

THE HOPE OF ISRAEL.

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

Present Series.

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THE HOPE OF ISRAEL.

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(to whom all communications should be addressed.)

The Hope is designed to advocate the great truths of Eternal life; Immortality and salvation through Christ; The perpetuity and immutability of the Law of God; Personal holiness; The second personal coming of Christ; The restoration of Israel; The reign of Christ on David's throne on the earth in the times of restitution, and other kindred Bible truths.

THE SABBATH

The Sabbath day is pure and holy;
It was made alike for rich and lowly;
For Jew and Gentile, great and small—
The Sabbath day was made for all.

The Sabbath day was made for man;
Deny it, skeptic, if you can;
Dare you presume to throw away
God's holy law—his Sabbath day?

The Sabbath day was made at creation;
And there received its sanctification;
The blessing placed upon it then,
Has been removed by sinful men.

But ne'er removed by God or Christ,
The blessing on the Sabbath placed;
It never was to Sunday given,
Or merely to one day in seven.

The seventh day, and it alone
As God's own word has clearly shown,
Was blest and hallowed—sanctified—
And God's own word must be our guide.

The Sabbath day to us is given—
It never from the law was riven;
The law was never set aside,
Therefore by it we must abide.

How dare you think to kill and steal,
False witness bear, nor guilty feel,
Thy father and mother disobey,
And unto idols homage pay?

If these ye do, can you suppose
That at the last when time shall close
You then with joy God's face can see,
And dwell with him eternally?

Ah, no, methinks I hear him say,
My precepts you did not obey,
My laws you oftentimes transgressed,
You regarded not my day of rest.

O let us keep his precepts ten;
Our duty to our fellow men,
Our duty to our God likewise
Is here made plain before our eyes.

MRS. M. WHISLER.

Marion, Iowa.

If we would stand, Christ must be our foundation; if we would be safe, Christ must be our sanctuary.

THE ESTABLISHED LAW.

"Do we make void the law through faith? God forbid. Yea, we establish the law." Rom. iii. 31.

The apostle here is addressing the Romans on the relative positions to their God, of both Jew and Gentile. The Jew seems to feel that he is a little better and a little holier than the Gentile; that God had shown many favors to his forefathers, and given great promises to their seed of which he is the legitimate heir; also he is somewhat elevated above the Gentile on account of God committing his oracles to his care. The apostle labors to show that he is no better than the Gentile. They are all under sin, both Jew and Gentile. They have all gone out of the way. Rom. iii. 9-11. "The Gentile who sinned without [the written] law, shall be judged without law; and the Jew who violated the law shall be judged by the law." Rom. ii. 12.

The Jew sought in vain for justification by the law; but a law that condemns can never pardon. Doers of the law only are justified. Rom. ii. 13. They had broken God's holy law; now should they keep it perfectly forever after, they could never be justified by it. All their righteousness can never atone for one sin, nor restore a broken law. "God concluded them all in unbelief that he might have mercy upon all." Rom. xi. 32. Jesus Christ is "set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past," that God "might be just, and the justifier of him which believeth in Jesus. . . . Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. iii. 25, 26, 28.

Justify means pardon. We are pardoned from the sin of the transgression of the law, by faith alone in Jesus Christ. The apostle seems to be fearful lest some might draw a wrong conclusion from his foregoing remarks. Then, in order to make the matter plain, he springs the question: "Do we make void the law through faith?" and then answers it—"God forbid; yea, we establish the law." Rom. iii. 31. How is that, Paul? Did you not say to the Galatians, that "the law was added because of transgression, until the seed should come, to whom the promise was given?" Jesus Christ, the promised seed has come, bringing faith with him, thus fulfilling the covenant with Abraham. Now I would ask, is not that law made void? Didn't you say to the Romans that the law was "weak through the flesh, God's Son . . . condemned sin in the flesh," which the law could not do? Didn't you say to the Ephesians that Christ had "broken down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances?" and to the Colossians, that "the handwriting of ordinances which was against

us, and contrary to us," was blotted out, "taken out of the way," and nailed to the cross? Now can these be "blotted out," be "abolished in his flesh," be "weak and unprofitable," and be "only added till the seed should come, to whom the promise was given," yet be established by faith, I would like to know.

Paul.—"It is true that the law which was added was abolished. This is the law that was ordained by angels in the hands of a mediator (Gal. iii. 19). But the law that God announced to Israel in an audible voice (Deut. v. 22), and wrote on two tables of stone, was not ordained by angels, but by God himself. That added law was the weak and unprofitable law of many ordinances, which was against us, and that was nailed to the cross. But this law that God wrote on two tables of stone (Ex. xxiv. 12), is the law that is established by faith; that David calls 'the law of the Lord' (Psa. i. 2; cxix. 1), and says it 'is perfect' (Psa. xix. 7); that God calls 'my law' (Ex. xvi. 4; Jer. xxxi. 33), and James calls 'the Royal law' (James ii. 3-11). This is the law I referred to in Rom. ii. 21-23; vii. 12, which I call 'holy, just, and good,' 'spiritual' (v. 14), which 'I delight in' (v. 22), and which 'I serve' (v. 25). It was the same law that our Saviour came to fulfill—not only by yielding obedience to it himself, but by restoring sinners to the obedience of it, of which he said 'not one jot or tittle should pass away till all [the law and the prophets] should be fulfilled' (Matt. v. 18, 19). When universal obedience to the law shall be restored, all the prophets relative to man's redemption will be fulfilled, concerning which, he says, 'he that breaketh one of these least commands and teacheth men so, shall be of no esteem in the kingdom of heaven' (v. 19—Camp. Trans.). The same that he directed the young man to, when he wanted to know what he should do that he might inherit eternal life (Luke xviii. 20); the same that the Dragon persecuted the woman's seed for keeping (the 'commandments of God, and the testimony of Jesus.' Rev. xii. 17; xiv. 12); and, finally, concerning the keeping of which, our Saviour pronounced his final blessing. Rev. xxii. 14."

Well, we don't read of but one law, but you are teaching the existence of two!

'Sin is the transgression of the law.' 1 Jno. iii. 4. "Where there is no law, there is no transgression." Rom. iv. 15. There were both sin and transgression in the antediluvian world. The world was destroyed on account of wickedness, therefore there must have been a law. The Canaanites were destroyed on account of their sins, therefore they must have had a law. Abraham "kept God's commandments, his statutes and his laws," therefore there was a law in Abraham's time. The Israelites in the wilderness went out on the Sabbath day to

gather manna, thirty days at least before the law was given on Mount Sinai, and God says, "How long refuse ye to keep my commandments and laws?" Ex xvi. 28. Thus they broke his laws by violating the Sabbath, before the law was added on Mt. Sinai; therefore the law existed before the Sinaiatic law was given, which proves positively the existence of two laws: first, the ten commandment law, and second, the Levitical, or added law, which was nailed to the cross and abolished.

How is the law established by faith? The law was broken by man, by which act, he came under its curse. After it was broken, a remedial law was added on account of sin, which was to exist "till the seed should come, to whom the promise was given." Gal. iii. 19. This law consisted in types, shadows, rites, and ceremonies, pointing to Christ as the great sacrifice for sins. The blood of bulls and goats could not take away sins (Heb. x. 4), nor make the comers thereunto perfect. In these sacrifices, Christ's sacrifice was met in type, by virtue of which alone, any sin was ever pardoned. As we look back to receive the benefit of Christ's sacrifice, so they looked forward to the same; as we are reminded of that event by the sacrament, so they were reminded of it by the sacrifice.

That law was a mere substitute, though it could not take away sins; like a faithful school-master, it taught its pupils to look to that service which could. It was no failure—it accomplished the work for which it was made. Having served till the true sacrifice was offered, the shadow gave place to the substance. It could not establish or ratify the broken law by removing guilt, and restoring its subjects to obedience, for it could not take away sins. But the system of faith founded up in the sacrifice of Christ can. It restores man to the obedience of the law, thereby ratifying establishing, and making whole the broken law.

Christ establishes the law by dying to meet its demands. Suppose you that he would have died to meet the demands of a dead law? or one that was to expire a few days after his death? Such a presumption is charging both the Father and the Son with folly.

"But," says one, "Christ died to destroy the law. Christ died to 'redeem them that are under the curse of the law' (Gal. iv. 5, iii. 13), and died for nothing else." He thereby acknowledged the curse or condemnation of the law, as running parallel with the work of redemption; because when the law is abolished, its curse is abolished; then as Christ only redeems from its curse, redemption closes at the same time. We are taught that the work of redemption will continue to the end (Matt. xxiv. 14); therefore the law is established till the same time, and that by faith.

He also establishes the law by acknowledging the justice and righteousness of its demands. If its claims upon man were not just, do you suppose that Christ would meet and cancel them with his own blood? In civil courts, before a claim is granted, the first thing to settle is whether it is just. That being satisfactory, the claim is granted. That point our Saviour never called in question. He says, "In the volume of the book it is

written of me. Lo! I come to do thy will, O God." Heb. x. 7; Psal. xl. 7. Its demands are not outlawed by the lapse of time, for he ever holds himself in readiness to cancel each one's indebtedness, whenever requested. Had its demands not have been just, he would have said, "Here, take this old law out of the way, and blot it out, why should it be a yoke upon the necks of my brethren, which they are not able to bear? or a stumbling block in their way? Why should a weak, and unprofitable law condemn them to death? Break it! The yoke, and the captives free!" So far from that, he never casts a reflection. He says he came to fulfill, not to destroy the law. He met its demands himself, and now offers pardon freely to all who will accept of it through him. The law is, as the apostle says, "holy, just, and good." Thus we see the righteousness and perpetuity of the law are established by faith. M. N. KRAMER.

Dry Creek, Linn Co., Iowa.

CHRISTIANITY VS. CHURCHIANITY.

CHRISTIANITY goes about doing good—seeks to save the lost, "to comfort all that mourn," to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." She also preaches the gospel to the poor, and rejoiceth not in iniquity, but rejoiceth in the truth. Illustration: She labors to secure "life, liberty, and the pursuit of happiness," homes, education, and the means of self-protection, in a word, the application of the GOLDEN RULE to all, irrespective of sex or color, who are "fallen among thieves;" and more: labors to compel the thieves to adopt honest, respectable callings, to provide for their own wants, instead of plundering the weak and the ignorant. That is, she labors to dry up the fountain of liquid death; to seal up the sources of corruption, both physical and moral, and to make disreputable the vending and use of alcohol, tobacco, and kindred poisons as luxuries; thereby restoring sinking and besotted parents to their *homes* than orphaned families, and giving to worse than widowed wives, the "oil of joy" for the weeds of despair. Christianity cannot fail to lessen sin and suffering, and to increase human happiness, in just so far as it is correctly represented by its professors.

Churchianity labors to build up a sect, to establish a creed as the true basis of Christianity: often labors to defog, blot, and bring to reproach, and contempt rival creeds, and to scandalize doctrines which its sectarian creed does not endorse, with little or no regard to the Bible basis of such doctrines. The tendency of this type of religion is, and must be, to multiply antagonisms, intensify rivalries, strengthen self-conceit, and nurture pride, and ambitions that grow but too luxuriantly without organized culture. Churchianity may yield the surface of social morals, with the flush of fatal hectic, it can never do more. Will it not then become us to look carefully to our own motives, lest we mistake the character of our religion, and "know not what manner of spirit we are of?" Luke ix. 55.

Is it true, brethren and sisters, that Christianity is a system of continuous reform? What is the meaning of *growth* in the Christian life, if it

does not mean growing better? We cannot grow better without *reforming* what is wrong, by adopting the right, exhibiting to our fellows safer, purer, and higher examples of love to God, manifested through benevolence to *them* as well as obedience to HIM. Someone will say, "The acquisition of more truth will make us grow better." Aye, providing the truth is *real* and *right*; otherwise it may prove a "savor of death unto death,"—prove us dead corpses, *whereas* where *life* withereth," according to St. James (ii. 26), and St. Jude (verse 12). The conclusion is inevitable, that if we lessen sin and suffering in this world, we have to be reformers, grow better ourselves, that we may assist others to grow better, you say explain: I will try:

A very charitable analysis of the expenses of professing Christians in our country, for food, clothing, equipages, and last, but not least, *luxuries*,—meaning all useless ornaments and customary display, as well as useless and harmful indulgence of appetite,—would give not less than one half of the whole expense of living, as the price of these extras; expenses necessary to their efficiency as Christians. And those who sustain and read the HOPE, exceptions to this analysis of expenses? Admitting they are, and that only one-eighth of their expenses are superfluous (a very moderate concession of complaisance), there could be no lack of funds to sustain our paper as a weekly, and of twice the size, providing the amount of useless expenditures by its readers was appropriated to its support and extension.—I also consider it probable that many years usefulness and efficiency would be, by such a plan of retrenchment of expenses, secured to the aggregate of the lives of those patrons, in addition to "bags that wax not old"—a treasure that "no thief can approach, neither moth corrupt."

There is, however, an obstacle to be overcome that I fear will continue to prevent all reforms of this nature: it is our *slavery* to unhealthy habits and appetites, and to unchristian customs or fashions; and worse still perhaps, an enforced blindness to an evil which we cannot see beyond, of a magnitude sufficient to obscure our entire moral horizon, or, what amounts to the same, so obscures our apprehension of moral responsibilities, that we obstinately cherish the illusion that *there is no such evil*, save in the diseased imaginations of a few fanatics and agitators; and that our HOPE cannot come down to the discussion of these low practical dogmas of weak brethren. I could not now expect to be heard, further than in a few simple suggestions: Let each brother and sister, whose motive is to FOLLOW CHRIST, sit down and make notes of all expenses of food and clothing, of luxuries and display, over and above the simplicity practiced by the ELDER BROTHER and his immediate followers; as can be gathered from the record of their lives and habits, and from their teachings. Then incur self-denial, retrench, save, as for the relief and ransom of father or mother, wife or children, dying by the wayside, among strangers, "naked, starving, sick, and in prison;" because, at this moment (in months past, and for months to come also,) Christ's little ones are perishing "by the way side" with wounds, nakedness and hunger; those very little ones, in the fruits of whose unpaid toil we have for years, and generations in former times, if not to-day, clothed our

selves, and helped to lead our luxurious beds and boards. And because "He that loveth father or mother, brother or sister, wife or children more than me, is not worthy of me," and because "inasmuch as ye have done it unto the least of these, ye have done it unto me," the ultimate test of ALL our professions, let no one say, because a few months, or years at most, of probation remain to us, there is no time to make efficient the reforms contemplated: such excuse would be false, for "the poor ye have always with you." And who will be recognized as loyal subjects of the kingdom, save those whom the King at his coming, finds *doing* the work he gave them to do? E. P. GIFF.

Cedar Rapids, Iowa.

Supper and the Communion.

The following communication is from the pen of an aged Christian brother, who has recently been brought to see the light on the Sabbath question, and who, as soon as duty was perceived, promptly entered upon the observance of the fourth commandment, as we learn from his "Experience" published in the HOPE of Dec. 17. We suppose our brother has been identified with the people called Tinkers, or German Baptists, as he brings forward views that are peculiar to them in some respects.—As we are not entangled in any sectarian creed or bond that would prevent our investigating and accepting any clearly scriptural doctrine, and as our brother wishes to bear his testimony in favor of what he considers to be such, we cheerfully give him a place in our columns. H. E. C.

The opinion that the Lord Jesus observed the Passover of the Jews, is not founded in truth.—The gospels give no instance of Jesus observing a single ritual of Moses. This he could not do, as he was the Lawgiver referred to by Moses, Deut. xviii. 15, he could not observe any of the rites commanded to Israel. He was the author of a new dispensation. The law and the prophets were until John, the harbinger of Emanuel, when new rites or ceremonies were instituted.

The passover which Jesus ate with his disciples was not the Jewish, but his own, which was to be held until his coming. As Jesus sat at that memorable supper, he said: "With desire have I desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Now if we examine we shall find that there was a distinction between that of Moses, and of Jesus. I will only refer to one. The Jews were expressly forbidden to go out of their houses that night, while Jesus with his disciples went out; Had it been the Mosaic passover, the Lord would, without fail, have remained in the house all night. The Jewish passover was a supper, for it was eaten in the evening: and all suppers are eaten in the evening. Paul calls it supper—the Lord's Supper—he did not mean the Communion,

as all the Christian world, so called, has it; he meant a supper, which is obvious where he reprimands them for their disorder: "For in eating every one taketh before his own supper: and one is hungry, and another is drunken." How could they become drunk with so small a quantity of wine as is used to take at the Communion? And how is a morsel of bread, at most a mouthfull, and a sip of wine, at most a spoonfull, a supper? If you were invited to a supper, and there would be a mouthfull of bread, and as much wine for each one, would you not think your friend designed to make a fool of you? even a child would deride the idea of such a supper.

This Supper of the Lord is not only needful to satisfy hunger, but is emblematic, an antepast of that great, grand, and glorious Supper at the marriage of the Lamb of God. Oh, the simple thought fills the heart with an ecstasy of joy!

It would be inconvenient, if not altogether impracticable, to eat at home before repairing to the place where the Supper is to be held, because many would be too far off to be there in time: besides it would deprive us of a great comfort and enjoyment; for is it not known what a satisfaction it affords to eat with a circle of friends, and how much more so to eat with a bond of beloved brothers and sisters in Christ? The Supper is designed to subserve our physical wants, to still hunger and strengthen the body; the communion, to satisfy our mental, spiritual wants, to edify the mind, and strengthen the soul. The religion of Christ is based on reason. How admirably is his supper and the communion adapted to our wants, bodily and spiritually! The true and faithful disciples of the Lord Jesus will meet in the evening and eat a supper—a real joyous satisfying supper—and then partake of the broken bread and wine, and while so doing show forth the Lord's death; and this they will continue to do until he comes. The thought or idea of the Christian community, almost exclusively is that the Lord Jesus ordained only two rites; and this is equally untrue. By examining candidly, honestly, and thoroughly the revealed will of God we find that there are five: Baptism, Holy Kiss, Feet-washing, Supper, and Communion.

Baptism, which almost all admit, so as to suit their own selfish views, is so beautifully descriptive of cleansing, and all faithful disciples will go down in the water and be immersed, and I firmly believe THREE TIMES.—The Kiss, not an ordinary one, but HOLY kiss manifests love, and if husbands and wives kiss one another for love, why not brethren and sisters in Christ, Jesus?—To wash the feet is a full and glorious manifestation of humility.—The Supper I have above treated on, it allays hunger and thirst amid a circle of choiced spirits,—and the Eucharist, it enlivens and edifies our souls, refines our spirits, rejuvenates our hearts and leads us to perfection.

These are the only and certain rites I find in the new dispensation. They are by the command of the Father in heaven, and by the pattern of our

Master Jesus; and who that has any regard for his eternal welfare, and a respect and love for God and our Saviour, could hesitate to obey in things so easily done? "If ye know these things, happy are ye if ye do them."

The fire which Nadab and Abihu used to kindle the incense did it as effectually as if it had not been forbidden; but that is not the point: whatever God commands must be done, and that too just as he requires it, no matter how simple and trifling it seems to us. The more simple, the easier it can be done.

ABRAHAM BAER.

Sodus, Mich.

MORTALITY.—What will the Methodists do with the following from one of their best writers?

"The Philosophical difficulties which have presented themselves to this opinion appear chiefly to have arisen from supposing that consciousness is an essential attribute of spirit; and that the soul is *naturally immortal*; the former of which cannot be proved, WHILE THE LATTER IS CONTRADICTED BY SCRIPTURE, WHICH MAKES OUR IMMORTALITY A GIFT DEPENDENT ON THE WILL OF THE GIVER."—*Watsons Theological Institutes*, p. 252.

Some of the self-styled Orthodox are very much terrified when we show that the soul of Christ died (Isa. liii. 10). Still they can advocate the following:

"When it is admitted that Christ was the Divine Son of God; that he was 'God manifest in the flesh'; that the forgiveness of sin required a satisfaction to Divine justice of so noble and infinitely exalted a kind as that which was offered by the SUFFERINGS AND DEATH OF THE INCARNATE DEITY; even from such premises alone it would seem necessarily to follow, that but for the interposition of Christ, sin could not have been forgiven consistently with a perfectly righteous government, and therefore not forgiven at all, unless a sacrifice of *equal merit*, which supposes a *being of equal glory and dignity* as its subject, could have been found."—*ib.* p. 259.

Query: If God died, who raised him from the dead? and who supported the Universe during the three days and nights of his sleep in the sepulchre? How much more reasonable is Paul who says, "Christ died," and "God raised him up from the dead."

WISE WORDS FROM JOHN WESLEY.—We may die without the knowledge of many truths, and be carried to Abraham's bosom, but if we die without love, what will knowledge avail us? Just as much as it avails the Devil and his angels. I will not quarrel with you about any opinion; only see that your hearts be right towards God—that you love the Lord Jesus Christ—that you love your neighbor—walk as your Master walked, and I desire no more. I am sick of opinions: I am weary to hear them—my soul loathes their frothy food. Give me a humble lover of God and man—a man full of mercy and good fruits—a man laying out in the work of faith, the patience of hope, the labor of love. Let my soul be with such Christians, wheresoever they are, and whatever opinions they may hold. "He that doeth the will of my Father in heaven, the same is my brother, and my sister, and my mother."

THE HOPE OF ISRAEL

"The entrance of thy words giveth light."

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W. H. BRINKERHOFF, Editor.

WHAT IS MAN?

"Lord, what is man, that thou art mindful of him?" Psa. viii. 4.

In order to ascertain what the nature of man is, and consequently what his future destiny will be, we must look back to his creation, and see what kind of a creature he was made, and of what he was formed. The first that we read of man is that "God said, Let us make man in our image, after our likeness;" "so God created man in his own image." We here learn the form or shape in which man was made, it being the same as that of the great Author of his life. And further we read that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." This informs us that man was made of earth, and therefore was earthy, and when the breath of life was breathed into him, he became a living soul, or living person, something which he was not before; he was of the same form, but was devoid of life; he had not the power to move, to think, or act, but was a dead soul or person; and when he was made to breathe, or inhale the surrounding air, he became a living soul or man, and was then capable of performing all the acts of life, and was a living, thinking, responsible being.

The greater portion of the world and of professed Christians believe that man is composed of an immortal soul and a body made of earth; that this soul is incapable of dying, and lives on after the death of the body. But where would we expect to find any evidence of the truthfulness of this position, but in the account of man's creation? We do not read that God breathed the soul, or an immortal soul, into Adam, but that "God breathed into him the breath of life, and he became a living soul." God caused the man which he had created to breathe, he set in motion, or action, the organs of his system, who before was as animate as the clay of which he was made, and he was then a living man, or living soul. Not a word of immortality here. It says nothing about an immortal soul, or an immortal man. Had man been created immortal, he could not have died, for immortality is the opposite of death; and can we say that he was created mortal? If he had been, he would have been subject to death, whatever course he might have pursued. We might say that he was neither mortal or immortal, as he was on probation or trial, God having told him that of every tree of the garden, except one, he might freely eat, and if he ate of that forbidden one, he should surely die. If he had not eaten of the forbidden fruit, he would have been immortal; but when he partook of the forbidden fruit, he became subject to death, and was therefore mortal.

Here is also evidence that man is a free moral agent, capable of acting for himself, and on his own responsibilities. Life and death were set before him, and he could choose either. If he had kept the commandment given him, he would have enjoyed life, doubtless an immortal, unending one; but he was subject to a law, higher than himself, and he must suffer the penalty of its violation. If man was not a free moral agent, he could not be held responsible for his doings, for he would then be as a machine, which can only act as it is acted upon.

The sacred record, in speaking of the deaths of the first men who lived, says, "And they died," merely telling us of their decease, or passage off the stage of life, and tells us nothing about one part going down to death, and another part surviving its death, and passing off to heaven, which we certainly would expect to find here, in the account of the first deaths, if this doctrine were true. The Bible speaks of death as a sleep. 'Tis said of the martyr Stephen that "he fell asleep;" and though he said, "Lord Jesus, receive my spirit," this does not prove it to be an immortal spirit; he commended to the Saviour his spirit or life, which he could no longer keep, till He who was his life "should appear, and then should he appear with him in glory."

The death penalty pronounced on Adam was, "Dust thou art, and unto dust shalt thou return." This was spoken to Adam, all that there was of Adam, and consequently, all that there was of him must die. It is said that the thinking or knowing part of man is the soul, that part which possesses intelligence, and is responsible. Very well, then it must be that part which must return to dust, for it must have taken Adam's intelligence or soul to comprehend what was meant by the death penalty, and it was the part addressed, for it was, "dust thou art, and unto dust shalt thou return."

How much more reasonable and comprehensible is the scriptural idea of man's nature, and of death. He is a unit, that is, one being, not composed of two separate beings, the one—the soul—the superior, confined in the other, the body, or inferior, and longing for death to release it from its trammels; but that death is a cessation of life—a return to the original element. Mind or intelligence is the result of man's organization; and when death ensues, "in that very day his thoughts perish."

But is death an eternal sleep? No, a ransom was given for him; his life was bought by the precious blood of the Son of God, and by His atonement man may be brought back to life.—His inanimate clay will be revived, and as "in Adam all die, so in Christ shall all be made alive." J. B.

To our Brethren Scattered abroad.

It is with no small degree of encouragement, that we take our pen to address you in regard to matters pertaining to the welfare of the cause we are engaged in, believing, as we unquestionably do, that it is the cause of our Heavenly Father. Our encouragement arises from two sources.

1. The increasing interest manifest by those within the circle of our influence in regard to the great truths of the Bible, as embodied in the

"commandments of God and the faith of Jesus," thus showing that these truths still exert a power over the public mind.

2. In the indications manifested that it is the purpose of our Father in Heaven to sustain us in our efforts (feeble though they are) for the advancement of this cause. We are receiving from time to time very encouraging accounts of increasing interest, and revivals in various places where the truths we love have been proclaimed, and churches raised up to honor and serve the Lord by obedience to his holy law, as well as faith toward our Lord Jesus Christ. Especially do we rejoice at the prospect in Indiana, a comparatively new field, where the result of a discussion and other labors last year was to raise up a good church, from which, as from a central point, a good interest is spreading in regard to the obligations of the holy law of God, and preparation for the kingdom of God so soon to be set up on the earth.

One feature of the cause in Indiana we very much admire, is, that the church there is not content to sit quietly down and enjoy the truths they have received, but are resolved to propagate them to the extent of their power, and we commend this course to our brethren everywhere. Let us all (trusting in the promise of God for help) show to our friends and neighbors that we are living in harmony with the principles we profess, and then our conversation and intercourse with them, sustained by a godly example, must, and will have an influence over them for good, and the blessing of God must, and will rest upon us.

But while we rejoice in the prosperity of the cause abroad, we would call upon our brethren to rejoice with us at the indications of good in our vicinity. In view of all the circumstances, it seems almost a miracle that there is a Sabbath keeping church existing here, much less a growing interest outside of it to hear on the subject. About eight years ago, a great public interest was raised here, and a large church of Sabbath keepers formed, and it flourished until a new issue was introduced that split the church in two opposing parties, thus almost annihilating its influence; and about two years ago the same issue produced another division in the ranks of Sabbath keepers here. Under such a state of things it could hardly be expected that much influence could be exerted over the public mind, but by a judicious course of action, we have, in a measure, lived down the prejudice, and secured the respect of the people, thus giving access to them with the truth we advocate, and it is having an effect on the minds of some; and it is a source of great joy to see some who were once interested in the cause (but who were discouraged by the distracting influences introduced into the ranks) re-enlisting under the banner of "the commandments of God, and the faith of Jesus."

A series of meetings have been held within the past few weeks about five miles from here in Bro. Kramer's neighborhood, during which the Sabbath question in its general bearings was quite fully presented by Bro. Snook, which created a great interest, and has resulted in some deciding to keep the Sabbath, and others we think will. There are calls for preaching in other places near here, that will be complied with

as speedily as possible, and we hope for good results.

In our second source of encouragement, we refer more directly to our paper, the HOPE. At the time it was established, many considered it a very doubtful experiment; but a few brethren here, supported in part by some in Michigan, who were fully convinced of the justness of the cause, and confidently expecting the blessing of God on it, determined to go ahead, and the result is, that through the self-sacrificing perseverance and judicious management of Bro. Brinkerhoff, the subscription price, if promptly paid, would now make the paper self-sustaining. But we are not satisfied with this, we wish to make the paper more efficient for doing good, and to do this, we wish to issue it weekly, and also to change a portion of our type, so that more matter can be put in a given space. The circumstances of the office are such, that a comparatively small outlay is needed, and indeed, if we had what is now due the office we could place it on a permanent basis as a weekly paper. We place this matter before the brethren, confident that they will esteem it a privilege to help us accomplish this desirable result.

A few words of explanation now, before we close: When our paper was established, it was deemed necessary to give a thorough exposition of the differences between us and our former brethren. We were well aware that these differences were of no particular interest to any except those concerned in that separation. But we thought it proper to place ourselves right before the public. These differences having been thoroughly canvassed in our columns, we think the matter should be dismissed, at least, until some emergency shall arise, demanding its revival.—This is our conviction of duty, and we earnestly hope our corresponding brethren and sisters will aid us in carrying it out by ignoring the subject in their contributions to our columns. There are subjects of general interest sufficient to fill our paper every week, and that will carry light and comfort and joy to all our readers, and aid in preparing them for glory and honor and immortality at the coming of our Lord Jesus Christ. Let this be our aim and object in all our communications, and our paper will find a welcome at many a fireside, and will bring sunshine to the hearts of many weary, lonely pilgrims who are seeking the goodly land. H. E. CARVER.

Marion, Iowa.

LOVE GOD SUPREME.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; his is the first commandment."—Mark xvi. 30

This teaches supreme love to God. We would first state that every person possesses supreme love to God or he does not. The Lord assigns to each individual a work to accomplish. By this we do not refer to specific duties of individuals, but to the great life-work of each. Under this head, we may consider two divisions, viz.:

1. Appropriation; and
2. Distribution.

1st. As regards appropriation, a man may make a wrong or a right appropriation of the means, powers, and instrumentalities which are within his reach. The means of this appropria-

tion are very numerous: we behold them in nature, in the mineral that is hidden in the earth's bosom, which by the art and craftiness of man is brought to the earth's surface, and melted and hammered into useful articles; we behold them in the bright constellations of the heavens, and even in the air we breathe. If we plant the little germ in the soil, it springs up and appropriates to itself a means of growth, nourishment, which it imbibes from the soil and the atmosphere. Just so it is that man appropriates all these externalities to his own advancement or detriment in the life-work.

The means of appropriation are found, not only in the open book of nature, but in the word of God, which teaches us our duty to our Creator, and also to our fellow-men. And it depends, invariably, upon the right or wrong appropriation of the same, whether we make ourselves happy or unhappy; whether life to us is a failure or a success.

Wealth, a very desirable and beneficial thing, when made a right use of, may, by wrong appropriation, cause very much unhappiness. It may become so attractive to man, as to cause him to seek it by giving up honor and integrity, and obtain it by murder, theft, and perjury; thus sinking himself low in sin and misery, while with a deep sense of his guilt, he feels that anguish which has no parallel; and he tries in very many ways to hush the clamors of a guilty conscience.

An individual, by a wrong appropriation of ambition, may have such a desire to gain the pre-eminence over others, as will lead him to look with envy and hatred upon the virtues and good traits of his friends; and still further, to be so vile and base as to circulate false and slanderous reports, in order to bring reproach upon these characters, who are his superiors.—Envy causes us to hate our fellow-men, and even God. It roots out every spark of holy, sacred love; it makes the heart barren, and causes us to be unhappy; and makes life to us a burden. Yet there is no sinner so great, no one who has gone so far in sin and degradation, no apostate, however vile, but that may return like the prodigal to his father's house.

If the supreme love of God be enthroned in the heart, there will be no place for envy, hatred, or pride. A lack of this supreme love to God is the greatest want among mankind.

2nd. We may also make a right or wrong distribution of our attainments; we may make a wrong use of them by being selfish, and not willing to impart to others the knowledge we have acquired, while on the contrary, we may make a right use of them if we will.

The individual who has wealth can use it for the good of others. The one who has great intellectual powers can wield a mighty influence on the side of truth and science. The medical professor can make a wise distribution of his powers by ministering in the sick chamber, and relieving the sufferings of those who are prostrated upon beds of pain.

The great master power which ever urges us on to a wise use of our time and distribution of our attainments is the supreme love of God dwelling in the heart. Without this, life will be a complete failure; our brightest hopes will fade before us; our glowing anticipations for the fu-

ture will never be realized. But with this love dwelling in our hearts, and actuating us in all our undertakings, the life-work will be a success, and ultimately we shall go "where the wicked cease from troubling," and the way-worn and "weary are at rest." EMMA F. ALDRICH.

Marion, Iowa.

OUR BLESSED HOPE.

How precious is the Christian's hope! the hope of eternal life! life without end! Just think of it! Then it will be a life without pain, sickness, or sorrow; it will be a life of happiness, peace, and joy on the beautiful plains of the earth made new, where there will be nothing to mar our bliss. Then too, the hope of seeing our dear Redeemer, who died that we might live, of worshipping at His feet, of casting our dazzling crowns before Him, and with our golden harps swelling the notes of praise to Him who loved us and washed us from our sins in His own most precious blood, and made us kings and priests unto God. And again the hope of seeing our dear friends who sleep in Jesus. How grand, how cheering, and how comforting the thought, that soon the sleeping saints are to awake from their silent slumbers!—soon the prison doors will be opened, and the relearned captives will go free.

Dear brothers and sisters, we believe that the realization of these hopes are just at hand. The coming of Jesus marks their commencement, and we believe that event is near even at the doors. Yes, we believe that soon Jesus will come; that soon our trials will be ended, and our sorrows flee away.

But how often do our hearts grow cold and we become almost weary of hoping for the long expected day! How many of us at times are ready to say there is no use for me to try to walk in the narrow way any longer: I never can be an overcomer; but just then, the bright future will beam up before us with the precious promises of our Heavenly father, and again we take courage to press onward and upward, with our eye steadily fixed on the bright morning star.

O brethren and sisters, let us awake, for now is our salvation nearer than when we first believed. Yes; soon the opening heavens will reveal to our enraptured vision our long-looked for Lord and Master! Soon, if we are faithful, we shall hear the glad plaudit, "Well done; enter thou into the joy of thy Lord." O who would not give up the fleeting pleasures of earth for a home in the city of God—for an entrance into those pearly gates, and a right to the tree of life? How precious, how glorious is the Christian's hope! There is nothing to be compared with it. Then if the Christian's hope is ours, why should we not long for the coming of our absent Lord? Why should we not pray, "Even so, come Lord Jesus" if then our trials and sorrows end? While before us is an eternity of joy and bliss, unspeakable, why should we not often express our desires that our Lord might speedily come to earth again? Let us examine ourselves, and see if this hope is really ours, and O, let none of us rest short of Christ in us the hope of glory, and then from our every heart shall go up the earnest prayer, "Even so, come Lord Jesus!" SARAH E. ARMSTRONG.

Clarence, Cedar Co., Iowa.

Who are the "Israel of God?"

(Continued.)

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Rom. xi. 22-25.

Be patient, dear HOPE OF ISRAEL; for it is Israel's hope and destiny that interests us now. Please bear our words away to our dear brethren who are ever eager to peruse your welcome pages, and rejoice with you always. There is, according to Paul's teaching, a destiny for the remnant of his people: and that is, to be grafted again into their own olive tree; and it is as strongly intimated that the Gentile church, as such, will be broken off. Read again Rom. xi. 22-27: "Behold therefore the goodness and severity of God: on them which fell, severity; . . . lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

Paul understood that God had made a covenant unto them that he had not broken. Their blindness was not fatal; it was only in part, and was to continue on till the times of the Gentiles should be fulfilled, and then, or so, all Israel should be saved. What shall we understand by "the times of the Gentiles?" Read Luke xx. 21.

"And 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."

The times of the Gentiles is their time to tread Jerusalem under foot: and the Saviour locates this ending of Gentile power at the time of his second coming.

Luke xxi. 25-27. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. [All in the future, but dawning upon us.] And then shall they see the Son of Man coming with power and great glory." Who can wonder at our Saviour's grief when he spanned in his great mind the whole period of Jerusalem's desolation, and the subjugation of God's great national church to the rule and treading down of heathen nations? But how wisely did he predict their future acknowledgement of him as their Deliverer and Redeemer as recorded in Matt. xxiii. 39. "For I say un-

to you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. Little did they realize that they were purchasing for themselves and their land a desolation so long and terrible.

Marion, Iowa.

R. W. REED.

THE KINGDOM OF THE HEAVENS.

A DISCOURSE BY JAMES CHALLENGER.*

"And saying, Repent ye: for the kingdom of heaven is at hand."—Mt. iii. 2

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven."—Matt. viii. 11.

It is not without design that the kingdom of God is so often spoken of in the New Testament as "The kingdom of the heavens" (Gr.). Although it may sound strange to our ears, it is the common formula employed by the Great Teacher in setting forth that order of things which he came to establish and administer on earth. Though we may not be able to see and appreciate the reasons for this announcement, there must have been some in his own mind or it would not have been so designated.

We have often observed a deep meaning in words and expression used by the Messiah and his apostles, which the more careless reader has overlooked. In some of these there lie hid a vein of thought—pure and rich as the gold of Ophir.

In nothing is our folly more manifest than the attempt to explain away or ignore the sayings of Christ, or to accommodate them to some theory of our own. The truth is thus hidden from our eyes, the divine links in the chain of inspiration are broken, and we are left in error and in darkness. The Jewish nation missed their Messiah and rejected him when he came, by adopting this fatal mistake; are we not likely to fall into the same error in regard to the second appearing of the Lord Jesus Christ? They spiritualized the prophets when they spoke "of the sufferings of Christ," and we are doing the same, when they, and the apostles speak "of the glories that shall follow." The danger to us will be greater than to them, inasmuch as we fail to be warned by their example or instructed by the additional light we have on the entire subject.

We have done well in the restoration of the ancient faith; shall we not leave our work but half complete if we neglect the hope? The past, as it looks to the present salvation, at "the appearing and the kingdom" of our Redeemer is not so clear. The same close and scriptural attention to this subject, will amply reward us.—*We need but apply the principles of interpretation to the latter that we have to the former, and the results will be glorious.*

The field of prophetic scripture is to many wholly unexplored. We should seek to enter into it. It is a part of Immanuel's ground and rich with all that is precious and good. It is the Eden of Scripture—a garden which the Lord has blessed. It is a large part of those divine oracles "given by inspiration of God," and which "is

*Eld. Challen is a pioneer, and an able and popular writer among the Disciples. His discourse on the Kingdom I can say, in the main is good, and we would especially commend it to all lovers of truth.

B. F. SMOOK.

profitable for teaching, for reproof, for correction, and for instruction in righteousness."

It is no easy thing to divorce our minds from prejudice or free ourselves from the traditions of the fathers. We may encounter as much opposition in reference to the prophecies which look to the future, as we have met in reference to the plain teachings of the Messiah, with respect to the gospel or "the present truth." But we are bold and courageous, and Canaan is before us. Have we none among us whom we can send from the wilderness into the promised land? They will certainly find another Eschol, and bring from the valley a cluster of grapes, with figs and pomegranates. It is a goodly land. The footprints of patriarchs and prophets are there. It is thy land, O Immanuel!

The premillennial view of the second advent of Christ was held by all the "Fathers" in the first two centuries of the church, as all must admit. Those who lived nearest the apostles and were cotemporary with them held to it. This is something in its favor. When the church became secularized by its connection with the empire, it gradually diminished its hold upon the doctrine, and favored the idea of progress and Christian civilization, as all-sufficient to fulfill the hopes of the prophets, and to realize their grand prospective delineations in regard to the ultimate triumphs of truth over error, and light over darkness, and good over evil. Origen by his system of allegorical interpretation, mingled with the philosophy of the Greeks, threw endless confusion upon this, and all other subjects found in the scriptures of truth. Then came for a thousand years the dark ages, in which nothing shone but the gilded temples, the glittering crowns and jeweled tiaras of the papacy. Rome and its priesthood; its shrines and its altars; its feast days and fasts; its rituals and offerings; its wealth and its kingdom, were the only millennium the church then needed or desired. It was the Eden of the sensualist, the paradise of the serpent, the kingdom of the clergy—the empire of Satan!

A few faithful still lived in the mountains; in caves and in dens; or in unbroken forests; or hid themselves in the catacombs beneath the imperial city. They retained the ancient faith and hope; but they were persecuted and slain. But there was light in their dwellings. They lived in Goshen—all beyond them was Egypt and Babylon.

After the reformation by Luther, the scriptures were taken out of the cloisters in which they had been buried, and the "one hope" again gladdened the heart of Luther, Calvin, Melancthon, and others. The same destiny for the church, which gave such a mighty impulse to the faith and hope of the "Fathers," and the first Christians, appeared anew. But in process of time the union of church and state—never fully divorced in Europe—deadened the religious sense of the people, and prepared the way for a system more in accordance with the pride and ambitious hopes which every where prevailed.

Dr. Whitby, of the Church of England, a man of transcendent genius and learning, is the author of the modern theory of a Spiritual Millennium. It was gradually accepted, and has been sustained by popular vote until this day. He acknowledged that it was not the ancient faith;

and he gave it as an innovation upon the established theories of the purest days of the church. Our Bible Societies, Missionary, Tract, and other similar institutions—good in themselves, are the outgrowth of this system. The world, according to this theory, was to be converted by the rapid increase of light by the gospel and these accessories, and finally reconciled and redeemed, the golden age of prophets and apostles would be restored, and the earth be filled with the glory of the Lord. What with the new impulse given to the world by the recovery of the lost arts, by the revival of learning, by a more Christian civilization, by the knowledge of the exact sciences, by a cultivated taste, by a sounder philosophy, by railroads and steam power, by the printing press and the telegraph, and universal peace—Paradise would be restored, the world regenerated, and heaven come down as before the eating of the fatal apple!

We were all captivated by this grand thought in regard to the future. We supposed that by this time our fondest hopes would have been realized, and that the work would be done. But "where is the wisdom of the Seraph?" "Where the disputer of this age?" "Has not God made foolish the wisdom of this world?" The sects stand just where they did, only in a worse condition. They see and feel the necessity of union, but dare not sacrifice denominationalism to obtain it. They still cowardly compromise the truth or withhold it for the sake of party. Destructive substitutes, resting on tradition, on inference and custom, have displaced the positive institutions of heaven. Human authority has legislated out of the kingdom the laws and ordinances of Christ, and human creeds have superseded the divine. Each party aspires after the pre-eminence, and hopes for a millennium by absorbing all the rest. Ecclesiasticism is exalted above the Church of Christ, and numbers have claimed as their special right the prestige of "orthodoxy." The rights of conscience have been trampled under foot by the usurpations of the assembly and the synod, the associations and the conference. The apostasy is as huge as ever. The Church of England is still the Church of Henry VIII. The Presbyterian, the Baptist, and the Methodist Churches are as far apart as ever, and not half as pious as they were a hundred years ago. Paganism holds on as in the past. Mohammedanism is still alive. "Darkness covers the earth, and gross darkness the minds of the people."

According to this theory, judging from the past, a Spiritual Millennium will never come.—It would take a million of years for any one sect to swallow up the rest, even if it had all the learning, wealth, and influence which the world could furnish, and what would be the result? The goal would be as far removed from us as it now is. The theory must be wrong or there can be no "last days," and no hope for "the restitution of all things."

The only ground of expectation ever entertained by those who advocate a Spiritual Millennium without the personal presence of the Saviour, is in the outpouring of the Spirit in revivalism! What reliance can be placed in this, our experience and pleadings for the last forty years will abundantly show.

(To be Continued.)

Power of God's Word.

A few persons were collected round a blind man, who had taken his station on a bridge, and was reading from a Bible with raised letters.—Whilst he received from the passers-by of their carnal things, he ministered to them spiritual things.

A gentleman on his way home from the city was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading the fourth chapter of the Acts, lost his place, and, while trying to find it with his finger, kept repeating the last clause he had read, "None other name—none other name—none other name." Some of the people smiled at the blind man's embarrassment, but the gentleman went away, deeply musing.

He had lately become convinced that he was a sinner; he had been trying in many ways to obtain peace of mind; but religious exercises, good resolutions, altered habits, all were unable to relieve his conscience of its load, and enable him to rejoice in God.

The words he had heard from the blind man, however, rang like solemn music in his soul.—"None other name."

When he reached his home and retired to rest these words were still heard: "None other name, none other name, none other name." And when he awoke, the strain continued: "None other name, none other name, none other name." The music entered his soul, and by the blessing of God he awoke to a new life. "I see it all," said he; "I see it all. I have been trying to be saved by my own works, my prayers, my reformation. I see my mistake. It is Jesus who alone can save. To him I will look. Neither is there salvation in any other. For there is none other name, none other name, none other name under heaven given among men whereby we must be saved."—*Novarian Missionary Reporter.*

Count the cost of loving God more than you love money. Count the cost of offending some of your friends. Christ is a better friend than they. Count the cost of quitting profitable sins. Count the cost of some sneers, of a great many hard knocks, and still more hard work. Count the cost of a noble, prayerful, unselfish, godly life. It will cost dearly; but, thank God, it pays!

LETTERS AND EXTRACTS.

From Bro. Randall.

BRO. BRINKERTOFF: I have read the HOPE a little more than a year, and it is to me a sweet little paper. I love to read it. I have learned to love the great principles it advocates.—I love to keep the commandments of God, and have faith in the Lord Jesus Christ. I take the Bible as my only standard of holiness. I hope the Lord will so prosper you that your paper may become weekly, and may be the means in the hands of the Lord, of leading many to love him and obey his holy law.—Pray for me that I may be faithful, and be ready, and waiting for the Lord when he shall come in the clouds of heaven, that I may have a right to the tree of life, and enter in through the gates into the city. D. W. RANDALL.

Troy, Mich.

From Bro. Willie Wilson.

DEAR BRO. BRINKERTOFF: I thought I would write a few lines for the HOPE, and say that I am trying to be a good boy, and get to heaven. I am trying to keep all the commandments of God, and the faith of Jesus.—I hope that you will all pray for me.

Lisbon, Iowa.

WILLIE WILSON.

From Bro. Everett.

DEAR BRETHREN: My home on earth is gone; but the heavenly home never seemed so sweet and desirable as now. I rejoice in Christ Jesus my Saviour more than in ten thousand loved ones, living or dead. He is the Living One at God's right hand, and in my heart, by the word and spirit. Blessed be his name forever. Amen. SAMUEL EVERETT.

Hartford, Mich.

OBITUARIES.

Fell asleep in Jesus, on the 9th of Jan. 1868, in Hartford, Mich. our beloved Sister L. K. Everett, wife of Elder Samuel Everett, aged 69 years and 4 months. We deeply mourn the loss of Sister Everett. She was a mother in Israel; yet we mourn not as those who have no hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "Then shall we see as we are seen, and know as we are known." Oh happy day! All that are in their graves shall hear the voice of the Son of God and shall live. The blessed and holy shall have part in the first resurrection; on such the second death hath no power.—Sister Everett has been a comforting and useful companion with him in the gospel for more than forty years, but death has separated them now. May God bless our dear brother while he suffers in labor and sorrow beyond his three score and ten years, still patiently waiting for the coming kingdom. A discourse was preached by the writer to a solemn and attentive congregation.

N. W. Wallen.

Dearest Sister, thou hast left us;
Thou art mouldering with the dead;
But we hope in heaven to meet thee,
Where no farewell tear is shed.

O how sweet the sleep in Jesus,
When the saints are called to sleep;
And how bright will be their waking,
When they wake no more to weep.

Then will come the "Restitution,"
Of which so often thou didst speak;
Then will come thy conquering Saviour,
And will make thy joy complete.

He will break the bars asunder,
Then will call thee to arise
When he comes with shouts like thunder,
Shaking earth and sea, and skies.

The song that we shall hear thee sing
Will be "O Death, where is thy sting."
And he that comes for thee to save,
Will give thee victory o'er the grave.

Voice and Chorus, please copy.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, FEB. 25, '68.
LOCAL ITEMS.

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

The Editor of the Hope does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible for editorials, selections and comments; but no farther.

OUR brethren and subscribers will notice that their names are printed, instead of written, and pasted on the margin of their paper, or on the wrapper, together with their standing on our subscription book. By this arrangement every one can tell how far ahead they have paid, or how far they are in arrears. The letters, "i ii iii" denote the volume, and the figures denote the number of the paper in that volume to which they have paid. Look carefully at your standing, and then compare it with the present No., then remember the office, and that we cannot publish without means.

WHO WILL SUSTAIN THE HOPE?—It cannot be said that we are asking or expecting too much when we ask our subscribers who are in arrears to pay up their subscription. You can all ascertain now how much you are indebted to the office, and we do earnestly hope that you will relieve us from our embarrassing and oft times almost destitute circumstances, by sending your subscription price for the paper. We sometimes say that the paper is self-sustaining, or would be if the subscription price was paid, but without this, it certainly is not. We sometimes talk of publishing the HOPE weekly, which we would like very much to do, but with the present prospects, we cannot do it. You remember the circumstances under which we commenced publishing the HOPE, and the predictions concerning its term of life, and shall they be verified?

Among our exchanges this week, we note the *Herald of Life*, Edited by Geo. Storrs. Eld. Storrs was one of the pioneers in the Advent movement, and much of the truth on the subject of Life only through Christ was brought out by him, and to this subject the *Herald of Life* is devoted. The *Herald* is also quite well awake to the Signs of the Times and the Near advent of the Saviour.

Terms—\$2.00 a year. Address GEO. STORRS, Box 4,658, New York.

GREAT DISTRESS AND SUFFERING.—From various sources we read accounts of suffering and actual starvation in different parts of the world. In Algeria thousands have died of actual starvation, and famine is raging to an alarming extent, which is followed by the fearful pestilence. Accounts from Sweden state that the inhabitants are suffering with want and destitution. Our own country, always considered the land of plenty, has its share of suffering too. Not only the South, made destitute by the late war, where many of the Freedmen are starving to death, but portions of the North are in a state of destitution

Famine and want are as near us as Minnesota.—In the large cities of America and Europe, want and misery are stalking abroad. Thousands of inhabitants have been thrown out of employment, and, consequently suffer for the necessities of life. We are yet in the time when there are "famines and pestilences in divers places."

FLOUR AS IT SHOULD BE EATEN.—There is a noteworthy practice in connection with our way of feeding ourselves, and that is the custom of sifting your flour so as to remove from it all the bran—a substance which contains the best nourishment of the grain. This bran has from 14 to 18 per cent. of gluten, while the flour gives but 10 per cent of the same—according to the statement of Dr. Johnston, in his "Chemistry of Common Life." The public should begin the wholesome custom of eating their bread with bran in it, more or less, since both health and economy recommend such a change. But people in general look rather for what is palatable than for what is wholesome; and unless some baker of original genius shall make a household revolution in this matter of "breadstuff," we shall go on eating the fine sifted flour and missing the strength giving gluten. We are too much addicted to the habit of bolting. We first bolt our flour—we next bolt our food—and then we bolt ourselves—in order to be up to time at the store or the office.

[New York Times.

At the Knox College, at Galesburg, Ill., there is in the junior class, not an American citizen of African descent, but a genuine African of Wildbush descent, who was brought from the Gaboon coast a few years ago, and who, with respectable standing in mathematics, leads in language and general culture, and has no social inequality to complain of in the treatment he receives from the families in the city.

WORKING CHEAP.—"What does Satan pay you for swearing?" asked a gentleman. "He don't pay me anything," was the reply. Well, you work cheap; to lay aside the character of a gentleman; to inflict so much pain on your friends and civil people; to suffer; and lastly to risk losing your own precious soul, and all for nothing. You certainly do work cheap—very cheap indeed.

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THE HOPE OF ISRAEL.

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

Present Series.

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(to whom all communications should be addressed.)

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

WAITING.

I am waiting, ever waiting,
For a brighter, better day,
Just beyond the clouds and shadows
That surround my lonely way;
For a day of light and gladness,
Such as earth has never known,
When in equity and justice
Christ shall reign on David's throne.

All the prophets of past ages
Saw its brightness from afar,
And in words sublime have spoken
Of the peace and glory there;
Now they sleep in those green valleys
Which in weariness they trod,
But they'll come with songs of triumph
To the holy mount of God.

Now the world is full of suffering,
Sounds of woe fall on my ears;
Sights of wretchedness and sorrow
Fill my eyes with pitying tears:
'Tis the earth's dark night of weeping,
Wrong and evil triumph now;
I can wait—for just before me
Beams the morning's roseate glow.

Friends I've loved are from me parted,
Soon I hope to greet them all;
Some beneath the turf are sleeping,
Waiting there the Master's call;
Some are bearing still life's burdens,
Struggling on through storm and gloom,
But the same blest hope sustains us
Of that bright, eternal home.

I am waiting, hoping, praying
For Messiah's glorious reign,
For I know he'll rule in justice,
Right and truth will triumph then.
Worldly pleasures cannot win me
While I wait for that bright day;
Worldly splendor cannot charm me
While its light beams on my way.

S. M. H. in World's Crisis.

ARE YOU A CHRISTIAN?

The term Christian is derived from, and has its origin in the Christ. It pre-supposes a Christ, it confesses or acknowledges Christ as a head or teacher. A Christian is a disciple, pupil, or scholar of Christ, a learner in His school, and a follower of His precepts or teachings.

Reader, are you a Christian? Christ says, "I am the good Shepherd, my sheep hear my voice and they follow me;" and again, "ye are my friends, if ye do whatsoever I command you." Do you thus obey, thus follow him? "Be not deceived, for God is not mocked."

Are you a Christian? Can you bear the reproach of the cross of Christ? Do you suffer willingly, yea, cheerfully for Him? Do you esteem the reproach of the cross of Christ greater riches than all worldly things? Are you in deed a Christian? I ask you not if you talk the doctrine of Christ, if you defend the faith, if you name the Name of Christ, but have His Spirit; not occasionally, but does the Spirit of God dwell in you?

Are you a Christian? Are you crucified with Christ to the world? Are you dead unto sin? Do you live by faith, and walk by faith, and not by sight? Is self lost in Christ, and is it your chief business how to serve Christ?

Are you a Christian? Christ says, "I am the vine, and ye are the branches." Are you a branch of the vine? Do you feel that oneness, that intimate relationship to Him which this figure expresses? Is his life yours; His loving, compassionate disposition, your disposition? Do you bear the same fruit that He bore? Christ is also represented as being the Head of the Church, which Church is His body. Are you a member of this body? When other members suffer, do you suffer with them? Is Christ's prayer that His people might "be one, even as He and His Father was one," answered in your case?

Are you a Christian? The second death will be an entire extinction of being, a destruction for which there is no remedy. It will be a destruction of both soul and body, and there can no resurrection from the second death. Our Saviour says He has set before us life and death. "The soul that sinneth, it shall die." "For Behold the day cometh that shall burn as an oven, and all they that do wickedly shall be burned up, both root and branch." For this reason, it is the duty of every one to become a Christian; therefore I press the subject. Yea, more than this, it is a great honor and privilege to be thus brought into relationship with the Son of God, for "if we are children, then heirs, heirs of God, and joint heirs with Christ" to an inheritance that fadeth not away. So then, all that Christ has, the Christian will share. Is not this a glorious hope? This is the portion of a Christian. A true Christian follows Christ, and partakes of His nature or disposition. Love is the mainspring of the Christian life. He lives to love and bless the world. He is not his own; he claims nothing in a selfish sense; but practically carries out the doctrine that all is the Lord's.

Are you a Christian? As it was the work and purpose of Christ to do the will of His Father, so the Christian delighteth to work for Christ, to obey His word, which is "a lamp

to his feet, and a light to his path." He seeketh not that honor which is of man, but that honor which is from God only, knowing that the kingdoms of this world are to become Christ's. Having "his life hid with Christ in God," he looks on all earthly things as vain, using them only as a means to enhance His future glory, while passing his time here as a pilgrim and stranger. He is waiting for "the adoption, to wit: the redemption of his body," which will be a deliverance from death, and a possession of an immortal nature like that of Christ. He feels a strong assurance that "when Christ, who is his life, shall appear, then shall he also appear with Him in glory," and being made a child of God "by the resurrection from the dead" and having gained the victory over death, he breaks forth in a song of triumph. "O death, where is thy sting, oh grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gave us the victory through Jesus Christ our Lord." Are you a Christian?

J. N. O.

Herald of the Coming Kingdom.

CHRISTIAN COURAGE.

Chrysostom before the Roman emperor furnishes us with a most impressive and beautiful example of true Christian courage. The emperor threatened him with banishment if he would still remain a Christian.

Chrysostom replied, "Thou canst not, for the world is my Father's mansion, thou canst not banish me."

"But I will slay thee," said the emperor.

"Nay, but thou canst not," said the noble champion of the faith again, "for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay, that thou canst not," was the retort; "for, in the first place, I have none that thou knowest of. My treasure is in Heaven, and my heart is there."

"But I will drive thee away from man, and thou shalt have no friend left."

"Nay, and that thou canst not," once more said the faithful witness; "for I have a friend in Heaven, from whom thou canst not separate me. I defy thee. There is nothing thou canst do to hurt me."

THE RIGHT PERSUASION.—In terrible agony a soldier lay dying in the hospital. A visitor asked him,—"What church are you of?" "Of the church of Christ," he replied. "I mean of what persuasion are you?" "Persuasion!" said the dying man, as his eyes looked heavenward, "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus."

An Appeal to the First-day Adventists.

DEAR BRETHREN: It is with some degree of diffidence that we attempt to address you a few thoughts on an important point of difference between us,—the Sabbath question. Ever since we became acquainted with you through your various publications, we have had a special interest in you, from the fact that your faith and hope is so near like ours; and while we rejoice with you in the great and glorious doctrine of the soon-coming King, immortality and eternal life through Him in His immortal and everlasting Kingdom, and other kindred truths, we also rejoice in the immutability and binding obligation of God's holy law, including His holy Sabbath, or Rest-day, which is contained therein.

When we look around us, we see some meeting on the seventh day of the week to worship God, and rest from their secular work because they believe it to be their duty, while others keep right on at their business, and wait until first-day to rest from their labor, and hold their weekly meetings. Now it is evident to every one that both of these practices cannot be sustained by God's holy word. Of course we shall not attempt to present much evidence in one short article on our side of the question, but would merely direct your minds to this important subject, and exhort you to investigate it thoroughly and prayerfully, for life and salvation.

When we look around on the religious world, we find that there is a perfect confusion on this subject, and like the confused Ephesians, "some cry one thing, and some another." (Acts xix. 32) Some tell us that the law of God has been abolished, and therefore the fourth commandment is not binding; others tell us that the commandment is binding, but the Sabbath has been changed from the seventh to the first day of the week. All of this confusion of ideas we find among Adventists, who are looking for the soon-coming of the Lord, and are professing to be preparing for translation. Now in the language of James we say, "Brethren, these things ought not so to be." It will not do to disregard this matter, and say it is not worthy of our attention; it is not of sufficient importance to spend our time and efforts in investigating it. Such a decision of course, it seems to us, would be to grieve God's holy spirit by spurning away from us His holy word. We believe that God-fearing men, who tremble at His word, will not take such a course. Remember this is no speculation or opinion on unfulfilled prophecy, but a point of God's holy law—the great constitution of God's moral government—a matter of practical importance. It seems to us that these facts commend themselves to you as worthy of your attention.

Can it be possible that the majority of Adventists are living in open violation of one of God's holy commandments? weekly breaking one of those commands which God wrote with his own finger, and placed in the midst of the moral law,

the violators of which, under the former dispensation, were put to death by the express command of God, unless they repented and submitted to the plan of reconciliation in that age? Such, it seems to us is the case, although we hope it is not wilfully. What would we think of a people, who were professing to look for the Lord's coming, and yet were making graven images and worshipping them, thus breaking the second commandment of the decalogue? And yet the Sabbath command is a part of that holy law which forbids worshipping images; and James tells us, in referring to this law, that they who fail (disobey) in one point, are guilty of the whole; that is, they are law-breakers—they disregard the authority of the law as a whole. (James ii. 10-11.) But here I am going to anticipate an objection. Do you say that our views of the Sabbath were based upon the visions of Mrs. E. G. White, and that as we have rejected them, we ought to give up keeping the seventh-day Sabbath? We do not deny but that Mrs. White has professed to have revelations concerning the Sabbath, but that our views of the Sabbath are based upon her visions, we deny. She also professes to have had revelations concerning man's mortality, future punishment of the wicked, &c., but would you be willing to give up those doctrines in consequence? We know you would not. You argue that man is wholly mortal, from the fact that he is called mortal, and nowhere called immortal in the Bible. This is logical, but will you admit the same argument on the Sabbath question?

The Old and New Testaments repeatedly call the seventh day the Sabbath, the holy Sabbath, &c., but never once call the first day the Sabbath. Now if the argument is good in one case, why is it not in another? We have known men to thank God that they were immortal; Yea to thank God that they knew they were immortal, and consequently would not have to go down into the grave and wait till the resurrection to be with the Lord. Again we have heard men thank God for his holy Sabbath, meaning the first day of the week; but would it not be well for such persons to pause and think a moment, and see whether God has ever said that man is immortal, or that the first day of the week is His holy Sabbath? We believe that you would say yes, at least in the former case. Let us quote the fourth commandment, and see how it reads: "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." While all the rest of the ten commandments are either affirmative or negative, this command is both, telling you what you must do, and what you must not do. Now any person

by carefully reading this command, can see at a glance that it cannot apply to the first day of the week, any more than the 4th day of June or Aug. can answer for the celebrating of the Declaration of Independence of the United States.

1. God did not rest upon the first day, but began the work of creation, consequently it is not His rest-day, or Sabbath-day (for Sabbath means rest).

2. God did not bless nor hallow the first day, consequently it is not a holy day, and therefore is not God's holy rest day.

4. God did not command anybody to keep the first day.

The resting of God upon the seventh day, and His blessing and hallowing it, are the very reasons or facts out of which the command grows. Take these facts away, and you take away the very chief corner stone upon which the fourth command rests. Now to say that you rest upon the first day of the week to commemorate the resurrection of Christ, is to set aside the facts upon which the Sabbath command is based, and to lay another foundation for a rest day, and consequently to build entirely another institution outside of the fourth command; and as you have no authority in the sacred Scriptures for such an institution, it follows that Neander's testimony is true, that "Sunday-keeping was always only a human ordinance, and that it was far from the intention of the apostles to transfer the Sabbath from the seventh to the first day of the week."

It is not so much wonder to us that Pedo-Baptists should talk of keeping the first day to commemorate the resurrection of Christ, as they can see no light in the divinely appointed ordinance of Baptism to commemorate that event; but it is a wonder to us that those who have got the light on the subject of baptism, should contend for such a thing. Immersionists can readily see that sprinkling for baptism is a pillar of Ponder, but why they cannot see that Sunday-keeping is from the same source is a mystery to us, when they cannot bring a single text of scripture to support the institution; and especially when we can bring an abundance of testimony from Catholic authors to prove that they changed the Sabbath. The Catholic Church claims that she is infallible, and that consequently she had a right to change the Sabbath, as she was led by the Spirit of God in so doing. Now let us Protestants give up the idea that the Bible, and the Bible alone, is a sufficient rule of faith and practice, or else give up Sunday-keeping, as it is only a Catholic tradition. And now in conclusion. Can we not have this matter thoroughly diseased through the "Crisis" and some seventh-day-Sabbath paper? What say you? M. B. SMITH.

Marion, Iowa.

Man, without a knowledge of the Holy Scriptures, is as a soldier without weapons, a horse without a bridle, a ship without a rudder, a writer without a pen, and a bird without wings.

THE KINGDOM OF THE HEAVENS.

A DISCOURSE BY JAMES CHALLEN.

(Continued.)

"And saying, Repent ye: for the kingdom of heaven is at hand."—Matt. iii. 2.

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven."—Matt. viii. 11.

But enough has been said on this subject to prepare the way for the introduction of our theme—"The kingdom of the Heavens."

In every single case so far as we have examined Matthew's Gospel, the plural form of "the heavens" is used in connection with the kingdom. Consult the following in the Greek: Matt. iii. 2; x. 7, 19; v. 3; xviii. 3; vii. 21; xvi. 19. There may be exceptions, but this is the rule.

We cannot suppose that this formula happened by accident, or was made without design, or that our Saviour would have used these words unless for some definite purpose; nor can we suppose that "the Spirit of Wisdom and Revelation," who brought all things to the remembrance of the apostles as taught by the Saviour, would have employed this phraseology unless it had a value which could not otherwise be expressed. Matthew wrote his testimony for the benefit of the Jews, and he is the one who most frequently uses these words, "The kingdom of the Heavens." Mark, Luke, and John usually speak of "the kingdom," or "the kingdom of God." The reason why Matthew employs this term may be, that as he wrote for the benefit of his own countrymen, who were familiar with the writings of the prophets, they would be better able to understand its meaning and feel its importance. Examples illustrating it are abundant: "Give ear, O ye heavens, and I will speak." Deut. xxxii. 1. "Behold the heaven and the heaven of heavens cannot contain thee." 1 Kings viii. 27. "Our trespass is grown up into the heavens." Ez. ix. 6. "Thy mercy, O Lord, is in the heavens." Psa. ciii. 19. "The heavens do rule." Dan. iv. 26. "The law, the prophets, and the Psalms speak of 'the heavens' as the abode of God and of angels. It was, then, in perfect harmony with this, that the word in the plural form is used by the Saviour in reference to the throne and kingdom he came to introduce.

The kingdom of God had its origin not in heaven, but in the heaven of heavens. It came from the throne of the Majesty in the heavens, on which the Messiah now sits, and where the "heavens do rule." It has no lower origin than this, and can have no higher. Our Saviour said that His kingdom was not of the earth; and it has no sympathy with the atmospheric heavens over which the prince of the power of the air presides, and which shall be destroyed by fire. It is emphatically from above—"above all heavens," into which our Prince has entered.

We know but little of these ancient heavens, their extent and glory, or the thrones and principalities therein, their divisions, ranks, and orders; but whatever they may be, however vast and extensive their dominion, they constitute but one kingdom, one empire—"the kingdom of the heavens." It may be illimitable, and beyond all conception glorious and sublime. Jehovah is its King. He is called so, not because

He has borrowed it from the language of earth, but as having lent it to those who bear office among men. Human government is but the shadow of the divine, and its official dignitaries but images of what is real and personal in the heavens. "The kingdom of the Heavens" is not a figurative expression, but most literal. It symbolizes the only empire that shall stand forever. It can not be shaken—never shall be moved. "The kingdom of God," as established on the earth under the reign of the Messiah, is only a part of the celestial and the heavenly.

"What if earth Be but the shadow of heaven, and things therein Each to other like, more than on earth is thought."

As a reward to the Messiah for His sufferings and death, "the heavens received Him," and will retain Him until He shall come in the clouds to earth again. The kingdom of the heavens was transferred to Him by the Father, and He is now the ruling Sovereign of the universe. He will one day be proclaimed "King of kings and Lord of lords." Every knee shall bow to Him, and every tongue confess that He is Lord to the glory of God the Father. The whole intelligent universe and all worlds have been put under his dominion and control. He is the Head of all principalities and powers. The Son of Mary—the Son of God, is the heir of all things. This is the grandest thought in the whole compass of divine revelation. It is the most enrapturing, soul-cheering, soul-enobling conception ever made known to man. Heb. ii.; Phil. ii. 5-11.

It will be observed that under our anointed Lord it was contemplated that all ranks, orders, and dignities, angelic and human, should be gathered into one kingdom. Redeemed humanity, under the Patriarchal, Jewish, and Christian ages, whatever may have been their subordinate relations to each other; and all angelic beings, however diversified in rank and station, or myriad-like in number, are placed under His sovereign rule. His unlimited authority will be acknowledged by all. This is what Paul calls in one place, "the mystery," the grand secret of God's will, made known to the apostles, and through them to us, according to the good pleasure purposed in Himself, "that in the economy of the fulness of the ages, he might gather in one, all the persons under the Messiah, both which are in the heavens and upon the earth." Eph. i. 10; Col. i. 18-20.

It will be seen, then, that the kingdom over which Jesus reigns, is a kingdom composed of all that are, or may be redeemed out of the earth, in all ages, past, present, and to come; and of all ranks and orders of unfallen angels, harmonized, reconciled, and gathered together into one united and glorious empire. Under Him and Him alone, has been placed this everlasting kingdom. "He is Lord of all." The kingdom as seen on earth is but one grand phase of this empire—an episode naturally arising out of it. It is a cycle in that infinite series which fills up the unmeasured ages of eternity. It contains the great drama of redemption which alone will be complete when Jesus shall see the travail of his soul, and shall be satisfied. It develops more of the wisdom, power and goodness of God—His grace, mercy, and truth, than any other period known in the calendar of eternity. It excites more interest and a deeper sympathy in "the heavens," than

ever have been awakened before, and will be the theme of everlasting song and of immeasurable rapture. The church redeemed will be a volume ever unfolding to the eyes of cherubim and seraphim, the deep mystery of God's wisdom and philanthropy. Each one of the saved will be a distinct subject for thought, and the whole family of the redeemed a sacred roll extending from the Paradise lost to the Paradise regained.

This kingdom is called "the kingdom of the heavens," not only on account of its origin and nature, but because its King and his subordinates, the dignitaries of state are in the heavens, and although his government extends to, and is exercised over men upon the earth, yet it is not of the earth. "My kingdom," said Jesus, "is not of this world." It has a higher origin and destiny than any other kingdom. All others are to be broken to pieces, but this shall stand forever. All others occupy but a small portion of the earth, but his is universal.

At present the king is not seen; he is to us invisible. Even the great princes of his empire and the "spirits of the just" are not yet made manifest; they are not known to the world.—But the day is coming when He shall appear in his beauty, accompanied with his saintly retinue. . . . The angels will then "come forth"—now hidden, and sever the wicked from among the just. They do their blessed ministrations now unseen, but then they will be revealed and fully recognized. As a portion of the kingdom celestial and unfallen, they take the deepest interest in everything connected with our redemption. They sympathize with us in our afflictions. They minister to us in our misfortunes. They defend us in the midst of our perils. They fight our battles and disarm our adversaries. And as many of our enemies are unseen and potent, they meet them in secret and baffle them in their plots and schemes for our destruction. Mighty powers are arrayed both for and against us; but error is always weak, evil is unable to cope with good, or darkness with light. These elder sons of light have had a large experience, and are richly endowed; and they exercise a tender care and a watchful vigilance over the minor children of God's great family. They are with us in sickness, and will be present at the resurrection to escort us to our everlasting home. In the intricate movements of the wheels of providence they play a mighty part, and the destiny of individuals and families, of churches and nations are under their agency and control.

(To be continued.)

SHUN THAT BAD COMPANION. Chemists tell us that one grain of iodine will give color to seven thousand times its own weight of water. One indulgence in bad company is enough to contaminate you for life. "One sinner destroyeth much good." The handling of pitch defiles your own hands for days or weeks. How much more will evil companionship defile your souls!

The celebrated temperance lecturer, Gough, said in one of his lectures: "I would give my right hand to-night if I could forget that which I learned in evil society; if I could tear from my remembrance those scenes which I have witnessed, the transactions which have taken place before me."

O youth, shun that evil companion who is leading you into sin!—Sel.

THE HOPE OF ISRAEL

"The entrance of thy words giveth light."

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W. H. BRINKERHOFF, Editor.

QUESTIONS.

A brother in Indiana sends us a letter in which he wishes Rom. xiv. 5, 1 Cor. xiv. 34, 35, and Joel ii. 28 explained.

That Rom. xiv. 1-6 does not prove anything in favor of the abolition of God's holy Sabbath, admits of the clearest demonstration, and those who use this as a weapon to destroy the Sabbath, only show the weakness of their cause.

1. We find in these verses an antidote for the dissensions among the Jewish and Gentile converts. About what were they contending? the seventh day Sabbath? No; but about meats, drinks, herbs, and festival days. The Jewish converts believed that the meats forbidden by Moses, were still unclean, and (so do some Gentile converts to-day), and that the festival days of the commonwealth, such as are brought to view in Lev xxiii. and elsewhere, were still holy days, and legally binding upon them as a people; and therefore ought to be observed. With this idea prevalent upon their minds, they could but look upon the Gentile converts as *profane* persons; for they "regarded every day alike." On the other hand the Gentile converts could but recognize in their Jewish brethren a large amount of *bigotry* which they could not tolerate, and, as a consequence, would not wish to admit them into church fellowship.

Here, then, we have the difficulty, and now for the remedy:

2. Paul recommends mutual candor and forbearance by both parties, and especially to the Gentile converts. He says (v. 1), "Him that is weak in the faith receive ye, but not to doubtful disputations." And why? "For one believeth that he may eat ALL THINGS; another who is weak [who still thinks the festival days are binding] eateth herbs." The apostle thereupon lays down the following rules: 1st. Let not him that eateth despise him that eateth not." This is applicable to the Jewish converts, and intended to mark out their line of duty. 2nd. "And let not him which eateth not, judge him that eateth: for God hath received him" (v. 3). This is the pathway of right for the Gentile. Paul, as a true servant of his Master, gives a very pungent reason

for his rules, as follows: "Who art thou that judgest another man's servant?" (v. 4.) Thus far we have not even an intimation of God's Sabbath, the seventh day. But let us go on: "One man esteemeth one day above another," that is, thinks the Jewish festivals, the new moons, &c. are holier than other days, and ought to be observed, while another "esteemeth every day alike," that is, there is now no sanctity attached to these feast days, and as appointed by Moses, they have ceased. To further show the mutual concern they should have for each other, the apostle adds, "Let every man be fully persuaded in his own mind" (v. 5).

Behold what a masterly argument there is used by Paul in v. 6. If the Jew would regard the day unto the Lord in not eating herbs, meats, and the like, you Gentile brethren ought not to act in such a sectarian, selfish manner towards them. Yes, let them abstain from meats if they want to: it will not injure you, and in turn he would say to the Jews, "Why so bigoted, so narrow-minded? Have you not been brought out into the liberty of the gospel? Now if these Gentiles think there is no sanctity about observing festival days, you need not reject them; they have committed no sin, for he that regardeth not the day to the Lord, he doth not regard it." This is conclusive. We might write much more on this question, here, but this will suffice. The Bro. will readily discover that he who would take this as evidence for the abolition of the Sabbath, would stand in the situation of the drowning man who would catch at a straw.

For a full exposition of this, and other texts we would recommend Bro. Snook's excellent work, "Review of Springer," for sale at this office. Price, 15 cts.

An exposition of the other texts in the next

EDITOR.

La Porte City, Iowa.

ALL CAN GLORIFY GOD.

There is no place on earth, however obscure, where the Christian may not glorify God. There may be a difference, it is true, in the way this is to be accomplished, still all will tend to the same end, the glorifying of God and the upbuilding of His cause in the earth. Some may be confined to their rooms by sickness, and may not be able even to leave their beds; yet by their resignation to the will of God, and cheerfulness, even amid suffering, show that Christianity is not dependent upon outward circumstances for comfort, but that the Rock of Ages is their strength and consolation.

Others may live in obscurity; their names may never be heard outside of the little circle in which they move, yet their lives of piety and devotedness to God may be the instrument in

the hands of God of bringing precious souls from the service of Satan into the glorious liberty of the children of God; and in the great day of accounts many stars may be found in their crown of rejoicing. Others may be called to serve God in more public places, either as speakers or writers; but where much is required, much also will be given. "As thy day so shall thy strength be" is the promise of our Father.

Let us one and all who profess to love the coming One, so improve what he has given us that we may hear the welcome sound when our work is done, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

EMILIA TICKNER.

Marquette, Wis.

THE CHRISTIAN'S HOPE.

We are frequently told that our belief in the mortality of man and the sleep of the dead is a gloomy doctrine, and that it is void of consolation: but when properly regarded, it is readily seen to be a most cheering one, and in perfect harmony with revelation and reason. Revelation has amply shown that the sleep of death is not eternal, and has shown that Christ died to redeem man from the power of death, and has clearly pointed out the way of immortality and eternal life. Adam's transgression brought death upon the human family, but God, in great compassion to fallen man, gave His Son to suffer in his stead, and Christ, the Son, in condescension to us, took upon himself our nature, and died, was buried, and rose again to redeem us from the power of death, and bring us back to God.

We are told that the idea of lying in the grave is gloomy and repulsive, and that it is more in accordance with the human intelligence to believe that a part of man does not die, or lose its identity. We should be careful to understand what the scripture saith on this subject, and then form our ideas and feelings accordingly. Death itself is not a very pleasant contemplation. It is called the "King of terrors," a "monster," and an "enemy." But death is deprived of its terrors by the bright prospect of being brought back to life, a better life—an immortal existence beyond the grave, and where death is not known. The enemy, death, holds its captives with a firm grasp, but he has been vanquished by One stronger than the strong man. He entered the tomb,

"And since He has lain there we dread not its gloom;" for "as Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him;" and though we may be called to sleep the sleep of death, the monster is shorn of his strength by the victory of Christ over the grave, and the sure prospect of those who sleep in Jesus being resurrected to immortal life.

The hope of a resurrection from the dead by virtue of Christ's resurrection is certainly very cheering, and not at all gloomy. Though we may be unconscious in death, God's promises are sure, and the plan of salvation is well laid, and we shall be re-animated, and our bodies though they may be decomposed, will be endued with new vigor, and consciousness will be restored, and if we have proved ourselves worthy we shall, by virtue of Christ's atonement, be per-

mitted to live forever in unending happiness.—One who is unconscious is not aware of the lapse of time, so it will seem but a moment between death and the resurrection to those who have been asleep and made alive at the resurrection; and the resurrected saint will come forth exulting in victory over the grave and the power of death, will be immortal, evermore to dwell with the Lord of Life, and inherit the joys prepared for them that love and obey the Lord.

The Christian's hope looks forward to the coming of Christ. He is coming to call to life the sleeping saints, and "then we who are alive . . . shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Without the coming of Christ our hope would be vain; our faith centers in Him; we have eternal life only thro' Him; and it is at His coming that our hopes are to be realized. We are glad that we have this hope within us: we are mortal, and are subject to death; Christ is our life: through Him we expect to live again, and to inherit the Kingdom of God; then faith will give place to sight, and the Christian's hope will be fully realized.

When we contrast our hope with the false hope of the professed Christian world, we rejoice that our hope is founded on God's word, and looks forward to the same time for its realization as that of the ancient worthies and the inspired writers of the Bible. Job looked forward to the coming of Christ and the resurrection for the fulfillment of his hope, and says nothing of a state of happiness before that time. He says: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though worms destroy this body, yet in my flesh shall I see God." (Job xix. 25, 26.) David says: "I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." (Psa. xvii. 15.) They looked forward to the resurrection as the time when their hopes would be fulfilled. Paul, before the governor, said, "I have hope toward God, . . . that there shall be a resurrection of the dead, both of the just and unjust;" and that he was "judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes . . . hope to come. For which hope's sake he was accused of the Jews." (Acts xxiv. 15; xxvi. 6, 7.)

If the Christian's hope was to be realized prior to the coming of Christ and the resurrection, and the setting up of the everlasting Kingdom, we would expect to read something of it on the sacred pages; and as it is not to be found there, we will wait its fulfillment in God's own appointed way and time.

J. B.

TEMPERANCE.

Intoxicating liquor has made, in the United States, in ten years, at least one hundred thousand maniacs.

THIS we believe is a low estimate. The statistics of lunatic asylums go to show that from twenty to thirty, and in some cases, even fifty per cent. of all the cases recorded, are traceable to the use of alcoholic liquors. Dr. Howe, of Boston, in a report on idiocy, makes the astounding statement, that of 300 cases of idiocy in an asylum in Massachusetts, 145 were chargeable to parental drunkenness. The same is true of other countries. In Liverpool, out of 495 pa-

tients admitted in four years, the cases of drunkenness were 257; and Lord Shaftsbury has repeatedly affirmed his belief as a commissioner of lunacy, that six tenths of the insanity would not have a being but for intoxicating liquors. As confirmatory of these statements, we quote the testimony of Dr. John E. Tyler, Superintendent of the McLean Asylum, as given in his annual report, just published. In speaking of the alarming increase of cases of insanity caused by the use of intoxicating drinks, he says: "More persons, and chiefly young men, either positively insane or who have been seriously damaged mentally and physically by this cause, have come under our professional observation, or have applied here for advice and relief during the last year, than we can remember before in the same length of time."

We adduce these facts that we may call the attention of our readers to a branch of the temperance subject that is too much overlooked by temperance advocates, namely, alcohol as a *brain poison*. This we look upon as a great fact, unassailed, and unassailable, which forms a sufficient and impregnable ground for the whole temperance movement, abstinence and prohibitive.

Toxicologists tell us that the greater number of poisons do not kill, or sometimes even injure, by acting upon the whole body, but that each of them principally attacks some part or organ.—Thus, for example, arsenic always attacks the living membrane of the stomach and alimentary passages; strychnine, the spinal chord, and alcohol and opium, the brain; so that though alcohol is a blood and liver poison, and effects other parts of the human system, it is peculiarly a *brain-poison*.

The experiments of Mr. Percy, and many other eminent physiologists of Europe, are conclusive on this point. They have shown that it can actually be distilled from the substance of the brain of the man or animal who has swallowed it, and died or been killed soon after, when it could not be detected in any other part of the body. Not necessarily on the brain, or in the cavities of the brain, but united with the substance of the brain.

Now, the brain is the organ of the mind, and you cannot injure, alter, or poison the brain, without equally altering, injuring, and poisoning the mind. But alcohol does not diffuse itself uniformly through the brain; it affects particular portions of the brain, and hence particular faculties of the mind in different ways. Thus every one knows that it weakens and subverts the will, confuses and perverts the intellectual powers, diminishes and lowers conscientiousness, cautiousness, and other moral sentiments, whilst it at the same time intensifies the imagination and other æsthetic faculties, and propensities to mastery and dominion over all.

Such being the case, surely no man has a moral right to wilfully take into his system a material poison which science, experience, and observation prove poisons the brain, and consequently perverts the mind, and debases that higher reason and those moral faculties which God has given us to distinguish us from the brute. And we speak not now of drunkenness, but of what is called moderation; for alcohol is a brain poison in *quality*—*quantity* being only the measure

of its effects. Surely the only conclusion that we can logically and morally arrive at from these premises is total abstinence from alcohol and other brain-poisons, as an article of diet and refreshment, on the part of individuals; and entire prohibition of their manufacture and sale for such purposes, as the duty of the State.

So long as a man is only injuring his mere bodily health, we may try to reason with him and persuade him to act otherwise, and we may refuse personally to supply him with the means of doing so: but in this free country, government has no right to interfere, and say he shall not be allowed to continue his pernicious habits. Beyond general sanitary measures for the preservation of public health and protection from causes of contagion, the legislature has no right of interposition. If the use of alcohol only inflamed and ulcerated a man's stomach, produced the gout or diseased liver, legislators would have no authority to interfere; that is a man's private matter. But the moment a man injures his brain and mind, the case is altered: the right of government to interfere becomes imperative.

Now for the proof. All governments and all societies are, and must be, founded upon a healthy state of the human mind and brain.—Imbeciles, dotards, idiots, and insane persons are incapacitated by law and reason from exercising civil rights; the law puts them entirely under the power and guidance of sane persons. Further, the common law of the United States, and, indeed, of every civilized country, is as follows: "That no man shall have a right to injure another man's morals, or another man's life, nor to use his own property to the injury of another man's property, morals or life."

And what is the current history of our times as delineated in the daily press? What do the records of our criminal courts prove but that by far the greater portion of all the accidents, blasphemy, obscenity, and crime, whether against property, or the person, arise from the use of intoxicating drinks? Has not government then the right to interdict the sale of these drinks as a beverage by the use of which men become brain-poisoned, and are thereby stimulated to injure the property, the morals, or life of its subjects? Yea, does not the right of self-defense and self-preservation make it the imperative duty of government to prohibit the manufacture and sale of these brain poisons as a beverage?

Space will not permit us to enlarge on this; our object is to call the attention of temperance advocates to this branch of the question. If alcohol is food, and intoxicating drinks are articles of "wholesome diet and refreshment," as the advocates for their use say they are, then it is a sumptuary law, a tyranny, and an impertinence for government to interdict or regulate their sale, any more than the sale of milk, bread, or beef. If, however, alcohol is a poison, and a brain-poison—if no man can continue to sell intoxicating drinks, without at the same time selling oaths, blasphemies, obscenities, quarrels, assaults, domestic misery, and death—without peopling the lunatic asylums with the insane, the almshouse with vagrants and paupers, filling the prisons with criminals, and causing the gallows to bend with its burden of malefactors—then the traffic in them ought to be totally prohibited. Friends of temperance, the signs are promising, and many of the State governments have asserted their rights and passed just and righteous laws. Others, such as New York and Pennsylvania have acknowledged the principle and applied it to the mass of the people one day of the week, and certain hours of the other days. Let us labor on, and falter not till the principle be applied to every day of the week, and the entire people.—*Temperance Advocate*.

FAITH.

Strong in the faith I journey on,
Through this dark vale of sin and gloom,
Still waiting for my Lord's return
To take his faithful children home.

By faith I stand upon the shore,
And look beyond death's sullen stream,
When robed in immortality,
God's precious children will be seen.

By faith I see the weary ones,
Who love their Lord's appearing now,
Come forth from their cold dusty beds,
With crowns of glory on each brow.

My faith is strong that soon our Lord
Shall with a shout from heaven descend,
To give his people second birth,
And Eden bloom restore to men.

MARY L. TOWER.

Florida, Mass.

The Law of God Fulfilled.

We generally are referred to Matt. v. 17, 18 to prove that the law of God was abolished by being fulfilled. Jesus says "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." If Jesus intended to teach that he came to abolish the law by fulfilling it, then he has in the 17th and 18th verses contradicted himself; or in other words he has taught two doctrines, both of them in opposition to each other; one that the law is done away, and the other, that it is not done away. Let us look at the definition of the word destroy. Webster says it means to annihilate, or to put an end to. Now if the word fulfill means to do away, let us substitute "put an end to," for the word destroy, and "done away," for the word fulfill, and see what kind of sense it would make. Let us read, Think not that I am come to put an end to the law or the prophets: I am not come to put an end to, but to do away. What an absurd idea this would be! How men and women would be instructed with such an idea as this!

Now let us see what is the meaning of the word fulfill. Web. says it means, when applied to law, obedience, to keep, or to perform. We admit that the word fulfill does in some respects mean to do away; for instance, the case of Jacob who served for Rachel (Gen. xxix. 21): "And Jacob said unto Laban, Give me my wife, for my days are fulfilled. . . ." But Laban gave Leah to Jacob, and he was dissatisfied; then Laban said to Jacob, "Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week, and he gave him Rachel his daughter to wife also." Here we see that Jacob had made a contract with Laban to serve for Rachel seven years: when the time was completed he gave him Rachel. In this case the word fulfill means to annul, or make void: what did it make void? the contract between Jacob and Laban.

But this has no reference to law; the word fulfill, when applied to law, means obedience. Let us give some examples of the word fulfill when applied to law. Go with me to Matt. iii. 13-15. "Then cometh Jesus from Galilee to Jordan to be immersed of him. But John forbade

him, saying, I have need to be immersed of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him." The word righteousness means right doing. Now for proof. 1 John v. 17. "All unrighteousness is sin." What is sin? "Sin is the transgression of the law." (1 John iii. 4). Then if unrighteousness is a transgression of law, righteousness is obedience to the law. If the word fulfill means in this case to do away, then Jesus, when he was immersed, done away the law, and there has been no law since. But this is one or two days too soon for our no-law people, for they say that it was abolished at the crucifixion of Christ; but seeing that the word fulfill means obedience to law, then Jesus was immersed to be obedient in all things to the law.

Let us turn to James ii. 8. "If ye fulfill the royal law according to scripture, Thou shalt love thy neighbor as thyself, ye do well." If the word fulfill means in this case to do away the law, then it must read in this way, If ye do away the royal law according to the scripture, Thou shalt love thy neighbor as thyself—then when we love our neighbors as ourselves we do away the law, then how often has the law been done away since this epistle of James was written? Thousands of times if the word fulfill means to do away, for every time a brother or sister loved their neighbor the law was done away.

Gal. vi. 2. "Bear ye one another's burdens, and so fulfill the law of Christ." Now if in this case the word fulfill means to do away, then every time that we bear one another's burdens, we do away the law of Christ. Then there is no law of God, or of Christ. But the word fulfill means obedience; then it should read like this: Bear ye one another's burdens, and be ye obedient to the law of Christ. We very readily see that the word fulfill means obedience when applied to law. Jesus says, Think not that I am come to put an end to the law or the prophets, I am not come to put an end to, but to obey. For verily I say unto you, Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled. Now jot or tittle is less than one of the commandments; then if one jot or tittle cannot pass, then surely one of the commandments cannot pass away till heaven and earth pass. Now the question arises, has heaven and earth passed away? No. If the law passed away at the crucifixion of Christ, then the earth and heaven passed away.

Let us see what the apostle Peter says about the heavens and earth passing away. 2 Peter iii. 10. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Has the heavens passed away with a great noise, and the elements melted with fervent heat? No such a time has ever been known. The Revelator looked down the stream of time and saw "a new heaven and a new earth: for the first heaven and the first earth were passed away." Rev. xxi. 1. This fixes every jot and tittle good until the earth melts with fervent heat, or the old earth passes away, which every Bible student must admit has never yet taken place.

Your brother in hope of Eternal Life,

JAMES WATKINS.

Wateryliet, Mich.

Who are the "Israel of God?"

(Continued.)

"And so all Israel shall be saved, as it is written." Rom. xi. 26. Where is it written that all Israel shall be saved? Turn to Isa. lix. 20: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." In anticipation of that, the Lord says, "As for me, this is my covenant with them; . . . My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, . . . from henceforth and forever."

Hear the apostle's comment on this: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying know the Lord: for all shall know me from the least unto the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. viii. 10-12.

By reference to Isaiah lx., we learn that Israel is not only to be restored, but there is a destiny for the nations connected with their restoration.

vs. 1-5. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.—For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

Then the prophet sees abundance of wealth flowing in from the nations around Jerusalem, and God says he will "glorify the house of his glory." In v. 8, he asks, "Who are these that fly as a cloud, and as doves to their windows?" He sees their gathering: vs. 9-11. "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor I had mercy on thee."

Their gates were to be kept open, that the forces of the Gentiles and their kings might be brought. In v. 12, he says, "For the nation and kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted." He then sees the glory of Lebanon there: the fir tree, the pine tree, the box and myrtle, to beautify the place of his sanctuary; and make the place of his feet glorious. v. 14. "The sons also of them that afflicted thee shall come bowing down to thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord,

The Zion of the Holy one of Israel. Whereas, thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. . . . and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Israel." Who can doubt that these prophecies apply to the last remnant of literal Israel. And who can say they will not be as literally fulfilled as were the prophecies respecting the desolating of Jerusalem and the scattering of the nation among the Gentiles?

I know we are met with the truthful saying, "They are not all Israel which are of Israel," as if this fact wiped out the remembrance of God's ancient heritage. But this will not do: they are in the mouth of every prophet, the Saviour, and the apostles. Their history and destiny are the great themes of the Bible, and their salvation will surely come, for the Lord hath spoken it. Let inspiration speak once more:

Isa. lxii. 1-3. "For Zion's sake will not I hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. . . . Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of God."

Now they are restored to their land, and their land is restored to them. Not only this, but they become his people, his delight, a crown of glory in his hand, and a diadem in the hand of their God. This blessed state is to continue forever. Proof: See v. 4. "Thou shalt no more be termed forsaken; neither shall thy land any more be termed Desolate."

R. W. REED.

Marion, Iowa.

(To be Continued.)

Gentleness.

"Thy gentleness," said the Psalmist, "has made me great." There is true greatness in gentleness. Little minds, with little grace, cannot bear contradiction. But he whose heart is filled with love to God and love to man can bear with the weaknesses, the imperfections, and even the perverseness of others. If you find yourself tried with every body, rest assured of one thing, that however much out of the way they may be, you are not right yourself. Glass imparts its own color to every object that is seen through it; so do the passions and prejudices of our own souls color the actions of others. To one absolutely deaf there are no sounds; and to one fully saved there are no provocations that disturb the equanimity of the soul.

Nature bids me love myself, and hate all that hurt me; reason bids me love my friends, and hate those who envy me; religion bids me love all and hate none. Nature showeth care; reason, wit; religion, love. Nature may induce me, reason persuade me, but religion shall rule me. I will hearken to nature in much, to reason in more, to religion in all.—*Parvick.*

Method is the very hinge of business, and there is no method without punctuality.

Which is Worst.

One of the Japanese now performing in this country, has a religious vow to eat a certain amount of red hot coals twice a week, on Thursday and Sunday. Last Sunday quite a number of persons assembled to see this man perform what he believed to be his religious duty. Nowise disconcerted, he quietly proceeded to cut up some pine wood into convenient mouthfuls, put it into the stove, waited calmly till it was in a proper state of incandescence, then took it out piece by piece, and ate it with much seeming relish.

Not "twice a week," but every day and every hour and every minute of the day *Christian* men, so-called, not idolaters, are putting a more deadly fire into their mouths and veins in the shape of tobacco and intoxicating drinks, than can be made with all the pine wood in Saginaw. Who need the missionaries most? —*The Revolution.*

LETTER DEPARTMENT.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that thought upon his name.—MAL. iii. 16.

[This department is designed for letters and such communications, from those who love the Lord, take Jesus as their Saviour, His word for their guide, and are keeping the commandments of God. Brethren, speak one to another.]

From Bro. Purvis.

BROTHER BRINKERHOFF: I love to read the Hope, and the time seems long between its coming; it is a welcome visitor; it and the Bible is my teacher and my preacher. I am alone here, and I long to see the day when I can be associated with a band of Sabbath keepers on earth, for I do believe that the Sabbath is as binding to-day as it ever was; but being alone and surrounded with the world, the flesh, and the devil, and the customs and the fashions of the world, and my condition in life as to temporal matters is such that I cannot do as I would like to in religious matters. "To him that knoweth to do good, and doeth it not, to him it is sin." Christians are told to confess their faults one to another, and pray with, and for one another. Brethren, pray for me. WM. PURVIS.

Center, Ind.

From Bro. Waters.

DEAR B. O. BRINKERHOFF: I am under great obligations to my kind Heavenly Father, and to his dear children for their love for the poor lone ones scattered far from those of like precious faith, for sending me the Hope. I know that I love the Hope; it cheers my poor heart, and the heart of my poor feeble companion; and all we can do is to promise it the Lord ever puts means in our hands, we shall love to share it with the Hope, and if it be the will of the Lord, and the pleasure of the brethren who bear the burdens of publishing the Hope to still send it to poor Bro. E. W. Waters, I assure you it will be thankfully received. We live where some good might be done if some efficient Bro. could

come and preach the truth here; yet all I could do would be to feed the preacher, and invite the people to come and hear what the spirit saith to the churches. Love to all who love our Lord Jesus Christ. E. W. WATERS.
Norwich, N. Y.

OBITUARIES.

DIED Feb. 5th 1868, our dear father, Ezekiah Noble, of this village, having a firm hope of eternal life through Jesus Christ.—Aged 74 years, 3 months, and 3 days. Funeral services by Eld. T. Mozeley (Baptist minister), of this place. Texts: Zech. i. 5. "Your fathers, where are they? and the prophets, do they live forever?" Heb. iv. 9. "There remaineth therefore a rest to the people of God."

Your fathers, where are they?
The prophets, do they live?
Man after man must pass away,
For there is no reprieve.

But still a rest remains
To those who serve the Lord;
And when Christ comes on earth to reign,
They'll have a rich reward.

Dear Father Noble sleeps:
They've laid him down to rest;
While round his grave the mourners weep,
No sorrow heaves his breast.

His faithful partner lives
To bear her daily cross,
But though to God her all she gives—
She deeply feels her loss.

Now vacant is his seat
Within the house of prayer;
Nor shall we wait his coming feet,
When we assemble there.

Still weeps our little band;
Still falls the silent tear;
But when we reach Immanuel's land,
"There'll be no weeping there."

He spake of Zion's King,
While in our midst he stood,
Of that blest hour when Christ shall bring
The holy, pure, and good,

From out the dusty tomb,
Arrayed in glory bright,
And make this earth like Eden bloom,
Which sin will never blight.

To Jesus' love he bowed
His constant hope of heaven;
For him the blood of Jesus flowed,
That he might be forgiven.

A sinner saved by grace—
His record is on high;
Soon shall he see his Saviour's face,
And live no more to die.

Dear Lord, we'll watch and pray,
Till thou shalt come again;
And from our inmost soul we'll say,
Come quickly, Lord. Amen.

MRS. D. TICKNER.

Marquette, Wis.

DIED, Feb. 13th 1868, in Higginsville, Mo., of inflammation of the brain, David Marion, eldest son of Bro. and Sr. A. S. and S. E. Price, aged 4 years and 10 months. Bro. and Sr. Price find a consolation in the evidences which God's word affords, that he will not sleep long, but they shall soon meet him in a climate where death and sorrow is unknown.
D. W. HULL.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, MAR. 10 '68.

LOCAL ITEMS.

THE Editor of the *HOPE* does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible for editorials, selections and comments; but no farther.

OUR brethren and subscribers will notice that their names are printed, instead of written, and pasted on the margin of their paper, or on the wrapper, together with their standing on our subscription book. By this arrangement every one can tell how far ahead they have paid, or how far they are in arrears. The letters, "i ii iii" denote the volume, and the figures denote the number of the paper in that volume to which they have paid. Look carefully at your standing, and then compare it with the present No., then remember the office, and that we cannot publish without means.

IMPEACHMENT—The all-absorbing theme in political circles at the present time is the impeachment of the President. The question is an exciting one, and one in which every American citizen cannot but be interested. He is charged with violating the Laws and Constitution of the United States, and his trial will be prosecuted immediately. Truly there is "wickedness in high places."

NEWSPAPORIAL.—We chronicle the appearance of our contemporary, of this city, *The Linn Co. Signal*, Democratic paper, just published, the first No. of which is before us.—The appearance of the first No. promises well for the future management of the *Signal*.

A belief is prevalent among the Turks that the Empire is to end with the present Sultan. And the Chinamen have a prophecy in circulation that Tartar rule is to end in the Celestial Empire with the present occupant of the throne.

The influence of the press is rapidly increasing in Pagan lands. A missionary at Kolapoor, India, writes that in 1866 he circulated 4610 volumes of the American Tract Society. He says that the number of Hindoo readers shows a remarkable increase from year to year.

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JUBILEE HARP—We have on hand this excellent hymn and tune book, containing 458 pages and 822 hymns, well adapted for use in public and social worship, and is extensively used among Adventists. Price, \$1.15.

MUSINGS.

As I gaze out of my window toward the north, over the vast undulating prairie before me, covered with snow of fleecy whiteness, and as I hear the cold winter wind as it sweeps by my dwelling, and realize that there is nothing surrounding me indicative of a beautiful summer in the future, I cannot but compare the scene to the human heart that hath no hope and is without God in the world, without a prospect of a home in the goodly land, having no interest in the Saviour's blood that was shed so freely for all who will but be his humble followers, loving not to travel the narrow way, but seeking rather to enjoy the present state of things, without a beacon light ahead, or a ray of hope of a future existence.

But how different with the child of God; he sees not the snow covered plain, and feels not the ruthless winds of the heart's winter; but looking ahead, having confidence in the promises of God, and a deep interest in the atoning blood of the Saviour, sees a beautiful summer in the future that will never again be eclipsed by a cold winter,

Where the flowers never fade,
And the leaves never wither—
No dark, gloomy shade,
But sunlight forever.

Where the brow is ne'er clouded
By sorrow and care,
No loved ones enshrouded—
No graves will be there.

But Life's crystal river
Unceasingly flows,
And never, no never,
Cold winter's wind blows.

Oh may a love for the truth, and a longing to be adorned with all the Christian graces ever bloom in the summer of our hearts, is my prayer.

EMMA BRINKERHOFF.

La Porte City, Iowa.

The oldest city in the world is Damascus. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin, Palmyra lies buried in the sands of the desert. Nineveh and Babylon have disappeared from the shores of the Tigris and the Euphrates. Damascus remains what it was before the days of Abraham—a center of trade and travel, an island of verdure in the desert.

BUSINESS DEPARTMENT.

RECEIPTS

For the **HOPE OF ISRAEL.**

[NOTE.—Immediate notice should be given if money sent for the paper is not in due time acknowledged.]

\$1.50 EACH. Matilda Whisler, Jesse Millard for Catharine Berry, Hannah Finney, L D Benedict.

\$2.00. Andrew Spence.

\$1.00. J H Nichols.

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Emilia Tickner,	\$1.00
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THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Tuesday, Mar. 24, 1868.

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(to whom all communications should be addressed.)

The Hope is designed to advocate the great truths of Eternal life, immortality and salvation through Christ; The perpetuity and immutability of the Law of God; Personal holiness; The second personal coming of Christ to judge the world; The restoration of Israel; The reign of Christ on David's throne on the earth in the times of restitution, and other kindred Bible truths.

TO THE LONELY.

BY EMMA F. ALDRICH.

Lone one, repress that bitter sigh,
And dry the tear-drop from thine eye;
If thou art friendless, lone, and sad,
Look unto Christ, he'll make thee glad.

His friendship is worth more to thee
Than all the friends on earth can be;
He'll ever constant be to you,
He's not like earthly friends—untrue.

Let worldlings their bright laurels wear:
But you a crown of life shall share—
Beset with gems of sparkling light,
While all earth's crowns shall fade from sight.

Deny thyself of pleasures here,
Of all that seems to be most dear,
Which Jesus tells thee to resign,
And joys eternal shall be thine.

When Zion's gates of pearl unfold
You'll walk its streets of shining gold;
Arrayed in robes of purest white,
Which time or mildew ne'er can blight.

Then those who've had their pleasures here,
Who've proudly scorned contrition's tear,
Can never share that home with thee,
And all those untold beauties see.

Their star of hope shall set in night,
And never, never rise to sight;
No Saviour's hand shall wipe their tears,
Nor quell their dark distressing fears.

Then covet not their friends or fame,
But give up all for Jesus name;
E'er think while lonely here you roam,
That this dark world is not your home.

Seek not with bliss thy cup to fill
By climbing up ambition's hill;
Keep far away from earth's vain strife,
And seek to gain eternal life.

Go, dry the tears in others' eyes;
Forget thy sorrows, cease thy sighs;
Win many souls to Jesus' love,
And you shall shine as stars above.

Marion, Iowa.

Religion is such a belief of the Bible as main-
as a living influence in the heart.

PRIDE AND VANITY.

BY M. N. KRAMER.

PRIDE, as defined by Webster, is an inordinate self-esteem. Vanity is emptiness; want of substance to satisfy desire; empty pleasure; vain pursuits; idle show; &c. Pride and vanity are twin sisters, and go hand in hand. They unite together in arrogance and ostentation. They are both exhibited in the promotion of self, and are founded on the idea that self is not a depraved, fallen, and corrupt creature, but that it possesses intrinsic worth that should be admired and adored. They seek the applause of men; and to gain it they will use deceit; thus, seeking by dishonest means to be esteemed by others.

Pride and vanity are as old as the Devil, and as universal as sin. The pride of Cain's heart prompted him to slay his brother, because Abel offered a more acceptable sacrifice. The pride of the antediluvian world caused them to rebel against the government of God. The pride of Israel, of Judah, of Moab, of Assyria, of Philistia, and of Sodom, brought their destruction. "Pride goeth before destruction." Prov. xvi. 18. "I will bring down their pride." Isa. xxv. 11. There is perhaps no sin which the human family is heir to, that has provoked the displeasure of God more than pride. God hates pride. Prov. viii. 13. He hates a proud look. Prov. vi. 17. The proud in heart are an abomination to the Lord. Prov. xvi. 5. The day cometh that shall burn up the proud. Mal. iv. 1.

Pride is not only the besetting sin of the world, but also of the church; not only in ancient times, but more so now, notwithstanding the word of God is clear and positive in condemning it, and many nations have been destroyed on account of it; it stands higher today than it ever did before. It reigns triumphant without a rival, almost without an opposer. In every nation the high and the low, the rich and the poor, the saint and the sinner, worship at its shrine.

Pride builds magnificent churches, and gilds them with costly ornaments: she rears the marble altars and selects the priest to officiate thereon: she carves and cushions the costly seats, and locks the doors against the poor: no discordant sounds echo from the walls, for none but disciplined tongues dare chime with the magnificent organ in praising God. There arrayed in their silks and satins, feathers and laces, blooming with artificials and sparkling with jewels, with all the style of fashion, the devout congregation repose on damask seats while the minister preaches to them smooth things. Ah, he cannot reprove them for their pride if he were so disposed, lest he should expose his wife and daughter; or, peradventure he might lose his bread and butter. No longer do we have a Bunyan, a Wesley, or a

Baxter lifting a warning voice against the sin of pride. Nay, it walks boldly and unbuked.

It monopolizes all the means of its subjects, and makes them selfish. Like the horse-leech it cries "give! give!" and is never satisfied. It has a place for every spare penny, and charity and religion may go begging. A short time since there was a meeting in one of our large cities for charitable purposes. There was present a member of one of those proud rich churches, wearing a 500 dollar shawl, 800 dollars worth of jewelry, and a 200 dollar bonnet; while the wants of the orphans, the poor, and the friendless were presented in a thrilling manner, she wiped the tear of sympathy from her eye with an expensive embroidered handkerchief—and contributed 25 cents for charity.

I repeat it, *Pride and Vanity are the curse of the church at the present time.* Most of the churches, in their infancy, were plain and humble; but as their influence and wealth have increased, they have become proud and formal. Could Calvin and Wesley now visit their respective churches they would be compelled to say "I know you not," and would, no doubt, lift their warning voices against their pride, as they did against the old Mother of Harlots.

There is a strong disposition in the church to court the favor of the world, and conform to its customs. Christians are no longer a peculiar people, as they once were. They dress, eat and drink, talk, trade, write and read novels, visit places of amusement and seek pleasure just like the world. There is nothing in their looks, conversation, manner, or habits that testifies that they are the servants of Christ; nor would you know that they were, unless expressly told so. The church and the world are coming together. Nay, they are together. I have seen the names of two persons presented for prayers; the one rich and the other poor; many fervent prayers were offered for the rich man, while the poor man was scarcely noticed. Let a rich man enter a popular church, and the pew doors will fly open as by magic; but when the poor man with coarse clothes comes along they can't see him, and with shame he retraces his steps to a back seat. The man and woman now-days are estimated by the style and cut of their dress. If you want to keep posted on the latest styles, go to church, and there you will find the fashions followed by the rich, and aped by the poor.

Well, says Sister A., "I know that every word you say is the truth. I could tell you of dozens who are so proud that they won't speak to common folks on Sunday; but I don't think, however, that there is much pride in our church, and I am very certain there is none about me."

That is just what I want to find out. I would not be surprised to find you pretty badly tainted with it yourself.

Sr. A. "Stop, don't be quite so personal; you men are always finding fault with the sisters. We can never dress to suit you. I suppose you want us to dress up in some quaint old dress of our grandmother's, that has been out of fashion for the last fifty years; or in some other way just so as to be odd from everybody else. I don't believe there is half so much pride in dressing like other people do, as there is in dressing odd. You can follow the fashions; and wear what you please, but if we should happen to dress in fashion, there is a terrible account to settle."

Come now, keep cool and be patient, and we will talk the matter over candidly. Without wishing to make comparisons, or screen ourselves, it is a sad fact that women run into more superfluities, vanity, and pride in the way of dress than the men do. That you are too candid to deny. There may be just as much harm in following an old fashion as a new one. Pride and vanity do not necessarily consist in being in fashion; but in the vain showy manner in which the dress is arranged for display, or in other words, for the looks of it. It is a sad fact that pride in being odd. We should not dress for that purpose; but if being sensible makes us odd, then let us be odd. I don't condemn dressing in fashion, providing the fashion is sensible, comfortable, and convenient. But I do condemn the practice of throwing away, or working over the clothing you have, in order to keep up with the fashions.

Sr. A. "Well it just depends upon how one is brought up. There is Sr. B., who has been brought up to dress well and fashionable, and I don't believe she is any prouder than Sr. C., who never had anything nice, but is always wanting it; and getting up some cheap fixup in imitation. Now you may think it pride to dress well when one has the means, and another may think that it isn't, and so it goes. I believe that about as good a plan as any is to let every one follow their own notions."

Because Sr. B. has been brought up and nurtured in pride until it has become second nature to her, you would argue that she is not proud; and because she is no prouder than Sr. C., there is no harm in it. I verily believe that many of the poor are as proud as the rich. They are only restrained from gratifying their pride by the want of means. They look with envy upon those who have means, and covet them. "Yea, they call the proud happy."—There is many a proud heart in a ragged dress. I understand there is but one rule for the rich and the poor in regard to pride. If every one's opinion is to be the guide, then pride and vanity will never be condemned. James says, "God resisteth the proud," (iv. 6.) and Solomon says, "The proud in heart are an abomination to the Lord." (Prov. xvi. 5.)

You say you are not proud. If so, pray tell me what prompted you to purchase that apology for a hat, and that poor excuse for a bonnet? 'Tis true, you wear no jewelry, but you wear artificial bows, and feathers for ornament. Whenever the fashion changes, you are hard after it; whether with head-dresses, waterfalls down or up, hoops, embroidery, &c., you fondly grasp them without pausing to inquire whether it is right—

Sr. A. "I wear them for the looks, so as to be neat and decent. Hoops are comfortable in the summer time, and a person would not look decent without them."

What a pity that every body was indecent before they came in fashion; and now that they are going out of fashion, I wonder if you will not be indecent enough to discard them ere long. Surely if they are comfortable in the winter. You wear these things for the looks, then you don't wear them for the benefit; therefore they are vanity. "How long will ye love vanity?" (Psa. iv. 2.) Yes, you take pride in wearing them; you wear them as an ornament.

Sr. A. "They were ornaments in ancient times."

Yes, but Isaiah says, In that day will God take away the beauty of their ornaments. (iii. 18.) God commanded Israel to put off their ornaments, lest he should come in a moment and consume them. (Ex. xxxiii. 5.)

Sr. A. "There is Sr. D. who dresses plain; that is, she wears no ornaments; surely she is not proud."

Why is it then that just as soon as the fashion changes, her clothes have to be thrown aside, or worked over to the fashion? notwithstanding they were better and more comfortable before they were changed. There is Sr. E. who won't go to meeting at all, unless she can be in fashion.

Sr. A. "What fault can you find to the habit of old Sr. F.?"

She dresses plainly and sensibly herself, but she doesn't enforce her example upon her children. She even furnishes the means, and assists in rigging them up in fashion. If pride be a sin and a curse to her, it is to her children. She is found training them up in the way they should not go. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it;" and the apostle says, "Bring up your children in the nurture and admonition of the Lord." (Eph. vi. 4.)

Sr. A. "Physician heal thyself. I perceive that the brethren are not entirely free from superfluities; whence the necessity of those searched shirts and collars?"

'Tis true, they are useless and should be dispensed with.

Sr. A. "I would like to know what impartial rule you would suggest for all to be governed by in the matter of dress?"

The only sensible and christian rule that I can find is to dress for comfort, convenience, and neatness; whatever is more than this is superfluity, vanity, and pride. I mean by neatness what Webster defines it to mean, Cleanliness, freedom from useless and tawdry ornaments, with a good adjustment of the several parts, as neatness of dress.

Sr. A. "I acknowledge that that looks reasonable, and would be the most consistent course for Christians to pursue. I have half a mind to say that if all the rest of the sisters will adopt it, I will too."

If you are convinced that it is the right course to pursue, you ought to adopt it. Why do you say "if the rest of the sisters will?" Does their practice determine the moral character of the course? The Bible says If ye meas-

ure yourselves by yourselves, ye are not wise. You will give up sinning, if others do, but if they will go to hell, you will go along with them. "He that knoweth to do good, and doeth it not, to him it is sin." It is not surprising that you are losing your spiritual enjoyment. How can you claim the promises and expect the blessing of God when you refuse to obey Him? "How can you who are dead to sin live any longer therein?" "Will not the time past of your life suffice to have wrought the will of the (flesh)?" The apostle says, "We are dead, and your life is hid with Christ in God; and again, "Ye have crucified the flesh with its affections and lusts." Can you claim that you have crucified the affections and lusts, when you decorate, ornament, and try to beautify this corrupt depraved body until it becomes like a whited sepulchre, which appears beautiful without, but within is full of dead men's bones? You betray the fact that you have not mortified the deeds of the body by loving it, and deriving your happiness and consolation from the gratification of the flesh.

Alas, how low and groveling must be such joys! What a man soweth, of the same must he also reap. If ye sow to the flesh, ye shall of the flesh reap corruption. Whoever loves, admires, and ornaments the flesh, sows unto the flesh. Our Saviour says, "If any man will come after me, let him deny himself, take up his cross, and follow after me." No one can deny self and gratify it at the same time. Ye cannot be Christ's disciple, unless you deny self. "The lust of the flesh, the lust of the eye, and the pride of life, are not of the Father, but of the world." Remember that ye are bought with a price, even the blood of Christ, and ye are not your own. Ye should offer your bodies a living sacrifice unto the Lord; holy, acceptable. Oh, what a sacrifice you offer, dressed up with the gewgaws of pride and follies of fashion, an abomination in the sight of God!

One of Achan's sins was coveting the Babylonish garment. There are many Achans in the camp now, and Israel does not stone them. "They that are after the flesh, do mind the things of the flesh; and they that are after the spirit, the things of the spirit." The apostle says, "Know ye not that your bodies are the members of Christ?" Christ never clothed his body with a vain show; what right have you to thus disgrace his members? The Psalmist complained that "every man walked in vain show."

Do you say that you are not proud? The pride of thy heart deceiveth thee. Jeremiah wept over the pride of Israel; but who weeps over the pride of spiritual Israel? Notwithstanding all this, God has made provision whereby you may adorn yourselves, "not with broidered hair, or gold, or costly array, but in modest apparel, with shame-facedness and sobriety." (1 Tim. ii. 6.) Give to the head an ornament of grace, and to the heart an ornament of a meek and quiet spirit. If you are a child of God, let every christian virtue and grace shine, and while the love of God shine into your heart, they will shine and sparkle more brilliantly than the most precious gem of earth.

My sister, you cannot serve God and mammon. Now if you cannot give up the world for God, then give up God for the world, and no longer disgrace the church of Jesus Christ. Pause a moment! Christ gave up his life for you, can you not give up the vanity of the world for Him and yourself?

THE KINGDOM OF THE HEAVENS.

A DISCOURSE BY JAMES CHALLEN.

(Concluded.)

"And Saying, Repent ye: for the kingdom of heaven is at hand."—Matt. iii. 2.

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven."—Matt. viii. 11.

A glorious future is reserved for the faithful followers of Christ. If they suffer with him here, they shall be glorified hereafter. The rewards of the conqueror are not to be found upon the field but after the war has ended. "The kingdom and the greatness of the kingdom is an everlasting kingdom, which shall not pass away and whose dominion shall never end." Those who shall be found worthy to share in the first resurrection will become kings and priests unto God, and shall reign with Christ a thousand years over redeemed humanity upon the earth. Those who shall escape the desolating flood of fire at the coming of the Lord shall be their subjects and will receive their princely and priestly ministrations. There still will be found on earth men in the flesh, as families and political organizations, but they will be subjected to the rule and authority of the only potentate—the King of kings and his subordinate rulers. "ALL NATIONS, KINDREDS, TONGUES, AND PEOPLES" SHALL OWN HIS SOVEREIGN SWAY AND ACKNOWLEDGE HIS POWERFUL SCEPTRE.

The apostles, as a reward for following Jesus in the flesh; and as the chosen and faithful ambassadors of his reign in the day of tribulation and suffering, shall sit nearest his throne in Jerusalem, and shall have due honors conferred upon them. "Verily I say unto you, that in the restoration, when the Son of man shall sit on his glorious throne, you also who have followed me shall sit on twelve thrones, judging the twelve tribes of Israel." This day has not yet come. The Saviour sits on his Father's throne, and the twelve hold no regal scepters, but the day is at hand when it shall be fully accomplished. *Israel in the flesh is still beloved for the fathers' sakes—Abraham, Isaac, and Jacob. They shall return to their own land and will inherit it. They will be converted there and not before. They will see the King in his beauty and shall say, "This is our God, we have waited for him." "Blessed is he that comes in the name of the Lord!" shall be heard from the outcasts and the preserved in Zion. They will become the centre of that mighty realm over which the Messiah shall reign, and Jerusalem be the capitol of his kingdom on the earth. "All nations shall flow into it, and many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And he shall judge among the*

nations and rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 1-4; comp. Psa. lxxii.; Isa. xxvii. 12, 14; Jer. xxxi. 6-8; Psa. xlvii.; Hos. ii. 18.

This passage may have had a partial fulfillment on the day of Pentecost, but its full complement is reserved for a brighter day than ever yet has dawned upon our sin-ridden earth. "Many people" have never yet gone up to learn the ways of the Lord. Jesus, as yet, has never assumed the office of judge among the nations. No nation, not even the most Christianized, has ceased to learn the art of war. England and America have made it their special study, and are the most perfect adepts in it on earth. Their spears have not been converted into pruning-hooks, nor their swords into plowshares. It is easy to spiritualize all this away, and accommodate it to our low conceptions of God's infinite and glorious designs; but the word of God is a tried word, and his promises shall never fail.

There is not a Christian nation on the earth. There are Christians among the nations, and the influence of christian principles is felt in society and over human governments and wherever the gospel is known. There is scarcely a shire, a neighborhood, or county, in the most favored portions of our globe, that has been brought fully under the authority of Christ. Many of these glorious predictions concerning the "latter days" we have given to the sects and parties which have ruined Christendom. We have robbed Israel in the flesh to enrich the church in her present suffering state; and the gorgeous sunrise of millennial glory we have cast over the decayed and waning fortunes of apostate institutions and corrupt forms of the christian religion. This accommodating spirit has disposed of nearly everything of value in the prophetic scriptures and has tyrannized over the faith and hope of the church for ages. We should displace it by the application of sounder principles of interpretation, and the hidden treasures of the scriptures of truth will be disclosed to our wondering and admiring eyes.

Let us be faithful to our acknowledged principles of interpretation as applied to the gospel of Christ and the ordinances of the christian institution, and permit the prophecies to speak out in their own fearless and robust manner, whether in literal or figurative forms of speech. We should receive with reverence their oracular communications, whether our reason or philosophy approve them or not. They may dash to pieces our most cherished theories in regard to unfulfilled prophecy. They may render useless many excerpts, skeletons and preparations for the pulpit. They will undermine our beautiful theories in regard to human progress, and the gradual conversion of the world by modern appliances, but they will open a field of inquiry wide as the heavens and glorious beyond all conception. It will enable us to understand more fully the relations we stand in to the age in which we live, and the duties involved, and to the more glorious age which lies before us at "the appearing and kingdom of our Lord Jesus Christ."

There is a suffering and a triumphant form

and condition of the kingdom of God. The first allies itself to the despised Nazarene—the man of sorrows—the lowly Redeemer of our race. Its great symbol is the cross, outside the gates of Jerusalem. There it stands, and staid with his blood—the blood of the King of martyrs—the blood of atonement! It rises up before us as the accepted token of trial and suffering to all who enter into the kingdom. It reminds us of Bethlehem and Nazareth, of weariness and want; of painfulness and privation. It speaks to us of insult and outrage, of reproach and persecution. The dew that rests upon it is the dew of tears; and air that surrounds it is full of sighs and groans coming from Gethsemane, and from the Sanhedrim and Pilate's bar; the wail of ages—of suffering and sorrow mingle with them and swell the deep diapason from the tongues of martyrs and confessors—the partakers of Christ's sufferings. The faith of all ages is fixed upon it, and every disciple "is crucified with Christ." But if there is a suffering, there is also a triumphant condition of "the kingdom of the heavens."—This allies itself to the crown and the King in his glory, and appeals to our hope. The ages which are past have anticipated it. Abraham saw the grand capitol of this kingdom, and walked humbly before God in hope of entering into it. The prophets leaped over the suffering state of the kingdom, to catch the inspiration of its crowning glories. Enoch, the seventh from Adam, overlooked all that lay between him and "the day of the Lord," and saw him "coming with his holy myriads;" and the Saviour in his transfiguration, gave to Peter, James, and John, a faint idea of its transcendent glory; and the last of the apostles saw it approach with its descending King, and said: "Come quickly." The Bride, the Lamb's wife, has been waiting for the day impatient for his return. She has felt her loneliness and poverty, more like a widow in mourning, than as his empress queen. But "the kingdom and the greatness of the kingdom under the whole heaven" shall be hers, when Jesus our Lord shall come.

"Wherefore we receiving a kingdom that cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire."

"THE FEW."—In some remarks by a Massachusetts Congregationalist Minister at the recent Christian Convention, Boston, he stated that he had a Church numbering about three hundred members, but that there were less than twenty reliable workers among the whole; that is, men and women on whom he could at all times rely for presence and help. The general sentiment among his people was, that if they came to hear preaching they had discharged their duty; the week-night meetings and special services must care for themselves. In what degree are multitudes of other churches throughout the land superior to this Massachusetts one? The almost universal history of the Church is, that there are a very few who are over-worked, while the mass take their ease. If all were to work for Christ as they work for themselves, how radiant the face of the Church would become, and how great would be the number seeking entrance to her fold!

THE HOPE OF ISRAEL

"The entrance of thy words giveth light."

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W. H. BRINKERHOFF, Editor.

The Law and the Gospel Connected.

THE connection of the Law with the Gospel is a subject of great importance, and one worthy the consideration of every Christian, for it comprises the plan of salvation, and belongs to view the goodness of God in saving mankind, His mercy, and His justice, whereby "he may be just, and the justifier of him who believes in Jesus."

In the course of God's dealings with the human family, it became necessary for God to give mankind a law, or a rule of action, whereby man might regulate his conduct and direct his ways of life, for the man had disobeyed the requirements of God, thereby incurring his displeasure; and in order for God to exercise a government over mankind, he must have a law by which to govern his subjects. This law was given as embodied in the ten commandments: "Thou shalt have no other gods before me; Thou shalt not make unto thee any graven image; Thou shalt not take the name of the Lord in vain; Remember the Sabbath day to keep it holy; Honor thy father and thy mother; Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet."

But man had sinned, and future obedience could not atone for past transgressions, "because by works of law no flesh shall be justified in his sight." Rom. iii. 20. (Bible Union Translation.) "And not wishing that any should perish," he devised a remedial system, a way whereby man might live and return to God, for the law was unchangeable and demanded the death of the transgressor. But "God so loved the world that He gave his only begotten Son that whoever believes on Him should not perish, but may have everlasting life." Could God have changed His law that man might live, I doubt not that it would have been done, instead of giving up His dear Son to die; no, the law was too holy, and as unchangeable as its author, and nothing but the death of its violator, or a substitute, could satisfy its demands, and without doubt it was with reluctance that God yielded His Son to die in the stead of sinful man. But as Christ was not to come till the fulness of the time was accomplished, the Gospel of the Old Testament was instituted, consisting of types and shadows, to foreshow or look forth to the coming, the death and atonement of the perfect sacrifice, which can in reality take away the sin of the world.

God gave man a perfect law, the violation of which demanded the death of the transgressor, and his death would satisfy the demands of the law; but God "not wishing that any should perish, but that all should come to repentance," provided a perfect sacrifice, a veritable atonement, even the shed blood of his own Son, for

"without shedding of blood there is no remission." "But when the fulness of the time came, God sent forth His Son, born of a woman, born under law, that he might redeem those under the law, that we might receive the adoption of sons." The Gospel of the Old Testament gave place to the Gospel of the New Testament, the shadows passed away, the perfect sacrifice was offered, Christ was crucified, buried and resurrected to carry on the plan of salvation, to honor the Father and to vindicate His law. He came not to abolish the law or to change it, no, not even the fourth commandment, but to magnify the law and make it honorable. We now have access to a throne of grace by faith in the merits of Christ's atoning blood. We were brought under the law, or its curse, by having transgressed the law, and we "have been set free from the law of sin and death, by the law of the Spirit of life in Christ Jesus." Rom. viii. 2.

But because we have been set free from the law, are we privileged to break the law and to "continue in sin, that grace may abound?" "Far be it." We are under greater obligations, if possible, to keep the law, for we cannot expect to have God's grace shed abroad in our hearts if we violate the law, thereby meriting his displeasure; and new violations of the law would bring us under fresh condemnation. Great blessings were enjoyed by the first family while obedient to law. Those blessings were lost by disobedience, and curses fell on mankind and the world. God has freely offered to restore those blessings to the human family, or as many of them as wish it, through the mediation of His Son, and mankind may yet enjoy the smiles of the great God, and be His happy children, simply by obedience to His law, to all His requirements, and his commandments are not grievous, and accepting the reconciliation of His dear Son.

The Law and the Gospel are to extend together through this age, until man is saved from sin, and the plan of salvation be completed. The Law will continue on through the endless ages of eternity, for the subjects of that kingdom must be subservient to law; and now

"The gospel call is free for all,
Then why should any die."

We will keep the law of our God, and enjoy the blessings of His grace, relying on His promise of an eternal existence in the world to come, through the merits of Jesus Christ our Lord.

J. B.

To all who keep the Commandments of God, and love the Truth:

DEAR BRETHREN: I wish to say a few words in reference to the cause of truth among us.

1. I am truly thankful that we have reason to be encouraged in view of our past success and prosperity. God has blessed us, and led us so far, and by his grace we are alive, notwithstanding the many wishes and prophecies of the enemy that we might die. Prospects are bright for a great work to be done this year. We all desire to see it, but are we as willing to work to bring it about? God is waiting to work with us, as soon as we will work with and for him.

2. If any thing is done, we must have God with us. To this end we must have more faith and vital piety: we must live nearer to God, and pray more. The spirit to sacrifice for God

must be felt among us. Our cause has suffered for want of this. Our preachers have been compelled to work with their hands to have a support, which they ought to have had in the field. Assuredly God is not well pleased with this. Preachers can't live on the wind, nor unpaid promises. How must God feel to see his faithful servant leave the work of the ministry, and seek another calling that he may live, when He knows that those who have received their labors are holding on to means that ought to be given to the cause. The laborer is worthy of his hire. God requires the minister to be honest, and support his family. But how can he do this, when the brethren will have him spend his time, and not pay him for it? Brethren, do you want to make your preachers dishonest? have them neglect their families, and contract debts that they cannot pay, and so injure the cause? Then persuade them to come and preach for you without paying them for their time—Our cause can't move without money. Some of you owe the cause. You are in debt for your paper, and the office suffers for want of it. You have pledged to God, but have not paid. You must keep square with God as well as with man, if you would be blessed. My desire is to see the cause move. I feel for those who have called for labor.

There are a goodly number who have done but little—nothing compared with what they ought to have done. Many of these are now in debt for past favors. Some have done, and are doing all they can, and God is blessing them and blessing the cause where they live.

I am now ready to take the field, and to work in the Lord's vineyard, and shall hold every brother who calls me to labor, to be under obligation to see that I am sustained where I labor under his call. Otherwise, we must fail, and go to work to support those dependent on us. May God work for us, and stir us up, each one to the necessity of doing all he can. The ministers have borne, and are still willing to bear their part, and sacrifice all that God requires. Beyond this, none can go. Let us all do this, and great blessings will result.

I have been called to labor in Indiana, Illinois, Missouri, and several places in Iowa. Many are the cries, "Come over and help us." It seems that God is now moving the hearts of the people to hear. This is a propitious time. Every one should feel a travail for souls and cry continually, "O Lord, send out thy light and thy truth," and then live so before God, that the light may shine in every word, thought and deed. Let us strive to excel in love and good works, and we will be blessed abundantly.

I am now ready to commence labor for the Lord in the wide harvest field. I want to go forth with my whole heart devoted to the work, and want the sincere prayers and co-operation of God's people. I shall respond to calls as fast as I can. Brethren, be ready for a good meeting; have all things in order; be at peace among yourselves, and with the world, and expect us as soon as we can work our way to you. May God bless, and lead in the work.

B. F. SNOOK.

Marion, Iowa.

He who is cautious and prudent, is generally secure from many dangers to which others are exposed.

NEGATIVE CHRISTIANS.

THERE are a class of people in the world, whose virtuous qualities consist solely in not being wicked. And these people have suffered themselves to be deluded into the idea that they are really, *bonafide* Christians.

The cause may lag, members may backslide, the interest may die, yet, while the Church, like a wounded serpent, thus "drags its weary length along," this class will sit like Stoics, "trusting all to the Lord." They are beyond excitement, and if they do not notice some things, it is more attributable to their constitutional *calm*, than undue enthusiasm.

Approach one of this class, and talk to him about his dangerous condition, and he will ask, in apparent surprise, "What's the matter with me?—what have I been doing?" Then he will commence to tell you that he is not guilty of this sin, nor that sin; that he is in perfect union with the Church, and he doesn't know what he could do better; that he thinks righteousness is the absence of evil; that if all do as well as he does (he means if all do as little evil as he does), they would get along finely, &c. He overlooks the necessity of "showing his faith by his works," and his theory completely compels him to ignore the passage which says, "To him that knoweth to do good, and doeth it not, to him it is sin." James iv. 17. His religion consists, not in making an effort to *do* good, but in bringing others to the enjoyment of "that blessed hope," or of speaking a word to the despairing, or of praying for, and with those who are more liable to temptation than himself, and who earnestly ask him at each social meeting to pray for them, but it consists merely in a system of negations: it is a religion based altogether on the absence of evil.

This class of people readily find excuses to stay away from the communion of the saints of God. They are too tired, it is too wet, or too dry, &c., and, as there is to be no preaching, they "will stay at home," they say, "and read their Bibles." They "can read and pray at home as well as at meeting," &c. But the real trouble is, they have no interest in the meeting: in their philosophy, they can see no use for it. This class are a great damage to the cause.

1. *They are cruel to their brethren.* If it would only need my strength to succeed in raising that bent to its place in yonder frame, it would be cruel in me to stand idle while the men were toiling and sweating to accomplish that which could be easily done with my help. But how is it in religious matters? If I see my brethren and sisters struggling for deliverance and liberty, and laboring for the conversion of sinners, is it not cruel in me to withhold that help which I can easily afford, and which is needed to accomplish the objects of the church? "Inasmuch as ye have done it unto the least of these, ye have done it unto me," says the Saviour.

2. *Their influence is against the cause.* There is nothing more certain than that every person exerts an influence. But what an awful thought it is, to realize that the professed Christian exerts an influence against the cause of his Master! Yet such is the case. 1st. In the social meeting, where he should ever be found at the post of duty. He does not see the special necessity for attending meeting, and if he does attend, he never seems to think he has any duty to tell his hopes and fears. Others see him there: they notice that he shirks—some become disheartened, others are persuaded it is unnecessary to bear their crosses, and thus an example is given to fill the Lord's vineyard with idlers. Anciently there was a bitter curse against those shirkers. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty." Judg. v. 23. O idle professor, be careful that the curse of Meroz does not rest on you. 2nd. Out of the church their influence is death to the cause. Outsiders see their lack of devotion, and thence they are brought to conclude (and truthfully

too), that the only difference between these Christians and some of their moral neighbors is, that one belongs to the church, and the other does not; one *professes* to be a Christian, the other does not. A great sin lies at the door of these idle professors.

3. *They are a hindrance to the prayers of the faithful.* When the church is languishing, and there is danger of its members backsliding, it is then the faithful feel the great necessity of prayer; but when they meet and attempt to pray, their words and thoughts seem to be pressed back so heavily that it is hard to give them utterance. They feel like struggling for deliverance, but at the same time they feel a ponderous weight upon them, as if an eagle should attempt to fly without pinions, or a horse entangled in the meshes of a net should attempt to walk. They attempt to raise the weight, but the ground seems to give beneath their feet, and all their efforts are abortive. The reason of this is, these negative Christians are a dead weight. While the Church of God is trying to rise, they, with a cruel hand are crushing it down in darkness.

The Lord has said, "Go, work in my vineyard." It is not enough that they go into the vineyard, and sit idle all day under the shades of the vines: He has promised no pay for that. If this were allowed, it would not be long till the vineyard would be filled with a set of idle loafers, instead of laborers. D. W. HULL.

Who are the "Israel of God?"

(Continued.)

In the investigation of the subject of Israel's restoration, we can but see that there is a fearful destiny to be told for those nations who have served themselves of him. I think it is also evident that intimately connected with their return to their own land and to Jerusalem, will be the second advent of the Saviour, not only to rejoice over the return of his long absent heritage, but to order the work of subduing his enemies. In relation to the peculiarly blessed condition of his people, that is, restored-Israel, read Isa. lxii. 4, 5.

"Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah (my delight,—marg.), and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

The Lord will also raise up watchmen of their own. See v. 6-9, 11, 12: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth. [Here, observe the pledge that the Lord makes to them.] The Lord hath sworn by his right hand, and by the arm of his strength, surely I will no more give thy corn to be meat for thine enemies; and the sons of the strangers shall not drink thy wine, for the which thou hast labored: but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness. * * * Behold the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."

"His reward is with him, and his work before him." At this point in Israel's history, I think it is clear, that their salvation or Saviour will be

personally among them; and for their shame and confusion, he will reward them with everlasting joy. But he has a "work before him; and what is that work? The next chapter will tell.

Isa. lxiii. 1-6. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. * * I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my revenge is come. * * And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." The prophet sees him coming up from Edom—the descendants of Esau. How literally then will be verified the saying, "Jacob have I loved, but Esau have I hated." When his love is settled forever upon the children of Jacob, he stains his raiment in the blood of the children of Esau. All this will be fulfilled literally, when the year of his redeemed comes, the day of vengeance comes also.

We shall now examine a few passages in Jeremiah touching the restoration of Israel. We first quote vs. 3, 5, of ch. xxiii. "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed of them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." It will be seen that the prophet is speaking of a remnant of his ancient flock whom he had scattered on account of the idolatry they had been led into by their idolatrous pastors and shepherds, and he promises to gather them out of all countries and set up over them a different class of shepherds. And then he locates this prophecy, and gives us a clue to the time of its fulfillment, that we need not mistake.

vs. 5, 6. "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 Judah shall be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

Nothing short of Christ in person, literal Israel and Judah, gathered out from all countries, and saved, grafted into their own vine, permanently, to remain forever, and the kingdom of Christ established, and his righteous reign commenced, will fill this bill.

vs. 7, 8. "Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land."

The above prophecy connects the commencement of the Messiah's reign on the earth and the restoration of the remnant of Israel and Judah together. The one is as literal as the other, and the one as sure to take place as the other. If we deny the one, we may, with the same propriety, deny the other. If we allow the scriptures to mean what they say, we shall look for these events in close proximity to each other. No gathering in the past can satisfy the claims of this prophecy. R. W. REED.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, MAR. 24 '68.

LOCAL ITEMS.

THE Editor of the HOPE does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible for editorials, selections and comments; but no farther.

NOTICE.—At the beginning of the next volume our secretary will go through the books, and drop from our subscription list the names of those who have not paid for the HOPE from the beginning of the first volume, and who will then be two years in arrears. We presume that those who want the HOPE will pay for it if they can. We do not design to cut off any who want the HOPE, and we will send it free to those who want it and are not able to pay for it, if we know who they are. All such will find their paper marked "free" with their name on their paper or its wrapper.—If any who should have it free, should find their paper stopped at that time, we hope they will immediately inform us.

IMPEACHMENT.—The court of impeachment re-assembled on the 13th, as per adjournment, and opened by reading the journal of the previous day's proceedings. On the call of the Serjeant-at-arms for Andrew Johnson, he did not appear. His counsel were then notified to appear, three of whom did, two being absent—Mr. Stanbury of the President's counsel stating they appeared in his behalf, and then proceeded to read a paper which appealed for an extension of forty days for the trial. This opened a lengthy debate, which resulted in granting an extension of ten days, to the 23rd, when it was expected the trial would proceed.

It is astonishing to see the amount of Church gambling now practiced at the fairs held by the various denominations. It would seem they thought the end justified the means, let them be what they may. We do not see how any one calling himself a Christian, can give countenance to such things; much less a minister professing to be a Christian. The things practiced at fairs are as direct gambling as may be seen among any professed gamblers, but because it is a Church it is passed in silence, and patronized by leading members in the different churches, with the minister in the foreground."

—The trial of Jefferson Davis which had been set down for March 25, has been postponed to April 15 by Judge Underwood.

—Somebody in St. Louis calls things by the right name. He has recently opened a whiskey and beer saloon which he designates the "Hellery."

—The cholera is prevalent at St. Thomas, West Indies, and Tangier, Morocco.

—The gas from the burping well on the Alleghany river is still in flames. The well was struck about two years ago and the gas has been burning ever since. Within the past six months there has been a perceptible decrease in the volume of gas and flame, and it now rises but four or five feet above the surface of the ground.

—In Jerusalem, fifteen years ago, there were only two or three families of converted Jews; now there are about twenty-five households there, who have abandoned Judaism for Christianity. A Christian was recently caught one day in a lonesome place by a body of persecutors, who threatened to crucify him, and actually nailed one of his hands to the wood, when they were interrupted by the intervention of some Mohammedans. He forgave his persecutors, and did not insist on their being punished.

HUMILITY.—A farmer went with his son into a wheatfield to see if it was ready for harvest. "See, father!" exclaimed the boy: "how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down, I am sure, are not good for much."

The father plucked a stalk of each kind, and said, "See here, foolish child! This stalk that stood so straight and high, is light-headed, and almost good for nothing; while this, that hung its head so modestly, is full of the most beautiful grain."

A BEAUTIFUL MAXIM.

I live for those who love me,
For those who know me true,
For the Lord who smiles upon me,
Whose coming's almost due;
For the cause that needs assistance,
For the wrongs that lack resistance,
For the future in the distance,
And the good that I can do.

BUSINESS DEPARTMENT.

Communications Received for THE HOPE

(Should any of our correspondents fail to find their communications receipted, they may know that they were not received.)

The Seven Trumpets; The Preparation Day; The Two Witnesses of Rev. xi.

RECEIPTS

For the HOPE OF ISRAEL.

[NOTE.—Immediate notice should be given if money sent for the paper is not in due time acknowledged.]

\$1.50 EACH. Jacob Young, Isaac Hagaboan, Nancy Caldwell.

\$2.00. Erastus Clark.

\$3.00. F P James.

75 cents. Seth Pickering.

55 cents. J Koslosky.

50 cents. Charles Seward.

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THE HOPE OF ISRAEL.

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

Present Series.

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W. H. BRINKERHOFF, EDITOR,
(to whom all communications should be addressed.)

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

THE COMING OF CHRIST.

When shall thy lovely face be seen?
When shall our eyes behold our God?
What lengths of distance lie between,
And hills of guilt a heavy load!
Our months are ages of delay,
And slowly every minute wears;
Fly, winged time, and roll away
This tedious round of sluggish years.

Ye heavenly gates, loose all your chains,
Let the eternal pillars bow;
Blest Saviour; cleave the starry plains,
And make the crystal mountains flow.
Hark! how thy saints unite their cries,
And pray and wait the general doom:
Come, thou the soul of all our joys,
Thou, the desire of nations, come.

Put thy bright robes of triumph on,
And bless our eyes and bless our ears,
Thou absent love, thou dear unknown,
Thou fairest of ten thousand fairs.
Our heartstrings groan with deep complaint,
Our flesh lies panting, Lord, for thee,
And every limb and every joint
Stretches for immortality.

Faith, longing, shakes its eager wings,
And burns to meet thy flying throne;
We rise away from mortal things
To attend thy shining chariot down.
Now let our cheerful eyes survey
The blazing earth and melting hills,
And smile to see the lightnings play,
And flash along before thy wheels.

Oh! for a shout of violent joy
To join the trumpet's thundering sound,
The angel herald shakes the skies,
Awakes the graves and tears the ground;
Ye slumbering saints, a heavenly host
Stand waiting at your gaping tombs,
Let every sacred, sleeping dust
Leap into life, for Jesus comes.

—Dr. Watts.

SHAKY CONDITION OF THE GLOBE.

ONE of the leading New York dailies recently said, "It is our duty to call attention to the shaky condition of our globe at the present time. Almost every day for some time past we have published startling accounts of terrible earthquakes; of volcanic eruptions

from old craters and from new clefts in the crust of the globe; of the sinking down of islands beneath the ocean; of the rising of the sea fifty feet above its ordinary level; of tornadoes such as have hardly been known since the flood; of showers of meteors, and of general disturbance in the heavens above and in the earth beneath. What all these things portend we do not pretend to say, but they are ominous.

"Since the beginning of October we have had to chronicle a succession of hurricanes and earthquakes that did immense damage in the West Indies and on the Gulf Coast. First we had to record the tornado at Galveston, Brownsville, and Matamoras on Oct. 3rd; next came the destructive gales at Martinique and St. Vincent islands on Oct. 7th, followed by the still more disastrous hurricane that tore all before it in St. Thomas on Oct. 29th, and in Porto Rico, St. Domingo, and at Cape Haytien on the following day. All the steamers plying in the Gulf of Mexico reported tempestuous weather in the beginning of the first and second weeks of Oct. and Nov., and the United States steamer Wilderness, with ex-Minister Romero on board, had a rough experience of the gale at the beginning of Nov.—Succeeding each of these hurricanes were shocks of earthquake, following the same course traversed by the tornadoes, and corresponding in violence to the preceding gale. The most violent of these convulsions was felt at St. Bartholomew, St. Martin, St. Croix, St. Thomas, and Saba islands, at Mayaguez, in Porto Rico, and St. Domingo City, on the afternoon and night of Nov. 18th and 19th. The observations made at Mayaguez establish the fact that the course of this tremendous earthquake was from east to west. At that place water spouted out of the earth, while the earthquake caused such an upheaving in the Virgin islands that some of the smaller ones are reported now as totally destroyed."

A Philadelphia paper, whose pious rationalism is rocking the cradle of false security for many unsuspecting readers, under date of Dec. 23rd, speaks of "numerous destructive hurricanes and earthquakes that have occurred since Oct. last, and the coincident activity of several volcanoes, together with the unusual severity of the winter weather at so early a period of the season." It refers to a hurricane "beginning on our own southern coast in Oct., and continuing in many of the West India islands in Nov., extending also to the East Indies in the latter month, there having been one especially severe at Calcutta, by which more than a thousand lives were lost, and as many as thirty thousand native huts destroyed in the suburbs of the city. At about the same time there have been a series of earthquakes, doing great damage in the West Indies, and we have had in the United States the rare sensation of a shock extending through

northern New York and across Vermont to the seacoast. Simultaneous with this is the early winter and severe cold weather already referred to, and the renewed activity of Mt. Vesuvius in the Mediterranean and of Mt. Hecla in Iceland."

This paper very soothingly reminds its readers that "this is not the first time that such coincidences have occurred." It refers to similar simultaneous disturbances in 1858, when "there was an eruption of Vesuvius in the month of June, with more or less of continuing activity until Aug., 1859, when there was another considerable eruption. The same year was marked by earthquakes along the whole valley of Mexico and in Naples. In Mexico the earthquake occurred in the same month (June) with the eruption of Vesuvius. Houses and other property were destroyed to the amount of many millions of dollars. In some districts the shock was the greatest ever experienced. In the following March the city of Quito was almost totally destroyed and thousands of lives lost. In Oct. of the same year (1858) one of the most extensive and destructive hurricanes on record swept the West India Islands and extended for seven hundred miles eastward of the Bermudas. Its effects were felt on our own shores, and as in all similar convulsions, there were enormously high tides and great and destructive waves rolling in from the sea. It will thus be seen that in 1858-9, continuing over a period of several months, there were volcanic eruptions, earthquakes and hurricanes, extending from the interior of Europe to the continent of America, as in the past three months of the present year. There were similar violent disturbances of the earth in 1822, when the most destructive earthquake that ever visited the United States occurred. This was in the vicinity of New Madrid, Missouri, and other parts of that State and Arkansas, when an immense tract of territory was entirely devastated. Over an extent of country 300 miles in length, the earth rose and sunk in waves like a sea, flooding some districts and draining water from others, and in many places great yawning fissures were opened in the earth, threatening to engulf the unfortunate inhabitants.

"In the same year there was an eruption of Vesuvius that opened a vast chasm in the mountain 2000 feet deep, and three miles in circumference."

In the same paper, of the same date, there is an account of the phenomena of "mock suns"—of which three were visible at one time, one morning recently in Lee Co., Virginia. The philosophic editor remarks concerning them, that the "unscientific natives were greatly frightened for a time." And concerning all the above particulars, his sapient conclusion is, that they "all go to show how much there is yet to be learned of meteorology and

the kindred sciences relating to matters on or near the surface of the earth."

The New York editor, however, is not quite so complacent. He wants to know what these things mean. He has not much confidence in the religious prophets, or in "the expounders of Daniel and St. John the Evangelist," and pronounces them at fault and behind the times. But he is equally at a loss to find satisfaction from the masters of "sciences relating to matters on or near the surface of the earth."—Where, says he, "where is philosopher Loomis, and all our other savans, just now? The earthquakes and hurricanes have bewildered them as much as the meteors did. It is evident that if we must have information about such phenomena, so as to be able to sleep of nights without fear of being smashed up, we shall have to find more watchful and abler astronomers at home."

Now, we beg leave to say, to plain folks, philosophers, and even newspaper editors, that it is quite unnecessary for them to wait for the completion of M. Dellissier's calculations, observations, and explanations, which are preparing to be read to the Academy of Sciences at Paris, in order to secure an interpretation of all this matter of the earth's shakiness.—There is no hope that he will be able to discover in the economy of nature that "one common cause" for all these things, any more than his predecessors have been able to find the "philosopher's stone," which was to work all wonders. And if he, or some one else, should even be favored enough to find out some general laws whence these things have so multiplied upon the world of late, we can assure all concerned that it will rather confirm than unfavorably affect the explanation which we already have, and which professes to come from the great Author of nature himself, who rules the whirlwind and directs the storm. The matter is easy of comprehension, and very plainly stated, not in Daniel and John so particularly, as in the words of the Lord of both Daniel and John. They may be found in an old book, written, the last of it, nearly eighteen hundred years ago, and sometimes called "The Bible." It is a book which our fathers used to be much interested in, but which is not much known of late, since the great philosophers have come up. But still, a few have old and worn editions of it in their houses, carefully laid away for preservation, and here and there a page of it contains expressions not yet obsolete or unworthy of attention. Among the rest are a few texts which dropped from the lips of the most modest, gentle, yet knowing Master of the forces that work in nature, that has ever lived, and which bear directly upon this question of the earth's shakiness. We beseech the searchers after light, and peace of nights, to turn to it and to look at it carefully. It is in the second part of the Book, third division (sometimes marked "The Gospel according to St. Luke"), twenty-first chapter, beginning with the twenty-fifth verse.—The great Teacher, who figures in that book, is there represented as having said:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them

for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken;" that is, as remarked by very competent masters of the language, the sustaining and working forces of the system engirding the earth, with their influences upon the earth, shall be disturbed, and give intimations as if about to fall to pieces, causing the seasons to become eccentric, the atmosphere to break from its usual courses, and the natural government of things to be weakened and disordered. And upon the same general topic, the same Teacher is elsewhere represented as having said: "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. xxiv. 7); yea, that "great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven" (Luke xxi. 11).

Precisely what all these things mean, is also declared in this same old Book, by this same remarkable Teacher. He said that he came forth from God, that he was the Son of God, that he had all authority in heaven and earth committed unto him, that he had been anointed and sent as the Redeemer, Judge, and Lord of the world; that, after dying for its sins, and rising again from the dead, and departing for a period to the invisible heavens, he would come again with power and great glory, to consummate his work, deliver those who believe in him and wait for him, punish their wicked oppressors, disarm and overthrow the malignant spirit which has been for so long tyrannizing over the earth and all its population, and carry this whole lower creation through another Genesis, and settle things into a blessed and eternal peace; and that all these marked and mysterious manifestations in the world of nature should take place more and more, through the whole period of his absence, as remembrances of his promised return, and as signs and heralds of his coming to judge and reign in equity and righteousness. Every war, and rumor of war—every mysterious phenomenon in the sun, moon or stars—every earthly calamity and appalling demonstration in the elements or in the history of nations—and especially every symptom of shakiness in the condition of our globe,—he distinctly, repeatedly, and invariably linked with this great assertion and promise of his, to come in the glory and majesty of judgment and inevitable retribution for all the wicked of the earth, and the neglecters and despisers of his authority and claims. And, according to this astonishing old Book, all these disturbing incidents and coincidences which are so alarmingly multiplying around us to the utter bewilderment of our editors and savans, are the direct, specific, and unmistakable signs of the near approach of the day of judgment, and the manifestation of the miraculous glory and kingdom of Him by whom the eternal God has decreed to bring down the rule and power of evildoers, and set up the reign of truth, righteousness, and peace.

And to all those who really believe and rest on these deliverances of the young Nazarene, he has also given this particular command and comfort: "And when these things"—these signs

and alarming symptoms in the fields of nature—"when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi. 28). Yea, he also spoke various parables on the subject, much more natural, striking and significant than any that Aesop ever gave, among which we find this: "Behold the fig-tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things"—this shaky condition of the globe and the portentous signs accompanying—"come to pass, know ye that the kingdom of God is nigh at hand" (Luke xxi. 29-31). And so confidently and positively did he affirm all these things, that he even made the most solemn appeal to the highest verities in the universe in attestation of the truth of what he thus declared, saying: "Verily I say unto you, Heaven and earth shall pass away—but my words shall not pass away" (Luke xxi. 33).

Moreover, this same astonishing young Jew, also gave very pointed directions how men should govern their thinking, and direct their conduct with reference to all these things. Said he, "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. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke xxi. 34-36).

Now, M. Dellissier may be a very wise man, and may be enabled to make calculations from astronomical observations and from the influences of the planets on the surface of the earth which shall astonish the Academy of sciences at Paris, and sufficiently supplement philosopher Loomis to enable the man of the New York Herald to sleep of nights, as also to satisfy the Ledger's surmises, by which the world of mankind is to be made easy, that all these shakings of the globe, and all the other convulsions and violent disturbances of the atmosphere and of the seasons, have their seat in that part of the interior of the earth, where the vast volcanic fires are always in a state of activity, and whose mighty volumes of pent-up gases evolved will account for everything. But, we confess that the image and utterances of that youthful miracle-worker in the old Book will come into our mind, as after all wiser and more trustworthy than the whole order of this world's savans, and that we had better give heed to what he has given us than to what earthly philosophers are only investigating to give us. We have concluded to abide by the old Book, let the globe be as shaky, and its philosophers as knowing as they may.—*Prophetic Times*.

When the soul is cast upon God, the Lord is with the soul in the trial, and the mind is kept perfectly calm. The spirit of love, the spirit of Christ is there: if thinking of myself, that is the spirit of selfishness.

THE PREPARATION DAY.

DEAR BRO. BRINKERHOFF: Since the VOICE OF THE EAST and Second Advent Monitor, published by me, is for certain reasons still suspended; and having as ever an earnest desire that all false doctrines should be refuted, and that Bible truths should be established in their stead, and being willing to do in my feeble way what I can for that end, therefore I offer the following brief remarks for the columns of the HOPE OF ISRAEL.

In Eccl. i. 9, we read that "there is no new thing under the sun." Now this being the fact, the comment on Mark xv. 42, as appears in the "Report of the Battle Creek Bible Class," published in the *Review and Herald* of Feb. 4, 1868, probably must have originated "under" a cloud. For, certainly it must be acknowledged that the "thing" or idea is new to the writers of the canonical scriptures. The cloud that obscures the blazing light of this passage from their mental sight, also inevitably obscures it on many other momentous passages of scripture. May the Lord have mercy, and remove it from their darkened minds.

One text under consideration reads as follows: "And now when the even was come, because it was the preparation, that is the evening before the Sabbath." Following this comes their comments upon the stress-words of the passage, in the form of questions and answers as follows:

"*Quest.* What is meant by 'even'?"
"*Ans.* The approach of the Sabbath."

Strange idea, indeed! Was ever a construction rendered more vague and foreign to the subject? I confess I never saw one more so. I would like to ask the leader of that class a few questions. Does the word "even" in Ex. xii. 18 mean "the approach of the Sabbath?" If so then we read, "in the first month, on the fourteenth day of the month, at the approach of the Sabbath, ye shall eat unleavened bread." But is it always at "the approach of the Sabbath" on the fourteenth day of the first month? Again: "And when Aaron lighteth the lamps at even," &c. Ex. xxx. 8. Does the word "even" in this text mean "the approach of the Sabbath?" or does it not mean a certain portion of every day, called *between the two evens*, as you will read in the margin. Again, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning." Does the word "even" in this text mean "the approach of the Sabbath?" If so, read accordingly and see what sort of sense you will make. Once more: "Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even." Ex. xxix. 38, 39. Does the word even in this text mean "the approach of the Sabbath?" or does it mean the beginning of an interval of which the paschal lamb was to be killed annually, and the daily evening sacrifice offered? In all the foregoing texts, the word "even" evidently means one and the same thing; and simply expresses an interval sometimes called, "*between the two evenings*," which according to the Pharisees, Josephus, and the Rabbins, the first evening began when the sun inclined to descend more rapidly, i. e. at the ninth hour (3 o'clock P. M.) while the second or real evening commenced at sunset. *Cyclist*.

I deem it unnecessary to say more upon this point for the purpose of more clearly subverting error and establishing truth in its stead, and therefore pass to notice their comment on the words, "the preparation."

Their question and answer is as follows:

"*Quest.* What is meant by 'the preparation'?"
"*Ans.* The day to prepare for the Sabbath. One upon which all the work of the Sabbath may be done, that nothing unnecessary may remain to be performed on that day."

Well, this comment, to say the least of it, is certainly a novelty. Even the very thought that such an idea can be gathered from the Bible is utterly vain, as may readily be seen by the united testimony of all the evangelists. Let us now examine them.

Mark (xiv. 12,) testifies as follows: "And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go to prepare that thou mayest eat the passover?"—Friend class-leader, was the preparation here spoken of "for the Sabbath?" or was it a preparation to eat the passover. See also Matt. xxvii. 17. Luke (xviii. 8, 9,) testifies, "And he sent Peter and John," saying Go, and prepare us the passover that we may eat. And they said unto him, Where wilt thou that we prepare?" Was the preparation here spoken of, "for the Sabbath?" Nay, verily; and you certainly should know it was not. Again, Luke (xxii. 54,) testifies, "And that day was the preparation and the Sabbath drew on." Was this preparation "for the Sabbath?" Answer, John (xix. 14) says "it was the preparation of the passover." But what Sabbath was it that drew on?" *Ans.* John (xix. 31) says, "that Sabbath day was an high day," (or "great day,"—*Syriac*) It was not "the Sabbath" of Ex. xx. 10, but it was a festival Sabbath, viz., the passover Sabbath called in Ex. xii. 16, "holy convocation," which occurs on the first day of the feast of unleavened bread on the 15th of the month Nisan,—March. O. S., which according to the testimony of Jesus and the four evangelists, and the positive science of astronomy in the calculation of full moons fell in the crucifixion of the Saviour on the fifth day of the week.

But, it is not my purpose here to discuss the point as to what day of the week the Saviour was crucified,* but simply to show what is meant by the words "even" and "the preparation" in Mark xv. 42.

Much more testimony from the Bible might be offered, but I deem it not necessary in so plain a case, as enough already has been adduced to prove the fact that the words "the preparation," in Mark xv. 42, does not mean "to prepare for the Sabbath," but plainly means "the preparation of the passover" as John (xix. 14) calls it. Probably the Battle Creek Bible class still hold the dogma that "at the time of the crucifixion of the Saviour, the Passover Sabbath and the weekly Sabbath came together." See editorial in *Review and Herald* No. 3, Vol. XXII. But even if they do, I see no necessity of their giving such an unscriptural meaning to the above quoted words of Mark xv. 42. But what is still more strange, is, that an Editor who claims to be imbued with intellectual light by special communications of knowledge from the Supreme Being in addition to the Bible through a living prophetess, should not see the unscriptural view of said Bible class before going to press. But perhaps his mind is more infatuated with the additional teaching, than it is imbued with the teachings of the Bible itself.

But to the subject again. Now respecting "what is meant by even," and "what is meant by the preparation," which is the subject under consideration, the sum of the foregoing testimony seems to establish the following scriptural view.

"And now when the even was come," (as the text reads) or at even (Num. ix. 3) when the ninth hour had

*For this is already settled and published in the form of a character called The Great Work, and also in pamphlet form, either of both of which may be had by addressing J. M. Lussan, Providence, R. I., or myself. Pamphlet, 18 cts.; Chart, 75 cts., post paid.

come (3 o'clock, P. M.)—"the hour of prayer" (Acts iii. 1)—the very hour Jesus yielded up his spirit on the cross, and is the commencement of an interval of time between 3 o'clock P. M. and sunset of each and every day of the week. But this particular "even" on the day of the crucifixion was on the "preparation" day,—the day to prepare to eat the passover, (not "day to prepare for the Sabbath")—the day before the Sabbath—the great Jewish passover Sabbath which John (xix. 31) calls "a high day," and what the Jews even now call "a high day."

This passover Sabbath in the year of the crucifixion, according to the Bible and the unerring science of Astronomy, in the calculation of full moons as before remarked, came on the fifth day of the week, and therefore is disconnected from the weekly Sabbath by the intervening of one night and one day between, and the preparation consisted in food &c for the great passover feast of unleavened bread. I now submit the subject to the candid consideration of the Battle Creek Bible class, and to all who hold the dogma that at the time of the crucifixion of the Saviour, the passover Sabbath and the weekly Sabbath came together," or who believe that Jesus rose from the dead on the first day of the week as is taught in *Spiritual Gifts*, Vol. I. Chap. 10.

R. Hicks,

41 Shawmut Avenue, Boston, Mass.

IMMORTALITY NOT INHERENT.

No theme has probably ever received more attention in either the Pagan or Christian world, than the "immortality of the soul." If the word *soul* be used scripturally, then immortality is not applicable to it either in time or eternity.—Immortality is the contrast with, and opposite of, mortality. As applied to man, therefore, it must refer to *body* and not to *soul*. To this the scriptures agree. It is this mortal that is to put on immortality. So much has been said about the soul, that almost all else about the man has been lost sight of. Preachers preach to save the soul; sinners are taught to save their souls; protracted seasons of anguish and weeping are spent to save the soul. Suppose it be saved—what is to become of the man? Is there nothing of man but his soul? So entirely has the idea of saving the soul permeated the church, that all outward ordinances are discarded altogether, or declared non-essential; and if used, only as complimentary to the Lord; thus reducing to religion a mutable creation of the emotional nature—a thing of feeling, rather than a comprehensive system of action.

The so-called church has never committed a graver error, than in losing sight of the great truth, that if man be saved at all, he must be saved body and soul and spirit; and that therefore the ordinances of salvation which relate to the outward or physical man are just as essential as those which relate to the inner or spiritual man. Immortality is not something inherent, but something which relates to mortality—the body. It is something, in the language of Paul, to be sought after: "Seek," says he, "for glory and honor and immortality." Rom. ii. 7. If, however, already possessed, why seek for it?—The scriptures declare Christ only hath immortality. This is true in the strictest sense of the term, because He only has passed through death with a mortal body, into life with a glorious, or immortal body. The great work to be accomplished for man, is that his "vile body may be changed" (Phil. iii. 21), and that when He appears, we may be like Him (John iii. 2). In order to accomplish this, the gospel of Christ is equally applicable to the body and soul and spirit of man; and it is only in thus fully applying that gospel, that the life-giving principles are imparted to him; his body prepared for immortality, his soul purified from every unholy emotion, and his spirit crowned with everlasting life.—O. A. Burgess, Pastor of the Christian Church at Indianapolis, Ind.

THE HOPE OF ISRAEL

"The entrance of thy words giveth light."

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W. H. BRINKERHOFF, Editor.

NOAH'S AGE AND OURS

NOAH's age was characterized by wickedness. The people of that day were "eating and drinking, marrying and giving in marriage, and knew not till the flood came and took them away." They had so far retrograded from God that they cared not for his authority and worship, but gave themselves up to idolatry and their lusts; "the imagination of the thoughts of their hearts was only evil continually." "But Noah," a preacher of righteousness, "found grace in the eyes of the Lord." And amid this world of wickedness he and his house were found faithful to God. The wickedness of the antediluvian world was so great that "it repented the Lord that he had made man on the earth." The peculiar traits of their wickedness is not explicitly told, but when their "every imagination of the thoughts of their hearts was only evil continually," their cup of iniquity must have been full. Their whole minds and attention were given to their individual wants and lusts, and they entirely disregarded the worship and knowledge of God. God resolved to destroy that wicked world with a flood of water, and Noah was sent to warn them of approaching danger. But they heeded not, and continued following their own ways till "the flood came and took them away."

"So shall it be in the days of the coming of the Son of man. We are, evidently living in those days. Many signs which are being fulfilled in our generation show to us that the coming of the Saviour is near. "The shaky condition of the globe" indicates that its dissolution is approaching. The prophetic periods have nearly all run out, and the prophetic events point out that we are living in the last days, or in the days of the coming of the Son of man.—And do the specifications apply to these times? Yea, verily; to look abroad over the world, one would think that "the imagination of the thoughts of the heart" of mankind was only evil continually. The earth is filled with violence. Crimes, of the deepest and darkest die, are daily and hourly being perpetrated. A high position, or one of trust is often used as a cloak for crime; and our own nation has arraigned its Chief Magistrate before a court of justice for "high crimes and misdemeanor." Europe seems to be just ready for a mighty and a general outbreak of war, for which ample preparation has been made, and a general feeling of unrest seems to pervade the nations, each one of the Great Powers wishing to preserve and retain the balance of power. Evil and ungodliness have the predominance all over the land, and with the greater portion of the people of the world, God is not in their thoughts.

If "eating and drinking" would make any likeness between our days and Noah's, we can certainly say that there is a similarity. Not

that it is wrong to eat and drink, or that marriage is not a good institution. People in all ages of the world were necessitated to eat and drink to support life; but the passion for eating and drinking is such that more people "live to eat," than there are who "eat to live." Pampered and perverted appetites must be fed, and it so engrosses the mind that the day of the Lord or godliness is not thought of.

Statistics show a vast amount of drunkenness in our land. Every town must have a saloon, (or lager-beer-hell, as we heard a minister of this place denominate them, in a temperance-lecture) where the morals of the youth are corrupted, and those who frequent them become more or less intoxicated. The Marion Register notes that in our city "there are seven saloons and six churches;" and in a neighboring city there are five times as many saloons as churches; thus showing that the opportunities for drunkenness are greater than for hearing the gospel preached.

Drunkenness is not confined to the lower classes. Remember the disgraceful drunken debauch of our present President of the United States at his inaugural as Vice President! and in his recent visit to Boston he was too drunk to sit in his carriage without assistance. In Europe, the Prince of Wales and the King of Greece exhibited themselves in a German city last winter in a fit of drunkenness. We read of a Senator of our Congress "who was never known to be intoxicated, while others were known to be so;" as though it was an exception to the general rule. Drunkenness, and what is called moderate drinking, which is but a degree below outright drunkenness, are marked characteristics of our times.

As long as government allows the manufacture and sale of beer, whiskey, or any other intoxicating drink, we cannot expect to see a much better state of affairs. The manufacture of native wine, we fear, is only helping on the drunkard's cause. We are glad to read and hear of prohibitory laws being made in some localities. The temperance cause is doing a good work in reforming drunkards and drinking men; altho' it cannot be expected to abolish drunkenness, for as in the days of Noah drinking was one of the characteristics of the times, so it will be in the days of the Son of man; yet it will pluck some brands from the fire, and aid the gospel call in reclaiming sinners from the bonds of Satan.

In Noah's days they knew not, or believed not, till the flood came and took them away, so it will be in the days of the Saviour's second coming. The "eating and drinking, marrying and giving in marriage" monopolizes the attention; the evidence that we are in the last days, and a preparation to meet the judgment is lost sight of.

And to us who profess the name of Christ the admonition is given: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and so that day come upon you unawares! For as a snare shall it come on all them that dwell on the face of the whole earth." J. B.

The Duty of all to help support the Gospel.

"How shall they preach except they be sent?" Rom. x. 15.

We often hear the words of the apostle—"Woe is me, if I preach not the gospel,"—with direct

reference to the burden of the word, and many seem to forget that others have duties in regard to sending those that are called of God to preach salvation to those in the regions beyond. God has declared He is no respecter of persons; and while He has called some to take their Bibles and leave home and its associations to go out amid the perils of an ungodly wicked world, to warn them of the fast approaching judgment, and the great importance of their being reconciled to God before it shall be said of them, "Let the filthy be filthy still," he has called with just as loud a voice to his believing children, to do their part in the great work of calling the wicked and ungodly to timely repentance before God, as He has His ministering servants; and that word by which we are to be tried, points out our duty as plain as theirs, which is to support by or with our means and such things as we have, those who are burdened with the word, in an humble spirit, so that they do not bear a double burden.

Brethren, can you who profess to love Christ more than all beside, be indifferent in this matter? Where the treasure is, there will the heart be also, and if our hearts are in the work, we will esteem it a privilege to cast in, as God has prospered, our means to send out His servants. Christ's words are, "To whom men have committed much, much will be required," or if we have an abundance of this world's goods, we should do enough more, or make a sacrifice; for without the spirit of sacrifice, we cannot expect to be esteemed His disciples, who said, "except a man forsake all he hath, he cannot be my disciple." Can you, dear brother, who have your barns and granaries filled with all your heart need wish, withhold from giving some to that servant who, while he labors with his hands to support those whom God has given him, groans, weeps, moans and prays under the burden, "Woe is me, if I preach not the gospel," and all the while looking forward to the time when by his own exertion he may be able to be freed to go out to preach.

What would you sell what truth you have got for? How much is it worth to you? O methinks I hear you say, "take my all, but give me this blessed truth; take my earthly possessions, only give me a title to that possession purchased by my Saviour's blood; give me a home in a better land than this." If these are your sentiments, will you not make a sacrifice to send this truth to others to whom it would be as precious, when received, as it now is to you? But there are those who will not take heed to the word, but hold on with a firmer grasp to what they have now, and reach out after all within their grasp. To such it will soon be said, "Let them alone, they are joined to their idols—there is no possession for them in the everlasting kingdom of our Saviour Jesus Christ." May God by his abundant grace help us all to weigh this matter candidly and prayerfully, and when God says "Give," may we give it cheerfully and willingly, knowing that the willing and obedient shall eat the good of the land.

Dear brethren, not only are these lines submitted to you for prayerful consideration, but to all of Christ's Church who may read this.

SYLVESTER YOUNG.
Watervleat, Mich.

Review of Elder Joseph Franklin on the Kingdom.

BY B. F. SNOOK.

WE have received from Bro. J. B. B., of Ind., a copy of the *A. C. Review*, requesting that we reply to the following, on the subject of the kingdom. The writer makes a vigorous effort to prove that the kingdom is set up now, but is very careful not to tell us what or where it is.—He says that "the Materialist Adventists say, that Christ has no kingdom now." What does the gentleman mean by "Materialist Adventists?" I suppose he means those who believe that man is now mortal, and will put on immortality at the resurrection; and if so, he thus stigmatizes many of his own brethren, whom we might with the same propriety nickname "*Materialist Campbellites*."

1. His first point is that Christ is now King; and he quotes the following to prove it. "All power is given unto me in heaven and earth," Matt. xxviii. 18. All authority in what? He says, As Supreme ruler; as king. If that is so, then God himself is disrobed of his authority, and is subject to the Son. But such an idea is far from truth. The "*all power*," therefore relates to Christ's office as Mediator and Redeemer. God has given him all authority as his ambassador to reconcile men to his Father.

Again he says that Christ is exalted above all powers and is head over all things to the Church. That is all very true, and still he is not king. Joseph was exalted to Pharaoh's right hand, and was made ruler over the powers of Egypt, inasmuch that Pharaoh said to him, "Without thee shall no man lift up his hand or foot in all the land of Egypt." Gen. xli. 44. But Joseph was not king, for Pharaoh said, "Only in the throne will I be greater than thou" (v. 40). He was mediator between the king and his subjects, and as such, ruled over Egypt, under and in subjection to Pharaoh. So with Christ: he is not king, but is Mediator between God, the great law-giver, and man, the law-breaker. Gal. iii. 19. Furthermore, while Christ is thus seated at God's right hand as a Saviour and Redeemer, and while he is the head of the Church, God is the head of Christ, and hence, his supreme ruler. 1 Cor. xi. 3. We would now call our friend's attention to the following points:

1st. That Christ is not now on his own, but on his Father's throne. Rev. xii. 5; iii. 21.
2nd. That he is not yet crowned king.
3rd. That he will receive his kingdom at the judgment. Dan. vii. 9-14.
4th. That he does not take his own throne till his second coming. Matt. xxv. 31.

2. *The Subjects.* He next tries to prove that the disciples who are baptized are the subjects; but in this his failure is very manifest. He adduces Rev. i. 9. "I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ." That John was not in the kingdom in fact, but in promise, we prove (1st.) from the fact that James testifies that the kingdom is yet a promise to the saints. James ii. 5. (2nd.) Paul exhorted the brethren to persevere in the ways of God, that they might enter into the kingdom. Acts iv. 22. Mr. Franklin would say, Paul, there is now no need of that: we are already in the king-

dom. (3rd.) Peter says, "Give diligence to make your calling and election sure. . . . For so an entrance shall be administered unto you abundantly into the everlasting kingdom." 2 Pet. i. 10, 11. These scriptures show that the saints are not now in the kingdom. Again, Paul says, "Flesh and blood cannot inherit the kingdom of God" (1 Cor. xv. 50), which demonstrates that the Christian must be made immortal before inheriting the kingdom. But when will the saints inherit the kingdom? When Christ comes, and they are immortalized. Matt. xxv. 31.

3. *The Law.* The gentleman fails on his law as well as other points. Christ requires obedience to the ten commandments as a great condition of entering the kingdom. He says, "Whoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v. 19. He also teaches that the ten commandments are a condition of eternal life; for he says, "If thou wilt enter into life, keep the commandments." Matt. xix. 16.

As to the terms of pardon, we agree that none will be pardoned but those who obey the gospel; but after that is obeyed, and pardon obtained, then it is required that we keep the commandments of God, and the faith of Jesus. Rev. xiv. 12. One important feature of the kingdom the Eld. left out, and that is the territory. His is a kingdom without a territory, and hence no kingdom at all. We wish now to propose a few questions for the consideration of Mr. Franklin.

1. What is the kingdom?
2. If it is the Church, what church is it?
3. If it is the Church, why did James tell the brethren the kingdom is yet a promise?
4. If it is the Church, why did Christ tell his church to pray "Thy kingdom come?"
5. If the kingdom is now set up, where is it, and how is it bounded?
6. If the kingdom is set up, where are the twelve apostles who were to sit on twelve thrones judging the twelve tribes of Israel.
7. If Christ is now king why does John say that at his coming to judge the nations, he is "King of kings, and Lord of lords?" Rev. xix. 13.
8. If Christ is now king, who is mediator?
9. If the kingdom is now set up, why is not God's will "done on earth as it is done in heaven?" and why have the nations not ceased to learn war? See Micah iv. 1-6.

We would advise our friend to read the Bible again, before writing his next issue. He had better tarry at Jericho till his beard grows out.

Who are the "Israel of God?"

(Continued.)

And now we pass to Jer. xxx. 3. "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

Wherever the term Israel and Judah occur, they invariably have reference to the two divisions of the old house of Israel, or two kingdoms into which the house of Israel was divided in the days of Jeroboam and Rehoboam, the tribes of Judah and Benjamin constituting the kingdom of Judah, and the other ten tribes the

kingdom of Israel. This use of names forbids the application of the prophecy to the Babylonish captivity as Israel. The ten tribes were not concerned in that captivity. We are all aware that the term Israel may in some cases be applied to Judah, but very seldom. But when they are used in conjunction, as in the above, it never has reference to Judah's seventy years in Babylon.

4th v. "And these are the words that the Lord spake concerning Judah." This verse is a confirmation of God's promises to them.

5th v. "For thus saith the Lord; we have heard a voice of trembling, of fear and not of peace." The prophet sees them in great trouble, in travail like a woman, men with their hands on their loins, and faces pale. Well they might be impatient, for they are ripe to merge forth from this terrible night of darkness in which they have been held for near, or quite, two thousand years, into a glorious day. A new covenant is about to be confirmed with them, and they are to become again the holy people, the redeemed of the Lord. Hear the prophet:

7th v. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Truly that day will be great; because it will be the great and decisive struggle for and against the freedom of God's chosen people—for and against the worship of gods that by nature are no gods. Great because the great conflict between Christ and his old antagonist, the Devil, is now pending—the great campaign for election is begun—Satan's Empire is to be broken up—his power wrested from him, and all power given to the Son. Poor, desolate Jacob, with paleness of face, and even men with hands on their loins, travelling with pain for deliverance, is the gem of contention, just beginning to see the light of heaven flash around him, comprehending the darkness that hangs like a thunder cloud around him, makes him dread the war of elements, his face grows paler, his pains increase, it grows dark where he is, he looks toward Mount Zion, sees a peculiar glory like the shining of a great light, hears a watcher say "Arise and shine, for thy light is come; and the glory of the Lord is risen upon thee." But Satan sheds darkness more and more upon them, and calls his agencies to his assistance. At this time watchmen are seen with Bibles in their hands, and they read, "It is even the time of Jacob's trouble, but he shall be saved out of it." There will be a time when the light of prophecy will reflect upon this people, and there will be great uneasiness among them. Although in their dispersion, yet all eyes shall be turned towards Jerusalem, and thousands will be moving thither. Then Satan will stir up the heathen nations who have served themselves of them, (of Israel,) and they will claim them as slaves, and will try to make their bands tighter and their yokes heavier. Then somebody will read this promise to them:

"For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." vs. 8-11.

The construction of the 8th v. forbids an application of the text to the restoration of Judah from Babylon by Cyrus, for it says, "Strangers shall no more serve themselves of him," which was not so in that case. In v. 9, they are seen rendering acceptable service to the Lord their God, and David their king is raised up unto them. This is Christ raised up to sit on David's throne. In v. 10 the Lord pledges his protection to Jacob and Israel, to "save them from afar, and their seed from the land of their captivity." This must be after Christ has come—after the resurrection; for Jacob is there, and his seed all present. Jacob from afar, the land of the enemy, and his seed from the land of their captivity, all at rest in a quiet state, and none to make them afraid.

(To be continued.)

R. W. REED.

THE SEVEN TRUMPETS.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets." Rev. viii. 1, 2.

DEAR BRETHREN: There has been much said about this subject. Before commencing, I wish to say that it is by investigating and taking the word of God for the man of our counsel, that we are ever able to come to a knowledge of the truth; and I hope to be aided by the spirit of God, while I shall try to say a few words on this important subject.

Rev. v. 1-4. "And I saw in the right hand of him that sat on the throne, a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon."

Here, let me say that I understand this book to be a book of the future, and if any one could be found that could open the book, John would be able to hear and know what was in the future. John wept much because no man could open and read the book. "And one of the elders saith unto me, Weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. * * * * * And I saw when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." Rev. v. 5; vi. 1, 2.

I shall not stop here to comment upon these seals as we come to them; I wish merely to show that each seal, as it was opened, presented something new, yet future. Here, let me say, that I understand beasts to symbolize powers, and as John saw the first, second, third, and fourth seals opened he saw the beasts that should arise which symbolized powers.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held" (v. 9). Thus John was permitted to look into the future, and see those who had been martyred for the testimony which they held.

The pale horse, I understand symbolized the Papal power; for Death and Hell followed with him; "and power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth." Thus John was permitted to see that dreadful slaughter under the fourth seal, and heard them crying "with a loud voice, saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Thus John could see into the future no faster than the seals were opened, and the things which transpired under one seal did not occur again in another, but as John saw each seal open, the things which he saw there, transpired under that seal, and nowhere else.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood," &c. (v. 12). Thus we see, that under the sixth seal, the signs that Jesus gave as tokens of his coming, are brought to John's view; he saw the "heavens depart as a scroll when it is rolled together; and every mountain and island were moved out of their places," thus causing "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, to hide themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (vs. 14-17.) I wish to say right here that I do not understand that this finishes up the day of wrath; neither has it begun; but for the first time the wicked are alarmed, and see that sudden destruction is at hand, and cry out that the great day of wrath is come.

Here I wish to say a few words about the day of wrath. I do not understand the day of wrath to be a day of twenty-four hours. "The day of vengeance is in mine heart, and the year of my redeemed is come." Isa. lxiii. 4. It is the day that Job speaks of when he says, "O that thou wouldst hide me in the grave: that thou wouldst keep me secret, until thy wrath be past." Job. xiv. 13. And in this day of wrath, I understand that there will be no mediator; for the prophet "saw that there was no man, and wondered that there was no intercessor." "For he put on righteousness as a breastplate, . . . and he put on the garments of vengeance," &c. Isa. lix. 16, 17.

Thus I understand that the sixth seal brings us up to the day of wrath and winds up the day of probation, when they who are unjust must be unjust still, and they who are filthy must be filthy still. I wish to say a few words more about this day of wrath before I leave this part of the subject.

The Revelator "saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." Rev. xv. 1; xvi. 1. Now, I am led to believe these seven last plagues are literal plagues, for in them is filled up the wrath of God, and no prophecy of the scripture is of any private interpretation. I find no place where these plagues are interpreted as being figurative, and if not figurative they must be literal. Then there must be some place for them under the opening of some one of the seven seals. I do not understand that the seven last plagues have been poured out under each one of the seven seals, or that there has been one plague poured out under the opening of each seal. "There was silence in heaven about the space of half an hour" (Rev. viii. 1). Now there is something under the opening of this seal that causes this silence, and what is it?

"And I saw the seven angels which stood before God; and to them were given seven trum-

pets." "And the seven angels which had the seven trumpets prepared themselves to sound." Rev. viii. 2, 6. I understand these trumpets to be literal, and correspond with the seven last plagues, and that it is the same seven angels; and when one sounds his trumpet, he pours out a vial of wrath upon the earth. If the reader will compare the trumpets and plagues together he will see the harmony in this position. For instance look at the 8th v. "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." Now let us compare this with the second plague.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea."—Rev. xvi. 3. I think that none will dispute that this plague corresponds with the second trumpet. But John gives a more full description when speaking of the vials of wrath, than he does when speaking of the trumpets. I shall not stop to speak of each trumpet in full, but wish to make a few remarks as I pass, hoping that the reader will compare the trumpets with the day of wrath.

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars. . . . And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound." Rev. viii. 12, 13.

Under the sounding of the fifth trumpet men shall "seek death, and shall not find it; and shall desire to die, and death shall flee from them." ch. ix. 6. O what a day of trouble. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers." Zeph. i. 14-15. "And to them it was given that they should not kill them, but that they should be tormented five months." Rev. ix. 5. Perhaps the reader may ask if this five months is not prophetic time? I can only answer that I have no authority to say that it is; "for in those days shall men seek death, and shall not find it," and I can find no authority for saying that these are not literal months.

"One woe is past, and behold there come two more woes hereafter. And the sixth angel sounded, and what do we see? Preparation for war—the same battle which is brought to view in the sixth plague. "And the number of the army of the horsemen were two hundred thousand and thousand: and I heard the number of them" (vs. 12, 13, 16); and as the Lord has said by the mouth of the prophet—"And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their

silver nor their gold shall be able to deliver them in the day of the Lord's wrath, but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. i. 17, 18. Now let us go to the sixth trumpet again (v. 2): "And the rest of the men which were not killed by these plagues repented not of the works of their hands," &c. Here the Revelator calls the things which transpired under the sixth trumpet, plagues, thus referring, no doubt, to the sixth plague or vial of wrath wherein was gathered "the kings of the earth and the whole world to the battle of that great day of God Almighty."

"The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. xi. 14, 15. There are several things brought to view under this seventh and last trumpet:

1. "But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev. x. 7. I understand this "mystery" to be the resurrection "that he has declared unto his servants the prophets." Says Paul, "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 trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52. Thus the resurrected ones are heard to say, "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

2. Under the seventh or last trump, the day of wrath is finished up, as is brought to view in v. 19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail;" or, as it is more clearly brought to view in the pouring out of the seventh vial of wrath, "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple in heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. xvi. 17-21.

Thus, we see it will be as the prophet has said: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master;

as with the maid, so with her mistresses; as with the buyer, so with the seller, as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isa. xxiv. 1-3. And again, "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." Isa. xiii. 9.

Thus we see that under the seventh plague the wicked must drink the cup to its very dregs, and so must die.

3. "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and shouldst destroy them which destroy the earth." Rev. xi. 18. Thus, we see that under the seventh and last trumpet, is included the resurrection, the rewarding of the saints, and the judgment day of the wicked dead and their resurrection, and the destruction of them which destroy the earth. Says the prophet, "For yet a little while, and the indignation shall cease, and mine anger in their destruction." Isa. x. 25.

Thus, we may, in the language of Peter, say, "The end of all things is at hand: be ye therefore sober, and watch unto prayer." How soon may the sixth seal close (for we are now living under that seal,) and the world be left without a mediator! For, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are." Luke xiii. 25. Then "the unjust will be unjust still, and the righteous will be righteous still." May the Lord direct us all in my prayer.

Hartford, Mich.

LETTER DEPARTMENT.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that thought upon his name.—MAL. iii. 16.

From Bro. Everett.

DEAR BRETHREN IN THE LORD: As I love to hear from you through the HOPE, so I think you may like to hear from me, especially some of my aged brethren and acquaintances. Of all the friends I have lost, the last is the greatest, and most sensibly felt. She was my companion in tribulation from youth to old age. But I have no reason to complain. "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." I never realized the value of a living Saviour as I have since my dear wife died. In my lonely hours I feel that my Saviour is with me. He pities me; He is my advocate at the right of the Majesty on high. To Him I look up, and to the Father through Him. And truly my fellowship is with the Father, and with His Son Jesus Christ. My joy is full. I feel the fellowship of the spirit with all saints. I pray for all God's people of every name, that they may all be one, and come fully to the knowledge of the Son of God, to the full stature of perfect men in Christ. The present outpouring of the Spirit, and the conversion of sinners, seems to me to indicate that we may have a little time of trial beyond this year. But I mean to heed the admonition in Rev. xvi. 15, "Behold I come as a thief: Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Let us keep loose from this world, seek the salvation of our children and others around us, and "come boldly to the throne of grace for help in every time of need." It becomes us to test all things by the WORD, and to "hold fast that which is good." Let us gird on the whole armor of God, that we may stand in the evil day.

Brethren, pray for me, that I may meet you where sickness and sorrow, pain and death, are felt and feared no more. I am yours in the bonds of love and peace. SAMUEL EVERETT. Hartford, Mich.

From Bro. L. R. Long.

DEAR BROTHER: As we have frequently been cheered by the reports of the work of the Lord in other fields, we think that to tell what the Lord has done for us, will cause many a "praise to God," to ascend from many a full heart, as we believe it has caused joy in heaven. Through the labors of Eld. Wm. Rodgers and others in our vicinity, quite a number of our young associates have been led to take the first steps of enlistment in the cause of Christ.

On the 11th inst., our hearts were made to rejoice by seeing six of the number buried beneath the wave, and rise to walk in newness of life, accepting the revelation of God to man as a sufficient rule or guide to immortality, the revelations and traditions of man to the contrary, notwithstanding.

Unite your prayers with ours that they may not fall by the way, but that notwithstanding, they have espoused an unpopular profession, they may experience it a good profession, and that we may all speedily be prepared, and soon behold our Lord, and be changed to realize endless felicity. God help us to overcome.

L. R. LONG.

Victoria, Daviess Co., Mo.

From Bro. I. S. Chaffee.

DEAR BRETHREN AND SISTERS IN CHRIST: I am often made glad in reading some of your letters in the HOPE. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." This charity "seeketh not her own, is not easily provoked, thinketh not evil." It is a great thing to be a Bible Christian, and unless we are, it will profit us nothing in the world to come.

I feel to praise the Lord that there is such a thing as having our hearts so filled with the love of God that there is no room for envy, hatred, anger, or malice, and that we can feel from day to day that we draw nourishment from Christ the living vine, and that we may know that our ways please God, and that He owns us for His children, and that it is more than our meat and drink to do our Father's will. Yes, and when we bow in deep prayer before Him, He will hear us, and will also give us that hope that is big with immortality beyond this vale of tears. O brethren and sisters, while we can feel that His promises are sure, and He is willing to supply all our wants if we will but trust in Him and prove faithful in His service, let us launch out into the ocean of God's unbounded love, where there is neither shore nor bottom, and be filled with all the fullness of God's love.

Yours striving for eternal life,

I. S. CHAFFEE. Richford, Wis.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD-DAY, APR. 7, '68.

THE Editor of the HOPE does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourself responsible for editorials, selections and comments; but no farther.

NOTICE.—At the beginning of the next volume our secretary will go through the books, and drop from our subscription list the names of those who have not paid for the HOPE from the beginning of the first volume, and who will then be two years in arrears. We presume that those who want the HOPE will pay for it if they can. We do not design to cut off any who want the HOPE, and we will send it free to those who want it and are not able to pay for it, if we know who they are. All such will find their paper marked "free" with their name on their paper or its wrapper. If any who should have it free should find their paper stopped at that time, we hope they will immediately inform us.

The Beggar boy and the Flowers.

The following story, the origin of which we cannot trace, beautifully illustrates the power of kindness: "Go away from there, you old beggar-boy! you've no right to be looking at our flowers," shouted a little fellow from the garden where he was standing. The poor boy who was pale, dirty, and ragged, was leaning against the fence, admiring the splendid show of roses and tulips within. His face reddened with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out from an arbor near, and looking at both, said to her brother: "How could you speak so Herbert? I'm sure his looking at the flowers don't hurt us." And then to soothe the wounded feelings of the stranger, she added: "Little boy, I'll pick you some flowers if you'll wait a moment;" and she immediately gathered a pretty bouquet and handed it through the fence. His face brightened with surprise and pleasure, and he earnestly thanked her.

Twelve years after this occurrence, the girl had grown to a woman. One bright afternoon she was walking with her husband in the garden, when she observed a young man in workman's dress leaning over the fence, and looking attentively at her and at the flowers. Turning to her husband, she said: "It does me good to see people admiring the garden; I'll give that young man some of the flowers;" and approaching him she said:

"Are you fond of flowers, sir? It will give me great pleasure to gather you some."

The young workman looked into her fair face, and then said in a voice tremulous with feeling:

"Twelve years ago I stood here, a ragged boy, and you showed me the same kindness. The bright flowers and your pleasant words made a new boy of me—ay, and they made a man of me too. Your face, madam, has been a light to me in many dark hours of life, and now, thank God, though that boy is still an humble, hard-working man, he is an honest and a grateful one." Tears stood in the eyes of the lady as, turning to her husband, she said, "God put it into my young heart to do that little kindness, and see how great a reward it has brought.—Selected by WILLIE.

THE eruption of Mount Vesuvius is increasing in power and grandeur. The volcano is throwing up vast quantities of fire, and but little lava. The detonations are very loud and frequent.

STOP SMOKING.

MR. JAMES PARTON, who has been a smoker for thirty years, stopped suddenly, and is all the better for it. He says:

"I have less headache, I enjoy exercise more, and step out more vigorously. My room is cleaner. I think I am better tempered, as well as more cheerful and satisfied. I endure the inevitable ills of life with more fortitude, and look forward more hopefully to the coming years. It did not pay to smoke, but most decidedly it pays to stop smoking."

DR. BELLows says the Pope is about 78 years old. His person is large and commanding, his head full and well shaped, and he looks more as Edward Everett did in the closing years of his life than any other person he can now think of.

Appointments.

ASSOCIATION MEETING.

THE second annual meeting of the Christian Publishing Association will be held at Marion, Iowa, on Friday, May 8th, 1868, at 10 o'clock A. M.

The object of this meeting is to elect a President, Vice President, Secretary, Treasurer, Editor, and Publishing Committee, and for the transaction of such other business as may come up for consideration. Those who cannot come can send in their ballots to the Secretary, or they can vote by proxy. Each share of \$5.00 entitles the holder to one vote. Let there be a general attendance.

H. E. CARVER, *President.*

W. H. BRINKERHOFF, *Secretary.*

CONFERENCE.

THERE will be a Conference held by the brethren at Waverly, Van Buren Co., Mich., commencing May 8th, 1868, at 2 o'clock P. M. We hope there will be a general gathering of the friends of the cause. Come, brethren, in the name of the Lord, and the God of Abraham, Isaac, and Jacob will be with us.

In behalf of the Church,

ELD. GILBERT CRANMER.

BUSINESS DEPARTMENT.

Business Notes.

THE Post Office address of Bro. Samuel Counce is Mechanicsburg, Sangamon Co., Ill., instead of Mt. Carroll, Ill., as formerly.

C. P. RUSSELL: We place the two dollars to your credit on the HOPE. The matter was not known here, or it was forgotten. We wish to correct all mistakes.

RECEIPTS

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\$1.50 EACH. Wilson Certin, A. G. Long, N. J. Rodgers, Silas S. Davis, Mary E. Davis.

\$2.00 EACH. Moses J. Dunham, Drury Overton.

\$1.00 EACH. Robert Garret, Austin Price.

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25 cents. L. M. Carter, Eli H. Morrison.

75 cents. Mariette Roof.

Received on Shares in the C. P. Association.

Harriet F. Cranmer \$5.00.

Donations to the Publishing Association.

W. J. Wilson, \$2.40.

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THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Third-day, April 21, 1868.

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H. E. CARVER, PRESIDENT.

W. H. BRINKERHOFF, EDITOR,
(to whom all communications should be addressed.)

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

"ALL THINGS NEW."

"And he that sat upon the throne said, Behold, I make all things new."

There's a shadow on earth's fairest light,
Of human guilt and human tears;
She gropes her way through realms of night,
That once sang with the spheres.
But not the sport of blinded chance,
The heavenly record standeth true;
She waits a full deliverance
When God makes all things new.

The world is old with centuries,
But not for these she bows her head,
Close to her heart the sorrow lies—
She holds so many dead!
Sad discords mingle in her song,
Tears fall upon her with the dew,
The whole creation groans;—how long
Ere all shall be made new?

Yet brightly on her smiles the sun,
A bounteous Heaven delights to bless;
O, what shall be that fairer one
Wherein dwells righteousness?
O happy world! O holy time!
When wrong shall die and strife shall cease,
And all the bells of heaven chime
With melodies of peace.

No place shall be in that new earth
For all that blights this universe;
No evil taint the second birth,
"There shall be no more curse."
Ye broken-hearted, cease your moans,
The day of promise dawns for you,
For He who sits upon the throne
Says, "I make all things new."

We mourn the dead, but they shall wake!
The lost, but they shall be restored!
O, well our human hearts might break
Without that sacred word!
Dim eyes look up, sad hearts rejoice,
Seeing God's bow of promise through,
At sound of that prophetic voice—
"I will make all things new."

How long? The ages falter, dumb,
As on the threshold of new birth;
The nations pray, "Thy kingdom come,
The new heavens and new earth;"
Earth turning, turning, nears that day,
When all the angel-choirs anew
Shall sing, "Old things are passed away.
God hath made all things new."—[Sel.]

POPULAR WORKS OF FICTION.

"How shall I speak thee, or thy power address,
Thou God of our idolatry, the Press?
Like Eden's dread probationary Tree—
Knowledge of good and evil is from thee!"

"And the serpent said to the woman, Ye shall not surely die."

These fashionable periodicals, or popular works of fiction, are traps of Satan. They bite like a serpent, they sting like an adder. Multitudes go after them "as the ox goeth to the slaughter; or as a fool goeth to the correction of the stocks. Till a dart strike thro' his liver; as a bird hasteth to the snare, and knoweth not it is for his life."—Prov. vii. 22, 23. "Hearken unto me," says Solomon, "now therefore, O ye children, and attend to the words of my words. Let not thine heart decline to her ways: go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."

Never did Satan devise a more artful, successful stratagem to decoy the unwary, to fill the regions of despair, as when he set on foot these fascinating popular weeklies and monthlies that are flooding the land, darkening the heavens like the flies, frogs, lice and locusts of Egypt, but far more dangerous. They "go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thy ovens, and into thy kneading troughs."

"Crimes in every shape increase,
Judgments stalk throughout the land;
Signs are borne on every breeze
That destruction is at hand."

"While men slept, the enemy came and sowed tares among the wheat, and went his way."—Matt. xiii. 25.

Let us look at this question a moment,—turn it over.

1. Who are the writers of these love-stories, fictitious tales, novels, romances, fatal tragedies, horrid scenes of rape, blood and murder, that grace the pages of these popular weeklies and monthlies? With few exceptions, are they not *known* to be persons lax in principle and loose in life? As is the tree, so is the fruit. "Do men gather grapes of thorns, or figs of thistles?" "Out of the abundance of the heart the mouth speaketh." "Can a man take fire in his bosom, and his clothes not be burned?"

Books and papers have souls, they think, speak and act for evil or for good. A bad book or paper is as dangerous as a bad man or a bad woman, a bad boy or a bad girl. Reading a bad book is keeping bad company, and reading a good book is keeping good company.

Every book, every paper, has a soul, breathing a spirit good or bad. It is the soul of its

author, and when spread over the pages of the book, that soul acts upon its reader as truly as when acting directly.

2. If any good there be in these works, there is *no good which can not be obtained elsewhere*.

3. Their general tendency is to evil. They often present virtue and vice in *false colors*.

4. The reading of them is a *wicked waste of time* which should be employed in the acquisition of useful knowledge. Precious hours more precious than rubies, which God has given for noble and holy purposes, are wasted in ministering to the morbid appetite of a depraved heart. Golden moments lost, are not lost alone because they carry souls upon their wings.

5. Their cost is another objection. Thousands of God's money are lavished on these literary serpents, these poisonous reptiles, unclean things like the frogs spoken of by John the Revelator, that "proceed out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils." See Rev. xvi. 13.

6. These fictitious readings often lead to insanity and suicide. The imagination becomes wild and extravagant, like a ship in a storm without compass or helm. A distorted imagination unfits human beings to live, and think, and act, in this common-sense, matter-of-fact world of ours. Hence the many disappointments, the discontentments, the misery, the broken hearts, the insanity, and the suicides among novel readers.

7. They weaken the judgment, the reasoning powers are unhinged, and all the perceptive faculties destroyed or greatly vitiated. More than this, all the generous affections of the heart become blunted and seared under their blighting and withering influence! The intellect is greatly injured by their creating a distaste for nobler and more solid reading. Men do not like to go from the splendid palaces of kings—from the soft and lascivious drawing-rooms of dukes and counts, into the common walks of life; no, they would rather luxuriate amid the splendid castles and enchanted scenes of the novel writer.

8. They *beget a vain, volatile, frivolous mind*. Are not most habitual readers of fictitious works excessively fond of gay and expensive clothing—external decorations, ornaments of jewelry, of "gold, pearls, and costly array," things strictly forbidden in the word of God? See 1 Tim. ii 9; 1 Pet. iii 9.

9 Novel reading and idolatry in dress, foolish talking and jesting, go hand in hand; they aid and stimulate each other. They produce *indolent and sluggish habits of thoughts*. The habitual novel reader unfits himself for intense mental application, as the history of literature abundantly shows. The taste of such persons is like that of the epicure, who has long been fed upon highly seasoned and stimulating food;

he no longer relishes plain diet, such as nature and health demand.

Dr. Arnold says:—"Childishness in boys even of good ability, seems to be a growing fault, and I do not know what to ascribe it to, except to the great number of exciting books of amusement. The habit is to the mind what indulgence in intoxicating drink is to the body. In both cases there is a constant craving for excitement, and for an excitement which unfits the faculties and draws away the affections from duty, from heaven and from God."

10. They are the stepping-stones to the theatre, the house of ill-fame, "the way to hell, going down to the chambers of death." Prov. vii. 27.

11. They unfit the mind for devotion. Who ever knew a novel-reader, or one spending daily whole hours poring over the pages of "Harper," "Godey," "Peterson," "Bollou," "Leslie," "the New York Ledger," the comicals, and other mixed publications of a similar character, a diligent student of the Bible, a lover of prayer, a consistent follower of Jesus Christ? Was such a thing ever? "Can two walk together except they are agreed?"

12. They lay the ground-work for gambling and stealing. Young men that have their minds vitiated, and their moral sensibilities perverted by novels, will not endeavor to procure wealth in the ordinary way, by labor and patience; this is too slow a process to satisfy the fevered and excited mind. Fortune must be made at once.

13. They are one of the most potent engines the devil has ever been able to plant upon our earth, to undermine the principles of virtue, and subvert the morality of the Bible. They drive the individual from the sanctuary, close the Bible, alienate the heart from God, and plunge the soul into temporal ruin and eternal death! The habit grows with our growth, and, if permitted to run on, will pollute the soul even in the world to come!

15. Finally, these popular works of fiction poison the soul in all her faculties. "The whole head becomes sick, the whole heart faint," the native depravity is fed and fostered, and, like the sickly plant of a hot-house, rapidly forced to maturity. The Bible,—that "dread wondrous book, the author God himself, the subject God and man," that book which is a transcript of the Eternal Mind—that book which has "God for its author, truth without error for its subject, and heaven for its object,"—that book has no charms for the novel reader! No, it deals in truth and not in fiction! and he has no soul to enjoy the beauties of truth. Novels are sharp rocks just beneath the smooth surface of the moral sea of life, around which float in shattered fragments the wrecks of lost and ruined millions! And yet others will still venture in that treacherous sea!

Satan was the first author of novels, and his followers have been quite successful in carrying out the principles of his school. It was he who first addressed the imagination and passions of Eve in the garden of Paradise; and was it not a deceptive and unfounded tale, that "brought death into our world, and all our woe?"

What can be done to stay this desolating scourge, issuing from the pit, so long as religious editors advertise and puff novels, romances, comicals, foolish, nonsensical, sickly, sentimental love-tales. Ministers and ministers' wives write novels, read novels; religious editors write novels, puff novels, read novels.—"Woe to thee that spoileth, and thou wast spoiled." "Woe to the rebellious children," saith the Lord, "that take counsel, but not of me." "Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.—1 Tim. v. 24, 25.

Good books and good papers preach; bad books and papers preach. One is a savor of life to life, the other of death to death! One preaches salvation, the other damnation! Solomon says, "An ungodly witness scorneth judgment; and the mouth of the wicked devoureth iniquity. Judgments are prepared for scorners, and stripes for the back of fools."—D. P. Newton, in *World's Crisis*.

THE TWO WITNESSES; OR THE ENDING OF THE 1260 DAYS.

BRO. BRINKERHOFF:

With your permission, I would like to say a few words through our little paper upon the ending of the 1260 days, brought to view in Rev. xi. 3, 7, as follows:

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days clothed in sackcloth. * * * And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them."

These witnesses are Christ's witnesses. He says, "I will give power unto my two witnesses." Hence, I shall take it for granted that they are the Old and New Testaments. The Two Witnesses have never ceased to bear testimony, and will not till time ends; but their testimony in sackcloth, (the only testimony spoken of in the chapter,) is limited to 1260 years.

A *beast*, in prophecy, invariably symbolizes a civil power. (See Dan. vii.) Here, then, we have a civil power ascending out of the bottomless pit. This pit is, of course, symbolical, as it contains within its precincts a living nation, which comes out at the end of the 1260 years. As a symbol, it must refer to some gigantic system of corruption, and consequently represents the Catholic Church. Her doctrines have no foundation in truth, therefore have no foundation at all—are bottomless. This church is represented as reigning over the kings of the earth during 1260 years. In chapter xvii. it is said that the number of kings over which the woman reigned are seven. These kings represent civil governments that rise in consecutive order during this period, and in their turn support the woman. See vs. 9, 10.

After the seventh and last king had reigned "a short space," and the end of the 1260 years is reached, "one of the seven" over which she had reigned, became an eighth, and this one is said to be "the beast out of the bottomless pit." Rev.

xvii. 8, 11. The apostate city reigned over seven kings, and as the eighth had been reigned over as one "of the seven," it must of necessity be a revolted power in its new form. We now see the meaning of the phrase "ascendeth out of the pit." This eighth power which had been chained in the bottomless pit of Catholicism, revolts from the reign of mystical Babylon at the end of the 1260 years; and comes out of this pit by casting off its allegiance to that Church. This is the power that kills the "two witnesses" of Christ.

What is necessary to effect their death? The establishment of the Catholic creed by law (the creed of Justinian in 533) clothed them in sackcloth. This partially obscured their meaning, but at the end of the period they are to be rendered null and void—a dead letter: their testimony is to be destroyed. The power that does this, is to be an enemy to the word of God, or an infidel beast or government. Nothing but the establishment of infidelity by law will render the scriptures null and void, or put an end to their testimony. Every system of worship, be it ever so erroneous, is professedly founded on the Scriptures, except that of the heathen or infidel, to whom they give no ray of light.

Now we have only to inquire, if one of the great Catholic powers of Europe revolted from the Church of Rome and established infidelity by law at the end of the 1260 years? and the page of history answers yes! Is it possible for us to mistake the power? No; there is but one beast that ascendeth out of the bottomless pit in the prophecy, and there has been but one power of modern times that has done the work, namely, France in the Reign of Terror. France had been one of the most bigoted, intolerant Catholic powers in the "dark ages," in whose territory 70,000 Protestants perished in one night at the St. Bartholomew massacre. But in 1789 the scene is changed, and the war or revolution in its commencement is to throw off the restraint of the Catholic Church. The Revolution began July 12, 1789, with an attack on the Bastille of Paris. On May 17, 1790, "all connection with the Roman Court was dissolved" by the National Assembly. (*Bower*, Vol. III., p. 414.) Here France "came out" of the Roman Church by destroying all union between them. But I have already intimated that the 1260 years began with the decree and letter of Justinian in 533. I shall next endeavor to show by history where they ended.

"Their first Constitution," says Dr. Jedediah Morse, D. D., in his *Universal Geography*, printed in June, 1796, p. 360, "was presented to the king on the 3rd of Sept 1791. But in this Constitution they did not entirely dissolve their allegiance to the then existing government. For in Art. 3, of that Constitution, they declare that 'no act of the Legislative body shall be deemed law, unless consented to by the Representatives of the Nation, and sanctioned by the king.'"

"Art. 4. The supreme Executive power resides in the hands of the king."—*Ibid*, p. 684.

"The second Constitution, by which France was declared to be a Republic, was agreed to in the Convention on the 23d of June, 1793."—*Ibid*, p. 371.

"On the 24th of Sept., 1792, the National Convention was opened, and in the first sitting abolished royalty. All the measures up to this time had for their sole aim the overthrow of the Monarchy. On the 19th of Jan., he was condemned, and on the 21st of the same month he was executed."—*Cyc. Hist.* p. 224.

"The trial of the king began about the end of the year 1792 to engross general attention. In various public

examinations before the Convention, Louis discovered a degree of judgment and presence of mind, which neither his friends nor his enemies had imagined him to possess. On the 26th of Dec. he was again introduced to the Assembly, and informed by the President that he was to be definitely heard on that day. His defence was read by one of the advocates who were appointed to plead his cause. The discussion was closed on the 19th of Jan. 1793, and on the 21st of January the king was beheaded. He met his fate with fortitude."—*Universal Geography*, p. 688.

"A very alarming tumult took place at Paris on the 31st of May, 1793. Part of the convention were in some danger of being massacred, and the scene closed by the arrest of a number of the members. On the 23rd of June, a new Constitution was published by the Convention."—*Ibid*, p. 689.

"The Convention should be the arms as much as the head of the Republic. Every member of this assembly his instinct—that of safety when the laws were broken. This instinct manifests itself on the instant in their acts. The Convention did not ask for the Dictatorship; she did not delegate it; she took it. This Dictatorship was resumed after the 31st of May, in the Committee of Public Safety. In the same manner that the Nation had recalled to itself its inalienable Sovereignty, in 1789, the Convention called to itself every power in 1793. The appointed forces were essentially weaker than the direct ones. Such was the situation of the Convention in the month of July, 1793."—*Lamartine's Hist. of the Girondists*, Vol. III. pp. 135, 136.

1793. This was the year that they commenced their crusade upon Christianity and the Bible. Says the historian:

"In 1793 the Convention abandoned themselves to the most extravagant excesses. On the motion of Gobelet, Archbishop of Paris, THEY SUPPRESSED THE CHRISTIAN RELIGION; passed a decree that the only FRENCH DEITIES HEREAFTER SHOULD BE LIBERTY, EQUALITY, AND REASON; established a Republican Calendar; ABOLISHING THE SABBATH, and instead of it, MADE EVERY TENTH DAY A DAY OF REST."—*Elements of Hist. by J. E. Worcester*, A. A. S. S. H. S. p. 166.

"A D 1793, Jan. 21. The king was murdered; he had been deposed Aug. 14, 1792. June 23, 1793, the Constitution of the Republic was proclaimed, its principles being the Sovereignty of the people—the indifference of the Government to all distinctions of religion."—*Croly on Apoc.* p. 141.

"A. D. 1793. The Republic began. It declared that death was an eternal sleep; that Christianity was an imposture; and that THERE WAS NO GOD."—*Ibid*, p. 89.

"The Bible had passed out of the hands of the people in all the dominions of Popery from the time of the Supremacy. The doctrines had perished, and left their place to human reveries. The converts were martyred. At length the full triumph of the old spirit of corruption and persecution terribly arrived. In the year 1793, twelve hundred and sixty years from the letter of Justinian declaring the Pope 'Universal Bishop,' the gospel was, by a solemn act of the Legislature and the people, ABOLISHED IN FRANCE. The indignities offered to the actual copies of the Bible were unimportant after this; their life is in their doctrines, and the extinction of the doctrine is the extinction of the Bible. By the decree of the French Government, declaring that the Nation acknowledged no God, the Old and New Testaments were slain throughout the limits of the Republic of France, but contumelious to the sacred books could not have been wanting in the general plunder of every place of worship. In Lyons THEY WERE DRAGGED AT THE TAIL OF AN ASS IN A PROCESSION THROUGH THE STREETS."—*Ibid*, p. 174.

The Church and the Bible had been slain in France from Nov. 1793, till June 1797. The three years and a half were expended [their dead bodies were to lie in the streets three days (years) and a half], and the Bible, so long and sternly repressed before, was placed in honor, and was openly the book of free Protestantism."—*Ibid*, p. 181.

"But more formal scoffings were prepared by the government. On the 1st of Nov. 1793, Gobelet, with the Republican priests of Paris, had thrown off the gown, and abjured religion. On the 11th, a 'Grand Festival,'

dedicated to 'Reason and Truth,' was celebrated in the Cathedral of Notre Dame, which had been desecrated and named 'the Temple of Reason;' a pyramid was erected in the centre of the church, surmounted by a temple inscribed 'To Philosophy.' The torch of 'Truth' was on the altar of 'Reason' spreading light, &c. The National convention and all the authorities attended at this burlesque, and insulting ceremony."—*Ibid*, pp. 275 6.

"A. D. 533. Idolatry revived—the scriptures were forgotten or forbidden—the church was persecuted with a ferocity and slaughter altogether exceeding that of Paganism, and the power of the idolatrous persecutor was to continue in force during 1260 years. * * * The period had begun with the Spiritual Supremacy of the Pope, in 538. The chief persecution began with the possession of independent power, temporal and spiritual, by the Papacy in the beginning of the 13th century. The period closed with the French Republic in 1793."—*Ibid*, p. 208.

On an extract by Dr. Moore, Bro. Miller said: "The sentiment was published by Dr. Moore, A. D. 1663. In a little more than a hundred and thirty years afterwards it became a matter of fact instead of prophecy and opinion. No one need be informed that one of the ten kingdoms of Western Rome, or of Papacy, France, abolished all titles and orders in one day or decree, in A. D. 1793. The faithful watchman of one hundred years ago could tell the time of night. He knew that the 'word of prophecy,' and not the fulfillment of it, was the 'light' by which he could gaze through the mirror of truth, into the future, and view by faith the fulfillment of events distinctly marked out by God."

Thirty-one years before the end of the tribulation of the Church, Dr. Gill remarked truly:

"The witnesses have not finished their testimony: they are still prophesying in sackcloth."

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them and kill them." How perfectly this had its fulfillment in the French Revolution in 1793. Such was the enmity against these "Two Witnesses," that impiety was carried to its utmost height, and the Comedian Monart, in the Church of St. Roch, in the face of High Heaven exclaimed:

"God, if you exist, avenge your injured name. I BID YOU DEFIANCE! YOU REMAIN SILENT! YOU DARE NOT LAUNCH YOUR THUNDERS!! WHO AFTER THIS WILL BELIEVE IN YOUR EXISTENCE?"

Thus we have come down the stream of time to the end of the 1335 days which commenced with the sackcloth state of the "Two Witnesses," and we are now treading upon the closing scenes of this world's history. The light on the prophetic chart is on the increase, and will continue to increase "more and more unto the perfect day." A little while and the eternal scenes of the judgment will burst upon an astonished world—the work will be done—God's saints redeemed from death.

All the natural elements sympathize with fallen man, and "groan to be delivered from this bondage of corruption, into the glorious liberty of the sons of God."

Dear reader, will you be ready? Come, O come, for all things are now ready! "The spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." O come and participate in the glory that is to be revealed at the revelation of Jesus Christ. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." JOHN C. DAY. South Ashburham, Mass.

GOSSIP.

"WE NONE OF US DO HALF AS WELL AS WE OUGHT."

Two ladies were seated within a pleasant parlor, on a quiet afternoon, their hands busily employed, and their tongues working in unison. A fragrant breath came floating through the open windows, and the room was filled with sweet music from a neighboring grove; yet amid all these delightful surroundings, an evil spirit found entrance, and if we listen for a moment to the animated conversation, we shall find it to be one which, with sorrow be it said, is too common in every community.

"Indeed, Mrs. M.," were the first words we chanced to hear, "I half suspected she was not very pleasant in her family; Still I consider her one of my best neighbors, and am truly sorry she has such a failing. I find her to be an excellent neighbor, but she is an incorrigible scold. If she only possessed Mrs. B.'s disposition, with her habits of neatness and order, what a charming woman she would make. But it is no pleasure to enter Mrs. B.'s doors, everything is in such confusion, and of late I seldom call there. Now our minister's wife is a pattern of good order, and it is really a delight to sit down in her cool and shady parlor on a warm summer day, but then she is no more fit for a minister's wife than a baby—she always runs to meet her husband every time she sees him entering the village, and half the time is at play with the school children or singing about the house and garden with all the rudeness of a child. I do like to see women have a little dignity!" And the speaker threw down her work with an impatient gesture, as if giving emphasis to her uncharitable remarks.

An aged lady sitting quietly by an open window, raised her mild blue eyes with a heavenly expression, and in tones kind and gentle, she said softly: "Ah, well, 'we none of us do half as well as we ought.'"

Gentle reproof! and one which, if always remembered, would save many an unkind word and thought of those who are only like themselves—human. We are all possessed of evil tempers, and have many struggles for the right; indeed we find life but one long school, in which we are striving to gain the victory over our sinful natures. It is a very beautiful world in which God has placed us, surrounding us with blessings innumerable, and he never intended we should use the faculties he has given us in looking for the imperfections of our associates. How unworthy of rational beings, endowed with intellectual and reasoning minds, spending their precious moments in looking upon the dark side of their friends' characters, speaking of their faults rather than their virtues, when after a few more days are passed every idle word will be brought into judgment. Had we only a microscope, with which we could look into our own hearts, how would the faults of those around us sink into insignificance in comparison with the deep sinfulness found therein, and we should be ready to exclaim with every passing breath, "how true it is that 'none of us do half as well as we ought.'"

—Sel.

SHORT PRAYERS.—There were but three words in the petition which Peter gasped out; but they were sufficient for his purpose. They reached the ear of Jesus, and his heart too. Not length, but strength, is desirable. A sense of need is a mighty teacher of brevity. Verbiage is to devotion as chaff to the wheat. Precious things lie in small compass, and all that is real in prayer in many a long address might have been uttered in a sentence as short as that which burst from this soul of the sinking apostle.

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W. H. BRINKERHOFF, Editor.

"WHAT IS MAN?"

TO THE EDITOR OF THE HOPE OF ISRAEL:

Sir:—I send this to you to publish, if not contrary to your rules.

In the HOPE of Feb. 25th, p. 144, is an article on "What is Man?" in which I cannot agree with the views of the writer. I wish to call his attention to it again. He says:

"The first that we read of man is, that God said, Let us make man in our own image, after our likeness. So God created man in his own image."

Then he says:

"We here learn the form or shape in which man was made, it being the same as that of the Great Author of his life."

It seems to me that the image and likeness does not consist in the form or shape of man's body; but in knowledge, righteousness, and holiness. Man was the only one of all God's creatures that had knowledge given him to know his Creator, and to worship him as such in righteousness and holiness; therefore man was like God in knowledge, righteousness, and holiness, but not in the same degree of perfection. These man lost in the fall, and so the image and likeness of God was lost. For see, in man's conversion these are renewed or restored in him again. Man did not lose his form or shape in the fall. Paul calls a man at his conversion "a new man, which after God is created in righteousness and true holiness" (Eph. iv. 24), and in Col. iii. 10, this same new man "is renewed in knowledge after the image of him that created him." Now compare the above two passages with Gen. i. 26, 27, and see if the image and likeness here is not the same that Paul speaks of as being renewed in man at his conversion, but not in the same degree of perfection. The conversion of a sinner is called a "new creation" (Eph. ii. 10), and in this creation the knowledge of God is renewed in the soul (yet imperfectly) which enables it to live a holy and righteous life (yet with many imperfections), and hence the image and likeness of God consists in knowledge, righteousness and holiness.

Another reason why I think that the image and likeness of God does not consist in the form of man's body is, that "God is a spirit" (John iv. 24), and Christ says "a spirit hath not flesh and bones." Luke xxiv. 39.

Again he says:

"Had man been created immortal, he could not have died, for immortality is the opposite of death."

How could man have died if he had not sinned? For sin brought death in the world, and sin came by man. Romans v. 12-21. Now if man had not sinned, would he have died? and if he would not have died, or did not die, then

he would be immortal. Cannot we safely say that man was created immortal and would have remained so, if he had not sinned?

Again he says that "life and death were set before him" (man). Do we not read in Gen. ii. 7 that life was given him, and in vs. 16, 17, that death alone was set before him. Death was the penalty for disobedience, and for his disobedience death was pronounced on him (Gen. iii. 19), and when this penalty is executed, then the saying of the wise man, as recorded in Eccl. xii. 7, is fulfilled. After the fall then, life and death were set before him (for sin wrought a great change in man's condition); but not at his creation were they set before him.

There is more in that article on which I would like to write, but I fear it would be too long for your paper.

In investigating the scripture, if we start wrong, the farther we proceed, the farther from the truth we are apt to get.

WM. C. MILLER.

Brooks' Grove, N. Y.

REMARKS.

Were it not that our objector is a believer in the theory that God is not a person, he would see no difficulty in our position that man's being created in the image and likeness of God has reference to the form or shape of his body. And when we prove the personality of God, that is, that God is a person, it will readily appear that the image of God in which man was created is in relation to his person, and not in "knowledge, righteousness, and holiness." In order to form an idea of God, our minds must consider who God is, where he is, and what he is. When Jesus Christ was upon earth, he took upon himself our nature, and his person was the same as other men, and he was often called a man. The apostle Paul, in writing to the Hebrews, says (ch. i. 3): "Who [Christ] being the brightness of his [God's] glory, and the express image of his [God's] person." Here we are not only told that Christ has the image of God's person, but that God has a person; which of itself should settle the question. In 1 Cor. xi. 7, we read, "A man ought not indeed to cover his head: forasmuch as he is the image and glory of God." This certainly cannot refer to knowledge, for the apostle is speaking of man as a person, and says, "he is the image and glory of God." When Moses desired to see the Lord, or his glory, the Lord said to him, "Thou cannot see my face;" but he was told that He would put him in a cleft of the rock and would cover him with His hand while He passed by, and would take away His hand and allow Moses to see His back parts; but His face could not be seen. Here we have the face, hands, and back parts of the Lord spoken of; and all that is said of God in the scripture conveys to our minds the idea of the personality of God: majestic, all-powerful, omniscient, and all-wise.

If the image of God, in which man was created, consisted in "knowledge, righteousness, and holiness," the same rule of likeness or image would give him the other attributes of God.

Was man the only one of God's creatures that had knowledge given him to know his Creator, and to worship him as such, in "righteousness and holiness?" Did not Satan possess equal, if not greater knowledge? Though at the time of the temptation and fall of man, he was a fallen

angel, yet he retained all the knowledge he ever had had, though now turned against the worship of God. The serpent said to the woman, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." The serpent seemed to have greater knowledge than both Adam and Eve.

If man lost his likeness of God in the fall, and it consisted of "knowledge, righteousness, and holiness, though not in the same degree of perfection" as God, he must have lost all the knowledge, righteousness, and holiness he possessed; and where then was his knowledge sufficient to understand the curse that was pronounced upon him and the way by which he might return to God? After the fall—after the flood, God said unto Noah and his sons, "Whoso sheddeth man's blood by man shall his blood be shed: for [or because] in the image of God created he him." If man lost the image of God in the fall, this reason why one man should not kill another would no longer exist.

I am at a loss to find the evidence that man lost the image of God in the fall. Eph. iv. 24 speaks of "the new man" as something to be "put on." The translation of the New Testament by the American Bible Union gives us a better understanding of this passage than King James' translation does. It says: "And put on the new man; who was created after God in the righteousness and holiness of the truth." Col. iii. 9, 10. "Lie not one to another, seeing that ye have put on the new man who is being renewed unto knowledge after the image of him who created him." (Amer. Bib. Union Trans.) I cannot think that the image here referred to is the same as in Gen. i. 26, 27; for there is too much evidence of the personality of God. Man at conversion is renewed in knowledge; for before conversion, his knowledge was of the things of the world, and not of Christ or of the new man.

God is said to be a spirit; yet his spirit is very often spoken of as distinct from himself. In the days when Christ was upon earth there was a great deal of superstition among the people; many believed in spirits, or what are now called ghosts, and many of the disciples came from this class of persons. When the disciples saw Jesus walking on the sea, they supposed it was a spirit, or a phantom (or a spectre as the new translation reads), for they knew it was beyond the power of man to walk on water, and their idea of spirit or spectre was an appearance of a reality, something which could not be according to the laws of nature. So when Jesus came and stood in the midst of the disciples, after his resurrection, they were terrified and affrighted, and did not understand that he was born of the spirit, and could come unperceived by mortal eyes, and could vanish out of their sight.

If man had been created immortal, he could not have died under any circumstances; for anything that is immortal is not subject to death, and if he had been created mortal, he would have died as a result of his creation. And after the fall, "the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: so he drove out the man." If he had eaten, he would

have been an immortal sinner; for it seems from this 22nd v. that to eat of the tree of life imparts immortality.

We might say that life was given him, and he might choose whether he would keep life or become subject to death. Yes, after the fall, life and death were set before him; that is, the future and eternal life, or the second and eternal death.

J. B.

LOUIS NAPOLEON.

THERE is perhaps no subject upon which there is a more marked diversity of opinion than the question whether or not the present Emperor of the French will develop into the last and personal Antichrist, who, as many believe, will arise just prior to the second coming of our Lord. Some believe that he has passed the zenith of his power, and that his influence is rapidly waning. It is even asserted that he keeps his carriage constantly prepared with the horses hitched, driver and postillions in their places day and night, ready at a moment's notice to flee from the political revolution that is claimed to be imminent in France.

On the other hand, there are some who believe that in Louis Napoleon centres the last form of the Roman Empire which will exist at the time of our Lord's coming, and that he is the person who in Rev. xix., under the title of "the Beast," will gather the kings of the earth, and of the whole world to war against the Son of God and His hosts. If this opinion be correct, as we are inclined to think it is, and if the Two Horned Beast of Rev. xiii., and False Prophet of ch. xix., apply to the Romish Hierarchy, as we believe, then it follows that there must arise a more intimate relationship between Louis Napoleon and that Hierarchy than has yet been witnessed, and our object now is to call attention to the fact that a very important step has recently been taken in that direction. The Pope, influenced by the French Emperor, has made a member of the Bonaparte family, a member of the college of Cardinals. The importance of this fact will be readily appreciated upon considering that upon the death of the present Pope, the new Cardinal may become a prominent candidate for his place, and sustained, as he doubtless would be by Louis Napoleon, his election would be almost certain, and with a Bonaparte on the throne of France, and one in the Papal chair, Christendom may be astonished at the result. The Methodist says:

"The appointment of a Bonaparte Cardinal is alone a great stroke of Napoleonic policy. It must greatly strengthen the attachment to the Napoleonic throne of the lower classes of the French people, whose fanaticism and ignorance have all along been the chief support of Louis Napoleon. And how much more will this be the case, if his influence should ever succeed in causing the elevation of a member of his family to the Papal chair. Louis Napoleon, throughout his reign, has shown that he knows much better than his uncle, and Roman Catholic princes generally, how to use the Church of Rome for his selfish ends. The appointment of a Bonaparte as a Cardinal is a part of his policy, and, therefore, a matter of considerable importance to the State as well as the Church."

We would not be too positive in the application of symbolic prophecies upon which the best of men differ, but we would exhort our brethren and sisters to watch closely the signs of the times, and prepare for the closing scenes of this dispensation

which is evidently nearing us rapidly. This year will test Eld. Thurman's chronological theory, and the bare possibility of his being correct, should nerve us to action in the Lord's cause.

We do not believe that a preparation for the Lord's coming necessarily conflicts with our being "diligent in business;" for we read that at that time when some shall be found in the field, some in the mill, and some asleep on their beds, they are not condemned for being thus found.—We must not, however, permit business or cares of life to absorb all our attention, or engross our affections, but whilst being "diligent in business," let us also be "fervent in spirit, serving the Lord," and then at His coming we shall be gathered with His people of all ages into His everlasting kingdom.

H. E. CARVER.

Marion, Iowa.

LIFE AND DEATH.

WHEN God had created Adam, he breathed into his nostrils the breath of life and he became a living soul, having no seeds or elements of death within him, and therefore capable of living on eternally, with power or capacity of imparting of his life or existence to other beings.—Nevertheless his own life, together with the life of those to whom he might impart existence was made conditional. He forfeited that life by disregarding the condition, and in that forfeiture the lives of all who should come from him were forfeited so that he, and all to whom he had power to impart that life, must die. Had death taken place before the life of any other being had come from him, there might have been an end of the matter. But life and existence having been imparted by natural generation from Adam to millions of beings, therefore of necessity millions of beings must die. So that death to them ends the matter, so far as the conditions of life were granted to Adam. Here then we have a brief summary of the sum, substance, and nature of the first life, and the first death.

But God did not leave the work of his hands—created, at first, very good—to terminate thus. For it a means of restoring life could be devised, he would execute that plan. The necessity of the case demanded that one should be brought whose conditions of life were never forfeited; whose representative character should be found equal to the representative power of Adam as the generator of the human race. Such a being was found only in the person of God's own Son, who accepted the condition to die for the dead, and let them live again. He therefore died in the place of him who had forfeited life. Consequently all who died (in Adam) must be restored to life again. "For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 21, 22. Furthermore concerning the subject, Paul said he had "hope that there will be a resurrection of the dead both of the just and of the unjust." Acts xxiv. 15.

But life being restored to all men through the death of Christ, its endless perpetuation is made conditional to each man individually; for when John tells us that the hour is coming when all that are in their graves shall come forth, he tells us that "they that have done good" shall come forth "unto the resurrection of life; and they that have done evil" shall come forth "unto the

resurrection of damnation" (John v. 28, 29); and Daniel says, that "the multitude of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2. Thus we see Christ bringing "life and immortality to light through the gospel"—life to all men, immortality to some men. Hence we conclude that no future judgment awaits any child of Adam in consequence of his transgression. Nevertheless, there is a future judgment and a second death awaiting some. What then is the relation of man to the second life, and to the second death? From the foregoing, we learn that the second life is brought to all men by virtue of Christ's death, and therefore all have the second life; but that its perpetuation is wholly dependent on the deeds done in the body; for every instance in which a judgment or second death is pronounced, it is for deeds done in the body or person of the condemned.

Therefore we conclude that the sum of the matter is this: That all who are born of Adam incapable of deeds in the body will have eternal life by virtue of the restorative character of Christ's death, while those capable of deeds in the body, if they do not the individual conditions of eternal life, shall receive the second death; for all live the second life in Christ, and that life is eternal if the individual action does not forfeit the condition of continual existence in the second life.

I. N. KRAMER.

Dry Creek, Iowa.

GALATIANS III 21.

BRO. BRINKERHOFF: Please give us an exposition of Gal. iii. 21. "For if there had been a law which could have given life, verily righteousness should have been by the law." Does the apostle include the ceremonial and moral laws as being one and the same?

JOHN MCGHEE.

Pleasantville, Iowa.

No, I think this does not refer to the moral law, or the law of ten commandments, at all. The Galatians were affected with Judaizing notions. They supposed it to be necessary to their salvation to keep the ceremonial law, as well as to have faith in Christ, and Paul writes them this epistle to undeceive them, and show them their error.

If righteousness could have come by the ceremonial law, there would have been no need of the ceremonial law passing away and giving place to the sacrifice and atonement of Christ. As chap. ii. 21; "For if righteousness come by the law, then Christ is dead in vain." The efficacy of the ceremonial law consisted only in its pointing to the sacrifice of Christ.

There was a law given, the keeping of which would have wrought righteousness, and that was the law of ten commandments; but this was broken, and another "was added because of transgressions, till the seed [Christ] should come." And this added law Paul says in the 12th verse "is not of faith, but the man that doeth them shall live in them;" or "he that has done them shall live in them." (Bib. Un. Trans.) It was the way of salvation till Christ came and offered the perfect sacrifice, but since then salvation is alone through faith in Christ.

J. B.

In matters of conscience first thoughts are best; in matters of prudence last thoughts are best.

"THE RESURRECTION."

When Lord Lindsey was travelling in Egypt, he found a mummy, the inscription on which showed that it was two thousand years old. Unwrapping it, he discovered in one of its hands a tiny root. He brought the root to England and planted it, when, lo, it bloomed and produced a lovely flower. The following beautiful stanzas, by Mrs. S. H. Bradford, were suggested by this interesting incident:

Two thousand years ago, a flower
Bloomed lightly in a far off land;
Two thousand years ago, its seed
Was placed within a dead man's hand.

Before the Saviour came to earth,
That man had lived, and loved, and died,
And even in that far off time,
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead had kept its treasure well;
Nations were born and turned to dust,
While life was hidden in that shell.

The shrivelled hand is robbed at last—
The seed is buried in the earth;
When lo! the life—long hidden there—
Into a glorious flower bursts forth.

Just such a plant as that which grew
From such a seed when buried low;
Just such a flower in Egypt bloomed
And died two thousand years ago!

And will not He who watched the seed,
And kept the life within the shell,
When those He loves are laid to rest,
Watch o'er their buried dust as well?

And will He not from 'neath the sod
Cause something glorious to arise?
Aye, though it sleep two thousand years,
Yet all that buried dust shall rise.

Just such a face as greets you now,
Just such a form as here we wear,
Only more glorious far, will rise,
To meet the Saviour in the air.

Then will I lay me down in peace,
When called to leave this vale of tears.
For "in my flesh shall I see God,"
E'en though I sleep a thousand years.

Who are the "Israel of God?"

(Continued.)

In connection with their gathering and salvation, and the reign of their king David over them comes the full end of all the nations whither they had been scattered, "but not a full end of thee." No wonder they are represented in Jer. xxx. 15, as crying out for their affliction when all their healing medicines failed, because their wound was incurable. But hark! the chastenings of the Lord upon poor, wounded Israel are about to come to an end. The rod is to be turned over upon the back of their devourers. We will now read vs. 16, 17:

"Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, This is Zion whom no man seeketh after." We seldom hear a prayer offered for poor outcast Israel, but it is popular to pray for the heathen. But God will vindicate his own honor in the fulfillment of every promise he has made to them. Behold, what a stupendous change! Gathered from a world-wide dispersion; restored to nationality with nobles that

are of themselves; and governors that proceed from the midst of them; their tents are brought back from captivity, and their dwelling places in mercy restored. Their city shall be built upon its own heap, and their palaces shall remain as aforetime. They are to be multiplied and glorified. Their children are to be as aforetime, and their congregation established before the Lord; and he will punish all that oppress them.

The 22nd v. says: "And ye shall be my people, and I will be your God." This brings them into union with the Lord, and constitutes them his church to all intents and purposes.

23d v. "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked." This text, I think, locates itself. The restoration of Israel, and the destruction of the wicked are events that are intimately connected. God has a work to do for his afflicted and down-trodden people, and a settlement to make with their enemies. While his mercy is displayed in the salvation of Israel, his fierce anger falls like a whirlwind upon the head of the wicked. The next v. locates it "in the latter days."

The 1st v. of the next chapter (ch. xxxi.) says: "At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people." "At the same time," is the time when the Lord sends a continual whirlwind in all his fury that "falls with pain upon the head of the wicked." We have before seen that he commences his awful work upon the descendants of Esau, in Edom, or the land of Idumea, and his fierce anger will not return till the intents of his heart be performed. The intents of his heart are to cut off and destroy all the wicked who oppose the restoration of Israel. This is to be considered "in the latter days." O, what a contrast! Judah and Israel saved, and all the wicked cut off. The very nations that have spoiled His people are now to fall, while Jacob shall now arise. What a lesson for the wicked everywhere! The positions taken by the nations in regard to this great work of the restoration of Israel will be a telling work upon the condition of the nations during the thousand years reign of Christ on the earth, as all will take some position in relation to that work.

2nd v. "Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest." It was Israel that escaped the sword of Pharaoh, or Egypt, and found grace in the wilderness when the Lord went to lead them to rest in the land of Canaan. This is proven by vs. 3-6.

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets (or timbrels), and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God."—"Ephraim, the second son of Joseph born in Egypt, although the youngest, yet had the chief

blessing of his grandfather Jacob, and the tribe was always more distinguished than that of Manasseh. The portion of Ephraim was large, and central and embraced some of the most fertile lands in all Canaan. It extended across from the Mediterranean to the Jordan north; the portion of Dan and Benjamin, and includes Shiloh, Shechem, &c. A range of mountainous country which runs through it is called 'the mountains of Ephraim.' This extends also further south into the portion of Judah, and is there called 'the mountains of Judah.' Samaria the capital of the ten tribes, being in Ephraim, this latter name is often used for the Kingdom of Israel.—*Bib. Dic.*

It does appear evident that this cry is made after the Lord comes; for the cry is to arise and go up to Zion to the Lord our God.

7th v. "For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel." How it can be supposed that any people outside of the twelve tribes constitute this remnant, I cannot understand. Read vs. 8, 9.

"Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn." That Ephraim stands at the head of the ten tribes admits of no doubt.

10th v. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Neither this scattering nor gathering applies to the carrying away of the two tribes to Babylon.—They were not driven to the coasts of the earth, nor gathered there from Ephraim; nor the tribe of Ephraim had nothing to do with that captivity.

10th v. "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." This must have reference to the Assyrians who carried away the ten tribes. If this prophecy reaches into the millennial age, then it is demonstrated that there will be nations on the earth in the isles afar off in that age. The 12th v. represents them as being very joyful, singing in the heights of Zion. One occasion of their joy was the restoration of their land to its former fertility. The increase of their flocks was to be abundant. The blessings of the Lord shall flow into them on every hand, "and they shall not sorrow any more at all."

The 13th v. represents the virgins as rejoicing in the dance, "both young men and old together: for I will," says the Lord, "turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." "The Jewish dances were expressive of religious joy and gladness."

14th v. "And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord." All this is expressive of their great joy in view of God's mercy and benevolence to them in bring-

ing them back to their own border or land, and showering his blessings so bountifully upon them after he had brought them back from their long and tedious dispersion and sorrowful desolation. He has remembered this covenant made with their fathers, and has vindicated his honor in gleaning from his old vintage this latter crop, and grafting them into their own vine.

15th v. "Thus saith the Lord; a voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not." The 16th v. is a consoling promise that her children should come again from the land of the enemy, and the 17th v. says: "And there is hope in thine end saith the Lord, that thy children shall come again to their own border." In these three vs. the prophet brings up the slaughter of the children by Herod as illustrative of the general treatment they should receive at the hands of their enemies, while in the enemies' land, and as such, Matthew refers to it (Matt. ii. 17). It was the fulfillment in kind; but by no means covers the prophecy respecting the lost children to whom the promises of restoration relate.

Again, Rachel is set forth as a representative of the weeping and sorrowing of all the mothers in Israel, through all their long and terrible desolation, and suffering whilst subject to the wrath and cruelty of their enemies. But a blessed promise comes in here—"There is hope in thine end" (the end of their captivity).

18th v. "I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord, my God." Here again Ephraim is made to represent Israel and their return, not only to their own border, but to the Lord.

19th v. "Surely after that I was turned, I repented; and after that I was instructed I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth." This cannot have reference to Ephraim in person otherwise than he represents the ten tribes. In v. 20 he says, "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still. . . . I will surely have mercy upon him saith the Lord." What was Ephraim in the 20th v. is the virgin of Israel in the 21st v. In v. 25, they are represented as being gathered, the weary satiated, and the sorrowful replenished.

26th v. "Upon this I awoke, and my sleep was sweet unto me." And no wonder that his sleep was sweet, and his dream pleasant.

R. W. REED.

Marion, Iowa.

(To be Continued.)

A WISE RESOLVE.—The Rev. Daniel Lord, pastor of the South Congregational church, Bridgeport, Conn., announced from his pulpit that inasmuch as his occasional use of cigars and drinking wine upon two or three wedding occasions had given offence to some of the members of his church, and caused unpleasant remarks, he would hereafter abstain from the use of tobacco, and never taste of wine except upon the occasion of the sacrament. A wise resolve: for "it is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

BAD BARGAINS.—Once a Sabbath-school teacher remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in scripture of a bad bargain?

"I do," replied a boy; "Esau made a bad bargain when he sold his birth-right for a mess of pottage."

A second said, "Judas made a bad bargain when he sold his Lord for thirty pieces of silver."

A third boy observed, "Our Lord tells us that he makes a bad bargain who, to gain the whole world, loses his own soul."

LETTER DEPARTMENT.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that thought upon his name.—MAL. iii. 16.

From Sr. Pitts.

BRO. BEINKERHOFF: I take my pen to write a few lines as a duty I owe to you, and the many readers of the HOPE OF ISRAEL, and to the HOPE itself. I feel that the HOPE is growing better every month, and especially on the Law and on the Kingdom of God. Finally, I feel that the HOPE, though a little one, is blessed of God, being built on the foundation of the apostles and prophets, Jesus Christ the chief corner stone. To me "Jesus is the Way, the Truth, and the Life;" and there is no name given under heaven whereby we can have life, but the name of Jesus. O glorious resurrection! for without it there is no future life. "For, as in Adam all die (all who have his nature), even so in Christ shall all be made alive" (all that are in Christ); and if any man is in Christ, he is a new creature; old things are passed away, and all things are become new. And ye are complete in Him who is the head of all principality, and power, and every name that is named in heaven and earth.—Bless God for his unspeakable gift! Yea, bless His name for such a Life-giver.

My prayer shall be that the conductors and the readers of the HOPE, with all God's children may possess the Spirit that raised up Christ from the dead; that they may be accounted worthy to obtain that world, and the resurrection out from among the dead ones, that they may be the children of God, "being the children of the resurrection."

The article in HOPE No. 21 on "Pride and Vanity" is to the purpose; it is truth; pride is the curse of any people. Pride and vanity have shorn the popular churches of all their strength; but I do hope and pray that the Church of God, the one vine, the one dove, may put away all pride and vanity; and put on as "the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another. And let the peace of God rule in your hearts, to which also ye are called in one body; and be ye thankful."

I do not see how any one can doubt that our Master's coming is nigh, when we see the signs thicken around us, and especially those in the Napoleonic dynasty, and the Papal power, and Europe. There has been but one power, or government that has taken the harlot woman upon itself when God's judgments began to

be poured upon her; and that power is the scarlet-colored beast of Revelations—the government of Louis Napoleon. These things have been passing, and are passing before our eyes. O the goodness of God in giving us such unmistakable signs that we may know whereabouts we are on the great prophetic highway, that is to end in the establishment of the kingdom of our God, and the power of His Christ. The harlot is said to be riding to judgment, and the beast going to perdition. I think, dear brethren, it is a "short space" dynasty; and where are we? Here is the great Eastern question up before us, the unclean spirits are abroad, which shall gather the nations to the battle of Armageddon. Are we not near the time when the mighty angel shall cast the stone like a great millstone in the sea, saying, "Thus with violence shall that great city Babylon be thrown down, and be found no more at all." O glorious time, when God shall say, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." I bless God for that portion of scripture; for it always rejoices my heart to read it.

May God give us a spirit of prayer, and a spirit of watchfulness, that we may watch and pray always, that we may be accounted worthy to escape the things that are coming on the earth, and stand before the Son of man.

Where is Bro. E. S. Sheffield? I wish he would write more for the HOPE; and Bro. S. Davison—I would like to hear from him: yes; from all.

May God prosper the HOPE, and may all its readers and writers come up to the help of the Lord against the mighty. POLLY G. PITTS.

Fredericksburg, Chickasaw Co., Iowa.

SR. JULIA O. DILLE writes from Paw Paw, Mich.: My desire is to have the HOPE amply supported, having great confidence in those that have the oversight of the paper (do not believe they are Mormons). I esteem it a matter of great gratitude to God that in his providence he still sustains it; for its object is to establish and enforce Bible truth calculated to feed the household meat in due season. I live isolated from society, very seldom meet with those of like precious faith, and of course I eagerly grasp the messenger that informs me of the whereabouts of the teaching brethren, and what their success is; and with joy I peruse the letters from the dear sisters treating on different subjects, as they understand the truth as it is in Christ Jesus. We also learn where the Conferences are to be held. My desire is to have it published weekly.

May the blessings of God rest on you, and may he give you that spirit of utterance which Paul desired, that many may be prepared for the Lord's return.

OBITUARE IS.

DIED, near Marion, Iowa, Apr. 9, 1868, John, infant son of Bro. Geo. and Sr. Ann Houwer, aged three months. Funeral services were attended at the Advent meeting-house in Marion on Sabbath, Apr. 11. Bro. Reed spoke on the occasion to a large audience from Job xiv. 10.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD-DAY, APR. 21, '68.

THE Editor of the HOPE does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible for editorials, selections and comments; but no farther.

NOTICE.—At the beginning of the next volume our secretary will go through the books, and drop from our subscription list the names of those who have not paid for the HOPE from the beginning of the first volume, and who will then be two years in arrears. We presume that those who want the HOPE will pay for it if they can. We do not design to cut off any who want the HOPE, and we will send it free to those who want it and are not able to pay for it, if we know who they are. All such will find their paper marked "free" with their name on their paper or its wrapper. If any who should have it free should find their paper stopped at that time, we hope they will immediately inform us.

CHANGE OF CONFERENCE APPOINTMENT.—The appointment for Conference in Michigan has been changed, the Conference to meet at Hartford, Van Buren Co., June 5th, instead of at Waverly, May 8th, as before appointed.

LECTURE ON WOMAN'S RIGHTS.—Mrs E. E. Baety of Mt. Vernon, Iowa, will lecture on Woman's Rights in the Advent Meeting-house of this place on Saturday evening,—the evening after the Sabbath.—May 2nd, and will preach in the same house the next forenoon.

THE LETTER DEPARTMENT.—The Letter Department of the HOPE is not as well represented as it should be. Instead of having only one or two letters to publish each issue of the paper, we would like to have twice as many; and sometimes we have had to put up the paper without any letters. Let the friends of the cause,—the brethren and sisters who read the HOPE, see that that department be supplied. We are always interested in reading the letters from the brethren and sisters, especially from the lonely ones, and those who have lately enlisted in the cause of the Redeemer. Let the children write too. The Letter department is for them too, and we like to hear from them. It is a good thing to "remember the Creator in the days of ones' youth."

RELIGIOUS MACHINERY.

WE LIVE in the midst of religious machinery. Many mechanics at piety, often only apprentices and slow to learn, are turning the various ecclesiastical mills, and the creak of the motion is thought to be "the voice of God." You put into the hopper a crowd of persons, young and old, and soon they are ground out into the common run of Christians, sacked up, and stowed away for safe keeping in the appropriate bins of the great ecclesiastical establishment, and labeled with their party names. You look about in what is drily called "the religious world." What a mass of machinery is there, of dead timber, not green trees! what a jar and discord of iron clattering upon iron! Action of machinery, not of life, and it is green new life that you want.—*Sel.*

THERE is nothing purer than truth, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue, and nothing more steadfast than faith. These united in one mind form the purest, sweetest, richest, brightest, holiest, and most enduring happiness.

INTEMPERANCE.

It is calculated that one-half of the insanity, two-thirds of the pauperism, and three-fourths of the crimes of the land, are the consequences of drunkenness. Drinking is the symbol of hospitality, the pledge of friendship, the sign of conviviality, the ratification of bargains. The bottle meets us everywhere. Fifty millions are annually spent by this people in intoxicating liquors, in promoting disease, insanity, pauperism, and crime; in ruining men's bodies and souls.

Watch against a love of wine. It may seem like a truism, which amidst the fearful desolations of intemperance is not without salutary warning; "He that does not drink intoxicating liquors can never become a drunkard." The young man who has acquired a relish for wine; who always drinks it when he can get it; who drinks as much as is given him, or he can afford to purchase; who avails himself of the dinner or supper party, to go as far as he can without actual intoxication, is already an incipient tippler; and if he does not stop at once, and practice total abstinence, or, at any rate, watch his propensity, and lay down rules of the most rigid temperance, will, in all probability, become a confirmed drunkard.—*Friend of Virtue.*

Appointments.

ASSOCIATION MEETING.

The second annual meeting of the Christian Publishing Association will be held at Marion, Iowa, on Friday, May 8th, 1868, at 10 o'clock A. M.

The object of this meeting is to elect a President, Vice President, Secretary, Treasurer, Editor, and Publishing Committee, and for the transaction of such other business as may come up for consideration. Those who cannot come can send in their ballots to the Secretary, or they can vote by proxy. Each share of \$5.00 entitles the holder to one vote. Let there be a general attendance.

H. E. CARVER, *President.*

W. H. BRINKERHOFF, *Secretary.*

CONFERENCE.

THERE will be a Conference held by the brethren at Hartford, Van Buren Co., Mich., commencing June 5th, 1868, at 2 o'clock, P. M. We hope there will be a general gathering of the friends of the cause. Come, brethren, in the name of the Lord, and the God of Abraham, Isaac, and Jacob will be with us.

In behalf of the Church,

ELD. GILBERT CRANMER.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

SETH PICKERING: The money for Noah Warner's paper was not received.

J. H. NOBLE: Father H. Noble's paper is paid for through the present volume.

RECEIPTS

For the HOPE OF ISRAEL.

J. H. Noble, Benjamin Dutton, Mrs. Adaline Bell, Geo. Howland, \$1.50 EACH.

Julia O. Dille \$2.00, Omira Pratt \$1.15, Wm. M. Resoner 35 cents.

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THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Third-day, May 5, 1868.

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H. E. CARVER, PRESIDENT.

W. H. BRINKERHOFF, EDITOR,
(to whom all communications should be addressed.)

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

THE WANDERING PILGRIM.

I am a wandering pilgrim—and wide I do roam;
I'm in a land of strangers, far from my happy home.
I cross the broad prairies, and face the snow and rain,
To tell poor careless sinners that Christ will come again.

I take the holy Bible to be my only guide;
I have no other gospel, but Jesus crucified.
I have no earthly master to tell me where to go,
To preach a risen Saviour to mortals here below.

I fellowship all Christians, and Saints of every name,
Believing true religion is everywhere the same.
I am not superstitious, nor filled with party zeal,
The love of God is precious; its virtue I do feel.

But while I am preaching, as Jesus gave command,
I meet with opposition, and trials on each hand.
Some say that I'm deluded, and filled with heresy,
Because I do not publish the mysterious Trinity.

Some say that I am humble; some say that I am proud;
Some say that I am sober; some say that I am rude.
Some do not like my preaching; some say it is too plain;
Some say they will not hear me; some say I preach for gain.

Altho' the world despise me, and call me poor and mean;
And now do persecute me, and give me cruel names;
I trust the holy Saviour will help me now to bear,
In meekness, these reproaches which daily I do hear.
—Sel.

THE FOURTH COMMANDMENT:

DOES IT REQUIRE THE OBSERVANCE OF THE
DEFINITE SEVENTH DAY OF THE WEEK?

The most subtle manner of evading the force of the fourth commandment, resorted to at the present day, is to claim that a particular day of the week is not set apart by this commandment; that it only inculcates one day of rest after six days' labor; and hence, that no definite day is required, but merely a proportionate time, for the observance of the Sabbath.

We say, that this is a resort of the present day, because that in the early centuries of the Sabbath discussion in the Christian Church, this argument was never used. The claim of the early advocates of the first day was, not that that day was the Sabbath of the fourth

commandment, but it had greater claims to our veneration than the Sabbath. They took not the ground that any one day of rest after six of labor would answer both the letter and spirit of the commandment; but they taught, as Calvin expresses it, that the old Fathers (or some other authority) put in the place of the Sabbath the day now called the Lord's day. And the Roman church to-day bases the claim not on the ductility of the fourth commandment, but on the power of the church. "The church," say they, "by virtue of the power she has received from Christ, abolished the Jewish Sabbath, and substituted Sunday in its stead." (F. X. Weninger, D. D., 1862) When this church arose to power, those that kept the Sabbath were denounced as Judaizers; and the term, Sabbath, was never applied to Sunday during the first five hundred years of the Christian era. It remained for the moderns of the gospel age, those living this side of the Reformation, to discover that the fourth commandment was indefinite as to the particular day, only requiring a proportionate time, i. e., one day in seven, for its observance. We believe the invention, with all its benefits, may be justly claimed by modern Christians; and that the apostles and early church can hold no claim to its discovery.

The civil laws which God gave the Jews as a nation, required that those who labored on the Sabbath should be put to death. Had the Jewish Sabbath-breaker understood this quirk, he might have escaped the penalty, provided he could make it appear that he had rested on one of the six days next preceding; for this, in modern phrase, would be keeping "both the letter and spirit of the command."

It is generally admitted that the arbitrary division of time into weeks of seven days had its origin in the fact, that, at the creation, God wrought six days and rested on the seventh. It is also a truth, that the week of the Old Testament corresponds precisely with that of the New: for the "first day of the week" mentioned in the latter, immediately followed "the Sabbath day according to the commandment" of the former. Mark xvi. 1, Luke xxiii. 56, and xxiv. 1. This opponents admit. Therefore, if there has been any change from the regular succession of the week since the creation, it must have been made between the creation and the giving of the law at Sinai. It is now claimed that such a change was made—that the week, as given to the Jews, did not correspond with the week from the beginning. Thus the opposers of the only weekly Sabbath of the Bible, the seventh day of both dispensations, having utterly failed, in the discussion of these last few centuries to prove one change of the Sabbath, have recently undertaken to prove two!

To favor a first-day Sabbath, it is pretended that man's first Sabbath was the first day of his existence; that is, the day on which the

Creator rested at the end of the creation week. This is false, as shown by either one of two revealed facts. 1. The Sabbath of that week was not man's first day, but his second; for he was created upon the sixth day. This is near enough the truth, however, for errorists to build a theory upon; near enough to constitute the fulcrum of the lever by which to overthrow the law of God. 2. The Sabbatic institution was not completed on the day that God rested. He spent seven whole days in giving an example, and His rest upon the seventh day made it his rest (or Sabbath) day; but man had no right to the Sabbath, it was not given to him until it was sanctified, set apart, for his observance. The blessing and sanctification of the day were subsequent to the Creator's rest. "And God blessed the seventh day and sanctified it; because that in it he HAD RESTED from all his work which God created and made." Hence the institution was not completed "for man" till the Creator's Rest-day was in the past. The first week, that of the creation, had expired, the example of laboring six days and resting the seventh was complete, only at the close of the seventh day; consequently the act of sanctifying the day for man's observance and use could not have taken place earlier than the first day of the second week. Here, therefore, on the first day after the Creator's example was complete is the very time for God to reveal to man what he had done, and say to him, Follow my example. The sanctification of the day was doubtless the revelation to man of the fact that he had reserved the day to his especial honor; that it was his holy day. He blessed the day, and sanctified it, after his rest upon it was completed; therefore the blessing and sanctification have reference to the day in its weekly return from that time onward. From this point of time, namely, the first day of the second week, the earliest time that the completed rest and the sanctification of the day could be revealed to man, he had just six days to labor in the beautiful garden in which he was placed to dress and to keep it, ere the seventh day of the second week, the first Sabbath he was required to keep. The seven days of all succeeding weeks have ever since returned in their regular order.

As we are now prepared for it, before examining the Fourth commandment, we will try the proportionate time theory, and see if in reality it has any advantage for our friends over that of a definite day. From the first week of time there has been a regular succession of days, and consequently of weeks of seven days each. Therefore, when God at the beginning set man upon the right track, commanding him to keep the Sabbath every seventh day, he could not change the regular order of the week, and yet maintain the proportion of one day in every seven for the Sabbath; and consequently must keep the same seventh day

in its weekly return to the end of time. This would be almost, if not quite, equal to confining the Sabbath to a definite day. Now, whenever the Sabbath is changed to another day, this seventh part of time arrangement—this one day of rest after six of labor—is broken. If Israel, at the exode, removed the Sabbath to what before was the sixth day of the week, their Sabbath that week would come after only five days of labor; and if, in the apostles' days, the Sabbath was changed to the first day of the week, then they had seven days of labor before the one of rest, unless indeed they kept Sabbath two successive days, and this would equally break up the order, destroy the proportion, and would not answer the requirement of one day of rest after six of labor. But little interruptions like these are of no account with those who think the law of the Most High is so elastic, so much like a piece of rubber, that you may stretch it to almost any extent without breaking it. What is one day's variation from the law of God, as they expound it by the one-day-in-seven theory? But if the apostles could break in upon the established order, changing the Sabbath to the "eighth day," by the same principle and precedent the people may now change it from Sunday to Wednesday, and so make one week consist of ten days, having one day of rest after nine of labor! Would this fulfill exactly the seventh-part-of-time theory? If not, then the least departure from the original seventh day is a breach of the law of God, according to the chosen theory of our opponents. Whenever the day was changed, this theory, as well as the law of God, was violated.

God blessed the seventh day, and sanctified it, that is, set it apart, or appropriated it, to the special worship and service of God; or he did not. The record says he did; our theorists deny, and say he did not.

You misjudge, say our friends; the meaning of the record is, that He blessed and sanctified any seventh day after six days labor.

Then he left it to men to set apart any particular day they choose. All days are alike blessed, or unblessed, according to the use we choose to make of them. There may be, then, in one community, seven blessed and sanctified Sabbaths of the Lord in a single week. This would be blessed and sanctified confusion. But, as "God is not the author of confusion," such a state of things could not come but by the violation of his law. Do you say that it is not for men, but for God only, to change the day? This brings us back to the old question: Has he done it? There is no record of it.

We proceed to examine briefly the Fourth Commandment, and see whether God has, to avoid this confusion, appointed the day. And since it is admitted by all, that the word *sabbath* means *rest*, we will substitute rest for sabbath in what we have to say, that the reader may better take the sense of the command.

1. The first word of the commandment is *remember*. Memory always looks back to the past. Something has been done in the past, of which the institution commanded is a memorial.

2. Remember what? The rest day. A rest day must be a day devoted to rest by some one.

3. Whose rest day is it? The seventh day is the rest of the Lord thy God. It is the Lord's rest day, and not some day on which we may choose to rest, that we are commanded to remember and keep holy.

4. What seventh day must we rest upon and keep holy to the Lord? The day, in its weekly return, on which He rested when he made the world—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." We are to rest on the seventh day, as it recurs once a week, because God rested on it in the first week.

5. Why did God hallow, sanctify, separate, or appoint this seventh day? Because that in it he had rested. Wherefore [for this reason] the Lord blessed the rest day, and hallowed it. See Gen. ii. 3. Thus we are pointed back to the creation for the origin of the week and rest day. Did God bless an institution that may be observed on any day? No; he blessed and sanctified the seventh day, the very day of the week on which he rested. Did he rest on one day in seven, and no day in particular? Then he blessed each day of the seven alike, and sanctified—no, he did not set apart, devote, or appoint any day, but we are left to choose for ourselves. Suppose we were commanded in the New Testament to observe weekly the day of Christ's resurrection, and the command informed us that he rose on the first day, and that for this reason the first day was sanctified for our observance. Could we change the resurrection day to another day, a day on which the resurrection did not occur? Could we obey the command by observing another day, calling a day on which he did not arise, his resurrection day? So no one can remove the Father's rest day to a day on which he did not rest. A command to keep any day you choose is no law; for you may choose to keep no day at all. Men may trifle with the law of the Most High, as they dare not trifle with the laws of the State, but they will find that God has a law, and that in that law he has reserved the day of his rest from secular employments, and appointed it to his own special honor and service.

But how can we tell which is the seventh day in regular succession from the creation? If you cannot discern this, by the use of the light which God has given, you certainly are not to blame for not keeping it. If he has not pointed out and preserved the day, by his word and providence, so that we can find it if we will, the fault of its non-observance is not with us. But how can we ascertain the day? 1. God in his providence has preserved the numbering of the days of the week, from the time of Christ to the present, so that Jews, Christians, and Mohammedans, are agreed in their number. 2. The New Testament instructs us that the first day of the week then immediately followed the Sabbath of the commandment; so that the week of the New Testament and that of the Old correspond precisely. Jews and Christians are agreed in numbering the week; the Jews still hold to the seventh day of the commandment, while Christians hold to a change of the day. 3. The Sabbath according to the commandment, as we have seen, was that day of the week on

which God rested from the work of creation. He knew the day in its regular succession from the beginning, and if it was not known to Israel, and he did not make it known when he gave his law, we are not to blame—the fault is not ours. But God told the people plainly by Moses, which day was the Sabbath, and confirmed it by miracles in the giving of the manna. Ex. xvi. After this God commanded the Jews to put the man to death who should work on the rest day. If they, poor men, did not know which was the rest day, who is to blame? Not I, truly.

Candid reader, you can see how the impious theories of men would cast the blame of his disobedience upon the Almighty. Such poor evasions of the fourth commandment were not thought of in the Jewish dispensation, nor in the first centuries of the Christian; and they will not be accepted at the bar to which we are all hastening. For five hundred years and more after Christ, the first day of the week was never called the Sabbath by any writer whatever. Then, if you would obey the commandment of God, do not insult Him by pretending that he has not revealed the day of the Sabbath—the day on which he rested in the first week. Keep holy the day the Jews were required to keep on pain of death; the day God calls by the prophet Isaiah, "my holy day;" and you will do what you can to obey this commandment. That day is no other than the seventh day of the week, the day now called Saturday. Is it a narrow conception to commit the Sabbath to a particular day? The commandment of God is just so narrow. Indeed, the way to life is much more narrow than men generally imagine. The broad way is not the way to life. Let us choose the narrow way and live.

—R. P. Cottrell, in *Sabbath Recorder*.

Who are the "Israel of God?"

(Continued.)

Then the prophet commences in v. 27 (Jer. 31) to give a correct explanation of his dream. "Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast." This text describes the two houses as they are to this day. v. 28. "And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord." This can have reference to no gathering in the past. v. 29. "In those days they shall say no more, The fathers have eaten a sour grape," etc. They shall be free from their father's sins. v. 30. A new covenant is to be made with the two houses. I have no objection to applying this to the gospel; but I do say that the gospel covenant has never been ratified with them. It takes the mutual consent of two parties to make a covenant; but the houses of Israel and Judah have never consented, as yet; but the days are to come when they will consent to the covenant. And God says he "will put his law in their inward parts, and write it in their hearts, and will be their God, and they shall be his people. And they shall teach no more every man his neighbor, and every man his brother,

saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (vs. 33, 34.)

In the remainder of this chapter the prophet speaks of the permanency of their nationality and declares that it would be as easy to blot out the ordinances of heaven, and measure heaven itself, as to blot out their nationality before the Lord. And according to the testimony of all the prophets, save one, the Lord holds them sacredly as his own nation; although he has them as yet under the chastening rod, yet the time of their deliverance is near. The agencies and instrumentalities are doubtless already selected by which they will be brought back to the possession of their own land, and all the helps that God has promised will flow in to them when the signal shall be given for Israel to come home.

We will now consult the prophet Ezekiel on this subject, and see if his testimony agrees with Isaiah and Jeremiah. In the xxxivth chapter we have a testimony agreeing with Jer. xxx. 9 and xxxi. 31. xxxiv. 22-25. "Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods."

Chapter xxxvi commences with a prophecy to the mountains of Israel, and brings in the land restored. See verses 8, 9, 10, and 11. Some have suggested that those prophecies were conditional, and that their fulfillment depended on the action of the people; but I think that vs. 22 and 32 show that they are absolute: for the Lord says, "I do not this for your sakes, O house of Israel, but for mine holy name's sake." The 25-29 vs. show their conversion to God, and his acknowledgment of them as his people. "Then will I sprinkle clean water upon you, and ye shall be clean. A new heart also will I give you, and a new spirit will I put within you: and ye shall be my people, and I will be your God."

Then comes the 37th chapter with its vision of dry bones, which I think has more to do with the gathering of the scattered and lost tribes than with the resurrection of the old dead Israel. If applied to them it would involve the absurdity of giving them another day of probation, and their conversion after their resurrection, which would bring them up in the first resurrection unholy; and this cannot be, for John says, "Blessed and holy is he that hath part in the first resurrection." The 11th v. says these bones are the whole house of Israel, and they are represented as being in a conscious state. They say our bones are dried, and our hope is lost. Now we are not quite prepared to adopt the immortal-soul-theory, and say that the old dead Israelites, or any body else dead is talking in that way. Then again if the vision was given to prove the resurrection, it represents dead Israel as despairing of a resurrection from the

dead, and that would not be true, for they were as confident of a resurrection as any body else. But God does not leave things in the dark, so he has explained this vision by two sticks. vs. 16, 17. Moreover, that is more of the same thing. Such a consolidation of the two kingdoms of Israel and Judah cannot be found in their past history. The house was divided in the days of Rehoboam and Jeroboam, and they never have been united to this day: so we look for the fulfillment of this in the future.

And now for the meaning of the two sticks; and when we get that, we shall get the meaning of the talking bones. In this connection Ephraim stands as the representative of the house of Israel or ten tribes, and Judah of the house or kingdom of Judah. The 22nd v. ("And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.") joins them into one kingdom; the 23rd makes them accepted of the Lord; the 24th brings them under the reign of David (Christ); the 25th makes him a prince over them forever. I think this carries them into the next age. The 26th v. places the Lord's sanctuary in the midst of them; the 27th, the Lord's tabernacle is with them, and the 28th proves that there will be nations to witness the Lord's doings with them.

R. W. REED.

(To be Continued.)

From the *Advent Review*, Vol. XVIII

THE TRUTH LEAKED OUT.

It is, I believe, universally true that the advocates of error never do, and never can, advocate their errors to any extent without contradicting themselves, and testifying unintentionally in favor of the truths they oppose. Such is particularly true of Alexander Campbell, who stands prominent as a reformer and great man. He has written page upon page to prove that the kingdom of God was set up on the day of pentecost. But alas for this chief corner-stone of his traditional edifice! how fatal a stroke he has given it, by the following truthful statement:

"Christians there are in many of the kingdoms of this world. In all the American States, in all the European kingdoms, in some of the Asiatic and African nations, but not one of these States, nations, or tribes, as such, is a kingdom of Jesus Christ, for one of the very plainest reasons in the world; not one of them is governed in person by Jesus Christ; not one of them acknowledges him as its King and administers his laws; not one of them became a kingdom by adopting his constitution and vowing allegiance to him as Governor in all things; but a time will come (and that very soon—sooner than many can be persuaded) when the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." But this is not until one like the Son of man shall come in the clouds of heaven, and come to the Ancient of Days, and be brought near before him, and there be given him dominion, and glory, and a kingdom, that all people, nations, and languages shall serve him."—*Mil. Harb.* of 1833, p. 120

How Mr. Campbell can harmonize the above statement with his theory on the kingdom question, I would like to know. I am certain that neither he nor any other man can do it. Then it follows that one or the other of these positions must be false. If the former, then the kingdom is future. But if the latter, then the kingdom has been set up. And if so, what is it? The

followers of Mr. C. tell us that it is the church. If so, we ask, What church? Well, they say, the church where Christians live, of course. Well, Mr. Disciple, are there not Christians in the Methodist and Baptist churches? O, yes! Then I suppose they are the kingdom! No, I think not. Why not? Because the kingdom was set up on the day of pentecost, and the churches were not set up until hundreds of years after. Then you concede that there may be Christians outside of Christ's kingdom. Of course; I am compelled to do that. But you have not yet told us what church is the kingdom of Christ. Well, I suppose *our church* is. You do! Very well, let us try this, and see if your claims are good. You objected that the Baptist and Methodist churches are not the kingdom, because they were not set up soon enough. Now, sir, I urge the same objection against you—was your church set up on the day of pentecost? No, sir; you know that you as a people are not as old as the Methodist, and they were born as a church only as far back as 1729, or '37. But I thought that the church of Christ and his kingdom are identical. I am aware of that, and your brethren generally so teach; but they are wrong in regard to this, and contradict each other. I will give you a testimony against this general doctrine of your church, from one of your own brethren. H. R. Pritchard says:

"The kingdom in the Bible does not always mean the same thing. Nine times out of ten a part is taken for the whole. The word kingdom is not identical with the word church. Church always means the same thing—a congregation of people; but kingdom sometimes means one thing, and sometimes another.—When the prophet said, 'The time came that the saints possessed the kingdom,' he does not mean that the time came that the saints possessed themselves, nor does he mean that the time came that the saints possessed the King, constitution, or laws of the kingdom, for they had them before that time. But he means that the time came that they possessed the territory of the kingdom. Here is a part taken for the whole. When Christ says, 'The kingdom of heaven shall be likened unto ten virgins, part wise and part foolish,' he does not mean the King, constitution, territory, or laws of the kingdom, but the subjects of the kingdom were part wise and part foolish. A part here is also taken for the whole. When Christ said, 'The kingdom of heaven is among you,' he did not mean subjects, or territory of the kingdom, but the King, constitution, and laws were among them. Here again a part is taken for the whole. Now when Christ says, 'The kingdom shall be taken from this people,' he does not mean that this people, who were the Jewish church, shall be taken from themselves, but he means that the King will forsake this people, and the constitution and laws shall be taken from this people—this church—and shall be given to another people—another church—bringing forth the fruit thereof."—*Debate with Terrell*, p. 136.

This shows clearly that the kingdom is one thing, and the church another. It also proves that the laws of the so-called Jewish church were taken from them and given to a people who would bring forth the fruit thereof. The law spoken of is of necessity the Decalogue. The people to whom it was given was the true church of Christ, and the desired fruit is obedience to the ten moral precepts. May the Lord help us to bring forth the fruits of this law as the Saviour did.

B. F. Snook.

☞ Afflictions are the same to the soul as the plough to the fallow ground, the pruning knife to the vine, and the furnace to the gold. As there is no prosperous state of life without its calamities, so there is no adversity without its benefits.

☞ As every grain of gold is precious, so is every moment of time.

THE HOPE OF ISRAEL

"The entrance of thy words giveth light."

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W. H. BRINKERHOFF, Editor.

THE "HOPE OF ISRAEL."

BRO. BRINKERHOFF:

By chance a copy of your little paper has fallen into my hands, and I would say that I very much admire the title of it,—"The Hope of Israel!" how suggestive! how much there is of momentous importance to the whole world connected with that hope! It is a hope around which gathers so much of what is truly magnificent and grand in "the purpose of God."

The *Hope of Israel*, as I read, is the only hope of the world which is distinctly pointed out by the apostle (Rom. xi. 15), while the Revelator in his splendid visions of the future more amply sets forth the same idea where he describes the sealing "of all the tribes of Israel," in consequence of which there is seen "a great multitude which no man could number of all nations, and kindreds, and people, and tongues," standing before the throne, and before the Lamb, clothed with white robes, with

"Palms of victory,
And crowns of glory,"

singing in blissful strains of salvation to him that sitteth upon the throne.

You will observe that this "great number" is brought to view as recipients of divine favors, subsequent to the sealing of the tribes of Israel: as John says, "After this I beheld," &c. "And to this agree the words of the prophet, as it is written, 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 will set it up, that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord." Acts xv. 15-17. Hence, we see how much is connected with the hope of Israel, and how much there is dependent upon the Israel of your realizing that hope, and how that its realization is predicated upon the coming of the Just One to reign upon the throne of his father David, when "all kings should fall down before him, and nations shall serve him" (Psa lxxii. 11); which agrees with what the prophet Daniel says: "And the kingdom, and dominion, and greatness of the kingdom, under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions [or rulers—Marg.] shall serve and obey him. Dan. vii. 27. See also Isa. ii. 1-4, confirming the above.

It was for adhering to this hope that the apostle was bound with a chain and conveyed to Rome a prisoner; but he was not ashamed of it; he cheerfully bore it and plead before kings in behalf of this hope, as he declares, "And now I stand and am judged for the hope of the promise made to the fathers: unto which promise our

twelve tribes, instantly serving God day and night, hope to come." Acts xxvi. 6, 7; xxviii. 20. The apostle was willing to suffer, or, he would forego this hope; it was too precious for him to exchange for anything, however dear, that the world might offer. And when we come to estimate its value from the light of the word of God, what is there that earth could tender as an equivalent and which could satisfy the soul which has once been enraptured with this "blessed hope?"

Again, while all earthly hopes shall fade away, this will grow brighter and brighter unto the perfect day. And how intensely interesting it should be to those who have laid up their hope in the gospel of our Lord Jesus Christ to know, and as the signs of the times indicate, that the hope of Israel will soon be realized; that the *set time* for Zion is not far distant, when God will build up Zion, and appear in his glory, gathering "the outcast of Israel, and the dispersed of Judah," and "make Jerusalem a praise in the earth, and an eternal excellency, and a joy of many generations." And in the brief interim, let us not be forgetful to "pray for the peace of Jerusalem," "for they shall prosper who love her," and not cease to importune the Lord day and night, and give him no rest until he make bare his strong arm in the eyes of all the nations, and all the ends of earth shall see the salvation of our God, and till he establish Jerusalem, and make it a praise unto the extreme ends of the earth. Isa. lxi. 6.

"But who shall see that glorious day,
When throned on Zion's brow,
The Lord shall rend the veil away,
That hides the nations now;
When earth no more beneath all fear
Of his rebuke shall lie,
When pain shall cease, and every tear
Be wiped from every eye.

"When Judah, she no more shall mourn
Beneath the heathen's chain,
The days of splendor shall return
And be renewed again.
The fount of life shall then be quaffed
In peace by all who come,
And every wind that blows shall waft
Some poor exile home."

Isa. xxv. 7, 8; Rev. xxi. 5; xxii. 17. Let us strive by divine grace to see this glorious day. Amen.

Yours in the hope of the promise made to the fathers.

WM. SHEPHERD.

Newark, N. J.

REPORT FROM BRO. SNOOK.

Began meeting in the neighborhood of Bro. Spangler's, near Vinton, Iowa, about the middle of April, and continued over two Sabbaths. We found much prejudice against us at first, which gradually wore away as our meetings progressed. Also, the weather was very much against us. We had rain and dark nights throughout the meetings. Nevertheless, the interest was such that we had good congregations all the time. We organized a church of seven, which was increased to eleven. We baptized six, and left as near as I could learn, about twelve keeping the Sabbath as the result of the meetings. A good work has been done.

After commencing the close of our meetings, an appointment was read for the Discipline minis-

ter of Vinton to preach against us on the Sabbath question on the following Sunday. I returned and heard, and replied to him. The congregation went away generally persuaded that the effort was very weak, and that the Elder was badly used up. The man who tries to prove the abolition of God's law, must ever fail. At night we preached a sermon on the end of the wicked. Mr. Wilson the United Brethren minister tried to reply to us. He travailed greatly, but there was no strength to bring forth. His effort was very weak indeed. We gave him meat in due season, and it is to be hoped he will profit by the occasion.

The interest in this part of the field is good. I hope soon to be able to give a course of lectures in Vinton. The brethren here are in good earnest, and were careful not to let us labor among them and go away uncared for. They helped us on our way. Thus all doing duty, we can all rejoice and feel glad together, and live in hope of a blest immortal ty. B. F. SNOOK.

Marion, Iowa, May 1, 1868.

DILIGENCE.

If we would accomplish anything in this life, we must be diligent; diligence in business is the only road to honor and prosperity. As the wise man says, "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

All the great and learned of earth, those who have obtained honored positions in society, were diligent in business; those who have long since passed from the stage of action, whose names are still illustrious in the world, were diligent in their avocations of life. Such an one was Washington, the father of our country, whose name will ever be fragrant in the memory of the world. Another, whose name is recorded upon the pages of history, is that of Alexander; he was diligent in subduing kingdoms, in overturning empires, and finally, when he had bro't the world in subjection to his power, he sat down and wept because he had no more to conquer. Men of genius, such as Homer and Shakspeare, were diligent in improving upon the talents committed to them. Those who have become learned have obtained their knowledge by diligence; by steady and close application to their books. A poor boy was being questioned by his teacher, who, being astonished at the display of knowledge he manifested, asked him how he had acquired all this literature; to which he replied: "Sir, by improving my spare moments;" or, he might have said, by being diligent.

Thus we see that those who would write their names high upon the annals of time, must be diligent; so also must those who are seeking for that inheritance which is incorruptible, undefiled, and that fadeth not away. If, then, one must be diligent to gain that gold which perisheth, how much more diligent ought one to be who would gain that gold which perisheth not.

We have many bright examples left on record for us by those who have sacrificed a life of grandeur, of pleasure, and of sin, and who have labored diligently, not for a fading crown, but for an unfading one. Such was a Luther,

Wesley, and a Judson; such an one was the Apostle Paul; perhaps no one has ever equalled him in diligence in the service of his Master: no cross was too heavy for him to bear: no shame too deep for him to suffer: no clouds too dark for him to pass fearlessly and boldly through, for he reckoned "that the sufferings of this present time were not worthy to be compared with the glory that should be revealed in him."

Without diligence life is a mere blank; we fail in all we undertake; we accomplish not the end which our Heavenly Father designed in placing us here; we pass through life without being happy, and without dispensing happiness; and at last, when too late, when nearly all our golden moments, our precious opportunities, have passed, we see our fatal error; but then too late to be corrected. As we do not desire that this should be our condition, it behooves us to be diligent in all our undertakings, and especially in the service of our God; for without diligence in the divine life, we shall undoubtedly fail of gaining the portals of endless day. The apostle Peter exhorts us to be diligent to make our peace, calling, and election sure. Let us not be disheartened, though we may have to climb steep hills of difficulty, and to pass through deserts dark as night, for just beyond there is light, joy, and life, eternal life, for all those who labor diligently unto the end.

EMMA F. ALDRICH.

Marion, Iowa.

THE CLOCK-DIAL VISION.

THERE has been a belief in the minds of some, including myself, that by means of a clock face with the hands pointing to six o'clock, seen by Mrs. E. G. White in vision, the former practice of our brethren in keeping the Sabbath from six to six o'clock, instead of from sunset to sunset, was confirmed. We are satisfied now from the evidence we have that this is a mistake; and that Mrs. White never had any such vision, and we cheerfully proceed to correct the error by a statement of the facts in the case.

In 1846 the Sabbath was first brought to the notice of Eld. White and wife by Eld. Joseph Bates. (See *Spir. Gifts*, Vol. II., p. 82.) Elder Bates was a strong advocate for commencing the Sabbath at six o'clock, and his view was adopted by those who affiliated with Eld. White and wife; and this practice was kept up for nine years until the fall of 1855. As early, however, as 1847, a portion of Sabbath-keepers called in question the six o'clock time, some adopting sunrise, and some sunset. In the same year, Mrs. W. professedly had a vision, in which she was shown that sunrise was the wrong time to begin the Sabbath, but was not shown that sunset was the right time. She merely heard these words repeated: "From even to even shall ye celebrate your sabbaths." Eld. Bates was present, and succeeded in satisfying all present that "even" was six o'clock.

Satisfied on the point, they continued the practice as before, from six to six. About two years later however, in 1849, the subject was again agitated at a Conference at Rocky Hill, Conn., at which Eld. White and wife, and Eld. Bates were present. At that time a brother by the name of Chamberlain, in whose spiritual exercises or "gifts" there was great confidence,

seemed to be very powerfully exercised, and amid groans and tears he called for chalk, and marked out upon the floor the figure of a clock face, the hands pointing out six o'clock; and a general impression prevailed that this was the work of the spirit of God. By reference to *Spir. Gifts*, Vol. II. pp. 91, 96, and 98, it will be perceived that this Bro. Chamberlain was at that time a leading one among them, and it was by his arrangement that that Conference was held. Here then, the question was a second time settled that six o'clock was the right time to commence the Sabbath, and the last time by divine inspiration, as was supposed, and the practice was kept up for six years longer, till 1855. During all this time however, the subject was more or less discussed, until finally the agitation became such, that fears were entertained of a division among the adherents of Eld. White and wife, and Eld. Andrews finally decided, at Eld. White's request, to devote his time to the subject, till he ascertained what the Bible taught in regard to it. The result was, a general belief that the Bible taught sunset time. Eld. Bates, and some others, however, were not satisfied, it seems, with the evidence, and then Mrs. White had a vision for their benefit, to save them from being lost, or, at least, out of harmony with the body, and that vision was that sunset time was the right time.

These are the facts in the case, so far as they have come to light; and now we wish to offer a few comments. Let us, in imagination, take our position in the midst of the Conference at Rocky Hill in 1849. Looking back from this standpoint two years, we see Mrs. White claiming to have been shown in a heavenly vision that it was wrong to commence the Sabbath at sunrise, but that it should be from "even to even." From this it seems that the subject was deemed sufficiently important to induce the God of Heaven to divinely and miraculously instruct his people in regard to duty, else the vision would not have been given. These instructions, however, were perverted and frustrated by Eld. Bates. The subject has been agitated, and a diversity of opinion prevails among Sabbath-keepers up to the time of this Conference at Rocky Hill. Here are about fifty gathered on this occasion. Among them Eld. White and wife, Eld. Bates, who misled them in this matter two years ago, and others. They are generally believers in Spiritual Gifts, and two present claim to possess them. The subject is again agitated, which is right, six o'clock time, or sunset? Under all the circumstances, have we not a right to expect that Eld. Bates' mistake will be corrected, and sunset time be established? When the prophet Daniel made a mistake as to what the angel of God told him, an angel was commissioned to "fly swiftly" in order to correct that misunderstanding; but here, some two years had elapsed, and surely the mistake will be corrected now. What do we see? Does Mrs. White have any vision? Not any! But we see Bro. Chamberlain, in whose spiritual exercises there is great confidence, powerfully exercised, and amid groans and tears calling for the chalk with which he makes some marks on the floor. Let us approach and see what he is doing. Is he writing that "from even to even" means from sunset to sunset? If so, it will be a step

in the right direction, even if we do doubt his divine inspiration; but instead of this we see him chalk out a likeness of a clock face with the hands indicating six o'clock. Thus Eld. Bates' mistake of two years previous was confirmed, and, as was generally supposed, by divine inspiration; and Mrs. White was just as much under the delusion for the next six years as any one else.

In addition to the authority cited above, we are indebted to an article in a late number of the *Review* from the pen of Eld. White; also a letter from Eld. Ransom Hicks, kindly furnished us by Bro. W. H. Ball of Washington, N. H. H. E. CARVER.

Marion, Iowa.

The Boy that would not go to the Theatre.

"Georgie, Georgie," shouted a bright-eyed boy, some thirteen years old, "are you going to-night?"

"Going where?" asked his companion. "Why, don't you know? Down to the theatre, to be sure. Come, come, there will be great doings, brother Willie says. The hall is crowded with people, lots of hacks are round the doors, bringing more visitors, the music is playing splendidly, and you must go. Come run home and ask if you can't go with me."

There stood Fred, with cheeks like roses, eyes flashing, and his voice trembling with excitement. What cared he for the cold? let the silvery moon shine on; let the stars whisper in their quiet beauty of a better home, whose joys are more lasting than those of earth. He is full of wild thoughts of the gay ones in that crowded building.

"Come, Georgie, if you'll go, I'll wait for you," he cried. "There are great actors coming on the stage to-night, and there will be grand times."

But Georgie stood still unmoved by this wonderful intelligence. He was not much smaller than his friend, but to me his cool, "don't intend to go" appearance made him far the manlier of the two.

"No!" said he, firmly; "father says they are bad places for boys to be in, and I shall not go." Noble answer! Would it be yours? No doubt the performances in a theatre are very amusing, but will they do you any real good, or make you better men? Did you ever see a man who loved God and the Bible, or was pure in heart and life, visit the theatre? Think of the best man you ever knew of, or read of, and tell me did he love a theatre?

Selfishness.

Selfishness is poverty; it is the most utter destitution of a human being. It can bring nothing to his relief; it sharpens his pains, aggravates all the losses he is liable to endure, and when goaded to extremes, often turns destroyer, and strikes its last blow on himself. It gives us nothing to rest on or fly to in trouble; it turns our affections on ourselves, self on self as the sap of a tree descending out of season from its heavenward branches, and making not only its life useless, but its growth downward.

HYMN.

Trembling before thine awful throne,
O Lord! in dust my sins I own;
Justice and mercy for my life
Content! oh! smile and heal the strife.

The Saviour smiles! upon my soul
New tides of hope tumultuous roll—
His voice proclaims my pardon found,
Seraphic transport wings the sound.

Earth has a joy unknown in heaven—
The new-born peace of sin forgiven!
Tears of such pure and deep delight,
Ye angels! never dimmed your sight.

Ye saw of old on chaos rise
The beauteous pillars of the skies:
Ye knew where morn exulting springs,
And evening folds her drooping wings.

Bright heralds of the Eternal Will,
Abroad his errand ye fulfill;
Or throned in floods of beamy day,
Phenicians in his presence play.

Loud is the song—the heavenly plain
Is shaken with the choral strain—
And dying echoes, floating far,
Draw music from each chiming star.

But I amid your choir shall shine,
And all your knowledge shall be mine:
Ye on your harps shall lean to hear
A secret chord that mine will bear.

—Hillhouse.

THE LAST ANTICHRIST.

BY D. W. HULL.

"I am come in my Father's name and ye receive me not: if another shall come in his own name, him ye will receive." John v. 43.

THAT there is to be an Antichrist, who is to arise in the last days, and who is to spread desolation and destruction about him, is more than intimated in the scripture. In the above text, this fact is clearly implied. In the original the word *ean*, rendered *if*, might, perhaps, more properly be rendered *when*, (*ean*—if, on condition, though, although, except that, but that, when," &c.—*Greenfield*.) so that the text would read: "When another shall come in his own name, him ye will receive." This language is very expressive, and clearly points to the rising of a personage who will in every respect be different from our Saviour, and yet he will claim to be the Messiah. He may be properly termed (N)apollyon instead of Saviour, for such he will be. A characteristic description of this personage is given 2 Thess. ii. I read from vs. 3, 4, 8:

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing himself that he is God." "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

In the above description we find the following characteristic differences between this person and our Saviour:

1. He is "Man of Sin" (lawless one.—*Greek*). Our Saviour kept his Father's commandments. John xv. 10.

2. He "opposes and exalts himself above all that is called God," or, according to the literal Greek, he becomes a substitute for God. But how different was it with our Saviour. He says: "My Father is greater than I." John xiv. 38.

3. In the third place he is a great deceiver (see vs. 9-12; Rev. xiii. 14), which Christ was not.

These points clearly identify this Man of Sin as being the Antichrist referred to in the text.—In Dan. vii., we have a little horn described which came up among the ten horns of the beast. This horn has some points of identity with Paul's "Man of Sin," as will be seen in v. 25.

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

This "Little Horn" has generally been interpreted as having reference to the Papal power. That it had a partial fulfillment in the Papacy, and was therefore typical of the last Antichrist, I have not a doubt; but I find the following objections to its complete application to the Papal power.

1. He seems to be a civil political power, as the others were. The only difference the prophet seems to notice was that he had eyes and a "mouth speaking great things," and his "look was more stout than his fellows."

2. He was to continue to make war against the saints, and prevail against them "till the time came that the saints possessed the kingdom;" but the Catholic power has not prevailed against the saints for more than half a century.

3. It is really and emphatically a kingdom over the whole earth at the coming of the Lord, (though on the decline at that time,) for the prophet declares, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High" (v. 27). We think this shows conclusively that this dominion is the same that is given to the saints. Such a dominion can never be in the possession of the Papacy.

The following scriptures, also, refer to a power which possesses some of the characteristics of this Antichrist.

"And out of one of them [the four horns of the Grecian kingdom,] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. . . . And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered." Dan. viii. 9-12.

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand," vs. 23-25.

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done." ch. xi. 36.

We wish now to adduce evidence showing that NAPOLEON III. IS THE LAST ANTICHRIST. As we shall pursue the subject farther, we

shall find the evidence growing stronger in support of our views, that the Antichrist is about to be set up. We shall now endeavor to show that

He is the last head of the seven headed and ten horned beast of Rev. xiii. and xvi.—That this beast is the Roman Empire is not disputed; but it is to be lamented that some expositors in their eagerness to find an exact fulfillment of this prophecy have made a wrong application of the prophecies concerning the seventh-eighth head of this beast. Upon the first six all agree; but some think that the seventh head was the Exarchate of Ravenna, and the eighth was a revival of the Emperorship; and one class of expositors take the position that the deadly wound was inflicted upon the Pope in 1798, by Napoleon I. If this position be correct, then the beast has nine heads instead of eight; for the wound inflicted by Napoleon was not upon the Exarchate of Ravenna, or the Emperorship of Rome; but upon the ecclesiastical power which ruled within the Roman Empire. The following extract from a work entitled, *Louis Napoleon the destined Monarch of the World*, by M. Baxter, will show that the sixth head continued down to 1806.

"The Roman Emperors had an unbroken series of Representatives at Rome until A. D. 476, when Augustus, Emperor of the Western Roman Empire, was deposed by the barbarian Odoacer. But in accordance with the Roman laws which allowed several Roman Emperors to exist at the same time in different parts of the Roman Empire, there was another Roman Emperor named Zeno, reigning in Constantinople in 476, over the Eastern Roman Empire. To him, therefore, the Senate sent deputies, acknowledging him to be the sole remaining Emperor, and recognizing his authority as now extending over the Western, as well as the Eastern part of the Empire (*Gibbon's Rome, chap. xxxvi*). After this, the Roman Emperors had a continued succession of Representatives at Constantinople until the taking of Constantinople by the Turks in 1453. It had, however, obtained another Representative in the Western Roman Empire in A. D. 800 in the person of Charlemagne, who was crowned by the Pope *Emperor of the Romans*, and whose successors kept up the title until A. D. 962, when it vested in the Emperor of Germany whose chief title became *Emperor of the Romans*, and who was considered the official successor of Augustus Cæsar. . . . Thus when the line of Roman Emperors in Constantinople came to an end in 1453, the Roman Emperors still had a representative in the Emperor of Germany. In 1806 a number of German Princes transferred their allegiance from Francis, Emperor of Germany, to Napoleon Bonaparte, Emperor of France under whose protection they united themselves into the Confederation of the Rhine. This, in conjunction with his defeat at Austerlitz, induced the German Emperor to adopt the sole title of 'Emperor of Austria,' and to renounce the title of 'Emperor of Germany and of the Holy Roman Empire. . . . Thus ended the sixth Head of Roman Emperors; and the title of 'Emperor of the Romans,' which from B. C. 28 to A. D. 1806 had never failed to have some representative within the Roman Empire, now at last became altogether extinct."

Says the Revelator, "Five are fallen, [Kings, Consuls, Tribunes, Decemvirs, and Dictators,] one is, [the Emperorship under Domitian, which continued till 1806,] and the other is not yet come [the Napoleonic-Roman Head]; and when he cometh he must continue a short space." (ch. xvii. 10.) He continued only nine years (from 1806 till 1815), when he received a deadly wound by the sword of the allied powers at the Battle of Waterloo.

Prophecy is sometimes written in such a way that it seems almost impossible that it should be fulfilled. To illustrate: in Rev. xiii. it is said that one of the heads receives a deadly wound,

and this wound is shown to be fatal from the fact that he is said (xvii. 8, 11) to be "the beast that was and is not;" but the matter looks still more paradoxical when we read that this beast "is not, and yet is;" but John tells us that this deadly wound was healed, and so remarkable was this healing, that "all the world wondered after the beast," and said, "Who is like unto the beast? who is able to make war with him?" (xiii. 3, 4.) This cannot apply to the Exarchate of Ravenna, for since that time the Roman Empire has lost about half its territory by wars, and there has never been any astonishment or admiration manifested concerning it. Neither can it apply to the Papacy; for the election of another Pope after the death of the one held captive by Bonaparte was nothing more than the world expected, and almost any inconsiderable power has been able to wage war with the Papacy since that time. We are therefore shut up to the conclusion that the seventh-eighth head is the Napoleonic Dynasty.

In 1815, when Napoleon I. was exiled, it was decreed that no heir of the Bonaparte family should again sit on the throne of France. Providence seemed to favor that decree, for Napoleon soon died in captivity, and his son "king of Rome" also died prematurely. Thus it seemed impossible for the recovery of that dynasty; for the seventh head "was," under Napoleon I., and "is not" under Napoleon II. Now how is it to be revived? We wish now to read from the writings of a few prophetic expositors who wrote at a time when it seemed impossible to ever revive the Napoleonic dynasty—men whose minds could not have been biased by the present passing history—men who when they ventured so much on prophecy, the probabilities of which were against them, did it at the expense of their reputation as theologians. In 1815, during the banishment of Napoleon I., J. H. Frere in his *Combined view of the Prophecies*, ventured the following prediction:

"These will be a resemblance between Napoleon I., the seventh Head, and the yet future eighth Head, short only of actual identity."

In 1820, Rev. H. Gauntlett made the following remarks on this prophecy:

"It appears that within the first 20 years of the 19th century the sixth and seventh heads of the Apocalyptic Beast (the Roman Emperorship, and the French Emperorship) have fallen. . . . It seems equally certain that the revival of the beast under his eighth head, or form of government, which was to be the same as one of the preceding seven, can be no other than a revival or restoration of the seventh head. In the hieroglyphical emblem which was exhibited to St. John the wild beast appeared to revive in consequence of his deadly wound being healed. The identical wound, therefore, which occasioned the death of the beast was again healed. But the wound which the apostle saw inflicted was on the short lived seventh head. This head has been shown to be the FRANCIC EMPERORSHIP. Therefore the FRANCIC EMPERORSHIP is the head whose deadly wound was healed. It is evident, therefore, that the head which was slain by the sword, is to be the revived eighth head, which will, nevertheless be one of the seven. In fact it will be the seventh healed and restored."

The same views were advanced by G. S. Faber in 1818, and ten years after that time he republished them in his *Sacred Calendar*, at which time he used the following language:

"It cannot but follow from the very terms of the prophecy, that in the person of some other successful adventurer, the Francic Emperorship will be revived

LETTERS AND EXTRACTS.

From Bro. Perry.

BRO. BRINKERHOFF: I am a stranger to you, yet I desire to give my testimony in favor of the all-important subject of being ready to meet our Coming King. When I contemplate the awful grandeur and power of Jesus' coming, and the eagerness with which the people of God will look for him, with their hearts filled with the loud praises of our dear Saviour, it is then I think, will this one or that one stop to inquire if you believe as I do? No, no, methinks they will say, This is the Lord, rejoice and be glad in His salvation, because he has come to save us.

In view of the near coming of Jesus we should be very humble, very lowly, and diligently inquire of all, Are you ready? have you given all for Jesus? is all upon the altar? does the altar sanctify the offering we bring? can we praise the Lord at all times, amid the trials of life and the cares of this world? O, how good it is to put all our trust in the blessed Jesus, to feel the presence of his Holy Spirit in our hearts, to be assured that good angels are watching over us. How careful we ought to be of our words, and all our actions should tell to the world that we expect Jesus soon. O let us get nearer to Him as a people, be more humble in his presence, cling closer to his feet, and take hold of his arm by strong and living faith. O brother, while I think of Jesus' blessed name, and of his near coming, my heart says,

Glory to his holy name,

Let all his children praise Him;

His will be done on earth the same,

And all the people fear Him.

We will put our trust in Jesus; we will wait upon him and call upon him while he is near, trusting in his gracious promise, "If ye come unto me, I will in no wise turn you empty away." He earnestly invites us to knock, that he may open unto us. Can we not believe such a promise? Yes, we can, we will, yea, we do believe. May he have mercy on our unbelief, pardon all our sins, bless our souls, give us his spirit, and save us in his holy heavenly kingdom, is my heart's desire and prayer to God, for his mercy's sake. Amen. G. W. PERRY
Coloma, Wis.

Bro. John McGhee writes from Pleasantville, Iowa: The HOPE is all the preacher that I have, and I trust that it still will be the agent of doing much good for the kingdom of God, according to his word and of his power. I have no congregation to go to, and have not the society of brethren and sisters, as I live in a lonely condition, and am surrounded with all the opposition and sects of the world, who think it strange that I take such a course as I do. They look on me as following Jewish customs. But with all these evils the Word of the Lord holds us up. I still feel that Jesus is my Redeemer and Saviour. Bless God our Father for his boundless goodness and mercy.

Dear brethren and sisters, I believe that the great reward is just at our doors, while I make mention of you in my weak petitions. Pray for me, for I do feel needy.

People often fancy the world is becoming Christian, when in fact Christianity is only becoming worldly.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD DAY, MAY 5, '68.

The Editor of the HOPE does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible for editorials, selections and comments; but no farther.

NOTICE.—At the beginning of the next volume our secretary will go through the books, and drop from our subscription list the names of those who have not paid for the HOPE from the beginning of the first volume, and who will then be two years in arrears. We presume that those who want the HOPE will pay for it if they can. We do not design to cut off any who want the HOPE, and we will send it free to those who want it and are not able to pay for it, if we know who they are. All such will find their paper marked "free" with their name on their paper or its wrapper. If any who should have it free should find their paper stopped at that time, we hope they will immediately inform us.

BOOK NOTICE.—We have lately received two tracts from Wm. Shepherd of Newark, N. J., "The Hidden and Divine Life, or the Essential Element of the Gospel," and "The existence of Holy Angels; their origin, nature, rank, and titles; their ministry, and various offices in the work of human redemption, and in the administration of the government of God." We would recommend to our brethren that they give these subjects an examination. We were much interested in reading the work on the existence of the Angels. The ministration of Angels is a beautiful subject.

These works may be obtained of the author, Wm. Shepherd, Newark, N. J., "The divine Life," 16 pp. at \$2.00 per 100, or 25 cts per dozen, and the "Existence of Angels," 46 pp., at 20 cts per copy.

Shall we Reform our Diet?

DEAR HOPE: The subject of *diet for health* is properly before the American people at this time. It is a fact, that in all this western country, the earth brings forth her abundance of the richest food for man and beast, so abundant, so rich, and of such vast variety, that many indulge their appetites to such a degree that it brings on bilious diseases, and finally dyspepsia.

We see the necessity of preaching "temperance," raising a warning voice against "gluttony," but all this does not prove that it is a *sin* to eat meats that God in solemn covenant gave to man. "Every moving thing that liveth, shall be meat for you, even as the green herb have I given you all things." Gen. ix. 3. There must have been some reason why God gave all things to man for food (blood excepted), for all of his doings are founded on principles of strict justice and reason. Likewise the great sheet in Peter's vision was filled with "all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter, kill and eat. But Peter said, Not so, Lord; for I have never eaten anything common or unclean. And the voice spake unto him again the second time, What God has cleansed, that call not thou common. This was done thrice." Acts x. 12-16.—Peter understood that he should go to the Gentiles and that they were to be brought into the church of Christ, though they did eat of those

things which were unclean among the Jews.—He went to them and "did eat with the Gentiles" (Gal. ii. 12). Nor does our selecting those animals that suit our taste prove too much. It is no reason that it is any more sinful to eat any of them, than our selecting some vegetables in preference to others proves that it is sinful to eat them.

This brings to view Matt. xv. 11. "Not that which goeth in at the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." Our Saviour shows the folly of the traditions of the elders, by showing that filth taken inwardly, though it has no nutriment in it, passes off to the draught and does not defile a man, but moral filth, proceeding from a corrupt heart, in words and acts, shows a man to be defiled.

"He that doeth righteousness, is righteous." John iii. 7. The word of God is an antidote for all our woes, if we attend to fasting and feasting as directed by his word; the stomach gets its necessary rest, and good health is the consequence. Witness John Wesley fasting Wednesday and Friday of each week. He labored more abundant than any other man of his age.

While we are taking care of our health let us be sure we have no moral pollution.

WILLIAM LOCKARD.

Emporia, Kansas.

—We need not be much concerned about those faults which we have the courage to own.

Appointments.

ASSOCIATION MEETING.

The second annual meeting of the Christian Publishing Association will be held at Marion, Iowa, on Friday, May 8th, 1868, at 10 o'clock A. M.

The object of this meeting is to elect a President, Vice President, Secretary, Treasurer, Editor, and Publishing Committee, and for the transaction of such other business as may come up for consideration. Those who cannot come can send in their ballots to the Secretary, or they can vote by proxy. Each share of \$5.00 entitles the holder to one vote. Let there be a general attendance.

H. E. CARVER, *President.*

W. H. BRINKERHOFF, *Secretary.*

CONFERENCE.

THERE will be a Conference held by the brethren at Hartford, Van Buren Co., Mich., commencing June 5th, 1868, at 2 o'clock P. M. We hope there will be a general gathering of the friends of the cause. Come, brethren, in the name of the Lord, and the God of Abraham, Isaac, and Jacob will be with us.

In behalf of the Church,

ELD. GILBERT CRANMER.

BUSINESS DEPARTMENT.

RECEIPTS

For The Hope of Israel.

John C. Dine, Jacob Spangler, J. T. Calicut, J. P. Parish, Wm. Hunt, \$1.50 EACH.

Wm Meredith, N. S. Warner, Geo. Daugherty, C. A. Fernstrom, P. V. Wheeler, 75 cts. EACH.

M. D. Morton, \$1.00, Wm. Heaton, \$2.00, Ransom Hicks, \$3.00.

Books and Tracts

For Sale at this Office.

The **TWO-HORNED BEAST** of Rev. xiii. 11-18. THE symbol as applied to the United States government disproved, and identified as the Papacy, or Roman Catholic Hierarchy. By W. H. Brinkerhoff. 80 pages. Price 20 cents. Post-paid.

THE **BEAST WITH SEVEN HEADS AND TEN HORNS** of Rev. xiii. 1-8. What does it Symbolize? By W. H. Brinkerhoff. Price, Post-paid 7c. This work is designed to overthrow the foundation of the application of the Prophecy of the Two-horned beast of Rev. xiii. 11-18, to the United States.

THE **MINISTRATION OF CHRIST: WAS IT Changed in 1844?** By D. W. Hull. Price, 5c.

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VISIONS OF E. G. WHITE NOT OF G. D. An examination of their contradictions, untruths, and the deception used by suppressing portions of them. By B. F. Snook and W. H. Brinkerhoff. Price, 10 cents.

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THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Third-day, May 19, 1868.

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B. F. SNOOK, EDITOR.

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The HOPE is designed to advocate the great truths of Eternal life; Immortality and salvation through Christ; The perpetuity and immutability of the Law of God; Personal holiness; The second personal coming of Christ to judge the world; The restoration of Israel; The reign of Christ on David's throne on the earth in the times of restitution, and other kindred Bible truths.

THE SACRED REST.

BY E. S. SHEFFIELD.

The sacred rest at first was given,
To our first parents, Eve and Adam;
And Paradise was then their place,
Before they fell into disgrace.

The sacred rest was still the same,
When Israel heard the voice so plain,
Declare the law of ten commands,
Which God did write with his own hands.

The sacred rest engraved in stone.
As all opposers yet must own—
Engraved—it cannot be effaced,
Or have one syllable erased.

The sacred rest, the Prophet shows,
Must be regarded by all those
Who in God's house desire a name,
Better than they for children claim.

The sacred rest the Lord did show
Was binding when he dwelt below;
For he did not the law destroy,
But every tittle ratify.

The sacred rest is not destroyed,
Though man is striving to make void
The Holy rest, and on its face
Give Pagan Sunday a sure place.

The sacred rest day is a sign
For all that to God's Law incline.
Oh may this sign be ours to show
That we our great Creator know.

The sacred rest day still we claim
As the command which shows God's name,
The maker of the earth and sea,
And all that in them both way be.

The sacred rest day now we own,
But there is yet a rest to come,
A rest the meek will all enjoy,
When God the wicked shall destroy.

The sacred rest we still would love;
Our love to God we thus would prove;
Observing all of his commands,
And keeping evil from our hands.

Centerville, Iowa.

A few Thoughts on Eld. Preble's new Work on the Sabbath.

BY H. E. CARVER.

WE have read Eld. Preble's recent work on the above subject with much interest, coming to us, as it does, endorsed by some who occupy the position of leaders among our First-day Advent brethren. After perusing it time and again, and studying it to learn as nearly as possible the exact position and views of the author, we have been led to regard it as a somewhat ingenious, but really very weak attempt against the seventh-day Sabbath; and we propose, as time and opportunity offers, to compare and criticise some of the positions taken, and the arguments presented.

The general position of our author seems to be that the decalogue, or ten commandments, was abrogated, annulled, passed away, or died at the commencement of the gospel dispensation, and was succeeded by the law of Christ, which included all the principles of the old law, the only change being the substitution of the first-day of the week for the seventh as the Sabbath. Keeping this general view in mind, we turn to the work itself, and in the preface we read, "Although the *seventh-day Sabbath* is abrogated, yet the *first-day Sabbath* is binding. Says Christ: 'The Sabbath was made for man'—*all mankind*: but the Sabbath as an institution, and the *day of the week* on which it is holden, are two distinct things." On page 18, when arguing in favor of a change from the seventh to the first day of the week as the Christian Sabbath, he says, "And be it ever remembered that it was the *Sabbath* as an institution that was sanctified as mentioned in the Decalogue." The emphasis is our author's, and not ours.

From these extracts we learn our author's position to be that the fourth commandment teaches the observance of the Sabbath as an institution, without pointing out any particular day of the week. Bearing this distinctly in mind, we quote from page 83: "So in the case now under consideration. The old law of the Decalogue, which existed during the dispensation of death, is done away." This last position is repeatedly stated in various forms, and with emphasis, throughout the work.

Now if the Sabbath as an institution was made for all mankind, as is alledged above, and if the Sabbath as an institution was embodied in the fourth commandment of the Decalogue, and if the old law of the Decalogue is done away, then we ask, What has become of the sabbatic institution itself? The legitimate conclusion is, that it is done away; and our author is engaged in mere "will worship" in his observance of the first-day.

In leaving him to escape from this dilemma if he can, we would suggest that if the fourth commandment does not point out the day of

the week to be observed as the Sabbath, then there is not the slightest occasion for that law to be done away, even in this dispensation, in order to make room for a first-day Sabbath; and all his labored efforts to prove it abolished are unnecessary.

But as we do not wish to differ unnecessarily from our author, we admit that in one sense of the term the Decalogue has been "done away." We even go farther and admit that when given at Sinai, it was given as the written constitution upon which the Jewish nationality was based, and consequently when that nationality terminated at the destruction of Jerusalem, the Decalogue, as its written constitution, was done away; and hence, the Sabbath, as a Jewish political institution, is not binding; nor indeed, either of the other nine commandments. But who will undertake from this fact to exonerate a single living Jew from his individual obligation to obey all the precepts of that law? Who does not know that the violation of either of the other nine commandments of that law constitutes and always has constituted sin, whether committed by Jew or Gentile? And if so, why not the fourth?

Our author gives as the reason why the ten commandments are done away, the fact that "the penalty of physical death is done away." He here seems to lose sight of the fact that the Decalogue bore other relations to a Jew than that of a political one; and that there was another and a more severe penalty attached to its violation than "physical death," for if physical death alone was the penalty for violating that law, then those who were able to avoid detection and conviction could violate its precepts without incurring any penalty. But if, on the other hand, the ultimate and real penalty was the second death (and who will deny it?), then it follows that its abrogation as a national constitution could not in the least affect it in its ultimate relation to man.

But again. It is a fact well attested by the Scriptures, that previous to the establishment of the Jewish nation—previous to the giving of the written law upon Sinai—God regarded idolatry, adultery, murder, &c., as sin, without regard to nationality, which shows that mankind were then under obligations to obey the law of God, even if it was not then in a written form. This moral relationship of mankind to God could not have been in the least affected, much less annulled, by giving to the Jewish nation the moral law as their constitution (else the moral government of God over the rest of mankind ceased), nor would the annulling of that law as the Jewish constitution, have a similar effect; hence, the law as the constitution of God's moral government over the world may yet be in full force, and its violation may yet constitute sin, for "sin is the transgression of the law."

Do good with what thou hast, or it will do thee no good.

We have admitted that the Decalogue constituted the constitution or organic law of the Jewish nation. Let us now carefully and candidly consider the circumstances leading to and connected with the establishment of that nation, and we shall probably gain some knowledge of the nature and intrinsic merits of the law then given. God had made two promises to Abraham. First, that he (Abraham) should, through his heir (Christ), inherit the world. Second, that his natural seed should, after sojourning in Egypt, in the fourth generation return to the land of Canaan. The fourth generation had come, and in the fulfillment of one promise to Abraham God had delivered his posterity from the bondage of Egypt, and had brought them to Sinai on their way to the promised land. Here, then they are at Sinai. The promise to Abraham must be fulfilled, for the word of God can not be broken. In addition to this, God now pledges himself upon certain conditions to establish them in the land of Canaan as a kingdom, himself being their king, and that they should be his "peculiar treasure," "a kingdom of priests," and an "HOLY NATION." These conditions were that they should obey the voice of God, and keep his covenant. The Israelites accepted the conditions, and promised obedience; and the result was that God brought them into the land promised to Abraham, and reigned over them as their king, until they revolted from Him, and desired an earthly king like the nations around them, and God gave them a king, even Saul.

We repeat. God has pledged himself that if they would obey his voice and keep his covenant, they should be his "peculiar treasure," "a kingdom of priests," and an "HOLY NATION." The people promised obedience, and then the national constitution first orally and afterwards engraven on tables of stones, is delivered to them. Now the point we wish to press home in this connection is this, viz: That the constitution there given, and obedience to which would have constituted them "an HOLY NATION" must in itself have been essentially HOLY, in order to be a transcript of the divine mind. When we reflect that it was the God of heaven who was laying the foundation of a "kingdom of priests and an holy nation," we should be careful how we stigmatize his fundamental law as "the law of sin," "the old dead schoolmaster," and other like epithets.

As we have remarked before, our author seems to have ignored the fact that the Decalogue held other relations to the Jews, besides that of a political one. It also constituted the center and nucleus of their religious system and worship. Placed in the most holy place in the sanctuary, under the mercyseat before which officiated the High Priest on the day of atonement, the outspread wings of the cherubim overshadowing it, the divine effulgence of the Shekinah glory surrounding it, there in the ark lay the ten commandments. Remember this arrangement was not the work of Moses, nor of Aaron, nor of man, but of the living God. If these commandments were not the standard of right and wrong, and the violation of which constituted sin, it would seem that they did not occupy their proper place in that religious system, but if they did,

and their violation created the necessity for that system of sacrifices by which sin was to be expiated in type until the great and effectual sacrifice of the Lamb of God expiated the transgressions under the typical system, then we should be careful how we designate these commandments as a "yoke," or as a "dead moral law," "the oldness of the letter," &c. For if the "moral law" of the Mosaic dispensation, which forbade idolatry, profanity, sabbath breaking, murder, adultery, &c., is dead, has passed away, been abolished, we would like to know upon what hypothesis the violators of *that* law will be judged in the last day? They did not live under the christian dispensation, or law of Christ, and the old one abolished; to what law are they amenable?

In conclusion, for the present, we would say that we do not observe the Sabbath of the Lord our God because the command was written on tables of stones, neither do we base our obedience to the other nine on the same fact, but because we recognize them as right in themselves, and adapted to the relation we bear to God as his creatures. Neither do we base our hope of salvation on our obedience to these laws, for if we did, we should not feel our need of our atonement through the blood of Christ. We feel to rejoice, however, that God in infinite wisdom and rich mercy hath committed his oracles to man, even if it was through the medium of the Jew (Rom. iii. 1); and we rejoice greatly that these Jews who received the lively oracles at mount Sinai, received them to give them to us (Christians). See Stephen's sermon in Acts vii. 38.

We also rejoice that salvation from sin and eternal death has been purchased for us by our Lord Jesus Christ, even when we remember that he was a Jew, and taught that *salvation is of the Jews*. Yes, we rejoice with exceeding joy, that notwithstanding it is declared that even the NEW COVENANT is made with the house of Israel, and with the house of Judah, yet it has been made possible that we, Gentile though we be, and by nature aliens from the commonwealth of Israel, can be made nigh by the blood of Christ, so that we are no longer "strangers and foreigners, but fellow citizens with the saints, and of the household of God," to whom be all the praise through our Lord Jesus Christ. Amen.

Who are the "Israel of God?"

(Continued.)

We now commence an investigation of the xxxviii and xxxix chapters of Ezekiel, which we regard as a prophetic lesson of the highest importance, as its fulfillment stands intimately connected with the restoration of Israel, the sealing of the 144 thousand from the twelve tribes, the second coming of Christ, the establishing of the kingdom of Christ upon earth, &c. Whatever prince this Gog may be, he sways a mighty scepter, and rules over a multitude of nations who are to be joined together under him to oppose the great work of God in restoring his remnant people to the land and the privileges that he promised to their fathers. But God declares that he is against him, and with God against him, what prince can prosper? It seems that some of his plans are premature,

for God says in the xxxviii chapter, 4-6 vs., "I will turn thee back, and put hooks in thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Lybia with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee." The 7th v. says, "Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."

Here the Lord calls upon him (Gog) to prepare for the greatest battle that was ever fought in our world. In the 21st v. he is told when he shall be visited, or called out with his great army that has gathered around him. It shall be in the latter years. This verse also tells where this great conflict is to be. "In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them." The 9th v. shows with what fury he is to come against the house of Israel, who have just been gathered out of the nations, and are enjoying a wonderful state of prosperity and apparent safety.

The 10th v. says that he shall think an evil thought. The 11th shows what that thought is. "And thou shalt say, I will go up to the land of unwallied villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates." The 12th v. shows that his object is to rob Israel. The 13th shows an interference by "Sheba and Dedan, and the merchants of Tarshish, with the young lions," meaning probably warriors. They inquire into the object of their coming. The 14th implies that when Israel dwells safely, he shall know it. The 15th shows that he comes from the north parts, that is, north of Jerusalem, also the manner of the army, they are horsemen. The 16th states plainly that they shall come up against Israel like a cloud to cover the land, and it shall be in the latter days, and the Lord tells why he will bring him with his mighty army against his land, that the heathen may know him when he shall be sanctified in Gog before their eyes.

The 17th v. intimates that the Lord had spoken of this great battle with Israel before, or by other prophets. Vs. 18-20 show that there is fury, destruction, and wrath determined, and what but the coming of Christ in his awful majesty will fill this bill. "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face; for in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." The 21st says the

Lord "will call for a sword against him through-out all his mountains."

The Lord is doing a great work that is to save Israel, and woe be to that prince who rises up to oppose that work. Though he gather the nations by millions, yet God will be magnified in their destruction. He has his rain and hail, his fire and brimstone, and he will again call out the victorious sword of conquering Israel. All, all of these instrumentalities and agencies are at his command, and will be suddenly called into requisition against the enemies of God and Israel. He will plead against him (Gog) with pestilence and with blood. "Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord." (v. 28) This is the way that God will magnify and sanctify himself.

This awful drama is to be acted in connection with the restoration of literal Israel. As the 21st verses of the xxxix chapter are a repetition or explanation of the xxxviii, we pass to the 25th verse, and see what becomes of Israel, as we are after his destination. "Therefore thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name: after they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their own land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God."

This gathering is shown to be final and permanent, and the Lord gives them the blessed assurance that he will not hide his face any more from them, for he has poured out his spirit upon the house of Israel. This closes this wonderful story of Gog, that daring prince of Meshech and Tubal. Who he is, is a question for a wiser man than I am to decide.

There is an abundance of testimony which I have not called up, but I think I have brought enough to establish the fact God will gather and bring home to their own land, poor, despised, outcast Israel; and in connection with this purpose he will turn his heavy hand of judgment upon their oppressors, for their opposition to his purpose will be such as to provoke his anger, and call forth his judgements upon their rebellious heads. But in connection with this Gog movement, I think our Deliverer will come.—Even so. R. W. REED.

(Concluded in the next.)

Would to God that all the party names and unscriptural phrases and forms which have divided the christian world were forgotten, and that we might all agree to sit down together as humble, loving disciples, at the feet of our common Master, to hear his word, imbibe his spirit, and to transcribe his life in our own.—John Wesley.

Business Proceedings of the Second Annual Meeting of the Christian Publishing Association, held at Marion, Iowa, May 8, 1868.

Convened pursuant to notice in the HOPE, and called to order by the President, H. E. Carver. Prayer by Bro. B. F. Snook. The Secretary, W. H. Brinkerhoff, not being present, (being unavoidably detained and not arriving till after the meeting), Bro. Jacob Brinkerhoff was elected Secretary, *pro tem*. The minutes of the last meeting were read and accepted.

Moved, that Bro. Snook be considered a member of the Association. Also Bro. R. W. Reed and D. W. Hall.

Moved that Sec. 3rd of Art. viii., be amended to read that at any regular meeting, the Association may, by a two-thirds vote, admit any honorary member present to the privilege of casting one vote on all questions at said meetings.

Moved, that Sec. 1st of Art. ix. of the By-laws be amended to read that all voting for officers shall be done by ballot.

The following persons were then elected to fill the offices of the Association for the ensuing year.

President, H. E. Carver.
Vice President, W. Aldrich.
Secretary and Treasurer, J. Brinkerhoff.
Editor, B. F. Snook.

Publishing Committee, { A. Aldrich.
{ M. N. Kramer.
{ B. F. Snook.

The Secretary then presented the following report:

Account Current of the Secretary with the C. P. Association, from June 3rd, 1867, to May 8th, 1868.

Dr. to subscription on HOPE,	\$350.77
" Donations,	127.63
" Shares,	88.50
" Job work,	130.50
" Book Sales,	12.30
	\$710.20

Cr. by money paid on previous indebtedness,	\$101.20
" " on current expenses,	498.50
" Job work after deducting percentage,	110.50
	\$710.20

INDEBTEDNESS OF THE ASSOCIATION.

Dr. to money on loan,	\$450.00
" Work and material,	246.38
	\$696.38

Cr. by money paid on previous indebtedness,	\$101.20
	\$595.18

DUE THE ASSOCIATION.	
On subscription for Vol. I.	\$49.00
" " " Vol. II.	229.65
" Unpaid Shares,	134.50
" Donations,	3.50
	\$416.65

W. H. BRINKERHOFF.
Secretary.

Report accepted.

The following resolution was then offered.
Resolved, that the Association convey to Bro. A. Aldrich the paper, press, furniture, and accounts of the office, for the consideration that he assume the indebtedness of the Association on the same.

Art. 1st. In case the Association at any time wish to assume the paper, &c., again, they shall be conveyed to the Association on condition that they pay up the indebtedness, including the interest which shall have accrued on the money invested in the same.

Art. 2nd. In case Bro. Aldrich at any time wishes to dispose of the same, he shall give the Association three months notice during which time they may redeem them as stated in Art. 1st. After considering the above resolution, it was unanimously adopted.

Moved, that the Publishing Committee be empowered to complete the arrangements of transferring the office to Bro. Aldrich.

Adjourned.

H. E. CARVER, President.
J. BRINKERHOFF, Secretary, *pro tem*.

MEEKNESS.

"And the servant of God must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledgement of the truth."—2 Tim. ii. 24, 25.

Many think that meekness is a sign of weakness, but Moses was far from being weak; and it is said, "Moses was very meek, above all the men which were upon the face of the earth." Jesus was "meek and lowly in heart," and "the ornament of a meek and quiet spirit . . . is in the sight of God of great price;" "Blessed are the meek, for they shall inherit the earth." But judging from the way that many professed Christians act, one would suppose that independence, self-respect, and standing up for one's rights, were positively exhorting in the Scriptures, for christians are supposed to live according to the Scriptures.

I have seen those who profess to follow Christ, if any one lied about them, or otherwise injured them, become angry, and say hard things, and even go to the person guilty, and give him a piece of their mind. Is this Christ-like? When he was reviled, he reviled not again, and he has left us an example. "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if ye do well, and suffer for it, this is acceptable with God."

Again, if we go to persons with a proud, indignant spirit, it calls forth the same spirit in them; and instead of making peace, we only widen the breach between us, and part with harder feelings on both sides than there would have been had nothing been said. Some, if they meet with one who disagrees with them, instead of humbly and candidly discussing the question, state their views in a positive, egotistical way that of itself creates a prejudice in the minds of their hearers; and then, if failing to convince, close by virtually calling their opponent a liar, or a hypocrite. Is this instructing in meekness those that oppose themselves? If we are humble and meek, we create the same feeling in our hearers; like begets like, and peradventure God will give them repentance to the acknowledging of the truth.

S. K. Paine, in *World's Crisis*.

Let love be without dissimulation.

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, MAY 19, 1888.

B. F. SNOOK, EDITOR.

NEW ARRANGEMENTS.

TO THE READERS OF THE HOPE OF ISRAEL:

Friends and Brethren: Grace, peace, and love to you be multiplied.

At the late meeting of the Association held in Marion, some important business was transacted, of which you, no doubt, are anxious to hear.

1. We have long seen that a crisis was coming relative to our periodical. Brethren abroad have no idea of the embarrassing circumstances which have for some length of time attended the efforts of the Publishing Association. Yet they have labored against the most discouraging circumstances, and so far have fulfilled their engagements. However, their success in so doing has not been owing to the punctuality of many subscribers to the HOPE, but to the liberality of a few brethren who have advanced the necessary means out of their own pockets, to purchase material and defray the expenses of the office. Amongst these brethren is Bro. Asahel Aldrich, a man but for whose consecration to the work and determination to sustain the cause, our Association doubtless would have been a failure. This brother has furnished means until the amount is of no small consideration. Also the Association is not yet on a safe footing, but still dependent upon his liberality. At our recent meeting these matters were candidly considered, and it was unanimously decided, that as Bro. A. is a safe and tried friend of the cause, and as we are in debt to him to the amount of the means furnished by him to the Association, that we transfer the printing office, with its furniture and materials to him, of which he shall hence be proprietor until the Association can redeem its indebtedness to him, on condition that he also pay all the debts of the Association. This, as a matter of grace, he proposes to do. Let no one conclude from this that speculation is at the bottom of Bro. A.'s calculations in this matter; for the whole thing was matured in the minds of the brethren without his knowledge before submitting it to him.

2. All who wish to read the HOPE may now subscribe for it with a certainty that they will get it regularly for at least one year. Also the way is now open as ever for donations and shares to the Association, all of which sums will be appropriated to lessen the debts that are against us, until we are free from debt.

3. The work of publishing will hence be executed on a plan more rigidly economical than ever before, though we have not been extravagant heretofore. Much may be saved by buying our paper by the quantity, say enough for one year at a time; by so doing we will save much in the express charges, and get it cheaper besides.

4. Another move at the meeting was to elect your humble servant, who now addresses you, to be the Editor of the HOPE for the next year. This is a position we have never covered, and a responsibility of which we feel unworthy. Nevertheless, as the brethren desire it, and urge it

upon us, we will do the best we can, and will here speak of our course in this position.

1. We will try and do our part to make the HOPE an interesting and instructive religious journal, worthy of a place in every family circle, whether Christian or not. We shall occupy a decided position in favor of the great doctrine of the all-sufficiency of the Holy Bible as a rule of faith and practice; the perpetuity and immutability of the law of ten commandments as the law of God given to man for his moral government; the gospel of Christ as the only plan of pardon—the way to Christ—the only source of salvation and deliverance from the demands of a broken law; the necessity of sanctification and holiness in order to eternal life; the mortality of man in Adam the first, and the immortality of the righteous only in the second Adam, at the resurrection of the just; the second personal coming of Christ to call forth the righteous dead to immortal life and to translate the living saints; the restoration of the twelve tribes of Israel, now scattered abroad, to their own land, their conversion to Christ, and their recognition of him as their King, who will rule over them on David's throne forever; the final destruction of sinners, and the renewing of the earth as the promised inheritance of the saints.

2. We wish our columns to be free to investigate all important subjects, but we desire that this freedom be not abused by little quarrels over minor matters that stir up strife rather than godly edifying. But in all matters of controversy, let it be understood that we stand boldly in defence of the great truths above stated.—Brethren, we want your prayers, and your aid. Will you join us in the good work? Let us all strive to raise the standard of our piety, and the merits of our paper.

We invite all lovers of truth, who can, to furnish us with good and carefully written articles for publication. Remember that the HOPE goes to many families as a constant visitor. It goes to bear the messages you write to them. Strive then to speak a word of comfort to the afflicted, of cheer to the desponding, and exhort the sinner to flee from the wrath to come. You can do great good thus, and speak to many poor souls that may praise God in the day of judgment that you did so.

We appeal to our ministering brethren. It would be highly pleasing to the saints abroad to read a sermon of brief length in each No. of the HOPE. Will you not, each one, furnish us a sermon for publication? What say you? Please respond by sending us a good discourse on some point of truth that will strengthen our faith, and make our hearts rejoice. Also we hope that the brethren and sisters will see that the Letter Department is supplied with good news from the saints on their way to Zion.

A word more. Will you not all try to send us each a new subscriber or more, and thus extend our field of usefulness.

May God bless and guide us, and prosper us in his great and good work. B. F. SNOOK.

Our Earthly House of this Tabernacle.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. v. 1.

This text is supposed by many to be a strong tower in the edifice of immortal-soulism. We

give a brief examination of it, and then let the reader be his own judge as to whether it sustains that theory or not. It is argued that Paul here teaches that man goes to heaven at death, and if that is so the soul must be immortal. We ask the believer of the popular view the following questions: 1. Do you believe in a literal resurrection of the body, at the last day? Ans. Yes. 2. You believe that the above text teaches that the righteous go to heaven and are happy at death? Yes. 3. What is this house from heaven not made with hands, and when do we put it on? Ans. It is the spiritual body, and we put it on at death.

Sir, it seems to me that there is a difficulty in your view. If the righteous put on their spiritual body at death, and enter heaven at that time, what will become of the spiritual body when they put on the body that is raised from the dead at the last day? Will they inhabit both bodies, or will they lay aside the spiritual body and throw it away, and wear the resurrection body? Here are inconsistencies and difficulties that never can be reconciled and harmonized, if the above position be true. Truth is ever harmonious. But as we have no harmony here, we conclude that the foregoing is a perverted view of the text. By earthly house of this tabernacle, the apostle does not mean human bodies. He says *house*, not *houses*. The verse preceding gives a full explanation of this; "the things that are seen are temporal, but the things that are not seen are eternal." (ch. iv. 18.) The contrast is drawn between the temporal and eternal states of earth and man's relation to it. "For we know that if our earthly house of this tabernacle," or temporal state of things, "were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," or in other words, succeeding the dissolution of the present state of things. We will have the heavenly, the eternal, the renewed, and this doubtless embraces the idea of man's being made immortal at the resurrection of the just and finally, the renovation of the earth as the place of his inheritance and perpetual abode. As Peter says, "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." 2nd Pet. iii. 13.

Again, the apostle has not left us in the dark on a matter of so much importance as this. In order to bring out this point more clearly, we will ask first, is man unclothed from death till the resurrection by divesting himself of the clothing of his body; and if so, naked during that time? Ans. Paul. "If so be that being clothed, we shall not be found naked—not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." (vs. 3, 4.) Then man is never unclothed in this sense. Furthermore, he comes in connection with the great blessing of the heavenly and eternal state, not at death, but when he puts on immortality. Second, When does the man of God realize this desirable favor? In answer we will give you the testimony of Paul again, which is sufficiently clear to forever settle this question. "Behold, I show 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 trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For

this corruptible must put on incorruption, and this mortal must put on immortality." 1st Cor. xv. 51-53. Therefore, we say that none are immortal until the glorious resurrection of the just. And then only those who now "seek for immortality." Rom. ii. 7.

REPORT FROM BRO. EVERETT.

I HAVE been laboring in the Lord almost constantly, since the death of my dear wife and the settling up of our worldly affairs. The Lord has been very good to me in my loneliness. He has been with me. When I have not slept nights, my prayer has been to the God of my life, and he has given me songs in the night. I enjoyed many good, and I trust profitable seasons with the Methodist brethren in the revival at Hartford. I love them. I pray for them, and I want them to have the truth concerning the Kingdom of God, and the Coming of the Lord. I avoid them always in love and kindness, and avoid all unkind dispute.

The last month I have been visiting and laboring among the scattered ones of the flock. Alas! they are like sheep without a Shepherd. Where they do not hold stated meetings, they are not getting along as they should. Where the Sabbath meeting is neglected, too often family worship is, and of course, family religion is neglected. Coldness, backsliding, and worldliness follows. The children do not keep the Sabbath, and they have no hope in Jesus. I have to mourn and weep over such a state of things. But our little meetings have been attended with some tokens for good, and I have felt that the Lord is with me. I have especially felt interested for the children. I have taught them the fear of the Lord, and I have had good attention in some families, and I have been loth to part with them. Some of the children will not soon forget me. I pray that they will not forget God, their Creator, and Jesus who died for them. Children, remember Wisdom's voice to you, saying, "I love them that love me: and those that seek me early shall find me." And, "Her ways are ways of pleasantness, and all her paths are peace." Prov. i. 17, and viii. 17.

O, children, do seek the Lord now, and be prepared to meet me and all the children of God in his coming Kingdom.

In closing, let me say that I am greatly obliged for the kindness and care of friends through all my tour. The Lord bless them all. I am yours in love,

Hartford, Mich.

S. EVERETT.

A WORD FOR THE SABBATH.

BRO. SNOOK:

The following is found in the *Sabbath Recorder* of June 13, 1844, and as it was interesting to me on account of the truths it contained, I thought it might be interesting to other readers of the HOPE also.

E. S. SHEFFIELD.

"We learn from several sections, that considerable numbers of those who are looking for the speedy appearance of Christ, have embraced the seventh day, and commenced observing it as the Sabbath. There are several reasons why we are particularly gratified to learn this fact. Our first reason is, that it shows how men understand the

Bible when they are once set free from the trammels of sects and early education. It is a very easy thing to convince an intelligent and candid man, who is not connected with any religious system or organization, that the seventh day of the week is the only Sabbath. Indeed, such do not need any convincing at all, in many cases. They are already quite well satisfied. But when the same persons become connected with some church and feel pledged to maintain its creed, they use quite different language. Now the believers in the speedy Second Advent, standing in a position where they do not feel bound by any creed, and having sufficient self-denial to lead them to practice according to their convictions of duty, are just the persons to understand the requirements of the word of God in this matter. We are happy, therefore, to have their testimony.

Our second reason for feeling particularly gratified is, that we are glad to see men embracing the truth, and practicing accordingly. We believe that the truth, and the truth only, can make them free, and whenever we see a candid inquirer after this, we must look upon him as in the pathway to freedom. Thanks for the occasional sight of such an one!

Now although we do not feel at liberty to fix any time for the coming of the Lord, we do feel at liberty to suggest, that the best preparation for that event is to be found in a love for the truth, and obedience to it. 'Blessed are those servants whom the Lord, when he cometh, shall find so doing.'

"LEAD US NOT INTO TEMPTATION."

AN AFFECTING COURT INCIDENT.

We take pleasure in relating an incident which greatly excited our sympathies, held us spell-bound by its interest, and finally made our hearts leap with joy at its happy termination.

In the spring of 184—, we chanced to be spending a few days in a beautiful inland country town in Pennsylvania. It was court week, and to relieve us from the somewhat monotonous incidents of village life, we stepped into the room where the court had convened.

Among the prisoners in the box, we saw a lad but ten years of age, whose sad, pensive countenance, his young and innocent appearance, caused him to look sadly out of place among the hardened criminals by whom he was surrounded. Close by the box, and manifesting the greatest interest in the proceedings, sat a tearful woman, whose anxious glance from the Judge to the boy left us no room to doubt that it was his mother.—We turned with sadness from the scene to inquire of the offence of the prisoner, and learned he was accused of stealing money.

The case was soon commenced, and by the interest manifested by that large crowd, we found that our heart was not the only one in which sympathy for the lad existed. How we pitied him! The bright smile had vanished from his face, and now it expressed the cares of the aged. His young sister, a bright-eyed girl, had gained admission to his side, and cheered him with the whisperings of hope.

But that sweet voice, which before caused his heart to bound with happiness, added only to the grief his shame had brought upon him.

The progress of the case acquainted us with the circumstances of the loss—the extent of which was but a dime, no more!

The lad's employer, a wealthy, miserly, and unprincipled manufacturer, had made use of it for the purpose of what he called "testing the boy's honesty." It was placed where, from its very position, the lad would of tenest see it, and least suspect the trap. A day passed, and the master, to his mortification, not pleasure, found the coin untouched. Another day passed, and yet his object was not gained. He, however, determined that the boy should take it, and so he let it remain.

This continued temptation was too much for the boy's resistance. The dime was taken. A simple present for that little sister was purchased with it. But while returning home to gladden her heart, his own was made heavy by being arrested for theft—a crime, the nature of which he little knew. These circumstances were sustained by several of his employer's workmen, who were also parties to the plot. An attorney urged upon the jury the necessity of making the "little rogue" an example to others, by punishment. His address had great effect on all who heard it. Before, I could see many tears of sympathy for the lad, his widowed mother, and faithful sister. But their eyes were all dry now, and none looked as if they cared for aught else but conviction.

The accuser sat in a conspicuous place, smiling, as in fiend-like exultation, over the misery he had brought upon that poor, but once happy trio.

We felt that there was but little hope for the boy, and the youthful appearance of the attorney, who had volunteered in his defence, gave no encouragement, as we learned it was the young man's maiden plea—his first address. He appeared greatly confused, and reached to a desk near him, from which he took the Bible that had been used to solemnize the testimony. This movement was received with general laughter and taunting remarks; among which we heard a harsh fellow, close to us, cry out:

"He forgets where he is. Thinking to get hold of some ponderous law-book, he has made a mistake, and got the Bible."

The remark made the attorney flush with anger, and turning his flashing eyes upon the audience, he convinced them that there was no mistake, saying, "Justice wants no other book." His confusion was gone, and instantly he was as calm as the sober Judge on the bench. The Bible was open, and every eye was upon him, as he quietly turned over the leaves. Amidst breathless silence, he read the jury this sentence:

"Lead us not into temptation."

We felt our heart throb at the sound of these words. The audience looked at each other without speaking; and the jurymen exchanged glances as the appropriate quotation carried its moral to their hearts. Then followed an address, which, for pathetic eloquence, we have never heard excelled. Its influence was like magic. We saw the guilty accuser leave the room, in fear of personal violence. The prisoner looked hopeful—the mother smiled again—and before its conclusion, there was not an eye in the court-room that was not moist. The speech, affecting to that degree which caused tears held its hearers spell-bound.

The little time that was necessary to transpire before the verdict could be learned, was a period of great anxiety and suspense. But when their whispering consultation ceased, and those happy words, "not guilty," came from the foreman, they passed like a thrill of electricity from lip to lip, the austere dignity of the court was forgotten, and not a voice was there that did not join in the acclamation that hailed the lad's release. The young lawyer's first plea, was a successful one. He was soon a favorite, and now represents his district in the counsel of the Commonwealth.

The lad has never ceased his grateful remembrances, and we, by the affecting scene herein recounted to be described, have often been led to think how manifold greater is the crime of the tempter than of the tempted.

—Scrap-Book.

STANZAS.

When sorrow's lightning falls to sear
Each flower that buds within the heart,
When every hope is dark and drear,
And perjured friendships fade and part,

Beyond the present gloom I see,
Dreaming of thee, O Lord of Love!
Around whose throne celestial rays
Are sparkling evermore above.

What recompense can here be given?
What charm to hush a rebel heart?
The hope of future joys in heaven
More lasting than the proudest art.

Throughout the boundless depth of space
Thy presence, Father, still I view:
And landmarks placed by thee I trace
In every star that gems the blue.

The music of unnumbered spheres
Proclaims thy goodness through the skies:
In every ray of light appears
A truth that error's art defies.

Eternal as each mystic star
Is love my spirit bears to thee;
It bears me on through worlds afar
To spheres where love from sin is free.

THE LAST ANTICHRIST.

BY D. W. HULL.

(Continued.)

* "I am come in my Father's name and ye receive me not: if another shall come in his own name, him ye will receive." JOHN v. 43.

Indeed this was a deadly wound, and no one supposed it could be healed. Louis Napoleon was generally regarded as rather a stupid dolt, and though he was sentenced to imprisonment for life in the Fortress of Ham, for trying to create a revolution, no great efforts were made to re-arrest him after his escape from prison. But suddenly we see a great revolution in the minds of the people, and he becomes President of a French Republic! A historian remarks:

"From 1836 to 1848, Prince Louis Napoleon Bonaparte had never ceased to be obscure, except by bringing upon himself the laughter of the world; and his election into the chair of the Presidency had only served to bring upon him a more constant outpouring of the scorn and sarcasm which Paris knows how to bestow."

When he was elected to the Presidency of France, it was not expected that he would ever become Emperor, but by a famous *coup d'etat* he managed to have all his political opposers arrested and thrown into prison in one night, and himself proclaimed Emperor. Here was a revival of the wounded head, and whilst it appears to be a revival of the seventh Headship, it is really an inauguration of the eighth. "And the beast of prey, which was, and is not, is the eighth, is from the seven, and is for perdition." (Syriac.) It will be noticed,

1. That this is a Head to the Roman Empire. Such was the Empire of Napoleon I., when he restored the Roman Eagle to their ensign. He also subjugated most of the territory anciently included in the Roman Empire.

2. That this head was wounded to death, beyond all hopes of a resurrection. Such was the wound he received at Waterloo.

3. That this head "is not," under Napoleon's next heir. Had Louis Napoleon been the next heir to the throne after the death of Napoleon I., the fulfillment of the prophecy would

not have been complete; and I hold the very fact that Louis Napoleon assumed the name, Napoleon III., is an evidence that we have the right application of this prophecy. For the title, Napoleon II., had never been assumed by Napoleon's son from the fact that he never became Emperor.

4. This eighth head is of the seven, or the seventh head revived. We may expect to find in the eighth head all the peculiarities of the seventh head. This has been done in several ways:

1st. As soon as Napoleon became Emperor, he restored the Roman Eagle to the ensigns of the Empire, as his uncle before him had done.

2nd. He once spoke before the French Senate as follows:

"What most affects my heart is the thought that the spirit of the Emperor [Napoleon I.] is with me, and that his mind guides me, and his shade protects me."

This remark clearly shows, we think, that Napoleon regards himself as the legal successor of Napoleon I. During his residence in England he is reported to have said:

"I shall be Emperor of France one of these days, and I shall invade England. I like you well as a people, but I must wipe out Waterloo and St. Helena."

He used similar language upon another occasion, when he said:

"It is fated that ere long I shall become Emperor of France, avenge the defeat of Waterloo, and drive the Austrians out of Italy."

At his trial after the Boulogne expedition, he said to his judges:

"I represent before you a principle, a cause, and a defeat. The principle is the sovereignty of the people: the cause is that of the Empire: the defeat is that of Waterloo. The principle—you have recognized it; the cause—you have served in it; the defeat—you would avenge it."

In 1851 he addressed his soldiers thus:

"Soldiers, I have given you now two revenges, one for 1830, and one for 1840. The third I now promise you is for Waterloo."

These oft-repeated threats show that he regards himself and his subjects as the rightful avengers of the enemies of his uncle's Empire, and therefore his dynasty was the Empire of his uncle restored.

3rd. It has the appearance of being the Empire of Napoleon I. resurrected. Mr. St. John, in his *Biography of Napoleon III.*, p. 273, says:

"They elected him as one of their representatives in that Legislative Babel, the National Assembly. From that moment the fate of the Republic was sealed. The skeleton of Napoleon already brought from St. Helena, rose from its grave to crush the fragile form of Liberty to death. The old man stood in the young one, whom he had invested with artificial interest, and enabled him to stifle the voice of freedom."

5. Another peculiarity noted in prophecy is the query, "Who is able to make war with him?" We have already seen the astonishment caused by the healing of this wound; and we have also noted that almost any inconsiderable power was able to make war with the Pope, provided Napoleon did not interfere. But the prophecy tells us, "He shall become strong with a small people" (Dan. xi. 23), and such has been the case with Napoleon III. For he is the terror to all the powers of Europe. But he does not declare war with anybody: he prepares for war, declares, "The Empire is peace," and acquires

territory by diplomacy, nearly as easy as his uncle did by the sword.

6. Another point noticeable in this place is that this wound is given him after the infliction of the wound, and it was also at this time that "power was given him to continue forty and two months," and it is after this time that he goes into captivity. Those who note that this wound was inflicted by Napoleon I. upon the Pope in 1798, must show that either in three and a-half years from that time he was again killed by the sword, or else they must measure twelve hundred and sixty years from that time till Papacy is destroyed. We think that this will yet meet its literal accomplishment in the literal time announced.

7. The identity of the Napoleonic dynasty with one of the heads of the Roman government was claimed by Napoleon I., and is now claimed by Napoleon III. A book has been written under his auspices claiming that he is the successor to the Caesars. This claim is not without some foundation; for he appears to be a descendant of the Commene family who were the rightful heirs to the throne at Constantinople, who when David II. was put to death, were compelled to fly first to Peloponnesus, and a few generations after, again to Corsica, on account of the invasion of the Turks. One of the family named Colomeros Commene afterwards settled in Florence, in Tuscany. The Greek word Colomeros (*Kolos meros*) signifying in Latin *buona parte*, he adopted that name. In 1719, Antonia Buonaparte returned to Corsica, where Napoleon's his grandson was born Aug. 15, 1769. These facts are attested by Letters Patent of Louis XVI. issued on Sept. 1, 1783.

8. One more point of identity is found in the "number of his name." We read in Rev. xiii. 18, "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six." We cannot construe this language in any way that would indicate this is the number of the Two-horned Beast's name. The whole context goes to show that it is the number of the name of "the Beast which had a wound by a sword and did live." In the Latin, Greek, and Hebrew languages, the letters of the alphabet were used for numerals instead of Arabic figures. Therefore we may expect the numerical value of this name to be just 666. The Latin for Napoleon's first name (Louis) is *Ludovicus*. Says Mr. Baxter:

"In the Latin tongue only seven letters of the alphabet possess any numerical value: all the rest are ciphers. *Ludovicus*, when reduced to figures according to the respective values of these Roman letters amounts precisely to 666, as is shown thus: L 50, u 5, d 500, o 0, v 5, i 1, c 100, u 5, s 0, = 666. * * * When the word *Napoleon*, which is of Greek origin, is written in the dative case in Greek—the usual Greek form of dedicatory inscriptions is upon the forehead of devotees or temples (e. g. Acts xvii. 23)—it becomes *Napoleoniti*, which contains the fatal number, 666, as is thus shown: N 50, a 1, p 80, o 70, i 10, e 5, o 70, n 50, t 300, i 10, = 666. * * * This number, 666, is contained, not only in each of the words, *Louis Napoleon*, separately in the manner just mentioned, but also in both of them written in Greek, *Lois Napoleon*, and added together thus: L 30, o 70, e 5, s 200, N 50, a 1, p 80, o 70, i 10, e 5, o 70, n 50, = 666."

NAPOLEON AND APOLLYON.

There is a significance in this name which perhaps could not be found in any other. The

word *Napoleon* differs but little in orthography (and less in pronunciation) from *Apollyon*. These two words resemble each other quite as much as Hezekiah and Ezekias (Matt. i. 10), or Uziah (2 Kings xv. 32) and Ozias (Matt. i. 9), or Isaiah and Esaias (Matt. iii. 3), and without a doubt is substantially the same. The Rev. Dr. Croly claims that the two words are identical as to their meaning. The word *Apollyon* signifies a destroyer, which affords the reverse of the work of our Saviour, who came not to destroy. We have found that Napoleon III. can but be identified with the eighth head of the wild beast; and we have also seen that this head possesses the characteristics of the last Antichrist. Such being the case we must expect him to adopt a name as expressive of his character as the name *St. Peter* is of the character of Jesus. And it is a little remarkable that Louis Napoleon determined to be designated by that name.

The first Napoleon was emphatically an *apollyon*. Not only did he destroy by means of war, but he mercilessly put hundreds of his helpless prisoners to death, which is evidenced by his private correspondence lately published in Paris. And we believe Napoleon III. will be infinitely better entitled to that name than was his uncle.

HIS WORK.

1. *It will confirm a seven years' covenant with the Jews.*—In Dan. ix. 24, we read: "Seventy weeks are determined upon thy people and upon thy holy city," &c. As there is no starting point here given, we are forced to the conclusion that they commence with the pushing of the Ram against Daniel's people, which occurred at the decree of king Ahasuerus in the 12th year of his reign, B. C. 423. (See Est. iii. 6-12.) This was as much as to tell Daniel that the decree would be reversed, and they should continue as a nation 490 years beyond this decree. (See Est. viii. 3-14.) In Dan. viii. 4, we are told that the king did "according to his will," which seems to imply a reversal of the writings of Haman. B. C. 423 taken from 490 years leaves A. D. 65, the time that Titus surrounded Jerusalem.

The angel then gives two other points of measurement, telling where each commenced—one measuring to the birth of Christ—the other to his death, when he comes to tell more about the destruction of their city (Jerusalem). Then we are told:

"And he [the Roman Prince that shall come. See v. 26] shall confirm the covenant [a covenant.—Marg.] with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator.—Marg. l. v. 27.

All this work has never yet been done. Since the destruction of Jerusalem no prince has ever made a covenant with many Jews. Yet it is promised that it shall be done, and from the fact that "he will cause the sacrifice and oblation to cease," we think it is clearly implied that their city and polity will have been previously restored.

This week does not immediately succeed the seventieth week as some suppose, but is an independent period as are the sixty-two weeks, the sixty-nine weeks, and the seventy weeks. No two of these have the same starting point.

There has been a disposition on the part of the Napoleonic family to favor the Jews. In the month of July, 1806, a convention of Jews was assembled in Paris by a decree of Napoleon I. At the Emperor's suggestion it was decided at this convention that a Grand Sanhedrim should assemble in Paris, on Feb. 9, 1807. This assembly met, and their expenses were paid by the Government. In a book published in 1807, entitled *Causes and Consequences of the French Emperor's Conduct toward the Jews*, the writer states:

"It cannot be concealed that the Jews of this Sanhedrim acknowledged the Head of the French Government as their *Deliverer*, and the *Great Prince* predicted in the *Sacred Writings*, and they have shown a disposition to persuade themselves that he is the promised *Messiah* predicted by the ancient prophets."

The Antichrist, whoever he shall be, will claim to be the Messiah of the Jews, but he will come in his own name. If he should come in the name of the Father, the Jews would not receive him. M. Jacobsohn, a noted Jewish writer, in a letter to the Emperor in 1807, said:

"I belong to that people who expected in you their Saviour, and who in you, Sir, have found him."

Napoleon III. has also frequently manifested his willingness to receive divine honors. In his reception addresses, as he travelled through the country, he has been styled, "their Saviour," "Regenerator," "the Elect of God," "the Messiah of the French Nation," &c. A parody on the Lord's prayer reads thus:

"Our Prince who art in power, thy kingdom come, thy will be done at home as it is abroad," &c.

He rewarded the preacher, it is said, with a gold snuff box, who described him as equal to, if not greater than Christ himself. Should an opportunity offer him the chance to return the Jews to their own land and himself be rewarded by being styled their Messiah, there could be no doubt but he would do it. Leading Jews tell us that he is already negotiating with them to bring about this very event.

(Concluded in the next.)

UNSTABLE PROFESSORS.—A quaint writer compares a certain class of professors of religion to "sheet iron stoves heated by shavings." When there is a little reviving in the church, they all at once flame up and become exceedingly warm and zealous. They are ready to chide the pastor and elders for their coldness and want of activity. But alas! the shavings are soon burnt out, and then the heat goes down as rapidly as it came up. They are never seen in the prayer room, or more spiritual meetings of the church again, until there is another excitement. If such people had not souls of their own to be saved, they would not be worth taking into the church. They encumber it, though they themselves may receive benefit from a connection with it.

LETTER DEPARTMENT.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that thought upon his name.—MAL. iii. 16.

From Bro. Waters.

DEAR BRO. BRINKERHOFF: I acknowledge the faithful visits of the HOPE, for which I am very thankful to my God and his liberal children.

I do not know but I could live without the meat in due season, but if it is the will of the Lord I should live without such luxuries as the HOPE, then may His rich grace abound from other sources to keep off the famine from us for the want of the word of the Lord. If myself and feeble companion have to beg our way to the kingdom, I believe some of my dear brethren will meet us there. I am under great obligation to all that have so many times cheered our hearts and encouraged us to be of good cheer, and hope on, and strive for the victory over the world, the flesh, and the Devil. I send you my mite, and my love, and my sincere thanks for your love and your good will to us so unworthy ones as we are. We do believe the dear Lord will soon come, and reward us all as our works shall be. Then may you all receive a full reward for all your kindness to me and mine.

From your very unworthy Bro. looking for eternal life when the lifegiver comes.

E. W. WATERS.

Norwich, N. Y.

From Bro. Brunner.

DEAR BRETHREN: To day I take time to write you a few lines to let you know what I have learned since I have heard of your faith in the Lord. I have learned to keep the right Sabbath. I must give you credit, brethren, for I had never looked into the subject of sabbath or seventh day keeping; though I am keeping the seventh day, I am the only one in this neighborhood that keeps the Sabbath. "As for me and my house, we will serve the Lord," if it is God's will.

I am trying to convince my brethren to keep the Sabbath, but I fear to no purpose, though they say the ten commandments are yet good, and should be observed; but when they come to the Sabbath command, they think it not necessary to observe it. They say we must keep every day alike, and some have the excuse that time has been lost, and we have not got the right day; but all such excuses are of no avail. I can not see any other way but that they do not want to obey the word of God, and it is so plain, that the wayfaring man, though a fool, can not err therein. The way is plain. I am surprised to hear old ministers say they have been raised to remember the Sabbath, but they will not keep it holy. If I can not prevail on our Elders to keep the Sabbath, I will go where brethren are who will keep the Sabbath day. My desire is to obey the whole will of God, as fast as I learn it. I do not want to tread on the word of God, brethren. I am well pleased with the HOPE; I do love to read it. It gives great satisfaction to all who read it here, in this neighborhood. I want it continued. I wish it could be published weekly. I read the Review of W. G. Springer by brother Snook, and found good satisfaction; I have let my neighbors read it, and they say Bro. Snook is right.

Your brother for time and eternity. Pray for me that I may hold out faithful. I live in hope to see our Savior come in the clouds of heaven this fall. That is my faith and prayer. Come Lord Jesus.

JOHN BRUNNER.

Hagerstown, Ind.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD DAY, MAY 19, '68.

NOTICE.—The Editor of the Hope does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible for editorials, selections and comments; but no farther.

NOTICE.—At the beginning of the next volume our secretary will go through the books, and drop from our subscription list the names of those who have not paid for the Hope from the beginning of the first volume, and who will then be two years in arrears. We presume that those who want the Hope will pay for it if they can. We do not design to cut off any who want the Hope, and we will send it free to those who want it and are not able to pay for it, if we know who they are. All such will find their paper marked "free" with their name on their paper or its wrapper. If any who should have it free should find their paper stopped at that time, we hope they will immediately inform us.

CHANGE OF ADDRESS.—Our patrons and contributors will please remember that all communications, remittances, or business intended for the paper, should be addressed to the Hope of Israel, and matters especially intended for the eye of the Editor, should be addressed to Eld. B. F. Snook.

WHY NOT OBEY?

There are persons to be found quite frequently who have read on the Sabbath question, and who have, by reading works on that subject, or by reading the Bible to see what the truth is, become convinced that we have the truth, and that the seventh day still remains the Sabbath, yet do not obey the convictions of their own consciences. When questioned on the subject, or when expressing their views, they will say, "O yes, we believe you have the truth on that question, but what's the use of my trying to keep the seventh day, when my church keep the first day? If I lived near a church of Sabbath-keepers, then I would keep the seventh day too." How such persons can reasonably hope for salvation, is strange indeed. Knowing their duty, but doing it not! Refusing to walk in the light that shines on their path, and urging as an excuse that their brethren in the church do not keep that day!

How do such persons know but that if they should obey their convictions of duty, and stand firmly for the truth, that others would, through their influence, be brought to acknowledge the truth, and obey the fourth command as well as the other nine. Do such persons realize that "he that knoweth to do good and doeth it not, to him it is sin?" and "that this is condemnation, that light has come?" Have not the obedient in every age been as the few to the many? How was it with Abraham, with Noah, with Paul, and with Luther? Did they obey because the multitude did? No, but because they felt the responsibilities resting upon them, and if they did not obey they would bring condemnation upon themselves. O, it is a fearful thing to shut our eyes and hearts to the light that shines upon our path, and refuse to obey known duty!

M. B. SMITH.

Marion, Iowa.

POOR DICK.

The sun has a home in the west,
That laughs in the glory he brings;
The robin has gone to her nest,
Her babies are under her wings;
The lambs have ended their play,
And close by their mothers they lie;
The chickens are huddled away
In a feather-bed downy and dry.

The cow has gone home to her calf,
And the great silly thing is so glad;
Its gambols would set me to laugh
If only my heart were less sad;
For I have no nest like the birds,
No mother to fold me to sleep,
No home like the flocks and the herds,
No warm, woolly coat like the sheep.

I go to some scaffold of hay,
Some cow-shed littered with straw,
And gather what solace I may
With the cattle whose turnips I gnaw.
My mother has gone to her grave,
Too narrow for room for me there!
To a dungeon my father they gave,
And me they pushed back from the stair.

But he in whose terrible "till"
Our cottage, they say, has gone down,
Has a noble white house on the hill,
And a mint of red gold in the town;
The blood has gone out of my cheek
That shines in his purple and gold,
And the white of dead faces may speak
From the walls of his palace so bold.

As I steal to my comfortless bed
I remember that One over all
Is Judge of the living and dead,
And cares if a lone sparrow fall.
He sees to the heart of poor Dick
Through the rags and the lean little face;
He will touch the proud rich to the quick
Through broadcloth, ruffles, and lace.

— *Youth's Temperance Banner.*

Appointments.

Providence permitting, I will begin meetings with the brethren at Keithsburg, Ill., on Friday, May 29th, 1868, at 8 o'clock, P. M. We hope all arrangements will be made for a good and profitable meeting, and that all may unitedly pray that God's blessing may attend our efforts to do good. The meetings will hold over Sunday.

B. F. SNOOK.

CONFERENCE.

THERE will be a Conference held by the brethren at Hartford, Van Buren Co., Mich., commencing June 5th, 1868, at 2 o'clock, P. M. We hope there will be a general gathering of the friends of the cause. Come, brethren, in the name of the Lord, and the God of Abraham, Isaac, and Jacob will be with us.

In behalf of the Church,

ELD. GILBERT CRANMER.

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FAITH.

CHILD.

O Father, dear Father, look down through the gloom,
Breathe life on this weak soul of mine;
Illumine the darkness that broods o'er the tomb
With light from Love's kingdom and thine!

FATHER.

My child, darling child, from that kingdom I'll come
To bear thee to glory afar;
To fair summer Land, thine own radiant home,
More bright than the sphere of a star.

CHILD.

O Father, dear Father, thou god of my soul!
I have loved thee by night and by day—
In pleasure's brief dream, or in sorrow's control,
When hope after hope passed away.
Yet Father, dear Father, I dread the dark tomb,
By the blind faith of Ages made drear:
Dear Father, I faint—I recoil from its gloom,
Although I still feel thou art near.

FATHER.

Poor sorrowing child, far beyond the deep gloom
A bright star beams on evermore—
'Tis the fixed star of Faith which illumines the tomb,
Made dark to the soul's gaze no more.
Descend, darling child, for the floods are not deep:
Safe passage thou surely wilt find—
It is but a trance, a calm beautiful sleep,
Which leaves no vague terror behind.

CHILD.

Dear Father, I come,—o'er my weak fainting soul
A soft dream with sweet melody steals:
I feel the soft billows on—on o'er me roll;
A light hand my Book of Life seals.

FATHER.

Ere long thou wilt roam in the Eden of Love,
Where thou wilt know sorrow no more
No thought that's impure finds a lodgment above:
Each soul breathes in Love's purest lore.

THE COMING AND KINGDOM.

It is very desirable that all believers in our Lord Jesus Christ should have clear views of all that relates to Him. Unless we rightly know Him, we cannot fully believe in Him, and if faith be defective, our hope and comfort must necessarily be defective too.

It cannot be denied, that believers in the present day are very far below the primitive saints, as it regards the exercise of hope, and the enjoyment of consolation; and, is not this one reason, because we are very far below them in knowledge and faith? I shall instance this in reference to one subject, viz., "to the coming and kingdom" of Christ. If we examine their brightest expressions of joy, or contemplate their highest soarings of hope, we shall find them connected with faith in that great and glorious event. 1 Thess. iv. 14-16; Phil. i. 6; Tit. ii. 13, 14; 1 John iii. 2; Rev. xxii. 20. These texts, with many more, show that this subject was to them as *practical*, as it was *consoling*. This "blessed hope" supported them under all their trials, both outward and inward, and enabled them to purify themselves after the pattern of Christ.

It will not, then, be an unprofitable employment to endeavor to trace *what* their views on this subject were, and *how* their faith and hope were exercised daily upon it. The advent of Christ was one of those future, hoped-for things of which their faith was to them the substance and evidence. They looked at it, thought of it, and were influenced by it, as though they knew not but that it *might* take place soon, even in their time. But now this feeling is *almost* gone, and instead of "the glorious appearing of the great God," the certain coming of the king of terrors is set before the Christian as the ground of encouragement. Thus, has the coming of Christ ceased to be what it once was,—the object of hope, the fountain of comfort, and the mainspring of holy walking. 2 Pet. iii. 11. But though this subject is nearly gone from our churches, it still remains in the word of God, and it becomes us reverently to inquire what God hath spoken, and diligently to seek to understand the same. Negligence of *any part* of God's word cannot be commended, while ignorance stands branded as a sin. 2 Thess. i. 8. "If," says a writer on the subject, "you should think, that already knowing what is necessary to salvation, you may discard other parts of divine truth, as too deep or speculative, or as unedifying, then you have mistaken the very end for which divine revelation was given, which is not to bring you acquainted with a certain number of truths, however important in themselves, but to bring you acquainted with THE TRUTH; that is, with God in Christ." Jehovah said to us, with regard to his revelation, as he did to Abraham, with respect to Canaan, "Arise and walk through the land, in the length of it, and in the breadth of it, for I will give it unto thee;" and while engaged in these holy excursions, the diligently seeking soul finds that God has not only revealed glorious doctrines, precious promises, and suitable precepts, but that the full-toned harp of prophecy fills the temple of revelation with

awful and entrancing melody. Such a one listens to its spirit-stirring sounds with deepening emotions, as he recollects that its sacred strings have not only been touched by holy seers, mighty kings, inspired apostles, and glorious angels, but that many of its sweetest, fullest notes, are awakened by His fingers who first tuned the spheres, and filled the new-made universe with the harmony of a happy and blessed creation—even the incarnate Son of God, by whom God in these last days hath spoken unto us, and from whom we do well not to turn away. Heb. xii. 25.

It ought not to escape our notice, that a very large portion of divine revelation is prophetic. Believing this to be a part of that goodly heritage which belongs to God's people, let us humbly and thankfully meditate upon it, encouraged by his word, who said, Blessed is he that readeth, and they that hear the words of the prophecy, and keep those things which are written therein; for the time is at hand. Rev. i. 3. Let us pray earnestly, that we may be helped to cast away that indifference to God's word, which is too prevalent, and address ourselves in good earnest to his truly delightful employ. In doing this we shall come to the spirits of the just made perfect, and to an innumerable company of angels. 1 Pet. ii. 11, 12; Rev. v. 10, 11.

In looking over the prophecies, both of the Old and New Testaments, we find two things continually alluded to in them. With these two things both promise and prophecy travail, and when they are fully brought forth and manifested, then shall the mystery spoken of by the prophets be fulfilled. These two things are vengeance and love, an awful time of trouble and a glorious season of blessedness; or, to speak in scripture terms, "The day of vengeance," and, "the year of the redeemed." Is. lxiii. 4. All prophecies minister to this great end. This is the goal towards which all providences tend, and every promise will be fulfilled when these great events have come to pass.

The very first promise carries these two things in its bosom; vengeance and mercy pervade every syllable of Gen. iii. 15. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Many thousands of years has this promise been gradually opening. It was at first a lovely bud only, but its leaves shall at length be fully expanded, and all its glories traced. Then shall it be seen that its fulfilment involves in it hell's discomfiture, the church's salvation, the earth's renovation, and what is above all, the Redeemer's glorification. For this, all creation groans, Rom. viii. 20-23; this, the Mediator now sits expecting, at God's right hand, Heb. x. 13; it were well, if I could with truth add, for this, all the churches on earth pray and hope.

Enoch, as he walked with God, saw this day of terror and triumph from afar, Jude. xiv. 25, and made it a subject of discourse to his antediluvian brethren, while earth was yet in her infancy. Abraham "saw this day of the Son of man, and was glad." Gen. xxii. 17, 18; John viii. 56. Moses sings of mercy and judgment in notes sublimely grand. Deut. xxxii. And every prophet from Moses to him that lay in Jesus' bosom, prolongs the strain. They all bring forth Jesus with his garments stained in the blood of His enemies; they all exalt Him to the throne of His glory, with his peaceful sceptre stretched forth over His ransomed flock, and new creation. Rev. xxi. 5. The curse flies before their numbers, and the river of life rolling from their strings, makes to the eye of hope earth bloom like an Eden, and creation in more than all its original loveliness; so that the heart of the contemplatist is attuned to join the song of David, "the glory of the Lord shall endure forever, the Lord shall rejoice in his works."

If the reader will turn to his Bible, he will find that nearly all the prophets end their strains with an account of a time of trouble, triumph, and blessedness in which prosperity the nation of Israel is set forth as largely sharing. The same remark holds true with regard to the writings of Moses, the book of Psalms, and the Apocalypse, such a harmony is there throughout the word of God, with regard to these great events. Surely, this deserves the closest attention, and every one may soon assure himself of the truth of this remark.

It is most important that our minds should be deeply impressed with the certainty there is of every word of prophecy being fulfilled. "Hath He said, and shall not He do it?" We should seek to feel as holy John must have felt when the words were spoken in his ears, "THESE ARE THE TRUE SAYINGS OF GOD." If the mind were penetrated through and through with this conviction, then would the study of prophecy become truly profitable; it would humble, elevate, and enrich the mind; we should feel our nothingness while standing amidst such mighty wonders—should feel our dignity as the expectants of such glory, and thus made rich in faith, spurn the low things of time, and be found "looking at the things not seen." How then may this conviction be produced, and the steady expectation of "the glory to be revealed" become the habit of the mind? He under whose influences holy men uttered these wondrous oracles, can alone bring the mind into a real belief of them, and profitable communion with them. Without His guidance the study of prophecy will lead to little else than presumptuous speculation and rash surmisings. Let then the eye of the student be up to Him who "hath the seven spirits of God," and who hath promised to bestow the Holy Spirit as our Remembrancer and Teacher; and, receiving His gracious influences, the prophecy will be studied with right feelings, in a right spirit, and for a right end. As a means to be used to produce this conviction, the comparing of fulfilled prophecy with the events by which it has been accomplished, may be recommended. There was a time, when many, very many things which

have become matters of history, were subjects of prophecy; by musing on these, and beholding the very literal way in which God's providence hath fulfilled them, our faith will be strengthened to expect unfulfilled prophecies to be accomplished in like manner. In the "Child-born," the "Son given"—in the "King meek and lowly"—in the "Man of Sorrows," how literally were the words of David, Isaiah, and Zechariah fulfilled. The history of Jerusalem, and the dispersion of her children, show that the words of Jesus have been fulfilled to the very letter. Babylon, Greece, Moab, Edom, Arabia, all bear witness to the fact that God fulfills his word (not figuratively, but) literally. If then, with these facts before my eyes, I read in God's word the following announcements: "Fear thou not, O Jacob my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee." Jer. xli. 28. "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of His coming." 2 Thess. ii. 8. "I saw one like the Son of man come with the clouds of heaven, and there was given to Him a kingdom under the whole heaven," Dan. vii. with a vast number more of similar import; may I not expect judgments on the nations among whom the Jews have been scattered, deliverance to that guilty and afflicted nation, and the personal coming of Jesus to destroy His arch-enemy, and set up His kingdom. If God has hitherto fulfilled prophecy literally, why am I not to expect him still to do so?

Seeing, then, God hath declared that he will effect the mightiest revolutions among the kingdoms of the earth, in order to introduce His own eternal kingdom, Dan. ii. 35; vii. 11; Psalm. ii. 9: Jer. li. 20; with what wondering adoration should these records be studied, lest "that day come upon us as a thief," and we are found crying "Peace, peace," till sudden destruction overtake us? With what hope should we look forward to that era of blessedness when the Lord shall take unto him His great power and reign, Rev. ii. 17, cast out the prince of darkness, and fill the earth with his glory!—*Sel.*

Who are the "Israel of God?"

(Concluded.)

What the turning back of Gog with hooks in his jaws may mean, is a subject of importance. Doubtless it has reference to some defeat that he will meet with in an attempt to conquer Israel previous to the great battle. This may be the time when the hundred forty and four thousand will be sealed out of the twelve tribes—the time when the four angels are commanded to hold the winds that the servants of God may be sealed. Very sure I am that this has had no fulfillment in the past. This view would make room for a literal fulfillment of that prophecy. I shall be understood in this. The turning back of Gog synchronizes with the holding of the winds, in which time the hundred forty and four thousand are sealed, and the innumerable multitude out of all nations appear before the throne and before the Lamb. This brings us to the Sa-

viour's advent, for he dwells among them, and they shall hunger no more, neither thirst any more.

The tribulation referred to may grow out of this mighty Gog movement, and may be all in the future. Some have suggested that Louis Napoleon would fill the place of the Gog of Ezekiel; and I confess that the position he occupies in relation to the Jews, and also in relation to the Catholic power, indicates that thing quite strongly. Time will make its own developments, and history will make a faithful record of events as they develop themselves.

There yet remains a wide field of prophecy untouched by me, containing a great amount of testimony on this interesting subject. If there is any subject in the Bible that is rich with prophetic testimony, it is the restoration of Israel, with all the great events connected with that sublime event.

And now I leave the subject, but not because it is exhausted; and I do so with the hope that some brother or brethren will enter this field, who has the strength and ability to do the subject greater justice than I have, or can do.

And now in conclusion, let me say, dear brethren, that I look with the greatest anxiety for these things, for I know that in connection with them, our Deliverer will come. Even so.

R. W. REED.

Marion, Iowa.

"LIBERTY, EQUALITY, FRATERNITY."

The words at the head of this article are said to be "the revolutionary words" for the coming struggle. These are the words given by the demons, and adopted by their followers. They are full of meaning, and are becoming popular. These "watch words" are echoing throughout Europe, as well as America. We think they will be inscribed on the banner that shall wave at the head of the next great political movement. They now seem to float on every breeze. There is magic in them—something eminently calculated to arouse the mass of the people, who have been so long trodden under the heel of oppression, religious and political. He who touches this chord meets with a response from the hearts of the common people. Napoleon III. is the man who *professedly* embodies, or represents, these principles. He personifies them, and promises to see them carried into effect. His work is momentous, if he shall accomplish what seems to be his part in the last great drama of this world's history.

The revolutionists do not stop to explain to all what they mean by "Liberty, Equality, Fraternity"; because if they did, some would get their eyes open to see what a trap Satan has laid to bring them to eternal ruin. The "LIBERTY" they would establish is expressed in the following language:—"Each man and woman, if you please, has a perfect right, under all circumstances, in all conditions, and in whatever locations, to do as he or she pleases." The foregoing is said to come from the spirits of Daniel Webster, John Quincy Adams, Robert Rantoul, Aristotle, Martin Luther, Socrates, and Roger Williams, who are denominated the "Association of Governmentizers."

What do they mean by "EQUALITY?" Using their language, it is expressed as follows:—"A

new confederation, wherein distinction of clime, of color, and of sex, will be no bar to equality." Of course, this sentiment must be popular with the great body of the people; and they will delight to honor the man who will be instrumental in causing it to be established. We say again, we think Napoleon is the one to do it. Diabolus has chosen his man to lead the human race in their last great apostasy.

A spirit says:—"The design is . . . to crush, destroy, and break in pieces all the existing forms of government on the face of the whole earth, . . . and in place of them build up one common form of government in all the earth, having one common head."

That head is said to be Napoleon III. What kind of government is proposed by the spirits? They say, "In this form of government, which will be a Theocratic Democracy, every man will be his own ruler," and his natural demands his HIGHEST LAW." Such is the liberty proposed. No restraint on any one.

What do they mean by "FRATERNITY?" Who are included in the brotherhood? Instead of adopting the standard set up by Jesus:—"Whoever shall do the will of my Father which is in heaven, the same is my brother and sister, and mother" (Matt. xii. 50) they say every one who will adopt the doctrine of the immortality of the soul belongs to the Fraternity, whether Catholic or Protestant, Mohammedan, Jew or Pagan. It is called the "New Catholic Church," embracing all mankind. It is, in short, the Devil's church, and his brotherhood. We prefer the "old paths" in which the martyrs trod, rather than be reckoned among such a "Fraternity" as now proposed by the demons.

This is the time for men to decide which road they will take. Shall we come out from the world and consecrate all to the Lord and be ready to meet him at his coming; or, shall we go with the popular throng to perdition? Let the reader decide at once to give up all to Jesus, to be used for his glory now and forever. Half-hearted religion will not stand the test in these times. It soon gives way to the great pressure from the enemy; and after it begins to yield, it is soon conquered. Let us all be brave in the cause of the great King.—*Crisis.*

RELIGION AT HOME.

"I will walk within my house with a perfect heart."—Ps. ci. 2.

This is a resolution, a fixed determination worthy of a man, and of one who would be truly good, and an example of piety to those most under his immediate influence. It is a resolution to be a Christian at home in the presence of the family, domestics, and all who are found there. There may be those who are of a sober, sad countenance at the sacrament of the Lord's supper, in religious meetings, and who may talk and pray when they are away from home and not much known, so as to move others and to get the name of being very much engaged, and yet who at home appear to be possessed of any spirit than that of the kind, tender, loving spirit of the meek and lowly Saviour. "How many," says Dr. Clarke, "are as lambs when among others, when at home they are as wasps or tigers." Who has not heard some exhort and pray where they were not much known, who appeared to almost

move heaven and earth, if not the region beneath, by their loud strains of earnest words, but who at home would drink with the drunken, get angry, rage, and browbeat, walking in the spirit of this world. Hence, when this has come to be known, it has passed into a proverb, "a saint abroad and a devil at home."

True piety begins inwardly and works outwardly. It begins in the heart, and works the reformation of the inner, and then the outward conduct. It begins with love in the soul, and then takes in relatives and friends,—then neighbors,—the community,—the country,—and finally the whole human race. The best Christian may have failings at home, but for these he is sorry, and labors hard to overcome sins that easily beset.

One should be deeply pious at home, because there is where he is the most part of the time. If he is religious only when abroad, he is religious, if it can be said he is at all, but a very little of his time.

One who shows but little interest in religion only when in public, and not at home, imposes on those not acquainted with his daily life, in that they take him for a warmly devoted Christian, when in reality that is not the case, the principles of Christianity not being carried out at home where they are most needed.

It is at home where the main warfare with sin is to be carried on, and the victory over Satan be gained. There the ills of life are mostly met; there temptations assail the most fiercely; and there the greater part of provocations to impatience, anger, and hasty conversation are found. So that at home grace must triumph, religion abound, and sin be overcome, or it will not be so anywhere.

To be useful to others, we must be decidedly religious at home. If so in appearance abroad, and not at home, the real character will, at length, in most cases, be found out, and confidence in what is said, though it may be the truth, will be lost, and the earnest words be of no effect. It will be felt that such speak the truth, but do not live it.—*Morning Star.*

THE EMPEROR NAPOLEON.

Frequent rumors have been in circulation during the last few years, to the effect that Napoleon was about used up; and therefore the idea that he is yet to perform an important part in the closing drama of this world's history, could not be true. It has since been stated that such reports have been circulated for the purpose of quieting the fears of other governments in Europe, till Napoleon got all ready for action. The latter is, no doubt, the truth of the case. If other powers could be made to believe that the French Emperor would not live long, and was about to resign in favor of his son, then, of course, it could not be expected that he would undertake any great military enterprises in such a condition. But notwithstanding all such rumors, it is well known that he has been preparing military forces with more earnestness than ever before, and he appears now about ready for action. He is said to have at his command the largest army in Europe, and an immense fleet, well manned.

The following from the Buffalo Commercial Advertiser, is an item of interest on this subject:

"The Emperor Napoleon is said to be at times in a state of great political exaltation. When Prince Napoleon paid him a visit the other day, after his return from Berlin, his majesty was reading the journals. Taking up *La Liberte*, which alluded to his 'senility,' he is reported to have said, 'See, how your friends speak of me. You can assure them they are mistaken. They think me aged, used up; they are wrong. I shall soon show what I can do yet. They will not be kept waiting long!'"

—*Crisis.*

Eight Reasons why I gave up Smoking.

1. When I saw church members paying from six to ten dollars for tobacco, and only from two to four for the gospel per year, I thought that if a man will rob God of his tithes and offerings from love of pipe, it was high time to cast to the moles and bats "idols" that claimed such a supremacy.

2. It often seemed to me that smoking beclouded the light of God's countenance in Christian experience, and dampened the fire of love and zeal in God's cause.

3. When I saw preachers seeking a secret place to "puff," I would think if the deed is justifiable, why not do it publicly, or was it that they felt guilty and ashamed to be seen?

4. When I saw boys and young men, and women too, smoking the pipe, I felt that I could not say anything against it.

5. When I saw the drunkard and the profane likewise, I would say, "I am a companion with these characters, in the pipe at least," then my conscience would smite me.

6. That for the church wholly to abstain from both smoking and drinking, and set an example of total abstinence to the world, would remove two great hindrances out of the way of a more general outpouring of the Spirit of God.

7. Then when I smelled my own breath, so smoky, when at devotion, I wondered if God would accept the incense of tobacco.

8. That, if it be as hard for the drunkard to give up drinking as for me to give up smoking, then I should have more feelings for the poor drunkard, and how can I consistently advocate total abstinence while I am intemperate in smoking.

After duly weighing all these facts and arguments, I determined to try and abandon the pipe. After I got the victory I could not help praising God for the deliverance I had often wished for, but never thought I could obtain; and now I feel better in health, more lively in spirits, less peevish and fretful—have a clear intellect, a better memory, a peaceful conscience, a brighter and sweeter evidence, and near communion with God and his church. And now I say to all, if I have conquered, so may you, only rely on Divine strength; for you will need it, if smoking is as hard a habit for you to give up as it was for me. The victory will be yours and the result the same.—*Ec.*

Do Good. Thousands of men breathe, move, and live—pass off the stage of life and are heard of no more. Why? They do not a particle of good in the world, and none were blessed by them, none could point to them as the instrument of their redemption; not a word they spoke could be recalled, and so they perished; their lights went out in darkness, and they were not remembered more than the insect of yesterday. Will you thus live and die? Live for something, do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, love, and mercy, on the hearts of thousands you come in contact with year by year; you will never be forgotten. No, your name, your deeds, will be as legibly on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—*Dr. Chalmers.*

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, JUNE 2, 1868
B. F. SNOOK, EDITOR.

A GREAT ERROR EXPOSED.

DID THE LAW OF TEN COMMANDMENTS EXIST
BEFORE IT WAS GIVEN ON MT. SINAI?

THIS is a question of great importance in the subject of the universality of the law. Our opponents tell us that the world was not only without a Sabbath, but that the decalogue was not in being until God gave it to Israel at Sinai; and they have concluded that it never was binding on any people but the Jews. We propose presenting the evidence on this point proving that the law of God not only existed, but was binding upon all men from the beginning onward in the course of this world.

Arg. 1st is based upon the fact that in the days of Noah, the world of mankind were such great sinners that God destroyed them for their sins. Gen. vi. 5. But no man can be a sinner unless he violates the divine law; and no man can do this unless that law exists and is binding upon him. If there was no law given before God rehearsed the law at Sinai, then of course there was no law binding upon man in the days of Noah for the antediluvians to transgress. Paul says, "where no law is, there is no transgression." Rom. v. 15. Hence, we conclude that these wicked men were not sinners at all, if this theory be true; and God acted very unjustly in destroying them. Such an absurdity we cannot admit without impeaching the justice of God, which would be blasphemy. How much more consistent the position that the moral law was binding then, and that God showed his regard for its claims by destroying the transgressor of it.

Arg. 2nd. The law of God was binding upon the Sodomites at least four hundred years before the exodus. "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." 2 Peter ii. 8. Quest. 1. How can deeds be lawful or unlawful when there is no law? 2. If the law was not given to any but Jews, how does it happen that these Gentile Sodomites had come under its obligation? What say you to that? Besides, why should God destroy them, and turn them to ashes, and thus make them an example to all them that should after live ungodly, unless they were under the same moral law, and sinners against God as all other ungodly men are?

Arg. 3. God had a code of laws in the time of Abraham. Proof. Gen. xxvi. 5. "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."—Oh, no, Moses, you are certainly wrong about that: the law was not given till about four hundred years after Abraham died. So says this delusive error that would represent the world as without the law for twenty five hundred years.

Arg. 4. This code continued till the time of Moses, and in his first ministrations he recognized it then as binding, and as of preexistent authority. "If thou wilt diligently hearken to

the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes," Ex. xv. 26, "I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no." Ex. xvi. 4. "And the Lord said unto Moses, *How long refuse ye to keep my commandments and my laws?*" v. 28.

Arg. 5th is based upon the name given to the law under consideration. It is called the *Testimony*, by way of preeminence; "So Aaron laid it up before the Testimony, to be kept." xvi. 34. This testimony, is beyond all doubt the ten commandments. And it came to pass when Moses came down from Mt. Sinai with the two tables of Testimony in Moses' hand," Ex. xxxiv. 29.

Arg. 6th is based upon the fact that one by one every commandment of ten is recognized as binding during the Patriarchal age of the world.

1. The first command is recognized Gen. xxxv. 2-4. "Put away the strange gods among you, and be clean." "And they gave Jacob all the strange gods which were in their hand."

2. The second command is recognized Gen. xxxi. 19. "And Laban went to shear his sheep; and Rachel had stolen the *images* that were her fathers."

3. The third command is referred to as binding during the same time in Lev. xix. 12. "Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God." "Defile not yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled; therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants, for all these abominations have the men of the land done which were before you, and the land is defiled; that the land spue not you out also when ye defile it as it spued out the nations that were before you." Lev. xviii. 24-27. First, the Jews are here warned against the sin of profanity. 2nd. It is said that this sin, among other abominations, the Canaanites committed. 3rd. For this God punished them, and the land spued them out. 4th. And for the same sin the Jews would be punished with the same punishment. 5th. If the law was not binding on any nation but the Jews, and on them only from the exodus onward, how did it occur that the Canaanites were sinners against the same law long before, and why should God punish them for violating a law that was binding only on the Jews? This argument demonstrates the universality of the law, and from it there is no escape.

4. The fourth command is referred to in Exodus xvi. 23. "This is that which the Lord hath said, Tomorrow is the rest day of the holy Sabbath unto the Lord." "So the people rested the seventh day." (v. 30.) In this they did as God before them had done. He worked six days, then rested the seventh, and for this reason he blessed and sanctified the seventh day, the only day ever set apart by divine command as a day of religious rest and worship.

5. The fifth command is referred to in Gen. ix. 22-25, wherein Ham dishonored his father, and the punishment of this offence was visited upon his son Canaan.

6. The sixth command is recognized as binding in Gen. iv. 8. Cain killed his brother Abel. Why was Cain treated as a murderer, and punished as such, unless the law forbidding that sin was then binding?

7. The seventh command is brought to view in Gen. xx. 1-7. Abimelech, King of Gerar, and a Gentile at that, took Sarah, Abraham's wife. God so respected his law that he came by night to the King and said, "Thou art but a dead man for the woman which thou hast taken; for she is a man's wife." "And he said, Lord wilt thou slay also a righteous nation? In the integrity of my heart, and innocency of my hands, have I done this. And God said unto him in a dream, Yea, I know thou didst this in the integrity of thy heart, for I also withheld thee from *sinning* against me." How could God hold the King from sinning against him unless his divine law was binding upon the King? This is another conclusive proof that the law was binding upon Gentiles as well as upon Jews. The case of Joseph also is to the point. When tempted, he said, "How can I commit this great wickedness, and sin against God," which proves again that the divine code must have existed long before the birth of Moses.

8. The eighth command is referred to in Gen. xiii. 8. With whomsoever thou findest thy goat let him not live, for Jacob knew not that Rachel had stolen them."

9. The ninth command also was broken by Rachel in her false testimony to her father: also in the false testimony of Potiphar's wife against Joseph.

10. The tenth command is recognized in Ex. xviii. 21. "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, *hating covetousness.*"

These arguments and considerations prove clearly the law of God was universally binding upon men from the beginning: and that the requirements of God of the Gentiles are the same as those of the Jews; and that his moral government embraces all nations of men. But if the theory above refuted be true, then there was no law binding on the Gentiles from Adam to Christ. Hence it follows that it was not sin for them to commit idolatry, profanity, adultery, murder, nor any sin forbidden the Jew in the decalogue.

I would ask the advocate of the above, where is your proof that the Gentile was a sinner, who was guilty of murder, adultery, or any thing forbidden in the moral law? From your standpoint you have none, and must confess that your doctrine leads then to a recognition of licentiousness, as innocent and harmless. It must also charge God with injustice in punishing with death the wicked of Noah's time, and also the Sodomites, Canaanites, &c., for transgressing a law that never was binding on them, because they were all Gentiles. This theory says the Gentile was never under the law; then we say that all such are forever shut out from salvation by the death of Christ, for he died to redeem only such as were under the law. Gal. v. 4. Can such a position be the plain harmonious truth of divine revelation? Certainly not. God's word is all harmony and consistency, and sets forth the beauty, order, and justice of the plan of salvation with beauty and glory.

MISCELLANEOUS ITEMS.
THE CHAFF AND WHEAT COMPARED.

CHAFF.

1. "Of what did God make man's body?" *Catechism of the M. E. Church.*

2. "How did God make man's soul?" *i. d.*

3. "What evil did their sin bring upon them? They lost the *image* of God." *i. d.*

4. "What are the decrees of God? The decrees of God are his eternal purposes according to the counsels of his own will, whereby for his own glory he hath foreordained whatsoever comes to pass." *Shorter Catechism.*

5. "By baptism, we, who were by nature children of wrath, are made the children of God." *John Wesley Doct. Tract, p. 248.*

"If infants are guilty of original sin, then they are proper subjects of baptism, seeing in the ordinary way they cannot be saved unless this be washed away by baptism. It has already been proved that this original stain cleaves to every child of man, and that hereby they are the children of wrath, and liable to eternal damnation." *Wes. i. d. p. 251*

7. "That we are justified by faith only, is a most wholesome doctrine, and very full of comfort." *Methodist Discipline.*

WHEAT.

"The Lord God formed *man* of the dust of the ground." Gen. ii. 7

"God breathed into his nostrils the breath of life, and *man* became a *living* soul." *i. d.*

"Men which *are* made in the similitude of God." Jas. iii. 9.

Then God is the author of all the vile sins that have ever been, or ever shall be, committed, and is guilty of punishing man for doing the very thing he ordained should come to pass.

"Ye are all the children of God by faith in Christ Jesus." Paul.

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Jesus.

"Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." Matt. xviii. 3.

"Ye see then how by works a man is justified, and not by faith only." James ii. 24.

"For as the body without the spirit is dead, so faith without works is dead also." v. 26.

FROM BRO. BRINKERHOFF.

BRO. SNOOK:

DEAR BRO.: As the wisdom of the brotherhood has placed you in a position to assume responsibilities as Editor of our little paper, we humbly pray that God's blessings may attend your arduous duties, and may you be the means of doing a large amount of good. The duties and responsibilities of an editor are not only great, but peculiar. Some of your readers will cheerfully sustain you by their prayers and with their means; others will ever be ready to find fault; some will comfort, others chide; some will be fair weather friends, but always ready to forsake when squally times approach. May God preserve you from such as these.

And now dear brethren, readers of the HOPE, let us come up nobly to the work before us; and first of all, let us see that our account stands square

at the office, and also strive to spare a little *extra* to help on the office. It needs our money and let us meet these responsibilities with pleasure, remembering that the "liberal soul shall be made fat." If we are only stewards of what God has given us, and if the HOPE is a means of doing good and of disseminating truth, ought not our stewardship include our paper? and can we feel safe and free without thus doing our duty? Who will immediately help; 1st, by sending in subscriptions and donations, and 2nd, by getting new subscribers?

2nd. Let us help our Editor by sending in good lying testimonies to cheer each other up, and short concise articles on our distinctive views. Now in order to accomplish this, let us try and live close to Jesus, so close that we can feel some of those duties which we owe to each other.

Praying that Heaven's richest blessings may rest upon all, we subscribe ourself
Yours in the bonds of peace,

W. H. BRINKERHOFF.

La Porte City, Iowa.

THE SEVENTH-DAY HALLOWED.

Jesus said to his disciples, "When thou prayest, say, Our Father who art in heaven, *Hallowed* be thy name;" now there are lords many, and gods many, but there is no name to be *Hallowed* but the name of the Father in heaven, for "holy and reverend is his name;" and though we should bow down to other gods, and worship them, and sacrifice to them, yet it would avail us nothing; for we are to obey the command, and *Hallow* the name of our Father in heaven.

God says, The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and *Hallowed* it. Now there are six days in which work may be done, and though we might rest upon one of these six days and call it the Sabbath day, or the Lord's day, what will it avail us if we do not obey the command, and remember the Sabbath day? for the Lord blessed the seventh day and *Hallowed* it. And while the Lord God, the maker of all things, remains unchangeable, his name is to be *Hallowed*. So in like manner, while God remains unchangeable, and numbers the days by seven, he will bless and *Hallow* the seventh day, as God has said by the mouth of the prophet: "For as the new heaven and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain, and it shall come to pass that from one new moon to another, shall all flesh come to worship before me, saith the Lord." Isa. lxvi. 22, 23. E. G. BRANCH.

Hartford Mich.

IMPORTANT ADMISSIONS.

"Wherein is the moral law summarily comprehended? The moral law is summarily comprehended in the ten commandments."

"What is the sum of the law? To love the Lord our God, with all our heart, and our neighbor as ourselves." *Shorter Catechism.*

"What is required in the fourth commandment? The fourth command requires the keeping holy such set times as he hath appointed in his word," *i. d.*

"Which day of the seven hath God appointed to be the weekly sabbath? From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath, and the first day of the week ever since, to continue to the end of the world." *i. d.*

Questions on the last statement above.

Where did the learned body of men who made this catechism learn that God set aside the seventh day and appointed the first at the resurrection of Christ?

Where did they learn that the first day is the Sabbath?

They never learned these things from God; they imbibed them from tradition. For, 1. No man can prove a change of the sabbath to the first day of the week. 2. No man can prove the first day was ever blessed or sanctified by the authority of high heaven. 3. No man can find any command for its observance as a sabbath. 4. No man can show that God has ever promised any blessing for keeping it only as a day of common labor. 5. No one can prove that the primitive christians ever kept it in any other sense than as a day of labor.

Let us therefore keep the day in which God rested, the day Christ kept, Luke iv. 16-31. The day of which he is Lord, Mark ii. 28. The day the disciples kept according to the commandment, Luke xxiii. 56.

QUESTIONS.

A good brother asks us the following questions:

Do you folks believe in the holy kiss?

On this I speak only as an individual, and say that Paul admonished to "greet the brethren with a holy kiss." 1 Thess. v. 22.

Does our Saviour enjoin feet washing as a church ordinance?

The testimony of Jesus on this is very plain. "If I, your Lord and Master, have washed your feet, you ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. If ye know these things, happy are ye if ye do them," John xiii. 14-17.

HOW IT HAS BEEN GUARDED.—Rev. Adolph Saphir expressed the following striking thought at the anniversary of the British and Foreign Bible Society. "Marvellous is the very existence of this book. One portion of it was preserved by the Jews, who have been the most careful and scrupulous custodians of a historical record which faithfully and severely delineates their guilt and obstinacy—they have been the guardians of predictions which fully and clearly describe the person and work of a Messiah whom they reject; while the other portion of the Bible has been preserved and transmitted by a church, the errors of whose apostasy are anticipated and condemned in the very pages which they have so diligently preserved. Strange, indeed, the Synagogue guarding the Old, the Church of Rome guarding the New Testament."

STRONG FOR THE RIGHT.

Be strong for the right, whatever betide thee,
Though the world may frown and forsake,
The true soul alone can stand firm, undaunted,
And torrents of wrong with charity take;
Then stand for the right.

What is all this worldly and tinsel-like beauty,
This pomp and parade o'er the few!
'Tis as empty as air, when we see that our duty
To the lowliest creature is due;
Then work for the right.

Remember the erring, the wretched, the weary,
Comfort the sick and the poor,
Nor turn with disdain from the outcast so dreary—
Thou mayest peace to her bosom restore;
Then speak for the right.

Yes, live for the right; let your life tell and truly,
You will not to fashion be bound,
But true to your own soul in life, you may duly
With happy spirits be found;
Then be brave for the right.—*sel.*

THE LAST ANTICHRIST.

BY D. W. HULL.

(Concluded.)

"I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." JOHN v. 43.

2. Having made this covenant with the Jews, he will break it at the end of three and a half years. This is plainly shown in the scripture before quoted. "In the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." (Dan. ix. 27.)

We learn then, that at the end of three and a half years, he will break his covenant with the Jews, and he will continue to desolate their city, until that that is "determined shall be poured upon the desolator." God has determined to pour his wrath upon the desolator. "Then shall that Lawless one be revealed, whom the Lord shall consume with the spirit of his mouth." 2 Thess. ii. 8. In Dan. viii. 11, "And by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." In Dan. vii. 21, 22 we are told that this persecution will continue till God's kingdom is established.

In Dan. viii. 23-25 we have a perfect photograph of the character of Louis Napoleon. Here also his treacherous disposition is brought to view. He will not only continue to desolate Jerusalem, but he will actually stand up in the Armageddon war against the Prince of princes. Again, in the xith chapter, vs. 30-36, we have his work concerning the sacrifice and the sanctuary repeated. "And they shall pollute the sanctuary of strength," says the angel, "and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." I cannot think of referring to all the prophecies within my reach on this subject, but there is so much comfort for this poor down-trodden people in Jer. xxx., whilst it points out their fiery ordeal, I can but spend a few moments on it.

"Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall

come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him." (vs. 6-8.)

The chronology of this is fixed unmistakably at the second coming of Christ; because,

1st, David, who will probably be a Vice-Ruler under our Saviour, will be raised. Peter says he is now "both dead and buried;" but when Jacob is delivered from his trouble, he is "raised up."

2nd, At the time of this deliverance "a full end" will be made of the nations who hold him in bondage; but this was not done under the decree of Cyrus. (See v. 11.)

But why is it that there is such trouble among the sons of Jacob? We think the answer is found in the 8th v. Here we learn that when he is "saved out of his trouble," "every yoke" is broken, the "bands" are burst, and he is freed from the service of strangers.

The cruel persecution of Antichrist is shown in the following testimony similar to that just quoted.

"For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers."

"Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. We have heard the fame thereof; our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side." Jer. iv. 31, & vi. 22-25.

3. At this time there will be an unparalleled persecution of the saints. In Rev. xii. an account is given of a woman, who after having given birth to a man-child, was compelled to flee into the wilderness from the persecution of the Dragon. We are told that the Dragon is Pagan Rome, and that the man-child was Christ. That this prophecy had a typical fulfillment here, we will admit, but its complete and more literal fulfillment, I think was reserved for a future day, just previous to the final deliverance of the saints. Our objections to the exclusive application of this to our Saviour, and the persecution that followed, are as follows:

1st. Pagan Rome only continued about 500 years; but the woman fled from the face of the serpent 1260 years.

2nd. If we take the persecution of both Pagan and Papal Rome, we have over 1700 years, instead of 1260.

3rd. The woman could not have fled from Papal Rome, for it is contended that the dragon symbol has exclusive reference to Pagan Rome. But the woman fled from the face of the serpent which is the dragon (See v. 9), and which is not Papal, but Pagan Rome.

4th. The dragon "went to make war with the remnant (what remains) of the woman's seed." This could not be if the dragon passed off the stage of action over 1300 years ago; and to claim that he may be revived again, is to admit all we are asking for.

We will now endeavor to explain how we understand this. We believe the woman to be the

church, that the man-child is the first fruits, or those who are looking for the immediate coming of the Lord. They will be translated to meet the Lord in the air, where they will remain with him till he descends on Mount Olivet, and all the saints with him. Zech. xiv. 5.

That there will be an interval between the two translations is abundantly shown from the scriptures; and perhaps I had as well show some of the scriptures on this, though I cannot argue the point at length in this place.

1. In Rev. xiv. 1, there are 144,000 people seen standing on Mt. Zion, with harps in their hands. Several considerations force us to the conclusion that these persons were translated before the final in-gathering of the harvest. 1st. They "were redeemed from the earth," "from among men." 2nd. They were "the first fruits unto God." A first fruits always implies a more abundant harvest to be gathered afterwards. The reader would think strange to hear his neighbor call his whole harvest the first fruits of the harvest. 3rd. There are three messages sent to the world after this 144,000 are redeemed, which would be useless if they were the final harvest. 4th. It was after this time that the angel thrust in his sickle to reap the harvest. (See vs. 15, 16.)

2. In Rev. iv. four beasts are brought to view. That these beasts are a body of translated saints is proven from vs. 9, 10 of the next chapter.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

Here are a redeemed people, but they have not yet entered into the purchased possession; they behold scenes which transpire upon earth; they hear the cry of martyrs, and learn that there are yet to be more martyrs.

3. There is a promise that a certain class will be redeemed, and thus escape the persecution. The following language found in Is. xxvi. 20 will be to the point.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

But there is no room left for doubt in this matter when we consider Rev. iii. 10: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." If he keeps his people from the hour of temptation, he must do it in the way described in Is. xxvi. 20; and they must be that class of people we found represented by the four beasts.

This tribulation is several times referred to by the prophets, our Saviour, and John. In Dan. xii. 1, we read, "And there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." This trouble is evidently caused by persecution. Our Saviour refers to it and calls it a "great tribulation, such as was not since the beginning of the world." (Matt. xxiv. 21.) By reference to Rev. xiii. 15-19, it will be seen that this unparalleled persecution is under the revived-wounded Lead of the first beast, which would place it after 1852;

hence it must be about the time that he breaks his covenant with the Jews. In Rev. vii. 14, a class is seen, of which the angel says, "These are they which came out of great tribulation." This evidently refers to the same tribulation under consideration in Dan. and John. The Greek is very explicit. It calls it THE GREAT TRIBULATION, as if to distinguish it from other tribulations. Some of the victims of this persecution are referred to in Rev. xx. 4, as follows:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

There is a peculiarity in these martyrs that does not characterize the martyrs of the dark ages; for while they resorted to every conceivable method of torturing their victims to death, very few suffered by means of the guillotine. The guillotine was peculiarly a French method of punishment. They however will, no doubt, resort to other methods of destroying life, as they did during the Reign of Terror.

We wish now to refer to the fendishness of this persecution. Some idea of it may be formed from the Reign of Terror in France.

Monsieur Thiers, a historian of those times, says:

"Deeming the daily execution of fifteen or twenty persons too tardy a display of republican vengeance, Calot-d'Herbois prepared a new and simultaneous mode of punishment. Sixty captives of both sexes were led out together, tightly bound in a file, to the Place Du Broetteux. They were arranged in two files with a deep ditch on each side, which was to be their place of sepulture, while gendarmes with uplifted sabres threatened with instant destruction whoever moved from their position. At the extremity of the file two cannon were placed, loaded with grape, so as to enfilade the whole. The signal was given, and the guns were fired. Broken limbs, torn off by the shot, were scattered in every direction, while the blood flowed in torrents into the ditches on either side the line. A second and third discharge were insufficient to complete the work of destruction, till, at length, the gendarmes, unable to witness such protracted sufferings, rushed in and despatched the survivors with their sabres. On the following day this bloody scene was renewed on a still greater scale. Two hundred and nine captives were brought before the revolutionary judges, and, with scarcely a hearing, condemned to be executed together. . . . The whole were brought to the place of execution, where they were attached to one cord made fast to trees at stated intervals, with their hands tied behind their backs, and numerous pickets of soldiers disposed so as at one discharge to destroy them all. . . . The great numbers who survived the discharge, rendered the work of destruction a most laborious operation, and several were still breathing on the following day, when their bodies were mingled with quicklime, and cast into a common grave. . . . All the other fusillades were conducted in a similar manner. The bodies of the slain were floated in such numbers down the Rhone that the waters were poisoned. During the course of five months upwards of six thousand persons suffered death, and more than double that number were driven into exile." Thiers' French Rev. Vol. ii. pp. 338, 339. Note.

But we believe this persecution will excel that. It will then be realized that "he hath his name in Greek, Apollyon, which is destroyer."

4. The Armageddon war. This will be his last act. Having come to Jerusalem to subjugate the revolted Jews, he will have the audacity to fight against the kings who will then and there appear in behalf of His down-trodden people.

LETTERS AND EXTRACTS.

From Sr. Porter.

BRO. SNOOK: I take my pen to write a few lines to the dear Brethren, to let them know that I am still striving to overcome. I realize that time is short, and what we do must be done quickly. I feel my indebtedness to the brethren for the Hope; and I feel sad because I have nothing to give to help sustain the paper. It cheers my heart to read the cheering letters from the brethren and sisters. I feel very lonely, having no home of my own; truly I feel myself a pilgrim and a stranger, but I feel to put my trust in God, knowing he is able to sustain me under all affliction.

I desire an interest in your prayers that I may meet you all where parting is no more. A Your unworthy sister striving to overcome.

BETSY ANN PORTER.

New Casco, Mich.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD-DAY, JUNE 2, '68.

THE Editor of the Hope does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible for editorials, selections and comments; but no farther.

THE present No. closes the second Volume of the Hope. Through the providence of God it has been thus far sustained, and we commence the new Vol. with the desire to give our readers meat in due season, and the determination to do what we can for the advancement of the cause of our Redeemer. We hope our brethren and friends will immediately renew their subscription; and we hope too that you will not forget to write for its columns, and thus contribute to its usefulness, and above all, sustain us with your prayers.

NOTICE.—At the beginning of the next volume our secretary will go through the books, and drop from our subscription list the names of those who have not paid for the Hope from the beginning of the first volume, and who will then be two years in arrears. We presume that those who want the Hope will pay for it if they can. We do not design to cut off any who want the Hope, and we will send it free to those who want it and are not able to pay for it, if we know who they are. If any who should have it free should find their paper stopped at that time, we hope they will immediately inform us.

Appointments.

CONFERENCE.

THERE will be a Conference held by the brethren at Hartford, Van Buren Co., Mich., commencing June 5th, 1868, at 2 o'clock, P. M. We hope there will be a general gathering of the friends of the cause. Come, brethren, in the name of the Lord, and the God of Abraham, Isaac, and Jacob will be with us.

In behalf of the Church,

ELD. GILBERT CRAMER.

BUSINESS DEPARTMENT.

RECEIPTS

For The Hope of Israel.

J. A. Wilbur, \$1.50; Benjamin Madill, \$2.00.

"That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. xix. 18-20.

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for your wickedness is great.

Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel iii. 9-16.

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." Isa. lxiii. 1-6.

"Come near, ye nations, to hear; and hearken ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea." Is. xxxiv. 1-6.

That will be truly a terrible day, but the Lord will deliver his people.

Dear sinner, would you be saved from the fierce anger of the Lord, and the persecution of Antichrist? Let me exhort you to go out now to meet the Bridegroom; you may be hid; but if you procrastinate, you may be too late. Get ready! get ready! that you may be prepared for the solemn events that will soon transpire.

"Follow after righteousness, godliness, faith, love, patience, meekness."

Appointments.

Providence permitting, I will meet with the church east of Vinton, in Bro. Spangler's vicinity, where the brethren may arrange, on Friday evening, June 5th, at 8 o'clock, and hold over Sabbath and First day. Will try to get to Keithsburg, Ill., so as to begin meeting on Sabbath, June 13th, at 10½ o'clock, A. M. and will remain as long as the interest demands. From thence I will go to Sulphur Springs, Ind. B. F. SNOOK.

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