M Rouk, L Anderson, Geo Moyer, A Malone, M A Plummer, E Miller jr, L Bronson, O A Lesh, I Renner, B Hill, F Coghill, I L C Bray, A C Greene, H Heyes, P V Kendall, C A Saylor, L Songer, F M Shockey, P Degeer, J S Leonurd, N W FitzGerald, H L Markell, W T Condell, R V Lyon, Squire Sackett, J D Plackett, R C Bingley, S Sparks, J F Wagoner, J W Wright, Miss H J Anderson, J Wilson, T Wilson, C Churchill, L W Horner, L Adams, W H Chown, E L Briggs, J K Thompson, L Newell, H Dobson, R C Simonds.

Books Sent.

J Plackett, B Wilson, (by express) W H Chown.

Receipts.

- List of receipts from correspondents including J Smith, S Davis, D M Rouk, L Markell, P Degeer, L Adams, and various amounts for various issues.

Recd. on acct. of Debates.

Table with 2 columns: Name and Amount. Includes entries for D M Rouk (\$100), E Miller (\$100), and B Wilson (\$100).

No. 3 of "Christian Hope," with the Editor's article on the Sons of Zadok are delayed, another No. for want of room.

The Prophetic Watchman

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The Prophetic Watchman

AND

HERALD OF THE KINGDOM.

"Thy Kingdom Come, Thy Will be Done in Earth as it is in Heaven."

VOL. I.]

HARVARD, ILL., NOVEMBER 23, 1867.

[NO. 55

For the Watchman.

Balak—Balaam—Israel.

NUMBERS 22: 23; 24.

Shon and Og with all their hosts were slain—
And Jacob's tents were pitched in Moab's plain,
King Balak and his people saw them nigh,
And sent for Balaam—Israel to defy.
The Prophet lured by Moab's shining bait,
Perversely yielded to the King's dictate.
Altars were built—rams and oxen seven,
Were offered up unto the God of heaven.
And God met Balaam—giving him a word,
Which Moab's princes all, and Balak, heard.
The prophet spake—Balak the king hath brought
Balaam from Aram's hills; for he hath sought
A curse for Jacob: vainly doth he try
Jacob to curse, and Israel to defy.
How shall I curse not cursed of God who are?
Or how defy, whom blest, God doth declare?
I see him from the top of rocks—I go
Upon the hills, and I behold him:—Lo,
Jacob shall dwell alone, and shall not be
Reckon'd among the nations: blest is he!
None can the dust of Jacob count: none tell
The number of the fourth of Isra-el.
Like to the righteous may my last end be;
And may I die the death of such as he!
King Balak heard—what hast thou done to me,
He said to Balaam:—I did send for thee
To curse mine enemies; and now, behold,
Nothing but blessing for them hast thou told.
Rut come, I pray thee, to another place;
Most of them shalt thou see, and curse the race!
And unto Pisgah's top he brought him: there,
As at the first, he offerings did prepare.
The Lord met Balaam:—gave another word,
Which Balak and his princes also heard.
Balak, rise up!—son of Tippor, hear!
God is not man, that He should once declare
A blessing, and then lie: shall He not do
What He hath spoken? Balak! God is true,
His word shall stand: no power is there in me,
The blessing to reverse:—iniquity
In Jacob, He hath not beheld; and He,
Perverseness in His people, doth not see.
Yanwen his God is there: shout of a King,
Mighty for aye, among his hosts doth ring!
God brought them out of Egypt: as it were
Strength of an unicorn, is surely there!
Enchantment against Jacob? There is none!
'Gainst Israel to divine? Tho' thought begone!
True to this time of Jacob it shall be,
And Israel said, what hath God wrought by thee!
He shall rise up as a great Holy One.

And lift himself up as a lion young:
Nor rest while aught shall of the prey remain,
And till he drinks the blood of all the slain.
This Balak heard; and in great bitterness,
To Balaam said, O curse them not, nor bless.
But let us try once more: perhaps it may be,
That God shall yet permit a curse from thee.
They journey'd on to Peor's top, and there,
Offerings of rams and bullocks, did prepare.
But Balaam knew that God would Israel bless,
And set his face toward the wilderness.
Israel he saw:—God's Spirit on him came:—
God's words I've heard, and I will tell the same!
How goodly are thy tents, O Jacob; and,
O tabernacles, Israel, fair they stand!
Spread as the valleys—like the garden green,
Trees planted by the Lord—is Israel seen!
His seed in waters shall be known thro' earth!
Exalted shall his kingdom surely be:
Higher than Agag, he, his King, shall see.
God brought him out of Egypt; none were lost:
Might as the unicorn's is in his host!
The nations who appear his foes shall fall:—
Crush'd, pierc'd, devour'd before him, each and all
He couch'd—as a great lion he lay down:
Who shall arouse him? terrible his frown!
O Israel, blest is he who blesseth thee:
And he who curseth thee, accursed shall be!
Thus Balaam spoke, and Balak's anger rose:
Raving, he said, it was to curse my foes,
I sent for thee: and blessings, blessings, thou
Three times hast uttered: therefore, Balaam, now
Go back to thy place; honor from me
Shalt thou have none: God hath prevented thee.
According to thy word, I will return,
Said Balaam: yet, O king, thou hast to learn
More of this people: therefore, Balak, hear!
For latter days my words I now declare,
Balaam, whose eyes are open, speaks a word
From the Most High, Balaam his voice hath he'rd!
I shall Him see; not now; and ah! not nigh:
A star shall come from Jacob:—Scepter high
Shall rise from Israel; and, O Balak, then,
Thy people, Moab, shall be smitten men!
Sheth shall be slain; Edom possess'd be:
And thou, O Israel, shalt do valiantly,
He, who shall reign, shall come from Jacob forth
And not a foe shall be preserved in earth.
Thou, first of nations, Amalek, shalt fall:
And at the last shalt not be found at all,
The prophet on the Kenite cast his eye;
And said, strong is thy place; thy nest is high
Within the rock: yet wasted shalt thou be
Till mighty Ashur, captive, make of thee.
And from the coast of Chittim, ships shall go,
Ashur to smite, and Eber to lie low:
And he for aye shall perish. Who, Alas!
Shall live, when God brings all these things to
So spake the prophet by Jehovah taught: [pass!
Woe unto them who treat these words as nau't!

H. HEYES.

For the Watchman.

CHRISTIAN HOPE.—No. 3.

BY A. K. THOMSON.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."—1 Pet. 3: 15.

2^d. The Kingdom of God will be restored, and the Lord Jesus Christ will reign over it forever and ever.

A very significant, and to the disciples of our Lord and Savior, very important question was asked just prior to his ascension to the right hand of God; (one on which might safely be depended throughout of the whole of the preceding proposition, viz; The Kingdom of God is now in an overturned condition.) "When they therefore were come together they asked him saying, Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1; 6.)

In this query is not only comprehended the idea that the kingdom had been subverted and overturned previous to the time it was asked, and that it had not been restored, but it is also a key to the teachings of the Savior prior and subsequent to his death, as understood by his disciples, and shows obviously that they understood the restoration of the kingdom to Israel as the main issue of his life among the children of men; as his means for the redemption and ultimate salvation of Israel. There was no doubt expressed relative to his ability or intention of restoring the kingdom to Israel, but with them the question was one of time; "wilt thou at this time restore again," etc., etc.

We cannot forbear noticing the beauty and wisdom of the now divine, immortal Savior's answer, as shown by his reply to their direct inquiry. He does not upbraid them for unbelief of his previous teachings, neither does he

intimate that the kingdom will be set up on the day of Pentecost, nor that they are already in the kingdom, nor, that the Holy Ghost will constitute them the kingdom, nor that the kingdom exists in their own hearts. He simply reminds them of his promise of the Comforter, "He shall *teach you all things*, and bring all things to your remembrance whatsoever I have said unto you," (Jno. 14: 26,) and assures them they shall know this when the Holy Ghost is come upon them.

The date at which the kingdom is to be "set up" as given by the Savior is, "when the Son of Man shall come in his glory and all his holy angels with him." (Matt. 25: 31.) "For the Son of Man shall come in the glory of his Father with his angels." (Matt. 16: 28.) "And unto them that look for him shall he appear the *second time* without sin unto salvation." (Heb. 9: 28.)

But, says one, I believe the kingdom was set up on the day of Pentecost. Mark well the preceding texts. Christ himself declares that the kingdom will resume its normal existence under (Christ) its lawful head when he shall come in his glory and all his holy angels with him, or that then he shall sit upon the throne of his glory and say to those who have looked for him the second time without sin unto salvation, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 34.) Then shall the now deceased disciples of our blessed Lord and Master attain to the resurrection of the just and "sit upon twelve thrones judging the twelve tribes of Israel." (Matt. 19: 28.)

Paul, who was not present on the day of Pentecost, and thirty-two years afterward, writing to Timothy says, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word," (2 Tim. 4: 1, 2,) and "I give thee charge in the sight of God, etc., that thou keep this commandment without spot, unrebuked, until the appearing of our Lord Jesus Christ." (1 Tim. 6: 13, 14.) Christ, Paul and Peter unite in placing "the appearing" and "kingdom of God" as simultaneous events, and future to the times when they wrote or spoke.

Can it be supposed that Peter writing his epistles to the strangers scattered etc., twenty-seven years after the day

of Pentecost, taught them the appearing and kingdom transpired on that day? Hear him: "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, to an inheritance, incorruptible, undefiled and that fadeth not away, *reserved in heaven for you*, who are kept by the power of God through faith unto salvation ready to be revealed (at the day of Pentecost? No,) in the last time, wherein ye greatly rejoice though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory (away back twenty-seven years, at the day of Pentecost? Nay, verily,) at the appearing of Jesus Christ." (1 Pet. 1: 3-7.) Compare 2 Thes. 1: 7-10.

Another individual declares the kingdom is in the hearts of the persons composing the church, or, is the church, and quotes from Luke 17: 21, in support of his theory. Let us see to what conclusions this view inevitably leads. 1st. The believer who has been a devoted subject of Christ, in his kingdom, from the time of his conversion to his decease, who has acknowledged no allegiance to any other authority during that period; who has lived all that time only to serve Christ and obey God's laws, at his death is transferred from the kingdom of God's dear Son to the power of darkness, and the dominion of the enemy, for death is acknowledged, at least by God's word, to be an enemy and the result of sin, and, 2nd. The kingdom of Christ is made up of two kingdoms; one of which is confined, or is the church on earth, and the other, to eternity, or the everlasting church in heaven.

Unanswerable objections arise against this view, as follows: *the revelation of God nowhere speaks of the kingdom as a compound kingdom: it nowhere teaches us of a church on earth and a church in heaven; it nowhere intimates that heaven is, or ever will be the kingdom of God's dear Son*, but on the contrary "the righteous shall be recompensed in the earth; much more the wicked and the sinner." (Prov. 11: 13.)

A proper division of the English language, not only into subjects, but as

to the person speaking; the persons spoken to, and the subject of discourse reveals the fact that Luke 17: 21, was not addressed to the church, to the disciples, or to his followers, but to unbelieving Pharisees, who desired to know when the kingdom should come. Here, too, as in many other places in the Scriptures of divine truth, a part is put for the whole. Observe carefully the connection of this with verses 22-30, and it will be evident the Savior puts himself (one of the elements of the kingdom) for the kingdom itself.

The kingdom of God is that which was promised by God to the fathers; —Ex. 19: 5, 6, 2 Sam. 7: 8-16; prophesied of by the prophets who spake as "they were moved by the Holy Ghost;" —Isa. 9: 6, 7, Jer. 23: 5, 6, Dan. 2: 44, 7: 13, 14, 18, 27; taught of by Jesus Christ as being at hand, or next in the order of events; —Mark 1: 14, 15, Acts 1: 3, 4, Luke 21: 25-31, and taught to the disciples; Matt. 19: 28, Luke 12: 32, 22: 28-30; preached by them as simultaneous with the second appearing of Christ; —2 Tim. 4: 18, Heb. 12: 28, Jas. 2: 5, 2 Pet. 1: 10, 11, and for which they forfeited their lives.

The means of salvation then are these:

1st. God through his Son Jesus Christ, will restore man's life, and give him a claim to that life by a compliance on his part with the plan of salvation provided. Jno. 3: 36, 8: 47, 1 Jno. 5: 11.

2nd. Free access will be granted the obedient to the tree of life, (Rev. 2: 7, 22: 14,) and eternal life (immortality) added. Jno. 6: 53, 54.

3rd. Man's identity will be restored and he will be taken from the elements of which he was formed and to which he had been remanded. Rom. 8: 11, 1 Cor. 15: 53, Jnc. 5: 28, 29.

4th. Animated nature will once more become subservient to him. Isa. 11: 6-9, Ex. 34: 25, Isa. 65: 25, Hos. 2: 18, Rom. 8: 22.

Reader, are you aware that you have no claim to either the life which now is, or to that which is to come, without a Gospel obedience to the requirements of God as revealed in the history and teachings of Christ and his disciples? Do you adhere to the soul-murdering, deistical doctrines of inherent immortality, and a home in heaven, or of everlasting woe in the regions of the damned? Let me exhort you to cast them aside, and search the word of

God for his means of salvation. God has only one plan of salvation, and all who would be saved must conform to it. No exceptions are made by him in favor of earthly friends, relatives, or kinsmen. Accumulated error never produced right, neither will conscientiousness atone for sin.

The word of the Lord "is able to make thee wise unto salvation, through faith, which is in Jesus Christ," but remember "no prophecy of Scripture is of any private interpretation, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

True christian hope is the hope of a resurrection from the dead; of eternal life, which is hid with Christ in God, and of being made kings and priests unto God and his Christ forever and ever; heirs of all inherited by him; co-rulers with him in his glorious kingdom soon to be revealed.

Is not the prospect of becoming immortal, of living forever with the Lord in a purified, holy earth; so perfect and incorruptible that the present sin cursed world shall not be remembered nor come to mind; with the Son of God for our king and elder brother; angels for our constant companions, and God himself our ever present help, who "will answer before they call," where nothing shall hurt nor destroy in all God's holy mountain, sufficient for the children of men without striving like the inhabitants of ancient Babel to reach heaven in direct opposition to all the revealed plans of a loving God or the testimony of Christ, who told his disciples, "As I said unto the Jews, Whither I go ye cannot come"?

May God's word perfect all who read this; direct them into the way of truth, swallow up their hope in a blissful reality, and abound them a well of water springing up unto eternal life, through Jesus Christ our Lord. Amen.

For the Watchman.

Report of a Discussion between E. C. Andrus, and P. T. Russell.

Ed. Watchman :- I herewith send you a brief report of a discussion near Celfax, Montgomery Co. Ind., between E. C. Andrus, and P. T. Russell, commencing Oct. 9th and closing on the 16th. The following propositions were discussed.

1. The Scriptures teach that the Kingdom of God, Dan. 2, was set

up on the day of Pentecost. Acts 2: 1.

2. The Scriptures teach that by death man passes into an unconscious state in which he remains until the resurrection.

3. The Scriptures teach that the finally impenitent will suffer eternal torment, in consequence of their sins. The first and third being affirmed by Russell, the second by Andrus.

The attempt to prove that the Kingdom was set up on the day of Pentecost, was an utter failure. It was shown that the Kingdom could not be set up until all the elements should be brought into proper position, viz; the King on his throne, the subjects in the territory, and the executive officers administering the laws of the Kingdom. That the law involved nations, while the rule of life given by Christ, only individuals in the nations. That a chain of prophetic events would span the entire history of this dispensation, and when the last link should be displayed then the Kingdom of God would be "nigh at hand," that is, "coming near." That the grand work of setting up the Kingdom would not be consummated till the Son of Man shall come in his glory.

It was shown that so far from the Kingdom being set up on the day of Pentecost, that even the Church which was claimed to be the Kingdom, was not organized on that day, but was in existence prior to that time, and that on the day of Pentecost, instead of setting up the Church, there was simply an addition of 3,000, and that when subsequently 5,000 were added, it might with equal propriety be called "setting up the Kingdom."

It was also shown that the affirmants Kingdom not only had flesh and blood in it, but that it afforded no protection to its citizens, as Paul lost his life (according to affirmants position) after he got into the Kingdom.

On the second proposition it was demonstrated that the man brought to view in the Bible was an organized being, formed of the dust of the ground, to whom God gave a law, and upon whom he pronounced sentence, that in death all his intellectuality ceased and that man was dependent upon a resurrection for all future life, all of which was abundantly sustained by copious citations from God's book, to which the negative replied, that if man at death became totally unconscious, that God could not restore him to life. The

inability of God to give life to the dead was illustrated in the following manner: The negative requested one of his brn. to speak to the stove and awaken it, the bro. replied that he could speak to it but could not awaken it, whereupon he concluded that as his bro. could not impart life and intelligence to inanimate matter; that therefore God himself could not cause the dead to hear if they were unconscious. And this is a fair specimen of the logic (?) of that boasted school of reformers, who looked with scorn from their lofty (?) position upon their less scrupulous neighbors the sects whom they have vauntingly called upon to "give us a thus saith the Lord." Now, are they "THE people and shall wisdom die with them?"

To evade the force of arguments based upon the testimony of Job and Solomon, the negative coolly replied, that these men only spake their own conclusions to sustain which, Job's language was cited, that he "had uttered things which he knew not, things too wonderful for him;" to which the affirmant replied, that the language of Job was the strongest evidence, that what he had spoken was dictated to him by God, as it was impossible for Job to have known it himself, that the passage has the same sense as where it said, "it hath not entered into the heart of man to conceive the things that God hath reserved, &c. but God hath revealed them by his spirit" as he had to Job!

On the third proposition it was shown by an overwhelming amount of testimony, that the finally impenitent would utterly perish in their own corruption. Twenty terms were introduced from the Bible expressive of the final doom of the ungodly and the Bible use of these terms was clearly shown.

In short, the Discussion was a complete success, the truth was fairly and ably vindicated. Some were favorably impressed; one of whom yielded obedience, and it is the writer's impression that others would have done likewise if the discussion had been followed by a series of meetings. Thus, brn., another battle has been fought between truth and error, and to God be the praise that his truth came forth unscathed from the fiery ordeal. It increases confidence that God's truth is capable of being successfully defended, and

Though crushed to earth shall rise again,
The eternal years of God are hers;
While error wounded, withers in pain,
And dies with all her worshippers.

Yours, in hope of eternal life.
Oct. 20th. J. F. WAGONER.

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Who are the Sons of Zadok ?

BY REQUEST.

We are astonished that any Bible student should confound the sons of Zadok as priests, with the immortalized priests who shall officiate with Christ. It seems to us that the most cursory reader cannot fail to see that when the Levitical priesthood shall be RESTORED that the sons of Zadok (who officiated with the sons of Ithamar in the priest's office (see 1 Chron. 24: 3, 4,) will be restored also. We find a record of these sons of Zadok, and their office and relation to the sons of Ithamar in 1 Chron. 24: 3-5, "And David distributed them, both Zadok of the sons of Eleazar, and Abimelee of the sons of Ithamar, according to their offices in their service. And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus they were divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers. Thus were they divided, by lot one sort with another; for the governors of the sanctuary, and the governors of the house of God were of the sons of Eleazar and of the sons of Ithamar." Thus we see that the sons of Zadok were the sons of Eleazar, who in conjunction with the sons of Ithamar officiated in the service of the sanctuary. Eleazar was the son of Aaron, and belonged to the Aaronic priesthood.

Phineas the son of Eleazar and father of Zadok, on account of his zeal for God in killing the man who had brought a Midianitish woman, in violation of the law of God, into the camp of Israel was the father of Zadok. On this account God made with Phineas, the son of Aaron the priest, and with his sons

after him the covenant of an everlasting priesthood. Please read carefully Num. 25: 6-14, and especially verse 13.

In restoring the priesthood to the sons of Phineas, who was the son of Aaron the priest, God is only fulfilling the promise he had made to Phineas, that he would give him and his seed after him an everlasting priesthood. But remember that the subjects of this everlasting covenant were the literal sons of the very Phineas who had slain the Midianitish woman and her husband; not Gentile saints gathered from among all the nations and generations of men. That system of reasoning which will figure away the literal sons of Zadok in the restitution, and substitute spiritual sons of Zadok, looks very much like a kindred system of interpretation, which figures away all the promises which are made to the twelve tribes of Israel in the Future Age, and applies them to spiritual Israel.

That the sons of Zadok belong to the LEVITICAL, and not the Melchisedec order will be seen by reference to Ezek. 44: 15. "But the priests the Levites, the sons of Zadok that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God." In reference to which please observe,

1st. Jesus Christ and all the immortalized saints belong to the Melchisedec priesthood, and not of the Aaronic nor Levitical order. Christ came from the tribe of Benjamin, of which the law makes no reckoning concerning the priesthood. See Heb. 7: 14. Thus the priesthood having been changed it was necessary that the law should be changed, so that a priesthood might be recognized from the tribe of Judah, the type of which was Melchisedec, and not Aaron, Phineas, or the sons of Zadok. See Heb. 7th chap. All the immortalized saints being joint heirs with Christ will belong to the Melchisedec order, and not to the Levitical order.

2nd. These sons of Zadok will be the descendants of the sons of Zadok who went not astray with Israel more than three thousand years ago. It would require more figuring than we should suppose any believer in the future restoration of the twelve literal tribes of Israel would be guilty of to make Gentile believers the children of the sons

of Zadok which went not astray when the children of Israel went astray. This proves indubitably that these sons of Zadok are the literal descendants of those sons which maintained their fidelity to God when their brethren went astray. If these are not the literal descendants of Zadok, then away with the literal rule of interpretation.

3rd. They offer literal sacrifices, such as the fat and the blood of beasts. The idea that the immortalized saints will kill beasts and offer their blood and fat is preposterous.

That the sons of Zadok, spoken of in Ezek. 44th and onward, are the mortal descendants of those sons who went not astray with Israel will further appear by reading the unbroken chain of their history from those verses just quoted down to the 22nd verse, and then reading that verse. To this verse we invite attention. "Neither shall they (the sons of Zadok,—see context going before) take for their wives a widow, nor her that is put away; but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before." Please observe,

1st. These priests must "poll their heads." See verse 20. Will it be necessary for the immortalized saints to poll their heads, or be registered?

2nd. Will the immortalized saints marry, and be given in marriage? Christ says they shall do neither. Perhaps mortal-resurrectionists, who apply these sons of Zadok to the saints after their resurrection, may believe so.

3rd. These sons of Zadok cannot be immortal from the fact that some of them will die leaving widows, whom the verse just quoted declares they may marry. God says they shall take maidens of the seed of the house of Israel or a widow that had a priest before. This evidence fixes the point beyond all controversy, that the sons of Zadok are the mortal descendants of those sons of Zadok, the son of Phineas the son of Eleazar the son of Aaron, whose fathers went not astray with rebellious Israel in times of old.

Other portions of Scripture corroborate the fact that there will be a mortal priesthood taken from the children of Israel after their restoration, and after the advent of Christ. See Isa. 66 chap. At the 15th, 16th verses Christ is represented as coming "with fire and chariot like a whirlwind to render his anger with fire, and his rebuke with flames of fire, for by fire and by his

sword will the Lord plead with all flesh, and the slain of the Lord shall be many." At the 19th and 20th verses God says, "And I will set a sign among them, and I will send those that escape (the Jews) of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they (the Jews that escape from the overthrow of the assembled nations, Zech. 14: 4, 5, Joel 3rd chap. Zeck. 12: 7--10,) shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, (coaches—*Margin*.) and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord." These sons of Levi gathered, after Christ shall have come and overthrown the nations assembled at Jerusalem, will certainly be mortal priests. Other testimonies might be given but the foregoing will satisfy all the candid who shall read it, that there will be a class of mortal priests who will offer sacrifice in the age to come. There will evidently be two orders of priests, one mortal and the other immortal. One will be the Levitical priesthood restored to the sons of Zadok the son of Phineas the son of Eleazar the son of Aaron. The others in conjunction with Christ, will be the antitypes of Melchisedec, who was a king and priest upon his throne. Heb. 7th.

Thus they will be kings and priests unto God and Christ, and will reign upon the earth. Thus there will be a regular gradation of priests from the Great God down to mortal man. Mortal priests will be the connecting link between the immortal kings and priests and mortal sinners. The lower order of priests will kill beasts and offer sacrifices. The saints will accept these sacrifices, and present them to the Father of them all, for they are priests unto God and Christ. Rev. 5: 10, 20: 6. Thus mortal men have access to mortal priests, these have access to the immortalized saints, who will be a higher order of priests; and these will have access to Christ, and Christ to God.

Hence, the sinner's ~~sin~~ will pass

up through a regular grade of priests to the Supreme Ruler of the universe, whose decision will be final. The law of the Father will be the supreme law of the world in that age, (see Rev. 22: 14.) hence he is the Supreme Judge of the universe. Christ and the saints will intercede for mortal men for the transgression of the commandments of the Great God, and the sons of Zadok will intercede for the transgression of the commandments of Christ and his royal cabinet. Thus the criminals will have efficient advocates to represent their cause in both courts.

For the Watchman.

HAMMONTON, N. J., Sept. 20, '67.

Dear Sister:—Not having heard from you for so long a time, I was getting anxious about the why, and your kind letter of the 18th was received—a welcome visitor, and read with interest.

* * * * *

The question—"mortal resurrection of the saints," upon which your mind is seriously exercised, I accept as *legitimate*, as also of vital importance. I have for two or three years esteemed Dr. Thomas highly, almost to "man-worship." I have purchased all, or nearly all, of his works—large and small, and have read them with thrilling interest, not excepting "Anastasis," and such was my regard for, and confidence in the Dr., that when I had concluded "Anastasis," I was very near exclaiming "Amen." Without criticism, "Anastasis" may be pronounced and ingenious, philosophical, and great argument. The position was new to me, somewhat astounding. I hesitated, went into a reverie, began to reason out of the Scriptures concerning it; the more I reasoned, and compared Scripture with Scripture, the more I saw a gulf increasing, to separate one from such a conclusion, (theory.)

1st. It is in direct conflict with Paul's statement and description of the resurrection of the "just," as recorded in 1 Cor. 15: 44, 45. "So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption: it is sown in weakness, it is raised in power." The fact cannot be blotted out, or got over, that to be resurrected is to be re-created, to stand up again, and is precisely equivalent to being raised up, and being raised up implies and involves coming forth; therefore, the just (of whom Paul is speaking) will come forth from their graves, or

the dead state, *incorruptible*. A saint asleep in Jesus cannot stand upon his feet again *without being resurrected*: and whosoever says that the righteous shall in the resurrection stand up in mortal nature, is in *direct conflict* with Paul, and flatly contradicts him. That the saints will come forth *incorruptible* is plainly stated in the 51st and 52nd verses of the same chap. Behold I shew you a mystery, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trump shall sound, and the dead (saints) shall be raised (come forth) *incorruptible*, and we shall be changed," (not raised.) But the argument in "Anastasis," is that "resurrection" is a progressive work, only completed when the "just" are quickened at the judgment seat of Christ; which if true, the righteous living when Christ comes, must also participate in the resurrection. But the Scripture last quoted *forbids* such a conclusion, and plainly teaches that the righteous dead will be re-organized and quickened into life by the spirit of Deity, by which they are changed to incorruptible beings and are thus "raised in power" *previous* to the change experienced by those who are alive, (though the interim of time will doubtless be brief.) With this also agrees Paul's statement touching the resurrection, in 1 Thes. 4: 16, 17. Which compared with Paul's statements and description of the resurrection elsewhere, as already quoted, and the inevitable conclusion is that at the coming of Christ, the righteous dead will be raised *incorruptible*, the righteous living subsequently, yet immediately thereafter, will be changed, to incorruptible—spirit, nature, and immediately be caught away—in spirit nature—with the spirit messengers—angels, (their guides, who were previously empowered and sent to resurrect, regenerate the righteous dead and living and gather them together unto him, (Christ) and (thus) they will be like him when they see him as he is.

With this also agrees the teachings of Scripture concerning the birth of the spirit. Which I heard most beautifully discussed and set forth by Dr. Thomas in a discourse in Philadelphia, one year ago last July, in which he said that being born, was to *emerge forth*, as illustrated by a birth of the flesh, a birth of water, and a birth of the spirit; emerging forth from the ground, grave,

in being born of the spirit, from the dead. We think comment here unnecessary; as the Scripture teaching concerning the birth of the spirit, the resurrection of the just, is harmonious and conclusive.

The question here arises *why* does the learned author of "Anastasis" oppose such apparent and conclusive testimony. The reason, or cause, to any mind is apparent, viz: The declaration by Paul in 2 Cor. 5: 10, together with other passages of Scripture of similar import, is received in its most literal and circumscribed signification. The Scripture referred to, reads as follows: "For we must all appear before the judgment seat of Christ: that everyone may receive the things in the body according to that he hath done, whether good or bad." "So then everyone of us shall give account of himself to God." From these texts the promise is deduced that we (the servants of Christ) must all, in mortal nature, appear before Christ—our Master and our Judge, to tell our experience, the story of our lives, and our individual cases are summed up and we are rewarded accordingly. Against the theory deduced from these Scriptures, as set forth in "Anastasis," I positively demur, and most seriously regret. I demur because the theory is not in harmony with the general teaching of the "Word," as touching the subject under consideration, as I have already shown to some extent, and shall continue to further illustrate as we proceed with the investigation.

Every person learned in the Scriptures, knows *how* an individual can enter into that relationship with the Anointed as to be constituted his servants, and the Scriptures afford no clue to any way whereby an individual who has entered into such relationship can annul it, or release himself from the obligations which such relationship involves. From the moment a person assumes such relationship he is on trial, and every day of his life he is giving an account of himself to God, and all his acts, touching his moral character, whether good or bad, are recorded; and according to that record, as found in the day of judgment, will be meted out the rewards. I am disposed to believe that every person entering upon the relationship of servant of Christ, has by appointment of the Master a guardian angel, a "ministering spirit," (Heb. 1: 13, 14,) who takes cognizance

of all their acts affecting their moral character, and make record of the same. These angels being summoned before the Judge will present these records of the works of his servants, and being compiled constitute the books which John saw, in vision, at the judgment. "And the dead were judged out of those things which were written in the books according to their works."—Rev. 20: 12. Thus we see that the word of truth gives no place to that theory which requires the servants of Christ to appear before him in mortal nature, (regardless of character,) to give a verbal account of themselves, upon which testimony their cases are to be adjusted. No, the witnesses are impartial, being of veracity unspeakable.

Jesus says to his disciples, "The word that I have spoken, the same shall judge him (that rejecteth me,) in the last day."—John 12: 48. He is the truth, the way and the life: and he has made the way so plain that there can be no excuse to such as come to a knowledge of the truth. The spirit and works that are required to make up a christian character, together with all those qualities essential to such a character, are set forth in detail in the New Testament Scriptures. A perfect rule is laid down, constituting the law of Christ, and under that law everyone who has entered into covenant relationship with Christ, by faith and obedience, develops character, either good or bad, this law is ever before the mind of the intelligent, and sensitive believer. It virtually stands before him as his judge, and by it he is condemned, or justified, according to his disposition and works. And the servant of Christ, on trial of his faith, overcomes all, living in perfect obedience to the law of life in Christ. His sins have gone to judgment beforehand, (1 Tim. 5: 24,) while others, who do not perfect themselves by living in perfect obedience to this law in all points, such sins follow after,—these have not been passed by—*pardoned* by the intercession of the "advocates with the Father," they never having been presented for forgiveness, with hearty repentance. Such cases constitute that large class, or portion of Christ's servants who have *not* perfected characters acceptable before God, and whose cases will have to be adjudicated at the day of judgment, where they'll be corrected with 'stripes,' many or few, according to their faults and follies. (Luke 12: 47, 48.) The

perfect characters, as previously mentioned, are such as are spoken of in Scripture as "prepared for the Master's use," their cases are adjudicated, previous to Christ's coming, their sins are *all* forgiven,—gone before to judgment.

The ministering, and recording angel presents for such, a record perfect and complete. Such, like Paul, have "kept the faith, fought a good fight, and finished their course," and await a resurrection (out from among the dead ones) to "immortality and eternal life." These are such as Paul speaks of in the 15th chapter of 1st Cor., and speaks of *exclusively* as coming forth "incorruptible." Such are "prepared for the Master's use." For such Christ sends his angels. Mark 13: 27, Ps. 50: 5, 1 Thes. 4: 16, 17. These are caught away in angel nature, to *meet* the "Bridegroom" *before* he sits upon his throne, (the judgment seat). These are they who by "patient continuance in well doing," have attained unto the "honor and glory of the Kingdom of God. They are the "good and faithful servants," who will enter into the joys of their Lord, and be made rulers over "many things." *All* who are called out by the Gospel, are called to be faithful servants of Christ and to come to a *perfect* stature of men and women in him. But alas, how many, through weakness and carelessness, *fail*, and "come short of the glory of God."

As further proof that our premises are laid in the truth, we quote from Paul in 1 Cor. 11: 31. "For if we would judge ourselves, we should not be judged." Here Paul is speaking to his brethren in regard to the Lord's Supper, that they examine themselves so that they shall not eat of ~~that~~ bread and drink of that cup unworthily. And yet this principle holds good in regard to *all* the requirements of the Gospel. This Scripture presents a great truth which strikes at the root of the whole subject under consideration, and is in perfect harmony with what has gone before in this discussion. The term "judgment," in the Scriptures has various significations, but its signification where last quoted, according to its most common acceptance, is *reproof*, and *correction*, (guiltiness being implied). Thus the servants of Christ are requested to judge themselves by his law of truth and righteousness, given unto them for their justification—*use it to this end; otherwise he will punish them.* There-

fore, this Scripture makes the truth plain and *positive*, that *whosoever* judgeth himself, (by this perfect law,) shall *not* be judged, in this life and of course not in the day of judgment, for the same words (law) is to judge "in the last day." Therefore, such will *never* be brought into *future* judgment, or trial, they having previously *ended* their trial by perfecting character, being justified and accepted before the law. Thus they have *given account* of themselves to God, satisfied the demands of the law, as against them, and await a "crown of life," at the resurrection of the just to immortality. Amen, and Amen.

The terms *judge*, and *judgment*, as used in the Scriptures, sometimes mean to *summons to trial*, sometimes to *reign over*, and sometimes to *inflict penalty*, or *reward the justified*.

We conscientiously believe that the "theory" of "mortal resurrection of the Just," is in bold antagonism to the *whole tenor* of the Word of God touching this all-important subject. It casts a dark shadow of *doubt and uncertainty* over the christians hope of a resurrection to immortality, as set before him in the Gospel. The illustration and argument adduced from "grain raising," is pushing to extremes—distracting the theory of Paul and running it into the ground. Paul evidently saw one or two features of analogy in the sowing and raising of grain and incidentally seized the idea and hurled it at the Sadduceic infidel, with such force as to make him feel that there was sufficient analogy in nature, to the doctrine of the resurrection of the dead, to shake the foundation of his skepticism. The strong blow he struck was, "Thou fool, that which thou *sowest* is not quickened except it die." He did not intimate that the same *it* which was sown came up as in the other case; neither that the bodies of *saints sprouted* in order to reproduce their like, neither that grain in its most ultimate result could produce a spiritual body. No, nothing of this. Such efforts are only necessitated by having a false theory to develop and defend.

My heart is filled with sadness and anxiety as I contemplate the prospects of such as are blindly, persistently and *ness to* warring against the blessed hope of a "better resurrection," and mangle and scatter the flock of Christ. Is it possible *will be* able to reign with Christ, *escape*

the fiery trials of the last day. Let us judge ourselves *cautiously* by the "living word." Above all, let us love with pure hearts fervently.

Your Bro., I. M. MOULTON.

For the Watchman.

A Step in the right Direction.

In WATCHMAN No. 32, page 254, Col. 3; under "Conference Report," I find the following lines, which I cannot forbear to note: "And ask for more laborers, who will preach the Gospel. Come, young men. the Crown is before us; who shall have the most stars?"

1. MORE LABORERS.

There is evidently a great need of this. There are a great many localities where the glorious Good News of the Kingdom has never been introduced. Some would hear, believe and obey the Gospel, with great joy; If they only had opportunity. But how shall they *hear* without a preacher? Impossible! Should we that believe the Truth, let those perish for want of the Waters of Life? Ought we to spend *all* our time in improving our temporary dwellings? or in ease? when we believe that the coming of the Lord draweth nigh? Certainly not. Arouse! then, ye slumbering servants; go forth into the Lord's vineyard, and *preach the Gospel* that Jesus and the apostles preached. Tell the perishing people that they must believe the Gospel, not a gospel, if they would be saved. "There is One Lord, One Faith, One Baptism, One God, and One Father of all." How can this "One Father" save any one who never heard it? seeing it comes by hearing the word of God.

2. If the young men are encouraged to take hold of this matter, we would not hear the people say, "We have no meetings, because we have no preacher." Others say, "we have no preaching, and worst of all, no preacher to preach to us." Let every brother and sister *use* the talent which God has given them, to his (God's) honor and glory.

Let our experienced gray headed fathers *pull*, and the young brethren *push*; the consequence will be, a precious load of freight will be moved along the straight and narrow way that leads to eternal life.

Yours for the Gosp

A. C. GREENE.

For the Watchman.

Correspondence.

Dear Bro. Stephenson:—Your last was duly received. I have waited a while not wanting to burden you, knowing you have a plenty of work on hand.

The news this morning from Italy is deeply interesting, it looks as if Garibaldi would take Rome. If so, I think that will use up the last vestage of the Pope's temporal power. What next? These shall make war on the Lamb, but the Lamb shall overcome them. The Lamb must come in order to this. Everything looks very much like *it*. I cannot exactly agree with you in all you have said in your article or exposition of the Ten Virgins. I refer to the *smiting* of the fellow servants. They must be in the body; they cannot be the Adventists, they are not in the Faith, hence, are not of the body. Do you ask who they are? I have no hesitancy in answering; the *Christadelphians*. They are the baptized believers of the one faith and hope of the Gospel, and are those who should be giving meat in due season.

I have canvassed this subject thoroughly, and have so charged Dr. Thomas, but in all kindness. (See our published correspondence, if you have a copy.) This is a fearful work to be doing when the Saviour shall come; read carefully Matt. 24, the last part of the chapter. If I have a right understanding, this smiting will be done just before and up to the time of his coming as a thief to take away his ready and awaiting ones. Truly we have fallen on evil times; the Lord save us from so fearful a doom as awaits the evil servants.

I have no objections to you calling *the Adventists* the foolish virgins. They are indeed foolish to be looking for the coming of the Lord, and have not taken the first step in the way of a preparation to meet him; no oil in their vessels, not a drop. They had, seemingly, a little light on his Second Coming; this has all gone out. They have set the time times enough to put out the clearest light that ever shown from their lamps. N. BOND.

The following Brethren are authorized agents for the WATCHMAN to solicit subscriptions, collect and forward dues:
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For the Watchman.

AN APPEAL.

Brethren of the One Faith:—We ask you to help Sister Margaret Hammons to some money to build her a small house, or a car-roof shanty. She has been burned out. Last Monday her uncle's house caught fire and burned down; she lived in a part of the house. She lost a great many things. She is a weaver; her loom was burned, she had over one hundred yards in the house to weave, and a great deal more engaged. She needs \$50 to buy lumber and some other things. She cannot find a house to rent, then she would have to pay as much in a year for rent as a house would cost.

Brethren, please collect a little money and send it in a letter to Margaret Hammons, Baileyville, Ogle Co., Ill.

M. A. GLOTFELTY,
Nov. 8th. J. M. GLOTFELTY,

To Correspondents,

A D Woodrow—3 00 will pay to Jan 1 68;
H B Railsback—you owe from Jan 1 67.
S Turnbull—1 50 pays to Jan 1 68.

Letters.

N Maxey, M A Glotfelty, J M Glotfelty, E J Simonds, Wm Goltry, J R Lithgow, C W Tompkins, S S Turnbull, E J Webster, Mrs B N Smith, H B Railsback, J W Wright, J G Putnam, N Bond, A D Woodrow, L D Allen, H R Carter, A M Hunt, H M Craton.

Receipts.

\$2 00—L D Allen, N Maxey, T G Carey, I Tallman, Wm Warren, N A Perry.
\$2 50—J Wells, H B Railsback.
VARIOR'S SEAS.—Mrs B N Smith 1 00, S S Turnbull 4 00.

Joseph Burke's address is Kennebunk Depot, Me.

For the Watchman.

CONFERENCE NOTICE.

The first Quarterly Meeting of the brethren of Southern Wis. and Northern Ill., will convene at Twin Groves, Green Co. Wis., on Friday evening Dec. 6th 1867, and continue over the following Sunday. Those coming by R. R. will stop at Dekota, on the Racine Road. All lovers of Truth are invited to attend. A. J. EYCHNER, Sec.

Liberality does not consist in good words, but in good works.

Carefully avoid praising and disparaging yourself; the one is the part of a fool, the other is that of a coxswain,

As the love of God comes in at one door, the love of vice will go out at the other.

TRACT AND LOAN FUND.

Amount to be Raised, \$2,000.

Believing we are merging into the last days, and knowing that we owe a duty to our fellow man, to point out to him the Truth, and that we are but stewards over what we hold—it belonging to God, to whom we must render an account—we donate, or loan the following amounts to be used in the promulgation of the great Gospel Truths:

Previously reported.....\$234 81
E J Simonds..... 2 50

Those sending money to this Fund, can have the amounts entered on the Loan Book if they wish, and after our reprints are ready, can have the value in Books and Tracts. Those wishing Tracts from the Tract Fund, for distribution, can obtain them by sending to this office their name, post office, and State.

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The Coming Struggle among the Nations. The Ancient Faith, or the Covenants of promise. The Kingdom of God! or the Reign of Christ and his Cabinet.

The Believer's only Hope of a Future State; or Life in the Future an Israelitish hope. The Gospel of God, or the Love of God, as revealed in the Plan of Redemption.

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NOTICE.—We have, at the WATCHMAN office some of Bro. Goltry's Bark and Berries, left in our care by Bro. Newman, which the Dr. authorizes us to sell at \$1.00 per lb for Bark, and 50 cts per oz. for Berries. Postage 4 cts. for every 4 ozs. or fractional part thereof. All orders should be accompanied with the cash to receive prompt attention. Address W. H. HORNADAY, Harvard, Ill.

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