

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 regeneration, and other kindred Bible truths.

THE WANDERING PILGRIM.

I am a wandering pilgrim—and eide 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 eerywhere the same.
I am not superstitious, not filled with party zeal,
The love of God is eous; its will 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Because I do not publish the mysterious Trinity.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 bear. —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 Calvia 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 is *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 and rest day. Did God bless *any day*? No; he that may be observed on 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 week 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 man 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 xxvth 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 xxxv 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. XVth

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 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 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 Ancient 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 then 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, 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 wait
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 Disciple 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 the night we preached a sermon on the end of the world, 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 immortality. 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 king; 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 beet 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 fadeeth 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, a

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. This 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 lad, 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 Fréd, 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
Contend! oh! smile and heal the strife.

The Saviour smiles! npon 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 know 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,
Symphonious 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 fulfilment 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. vii. 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 xvii.—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 fulfilment 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 Emperorship had an unbroken series of Representatives at Rome until A. D. 476, when Augustulus, 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 Emperorship 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 Emperorship 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 Emperorship; 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 after the beast," and said, "Who is 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:

"There 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 Emperors, and the French Emperors) 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 head 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 Emperors will be revived

while the reanimated wild beast is emerging from the agitated abyss of some tremendous political revolution."

In addition to the above named persons who wrote upon this subject we have the names of Jackson, Irving, Jones, and Hoberston, all of whom wrote previous to 1810.

The utter improbability of the restoration of the Bonaparte dynasty is seen in the following extract written in 1840 by a Mr. Hutchinson, in opposition to Mr. Faber. No one could have challenged the ridicule of the world on such an improbable event, had they not had evidence in prophecy of the truthfulness of their positions.

"Napoleon Bonaparte was in the Rev. G. S. Faber's view, the personification of the infidel king, or Antichrist in Dan. xi; and though he has departed this life without accomplishing the prophecy to its full extent, yet this does not discourage Mr. Faber, for he holds that Bonaparte is to have a successor who will continue to the time of the end. His son was supposed to be this successor, but as he also is dead, those who hold this view must necessarily trust to the chapter of accidents. They will trust, however, in vain."

That "chapter of accidents" has been written, and a legal successor to the Bonaparte throne has been forced from obscurity upon our astonished vision. It requires not half so much faith to believe this prophecy as it did in 1840. Our infidelity is swept away by the logic of events.

(To be continued.)

A PROFANE SWEARER CURED.

A gentleman once heard a man swearing dreadfully, in the presence of a number of his companions. The gentleman told him that it was both a wicked and a cowardly thing to swear so; especially in company with others, when he *dared not do it by himself*. The man boastfully replied that he was not afraid to swear at any time, or in any place.

"I'll give you a sovereign," said the gentleman, "if you will go into the village graveyard at twelve o'clock to-night, and swear the same oaths there, when you are alone with God, as you have just uttered here."

"Agreed," said the man; "it's an easy way of earning a sovereign."

"Well, you come to me to-morrow, and say you have done it, and the money is yours."

The time passed on; the hour of midnight came. The man went to the graveyard. It was a dark night. As he entered the graveyard, not a sound was heard. All was as still as death. Then the gentleman's words, "*Alone with God*," came over him with wonderful power. The thought of the wickedness of what he had been doing, and what he had come to do, darted across his mind like the lightning's flash.

He trembled at his folly. Afraid to take another step, he fell upon his knees; and instead of the dreadful oaths he came to utter, the earnest cry went up, "God be merciful to me a sinner."

The next day he went to the gentleman, and thanked him for what he had done; and said he had resolved, by God's help, never to swear another oath as long as he lived.

People often fancy the world is becoming Christian, when in fact Christianity is only becoming worldly.

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
Colura, 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 seats 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 Savior. 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.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD DAY, MAY 5, '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 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 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 ministrations 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

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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 CHAMBER.

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 symbols 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 1849? By D. W. Hall. Price, 5c.

DID THE CHURCH OF JESUS CHRIST CONSTITUTE A PART OF THE TWO HORNED BEAST? By W. H. Brinkerhoff. Price, 3 cents.

CHRISTIAN BAPTISM, ITS NATURE, SUBJECTS and Design. By B. F. Snook. 90 pp. Price 10 cts. Postage 2 cts.

REVIEW OF W. G. SPRINGER, on the Sabbath and Law of God. By B. F. Snook. Price, Post-paid 15 cts. An excellent work, and should be extensively circulated.

THE LAW OF GOD. Its observance from Creation, Its Immutability and Perpetuity proved from the testimony of the Old and New Testaments. 10 cts. Postage 2 cts.

STEPHENSON AND RUSSELL'S DEBATE on The Kingdom of God upon Earth, Its Nature, Locality, the Time of its Establishment, and its Duration. 240 pages 12mo. Price, 50 cents.

DEATH NOT LIFE, or the DESTRUCTION of the WICKED ESTABLISHMENT, and endless misery disproved by a collection and explanation of all passages on future punishment. To which is added a Review of Dr. E. Beecher's Conflict of Ages, and John Foster's Letter. By Jacob Blain. Price, 25 cents.

VISIONS OF W. 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.

THE TRUE CHURCH, and what it is called. By Alexander Lacker. An argument on church names. Price 5 cts, Postage 2c.

THE TWO LAWS AND THE TWO COVENANTS. By Moses Hall. 5 cts. Postage 2c.

THE SABBATIC INSTITUTION, and Two Laws. Showing when the Sabbath was instituted, and the plain distinction between the Moral and Ceremonial Laws. 5 cts. Postage 2c.

THE SEVENTH PLAGUE, or the world now vibrating under the effects of the seventh vial. By Eld. S. S. Lower. Price, 5 cents.

THE ONE GOSPEL, or God's blessing to Abraham. By Joel A. Shoncks, 12 cents.

THE SOUL of MAN—ITS NATURE and DESTINY. Price 6 cts. Postage, 2c.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer, or a history of the doctrine of the Reign of Christ on Earth. 408 pages. By D. T. Taylor. Price 50 cents.

RESTITUTION. By Mrs. L. K. Everett. Price, 10 cents.

TWO CENT TRACTS.

BIBLE MEANING OF FOREVER AND EVERLASTING. THE WICKED NOT IMMORTAL. INFIDELITY and SPIRITUALISM, shown to be of like character.

ONE CENT TRACTS.

PERSONALITY OF GOD. A popular error disproved. THE LAW OF GOD, The Ten Commandments, by John Wesley.

MUSIC. Two beautiful pieces of music on one folio sheet entitled "Redemption" and "Beulah," by S. C. Hancock. Price, 12 cts. per sheet, post-paid.

Also Sheet Music by H. L. Hastings, nine pieces on one sheet: Calvary, 'Tis the very same Jesus, Over there, Hallelujah, I shall rest, Say Brother, Shall we meet The Shining Land, The little Grave, and We shall walk through the valley in peace: Price 20 cts.