

THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Tuesday, July 30, 1867.

Vol II---No. 4

THE HOPE OF ISRAEL.

PUBLISHED BY

The Christian Publishing Association.

Devoted to the exposition of prophecy and principles of morality as taught by the word of God.

H. E. CARVER, PRESIDENT.

TERMS.—One Dollar and a half a year in advance. To those unable to pay, FREE.

Address all orders to W. H. BRINKERHOFF, Marion, Linn County, Iowa.

ONWARD.

By EMMA F. ALDRICH.

Onward, roll onward, oh time, linger not,
Earth is so dreary, with dark sin it is fraught;
Loved ones I've cherished now sleep in the dust,
Oh when will the grave yield up its dear trust?
Hours of deep anguish and sorrow have passed
Since we laid them to rest where sweeps the
cold blast;
Oh ne'er shall I see their lovely forms more,
Until I shall reach fair Canaan's bright shore.

Onward, roll onward, ye wearisome years,
Ye bring to me toils, and sadness, and fears,
Roses ye strew in my pathway decay,
They wither and drop and die in a day;
Many bright flowers I've gathered with care,
And twined in a wreath so lovely and fair;
But soon, oh, so soon, it faded away
Like morning dew on the silvery spray.

Onward, roll onward, ye billows of life;
I am so weary of sin and of strife;
Hopes I've most cherished alas, do not stay:
Like the Will of the wisp, they vanish away;
They glimmer and glow with unsteady light,
And are gone, for aye, from my longing sight;
While my heart is sad, and lonely, and drear
With sore disappointments that greet me here.

Onward, roll onward, oh glorious day:
Ye slow wheels of time, no longer delay;
I'm tired of the cares and turmoil of life,
I long for that home where pleasures are rife,
Where hearts are not sad, and tears never flow,
Where clouds ne'er arise, oh, there let me go,
Then shall I meet with the loved and the lost,
Who death's sullen stream so fearlessly crossed.

Philosophy of Sabbath keeping.

The last quarter of a century has been somewhat marked by a proclivity of the minds of this western hemisphere to philosophize on all subjects of interest to our race that have been called up. This tendency is beneficial: providing the "science" with which we build our philosophies, is not of the class against which the Apostle warns us, as being "falsely so called."

Do not understand me to suggest that it is possible for our infantile reason to fathom the depth of God's motives in commanding us to

remember the Sabbath-day to keep it holy." But we can understand that habitual obedience to God's commands on our part has a direct tendency to cultivate and render active in our own organism the principle of veneration for God's authority or government; and thro' the inevitable laws of "hereditary descent," to strengthen and render active in our children also, the organ of veneration. (Perhaps some of my Christian friends would prefer that I should say principle of veneration; very well, when we eat an apple we are sure an apple-tree produced it; and an apple-tree which never produces an apple, we would scarce admit to be better than a counterfeit; I have no choice in the terms, as the fact remains the same.) And we can also understand that habitual neglect of any one of God's known commands must fearfully reduce our sense of obligation to all his other commands. (See James ii 10.) Such habitual neglect certainly proves the delinquent to be *not* cultivating his veneration for the Law-giver. And if an acorn will produce an oak, then the son of that delinquent will most surely venerate God's government less than did his father: and the government of his own natural father less still.— If there are exceptions to this demoralizing result, it is when the better religious principles of the mother have beaten back to some extent the depraving influences of the father's organism.

Now if St. James spoke by "inspiration of God," (as above quoted,) and we can reason from cause to effect, it should be no cause of surprise to us that the "perilous times" and perilous characters prophesied of by St. Paul, (2nd. Tim. iii.1-5) are pressing and forcing the conviction that only such efficient arming as Paul enjoins upon the Ephesian christians (Eph. vi. 13-17) can give an assurance of triumph over our thickening conflicts.

About 58 years since, my parents told me that it was wrong to play or work (except for necessity or mercy) on Sunday; as God commanded us "to keep holy" his Sabbath-day. A few years later I learned to read the fourth commandment for myself, and accepted it as a part of God's law, and yet supposing that Sunday was the seventh day of the week.— A few more years elapsed, and some general reading with the help of the almanac, convinced me that Sunday was *not* the Sabbath which God "made for man and my sense", of

veneration for the Sabbath Law became, in my own estimate somewhat stultified.

In the mean time I had learned an evidence satisfactory to myself, that the horse or the man that rested one day of every seven would in a life-time accomplish more and better work than could be performed by the same individuals with *no* rest day in the week. I consequently adhered to the idea of sabbatizing from selfish motives; but became wholly indifferent as to the day employed for that purpose. Enough of Sabbatarian views of scripture had crossed my path to convince me that Sunday held no legitimate relationship to the 4th commandment, but *not* enough to make me conscious of recreancy to my own professions as a christian, and to my recognized obligations as a child of God; and in this way the Devil about succeeded in neutralizing my influence against his recruiting measures; altho' he did not succeed in getting my name on his muster roll. And here let me inquire of all my brethren and sisters in Christ who adhere to sabbath keeping, if their own relationship to Christian consistency and Christian influence is not now very similar to what mine was, as above narrated. Can you with good effect urge the claims of the Law of God to convict sinners of their position as rebels, whilst you yourselves ignore the obligations of one (*not the least*) portion of his positive Law? Can you persuade your own conscience that you love God with all your heart whilst you read the inspired testimony of St. John "this is the love of God that ye keep his commandments" etc? Can you implant and cultivate in your children a veneration for the fifth commandment, at the same time you teach them to disregard the fourth? Through what principle of human nature can you cultivate in them veneration for God commandments at all, whilst St. James testimony added to St. John's throws the beams of divine truth athwart your life-long practice? Intelligent people will not at this day plead ignorance of God's meaning and authority in regard to the Rest-day, if their creed originated in the Bible, for Bibles are too cheap and plenty; and although translated by Sunday-keepers, still the Sabbath law is so plain and irrefragable, that the "wayfaring man" will not err therein.

Not presuming that the sustaining and cultivation of the *venerating principle* compasses the motives of Jehovah in consecrating "for

man" his Rest Day; yet I do think the sustaining of that "Principle," and the manifest necessity for its cultivation at *this* day, should be a motive (not lightly weighed) in favor of scriptural sabbatizing, with all who desire that God should be recognized as Law Giver.

It can never meet the requirements of our natures in this regard, to consecrate to rest and to our moral and spiritual cultivation, "one seventh part of time"—from any motive distinct from God's authority, as expressed in the 4th commandment—even should that "one seventh part" be the 7th day of the week; for, when a child obeys its father from a lesser motive than LOVE for that father, it ceases to be obedient in any sense valued by the father, as manifesting the exercise of veneration and love. If St. John spoke by inspiration—"This is the love of God that ye keep his commandments, and his commandments are not grievous"—then, however we may conform to God's requirements, from any *lower* motive than Love to Him, such conformity can never be accepted as obedience by Him who "searcheth the hearts."

Therefore, my conclusion is that a "philosophy of Sabbath-keeping" worthy of rational creatures, who accept the Bible as the basis of their religion—connects us as inevitably with the seventh day of the week, as the law of gravity connects our physical existence with earth.

E. P. GOFF.

THE PERIODS OF DANIEL. NO. IV.

The time for the Rise of the Little Horn of Daniel viii.

BY I. N. KRAMER.

Daniel viii. 23 we believe points out the time when this horn should arise. "And in the latter time [or extreme] of their kingdom, when the transgressors are come to the full, [their sins having been made full] a king of fierce countenance, and understanding dark sentences shall stand up." It is generally supposed that the Roman is the power here alluded to, and when the four Grecian Kingdoms were subjected to them, this work was accomplished. The expression, "At the utmost of their kingdom, [the last before being subjected to desolations] their sins having been made full, indicates the time of their great depravity. This does not therefore necessarily imply a change of government from that of a monarchy, to that of a republic; from the dominion of the Grecian successors to that of the Romans, which in many cases proved more of a blessing to the people inhabiting those countries, than a curse; but it does imply a state wherein God would punish them

by a scathing judgement of desolations, making those countries unfit for the peaceful, quiet, and comfortable habitation of man.

Thus we are taught that those countries were so far depraved, as to call for the vengeance of God, as that of the Canaanites and Sodomites had done, or as that of Babylon, Ninevah, and other great cities having been overthrown on account of their sins. Those countries having arrived at this state, a king of stern, reckless visage should arise, able to solve intricate matters, and mighty in power, destroying wonderfully, prospering and practising. The condition to which this horn should bring those countries, is fully described in the seventeenth chapter of Isaiah. "Behold, Damascus is taken away from being a city, and it shall be a ruinous heap. The cities of Aroer are forsaken; they shall be for flocks which shall lie down and none shall make them afraid. The fortres also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of Hosts. And in that day shall it come to pass that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvestman gathereth the corn and reapeth the ears with his arms, and it shall be as he that gathereth ears in the valley of Rephaim; yet gleanings shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel. And at that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images. In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel; and *there shall be desolation.*—Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shall set it with strange slips. In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish, but the harvest shall be a heap, in the day of grief and of desperate sorrow. Woe to the multitude of many people, which make a noise like the noise of the seas, and to the rushing of nations that make a noise like the rushing of mighty waters. The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before

the wind, and like a rolling thing before the whirlwind. And behold at evening tide trouble, and before the morning he is not. This is the portion of all them that spoil us, (the Jews) and the lot of them that rob us."

This is he who should be broken without hand, (Dan. viii. 25.) and that should come to his end, and none should help him, (Dan. xi. 45) "for at evening tide there is trouble, and before the morning he is not."

Isaiah continues this subject in the following chapters, and tells us that a cruel lord, and fierce king should rule over Egypt; and also, that their desolations continue till the morning dawn, when an altar shall be erected in Egypt to the service of God, when Egypt should be healed, and an highway erected from thence into Assyria, when they should receive the blessing of the Lord, and be called God's inheritance. Isa. xix chapter.

Hence we find that the time when this horn should arise, is that time when a power should arise that should make a desolation over those countries, and particularly over the land of Israel that should be perpetual. That should continue till the evening tide of Isa. xvii. 14, the evening and early morn of Dan. viii. 14; the end of the 2300 days.

Travellers, both infidel and christian have fully testified to the truth of these things, that a dearth, barrenness, scourge, and desolations now exist over those countries as portrayed in the word of God. And all attribute this state of things to the power whom we shall designate as the Little Horn of Dan. viii, under whom the four kingdoms of Alexander's successors have reverted back again to one dominion.

THE KINGDOM OF GOD, DELINEATED.

Article No. X.

BY LL.D. S. DAVISON.

THE KINGDOM OF GOD CHALLENGES THE HOMAGE OF THE WORLD.

In the beginning God gave to man institutions which required his obedience. While in innocence, God's pleasure was with man, in the garden which he had planted for his delights.—After the transgression, the garden yet remained; but Cherubim and a flaming sword guarded the way of the tree of life. Here then was still a divine symbol of God's presence in the earth: here was a place in which God was known, and where he might be approached by sacrifice and offering. But after the deluge, to Noah and his sons—to Abraham, Isaac, and Jacob, he was known by visible and audible manifestations of his presence; and through them, all that inquired after him might find him and the institutes of his will. It is thus David calls them God's anointed—God's prophets. See II. Chron. xvi. 22. Ps. cv. 15. It appears to have been the same with Shem, or Melchisedec King of Salem and

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pretest of the most High God. So with Job in the land of Uz; and likewise with Eliphaz, Bildad, and Zophar. All of them lived prior to the exodus of the Israelites from Egypt. Thus the world was never left without witnesses for God. But after the call and commission of Moses, and the adoption of Israel for God's people, we have but a single instance on record of an acknowledged prophet of God in any other nation than Israel; and he sinned and was slain with the people whose cause he espoused, in opposition to the nation which God had chosen. Balaam was the last prophet of the Lord from any other nation than Israel, of whom we have any account; a type of the end of those who do the same things. What is said of him closes up all account of God's having a prophet outside of the nation of Israel.

This I look upon not as a mere incident—a casual occurrence, but as a purposed closing up of the spirit of prophecy among all the nations of the earth but the one nation which God had adopted for his own people, and for his authorized witnesses in the earth. Henceforth his dwelling place among men would be with the chosen and attested nation; all the institutes of his will would be deposited with them; and henceforth all his communications to man would be through them. This is in accordance with the covenant he made with Abraham: "In thy seed shall all the nations of the earth be blessed." Gen. xii. 3; xxiii. 18; xxvi. 4. From that time forth a prophet of God from among the Gentiles has never been attested by any sign from heaven. Many pretenders have arisen among gentile nations, but they have all, sooner or later, miserably perished, and their pretended missions have come to naught.

God has chosen the house of Jacob for his people, by whom he will be known in the world; and he is of one mind, and none can turn him. In vain do men or women assume the prophetic spirit outside the chosen nation of Israel.

From Moses to Christ, the seed of Jacob had the only divinely instituted system of religion in the world.* It was so understood not only by the Israelites themselves, but by all devoted men of all nations who believed and worshipped the God of heaven and earth. All who looked for the promised restitution, looked for it through the Messiah to come of the house of Jacob.—Even Balaam said: "There shall come a Star out of Jacob, and a sceptre shall arise out of Israel and shall smite through the princes of Moab, and destroy all the children of pride." It is written of Solomon: "All the earth sought to Solomon to hear his wisdom, which God had put in his heart; and they brought each man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules, a rate year by year." This was but of short duration; for Solomon sinned against the Lord, and provoked him to anger, for taking to himself strange women for princesses, and suffering them to draw away his heart to patronize their idolatry. But it served to show that had Israel—their kings, and their people, been faithful to the Lord, they would have had the homage of the whole earth. The last of David's Psalms shows that this was his faith; for in it he says of the son promised to sit upon his throne:—All the prophets and the law prophesied until John. Matt. xi. 13.

"He shall have dominion from sea to sea, and from the rivers to the ends of the earth. Those that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea ALL KINGS shall fall down before him: all nations shall serve him." Ps. lxxii. 8-11.

Solomon's reign, so far as the divine favor attended it, served to show in type what God intends for the kingdom of David's son of covenant and promise, who is to sit upon his throne and reign over the house of Jacob forever.

As soon as the kingdom of Israel began to wane, before the ten tribes went into captivity, prophets were raised up to assure the believing remnant of faithful men, that although judgments should befall the nation for its transgressions, yet all that God had promised to Abraham, Isaac, and Jacob, and David;—all the holy covenant promises that he had made with them, would be gloriously accomplished in the fulness of times. Thus the Psalmist says: "He will ever be mindful of his covenant; he hath shewed his people the power of his works, that he may give them the heritage of the heathen.—He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name." Moses had said: "There shall be a place which the Lord your God shall choose to cause his name to dwell there." Deut. xii. 11. From the day that the Lord commanded David to build an altar in the threshing floor of Ornan the Jebusite, it was understood that that was the place where God had chosen to put his favor; for David had said of it: "This is the house of the Lord God, and this is the altar of the burnt offering for Israel." From that day forth, and from that circumstance that there God had appeared unto him and accepted his offering for his people Israel, David set his heart to build there a house for the Lord. There God appointed Solomon to build him a house.—

"Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared to David his father, in the place that David prepared in the threshing floor of Ornan the Jebusite." 2 Chron. iii. 1. After Solomon had dedicated the house, "The Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice. Now my eyes shall be open, and mine ears attend unto the prayer that is made in this place. For now have I chosen and sanctified this house, that my name may be THERE FOREVER: and mine eyes and my heart shall be there perpetually." 2 Chron. vii. 12-16. Ever after this, God and his servants call Jerusalem "the holy city." "The city of God." "The city of the Great King."—Ps. xlviii. 2, Matt. v. 35. And all the holy prophets foretell its future greatness and glory. "For the Lord hath chosen Zion; he hath desired it for his habitation. THIS IS MY REST FOREVER: HERE WILL I DWELL: FOR I HAVE DESIRED IT. There will I make the horn of David to bud: I have ordained a lamp for mine anointed." Ps. cxxxii. 13, 16. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all na-

tions 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." Isa. ii. 2, 3, & Micah iv. 1, 2. "For thus saith the Lord of hosts: It shall come to pass that there shall come people, and the inhabitants of many cities: and the inhabitants of one shall go to another, saying: Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Zech. viii. 21, 22. "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 shalt thou see and flow together, and thine heart shall fear, and be enlarged; because the wealth of the sea shall be converted unto thee, the riches of the nations shall come unto thee." Isa. lx. (throughout). "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles.—And it shall be that whoso will not come up of all the families of all the earth unto Jerusalem to worship the King the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." Zech. xiv. 16-19. These are not the only scriptures in which these things are foretold: but they are some of the most striking, and their fulfillment must utterly annihilate the theories of the thousand years sky Kingdom; the thousand years desolation of the earth; the total and final rejection of the Jews; and the final burning of the world at the coming of the Messiah.

"Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." Ps. cxli. 43. "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." Hosea xiv. 9.

Look and see brethren, if the connection of these passages does not apply them to the subject of Israel's Ephraim's final restoration.

A CONVENTION of Jews has been in session at Philadelphia, nearly every synagogue in the United States being represented. It was resolved to co-operate in the removal of the Jews of the Turkish provinces and the Barbary States to Palestine and to encourage the development of agriculture and the arts there. A paper read by Rev. Mr. Lesser claimed that the Fallachia tribes of Abyssinia and the people of the interior China are the lineal descendants of the lost tribes.—Their manners, customs and forms of prayer show this to be the case. As efforts are making to convert them to Christianity, a messenger is about to be sent out by the Universal Israelitish Alliance of Paris to counteract the movement.

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

Published Semi-Monthly by the Christian Publishing Association, at

Marion, Linn County, Iowa.

TERMS: - - - \$1 50 per year

TUESDAY, - - - JULY 30, 1867.

W. H. BRINKERHOFF, Editor.

IMMORTALITY.

An Essay prepared and read before the Ministerial Conference of East Grand River Baptist Association, in July, 1866.

BY ARCHIBALD ROBBINS.

The eternity of the conscious existence of the righteous is not questioned by any who admit the truth of a future state of existence; but it is held by some that the opposite class—the wicked—will be annihilated as their final punishment for sin. If this be the purpose of God it is accomplished, according to the "material" theory, in the death of the body; and we cannot conceive of God as a being so whimsical and capricious as to bring back to life and being again, that which is already destroyed, merely for the purpose of a second destruction. But turning to the positive testimony of revelation, which must be the final empire in all such questions, in Daniel 12: 2, it is said "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Here the final destiny both of the righteous and the wicked is clearly stated; and again, in Matthew 25: 46, speaking of the wicked the Saviour says "these shall go away into everlasting punishment, but the righteous into life eternal." Now it is impossible to understand how a being without continued, eternal existence could endure "everlasting contempt" and "everlasting punishment."

We come now to the final consideration.—That the soul is immortal is certainly the doctrine of the Bible. If the doctrine of materialism and mortality were true the resurrection would be an impossibility and the final judgment a farce. If the soul dies with the body man loses his identity in death, and instead of Resurrection a New Creation must take place. To judge, reward, and punish such new creation for the deeds of a previous creation would be a farce, and an outrage on every principle of justice. But in 1st Corinthians 15: 52-3-4, St. Paul says "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." Again it is said in the same chapter, "it is sown a natural body, it is raised a spiritual body;" and it is said of Jesus that he shall change our vile bodies and fashion them like unto his own glorious body. Thus not only the soul's separate existence and immortality are taught in the Scriptures, but also the glorious doctrine of the resurrection and the ultimate and final immortality of the body is brought to view. The word of God is the foundation on which this doctrine rests, and the resurrection of Christ furnishes a demonstration of its truth. Inspired with this sublime idea, in view of the Saviour's resurrection and ascension, the sacred poet truly says:

"Then first humanity triumphant Passed the crystal ports of light, And seized eternal youth. Man all immortal, hail! hail! Thine all the glory, man's the boundless bliss."

REMARKS.

We think we discover in our "essayist" a feeling on his part, that he has failed to make a clear record of man's present immortality thus far; and hence, he now flies to the immortality of the wicked, and hopes to gain some comfort there. The first thing done is to ridicule the idea of the destruction of the wicked; perhaps the strongest argument he may have at command. He cannot conceive of a God so "whimsical and capricious" as to bring back to life the impenitent sinner, and meet out to him "the second death"; and yet he can see good logic and sound sense in God sending men to hell for thousands of years past, and then in ages to come, or at the great judgment day give the poor sinner, just from the regions of hell a trial for the purpose of ascertaining whether they were justly sent to hell or not!! Consistency is a jewel, and but rarely found. Men die a temporal death through Adam; the righteous are no more exempt than the wicked, and without a resurrection, they would not receive any punishment, unless they received it during this life. But why does our essayist believe that the body of man will be resurrected after it has passed to dissolution? Why is God so whimsical as to raise it? Will not the soul suffer enough without it? We now follow him to that which he says "must be the final empire on this question." Dan. xii. 2. On this he remarks: "Now it is impossible to understand how a being without continued existence could endure 'everlasting contempt,' and 'everlasting punishment.'" The traitor Arnold is held "in everlasting contempt" by Americans, and yet he is dead; but according to our essayist, Arnold should never have died for fear the American people would cease to hold him in contempt.—Booth, Wirtz, and others should have been preserved alive for fear Americans would forget the assassin who destroyed our President; or the one who made many a home desolate by his cruelties at Andersonville. No, our essayist widely missed the mark. Let us look at this from one Bible text. God spoke concerning Israel's sins and corruptions: "And I will bring an everlasting reproach upon you and a perpetual shame, which shall not be forgotten." Jer. xxiii. 40. Here the Jews would be a perpetual shame and an everlasting reproach as a nation; and our bro's logic would sound quite oddly applied here. If a deed of love and mercy such as the scenes enacted on Calvary will be remembered without being constantly re-enacted, why cannot that one act of the sinner in rejecting Jesus and thus bringing destruction on himself, be also remembered? and as the one act will be held in love and admiration, so the other in everlasting contempt.

The reasoning of our brother would destroy the faculty of memory entirely. The text shows conclusively that the punishment is final; and thus we read that "afflictions shall not arise the second time." We present a few texts for the consideration of our Bro. showing how the Bible regards this question. "And it shall come to pass that every soul (psuche) which will not hear that prophet, shall be destroyed from among the people." Acts iii. 22. According to the doctrine of this essay it should read "be tormented from among the people." Again, "And

the destruction of the transgressors and the sinners shall be together and they that forsake the Lord shall be consumed." Isa i. 28. Here the wicked are to be destroyed (to put an end to) and consumed (to bring to utter ruin, to exterminate). "Nevertheless man being in honor abideth not; he is like the beasts that perish." Psa. xlix. 12. Is it like the beasts that are tormented? "Behold all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing: * * * they that war against thee shall be as nothing, and as a thing of naught; shall be as nothing, and as a thing of naught (nothing)? But these as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not; and shall utterly perish in their own corruption." 2 Peter ii. 12. "O let the wickedness of the wicked come to an end; but establish the just; for the righteous God trieth the heart and reins." Ps. vii. 9. The wickedness of the wicked must come to an end; but our essayist thinks differently. Hear a believer in that dreadful theory of eternal torment, and observe how different his language from that of the Bible.

He says, "The wicked (in the fire of hell) utter as many blasphemies against God, as the happy souls in heaven shout hallelujahs to his praise. Tract No. 277 American Tract Society. For, behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root or branch." Mal. iv. 1. If the wicked are stubble, and are to be burnt up root and branch how can we conceive of them as immortal? Impossible.

But there is a time coming when, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and forever." Rev. v. 13 As the sinner is to be recompensed on the earth; (Prov. xi. 31) and as a time will come when all in heaven, earth, under the earth, and sea will praise God, we must certainly conclude that there is no place for such a hell as Eld. Sabin or Robbins teaches. Yes, bless God, he is not going to have a large multitude of people cursing him to all eternity, but he will have a clean universe.

Before we pass to examine the final consideration, we must notice one text that was used in the introductory but not embodied in the propositions; and that is 2nd Cor. v. 6-8 The position taken is that the "tabernacle," has reference to the body, and, "our" and "we" the immortal soul. If this is correct, we argue:

- 1st. Man (the immortal part) has a house here (the body).
- 2nd. Man is going to lay off the body, and
- 3rd. The immortal soul is going to be clothed with a house in the heavens.

This then involves a denial of the body, for if the soul is to use for the body again, a house at the same time. Paul says soul believers are "double houses" they could use two houses.

Our essayist has man "contends against such a doctrine of this tabernacle transaction of this tabernacle that it is at death? No. But this "mortal puts on immortality" "at the last trumpet." This tabernacle must be placed, the earth, and we must have the "new heavens and new earth."

We now come to the ex- istis final argument. If immortal, is certainly the d We think we have demons from his own proof texts. after looking over the wor- cudes that "if the doctrine tality be true then the re- impossibility, and the f What, an "adcaptandum"? mighty!! Permit us to straw the Elder has erecte has the sword by the blad thereby.

If men go to heaven or post said: "Up to the courts v It mounts trium Or Devils plunge In infinite

What need of a judgment? Was some mistake mad sinner into the uttermost trial to see whether the in judgment? If the sou there is "fulness of joy," tion? It would be a "is all against our essayis

But hear him again. body, man loses his iden of a resurrection a new cr "Ye do err, not know Where did our essayist t just place against this a statement of holy Writ say, How are the deat what body do they com thou sown is nor quick ist. Cor. xv. 35, 36. W quickened, had to die i will not forget this tex this subject. Paul says ting on immortality", an "immaterial soul." re-uniting with the bo "The hour is coming in their graves shall hear forth," (John v. 28,) b an immaterial soul.

This then involves a denial of the resurrection of the body, for if the soul is clothed or housed in heaven; has a tabernacle there, it would have no use for the body again, as it could not use two houses at the same time. Peradventure our immortal soul believers are "double minded" and then they could use two houses at once.

Our essayist has man "unclothed," and Paul contends against such a doctrine. When is this resurrection of this tabernacle being dissolved? Is it at death? No. But when "mortality is swallowed up of life." When is that? When "mortality puts on immortality," and Paul says that it is "at the last trump," (see 1st. Cor. xv. 51-54). This tabernacle must refer to our dwelling place, the earth, and we must remain here until the "new heavens and new earth are brought to view."

We now come to the examination of our essayist's final argument. He says "that the soul is immortal, is certainly the doctrine of the Bible." We think we have demonstrated just the reverse from his own proof texts. As a last final effort after looking over the work he has done he concludes that "if the doctrine of materialism and mortality be true then the resurrection would be an impossibility, and the final judgment a farce. What, an "adaptandum" argument. Irresistible! mighty!! Permit us to tear down the man of straw the Elder has erected for us. Our essayist has the sword by the blade, and he is wounded thereby.

If men go to heaven or hell at death, or as the poet said:

"Up to the courts where angels dwell
It mounts triumphant there;
Or Devils plunge it down to hell,
In infinite despair."

what need of a judgment?

Was some mistake made in sending some poor sinner into the uttermost hell, and is he to have a trial to see whether there has been an error in judgment? If the soul is in heaven where there is "fulness of joy," what need of a resurrection? It would be a "farce." The argument is all against our essayist.

But hear him again. "If the soul dies with the body, man loses his identity in death and instead of a resurrection a new creation must take place."

"Ye do err, not knowing the power of God." Where did our essayist obtain such an idea? We just place against this assumption of his a plain statement of holy writ. "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it DIE." 1st. Cor. xv. 35, 36. Whatever it was that was quickened, had to die first. Hope our essayist will not forget this text when next he writes on this subject. Paul says much about "mortal putting on immortality", but not one word about an "immortal soul." Nothing about the soul reuniting with the body; but Jesus did say: "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth;" (John v. 28.) but said not a word about an immaterial soul. Paul said "them which

sleep in Jesus, God will bring with him" (1st. Thess. iv. 14), but left out the immortal soul.—Paul was not an advocate of that theory, for he told Timothy in speaking of God "who only hath immortality," (1st Tim. vi. 16) and in an exhortation to the Christians at Rome, said, "to them who by patient continuance in well doing seek for glory, honor, and immortality; eternal life." We now conclude. Our design has been to present but few affirmative arguments, as we desired to demonstrate the fact that no text in the Bible teaches man's present immortality. How well we have succeeded we leave the readers to judge. We have designed our remarks in kindness and brotherly love. We reviewed this Essay by the request of a member of the church over which our essayist is Pastor.

"Don't go to Hear Him."

"And some said, what will this babler say? Other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus, and the resurrection." (Acts, xvii, 18.)

The above text is the language of certain Grecian philosophers concerning Paul, who had been tarrying a few days at Athens, waiting for Silas and Timothy whom he had left behind at Berea. He had been faithfully preaching Christ; and disputing in the synagoga with the Jews his former brethren, and with devout persons, and in the market daily with those whom he met. These were strange doctrines to the Jewish formalists residing at Athens; and also to the Greeks who were wholly given to idolatry. Hence he was denounced as a setter forth of strange gods a babler, an innovator. No wonder then that Paul was hated. The evil have always hated the good. This same principle is strikingly manifested in the history of the ancient Jewish nation. When they apostatized from God, they mocked, stoned, hated, and persecuted his servants. They even slew them within the sanctuary of the Lord. And all this time they claimed to be "God's special people;" and while their hands were still reeking with blood, they boastfully called on his name, saying; "Is not the Lord with us? No evil can come upon us." Who was it that in after years were so ready to build the sepulchers of the prophets, and garnish the tombs of the righteous? It was the self-righteous Jew.

But what if one of the prophets had appeared to upbraid the people with their wickedness? Why, he would have shared the same fate. But the prophet was dead and safely buried where he could no more rebuke wrongs. The very people who honored and glorified the prophets in our Saviors time, themselves clamored for the blood of the Son of God. They crucified the Lord of glory. This same spirit prevails to day. It prevailed in the apostle's day. It has prevailed in the nominal church in all ages. How bitterly our Lord was persecuted. He was called a *glutton, a wine-bibber, and a friend of publicans and sinners.* "He was despised and rejected of men, a man of sorrow and acquainted with grief. So has it ever been with the true followers of Jesus. They have been hated, despised, cast out, and forsaken. "They have had trial of cruel mockings and scourgings, yea, moreover of bond, and imprisonments; they were stoned, they were sawn asunder, tempted, slain by the sword; they wandered about in sheep-skins and goat-

skins; being destitute, afflicted, tormented, and all this has been done by a professed church. And why? Simply because they raised their voices against the corruptions of the mother church. What has been the history of the church of Rome, since she apostatized from God? Let her millions of martyrs answer! What has been the history of the church since the reformation? all religious reform has met with opposition from the church. Every true reformer has been denounced as a heretic, a seceder, or a rebel; and the church has been commanded by its rulers to not go and hear them.

Thus it was with the Waldenses, the Albigenes, and the Covenanters. It was religious intolerance that drove the Puritans from England in 1607. And why were they driven out of their native land? Because they were desirous of a purer worship of God than that of the national church of England. They fled to Holland; but had scarcely remained there one year before their number was largely increased by others from the mother country who were determined to enjoy liberty of conscience. But God often causes the wrath of man to praise him. So it was in this case. The Puritans found an asylum in the New World, and became the fathers of our free institutions. But our shores were destined to be disgraced by religious intolerance ere long. Roger Williams, a Puritan minister, arrived in the colony in Feb. 1631, only about eleven years after the landing of the Pilgrim Fathers. He was a reformer; and boldly announced his views. He was tried for heresy and was banished from the province. Thus the Puritans became guilty of doing the same thing of which they complained of the church of England. How strange that our Pilgrim Fathers should have brought with them a measure of the same spirit of intolerance from which they had attempted to fly! But true it is, the spirit of persecution appeared in the greatest violence against the Quakers. In 1656 and 1637 they were banished from the colony, and the penalty for bringing a Quaker into the province was one hundred pounds Sterling. It was also decreed that Quakers coming into the province, should have their *tongues bored with a hot iron* and be banished. Their books were prohibited! Persons were fined for *going to hear them*, or for defending their doctrines!! and some were put to death!!!

If we follow the history of our own country from its first settlement down to the present time, we will see that no sect or denomination is entirely guiltless in this respect. The Church of England persecutes the Puritans, and the Puritans persecute the Quakers. The Episcopalians persecute the Baptists, the Methodists, the Congregationalists, the Presbyterians and all who secede from them; and these churches turn around and do the same thing to those who secede from them. And should a servant of Christ stand up simply as a Christian, and should say that he was neither of Paul, or Apollos, or Calvin, or Luther, or Wesley, or F. G. White; if he were the Lord's, and the Lord's only, would his reception be very cordial? I think not. More likely the language would be "don't go to hear him." "Lock the meeting house against him." "Shut the door." "Receive him not into your houses." But if he were possessed of some token of sectarianism,—If he

has the proper credentials from some modern Sanhedrim, he would probably find himself comfortably installed and made quite at home among his kind. It ever has been the case that the children of the bondwoman persecute the children of the free; and where a people, or a church merely have the form of godliness without the power thereof, they hate those who, forsaking earthly vanities and sins, cleave unto the Lord with purpose of heart. It is the standing statement concerning the people of God, that through much tribulation they shall enter into his Rest.

Not without reproaches, and rebuke, and seen not without contempt and despiteful treatment, shall they reach Home. Hence, we may be sure that wherever we see a spirit of persecution or religious intolerance, that the love of God dwells not in that person or community; but it the spirit of Anti-Christ. The Saviour says: "If ye were of the world, the world would love his own. But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you and the beloved Apostle says, "If a man say, I love God, and hateth his brother, he is a liar; he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? "Let us not love in word, neither in tongue; but in deed and in truth."

THO'S HAMILTON.

Questions concerning the Two-horned beast of Rev. xiii.

By Elder John Reed.

Remarks by the Editor.

My fourth objection is, it destroys the identity of the ten-horned beast with the little horn of Dan, vii, which all commentators and Bible students agree was a symbol of the Papal power. Let us look at their identity. 1st. The little horn was a blasphemous power, (Dan. vii. 25); the ten-horned beast also was a blasphemous power (Rev. xiii. 6). 2nd. The little horn made war with the saints, (Dan. vii. 21); the ten-horned beast did the same (Rev. xiii. 7). 3rd. The little horn had a mouth speaking great things, (Dan. vii. 8-20); the ten-horned beast also had a mouth speaking great things (Rev. xiii. 5). 4th. The little horn arose on the cessation of the Pagan form of the Roman empire, or after the plucking up of three of the horns of his ten divisions, which last was accomplished by the destruction of the Ostrogoths at Rome, in the year 538. You will mark that the ten-horned beast arose at the same time, for it is said "that the Dragon (Pagan Rome), gave him (the ten-horned beast,) his seat (the city of Rome), and great authority. 5th. The little horn was to continue a definite specified time. We understand that time to be 1260 years. The ten-horned beast was to continue the same length of time. 6th. The little horn at the end of this specified time was to have his dominion taken away, (that is his power); the ten-horned beast at the same time was to be led into captivity, (Rev. xiii. 10.) Now it appears plain to me, that the same power is symbolized, first by the little horn in Dan. vii.; and secondly by the ten-horned beast in Rev. xiii. Now if we apply the two-horned beast to the Papal power we destroy all this plain Bible identity.

REMARKS.

We think you are mistaken in our position's destroying the identity. How ever we will examine your reasons:

"The little horn was a blasphemous power (Dan. vii. 25): the ten-horned beast was also a blasphemous power." Now if we find that the little horn combined the civil and ecclesiastical power together, and also ascertain that the ten-horned and the two-horned beast represents the same thing, then your 1st point goes by the board. We prove that the little horn was both a religious and temporal power by yourself. In obj. 2nd you said "that the head and mouth that spake as a dragon denotes the LAW MAKING POWER of a legislative head of the nation." Apply this to the little horn. In v. 8th he had "a mouth speaking great things." In v. 20th he had "a mouth that spake very great things," and in v. 24, "he shall subdue three kings." This then demonstrates the law making or secular power of the ecclesiastical you admit.

Now look at the xiii chapter of Rev. 1st. The ten-horned beast was a blasphemous beast. What do you prove by this? That it is ecclesiastical? You think so. Permit us now to turn to Rev. xvii. 3, and we find there a beast "full of names of blasphemies." What does it symbolize? According to your argument an ecclesiastical power. If you are correct in this, then what does the woman symbolize that is seen riding the beast? With the exception of Papists it is admitted that this woman symbolizes the Catholic church. This being an ecclesiastical power, and the beast that carries her also a religious power, will you tell us what church carried, and gave life and vigor to the Papal Hierarchy? You must admit that none did, but that the civil government of Rome or Peters secular sword was the power that carried the "mother of harlots." Then we have a beast representing the temporal power of Rome and yet it is a blasphemous one. Thus far then, we have found that the term blasphemous can al be attached to the civil as well as the religious powers of earth, and hence your identity difficulty is more imaginary than real. Your second and third points are alike met by the above. Your fourth is not only peculiar and destructive to your position, but it is based on falsification of historical facts. You will mark this point. We repeat, A FALSIFICATION OF HISTORIC FACTS.

Now to the facts. You say that "the little horn arose on the cessation of the Pagan form of the Roman Empire, or after the plucking up of three of the horns of his ten divisions, which last was accomplished by the destruction of the Ostrogoths at Rome in the year 538."

You place the downfall of Paganism in A. D. 538. I ask by what authority? By history? No. But by the "ipse dixit" of those who have become wiser than the historians. Come now, dear brother and let us reason together. Listen while the historian speaks.

"The ruin of Paganism in the age of Theodosius, is perhaps the only example of the total extirpation of any ancient and popular superstition; and may therefore deserve to be considered as a remarkable event in the history of the human mind." Gibbon vol. iii p. 131.

Theodosius began to reign in the year 379, and died in 395. Now we learn from this witness that Paganism passed away as the national religion of the Romans ONE HUNDRED YEARS sooner than you have stated, and we hereby challenge any one to present an authentic, reliable history that will prove Gibbon, to be a falsification of history. J. E. Clark says in his notes on Rev. xii. 9.

Paganism received several mortal strokes in the time of Constantine, and his sons Constantine and Constantius. It was farther reduced by the great zeal of Jovian, Valentinian, and Valens; and was finally suppressed by the edicts of Gratian, Theodosius I., and his successors. It was not till A. D. 388 that Rome itself, the residence of the empire, was generally reformed from the absurdities of paganism: but the total suppression of paganism soon followed the conversion of the metropolis; and about A. D. 395 the dragon may be considered, in an eminent sense, to have been cast into the earth, this is, into a state of utter subjection to the ruling dynasty of Christian emperors.

Moshcim in his Eccl. Hist. vol. I. p. 102. 103 says. "In this they were surpassed by the last of the emperor who reigned in this century, viz: Theodosius the Great, who began to reign in the year 379, and died in 395. As long as this prince lived he exerted himself in the most vigorous and effectual manner, for the extirpation of the pagan superstition throughout all the province, and enacted severe laws and penalties against such as adhered to them. His sons Arcadius and Honorius, pursued with zeal and not without success, the same end: so that toward the conclusion of this century, the Gentile religions declined apace, and had also no prospect left of recovering their primitive authority and splendor."

We might add much more, but is not this enough? It will not do to say these men are false witnesses unless you have something by which to substantiate it.

But let us look at another point you have attempted to make. Your statement "that the ten-horned beast arose at the same time" or 538, looks somewhat apocryphal. Your ten-horned beast arose in 538, but his horns came up between the years 356 and 483!! Look at these dates. The horns of your beast are many years older than the head that carried them, if you are correct. Horns on beasts now days come up and out a little after the beast comes into existence, and so it was in this symbol. This beast began to come up in the days of Constantine A. D. 312, and a few years later or in 356, the horns began to come up, and in 395 the beast became capable of sustaining the horns as it then assumed the power of the dragon. In 538 it was impossible for any emperor of Rome to give the dragon's seat (throne) to the christian, for the simple reason that no such throne existed; neither did any such emperor bearing the proclivities of paganism rule at that time. Justinian was Emperor of the East, and he was a zealous catholic; and the west had no reigning monarch for Momylus Augustulus, had abdicated the throne in 476.

Constantinople was the seat of the beast in A. D. 538, and Justinian never used the city of Rome as his seat of empire. Then how can you say that this transaction occurred in 538, and in the

manner you have stated? If you please let us have it.

Your next point is that these horns the same length of time, and conclude must embrace just the same length of time and same parity of reasoning, also be same power. This will never do much.

Your last point in this object proposing the little horn of Dan, xii and beast of Rev. xiii both to continue the same time. We have already that the ten-horned beast arose years sooner than you suppose the horn symbolized the papacy did not arise at that early period had no identity here. It was heads of the ten horned beast, and not one of the seven was hence you again fail. May God send you preconceived views if necessary to try to find out the truth on!

For a full exposition on this point the work on the two-horned beast, which we

LETTER DEPT.

Then they that feared the Lord spake of the Lord hearkened, and heard it, and was written before him for the upon his name.—MAL

[This department is designed such communications, from Lord, take Jesus as their Saviour their guide, and are keeping of God. Brethren, speak of

A Brother from Wisconsin

BRO. BRINKERHOFF:—I last Hope I saw an article pointed articles. It seem mind, although I do not fully with the request. I want us get a little nearer the we may feel from day to day er lives; and because he also. I know by happy e is a highway cast up for Lord to walk in, that th never seen, and the lion' trod. I praise God for salvation; and my prayer feel more of the quickin Holy Spirit resting upon

From Bro. J. H. Niel

BRO. BRINKERHOFF:—I who will "change our v them like unto his glori of this sinful and gloo be where the contain

...you have stated? If you have the evidence let us have it.

Your next point is that these two symbols contain the same length of time, and therefore you conclude must only be just the same, no more, no less. The "two witnesses" were to operate the same length of time and they must by the same parity of reasoning, also be identified as the same power. This will never do. You assume too much.

Your last point in this objection consists in supposing the little horn of Dan, xii, and the ten-horned beast of Rev. xiii both to commence and end at the same time. We have already demonstrated that the ten-horned beast arose over one hundred years sooner than you supposed, and if the little horn symbolized the papacy, you know that it did not arise at that early period, and hence you have no identity here. It was one of the seven heads of the ten horned beast that was to be killed, and not one of the seven was the papacy * and hence you again fail. May God help us to lay aside all preconceived views if necessary, and be willing to try to find out the truth on these points.

* The [] exposition on this point [] is referred to on page 10 of the two-horned beast, which we have for sale at this office.

LETTER DEPARTMENT

...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.]

A Brother from Wisconsin, writes;

BRO. BRINKERHOFF:—While reading the last *Hope* I saw an article calling for short pointed articles. It seems to agree with my mind, although I do not feel capable to comply with the request. I would say to all, let us get a little nearer the throne of grace, that we may feel from day to day that our Redeemer lives; and because he lives we shall live also. I know by happy experience that there is a highway cast up for the ransomed of the Lord to walk in, that the vultures eye hath never seen, and the lion's whelp hath never trod. I praise God for the way and plan of salvation; and my prayer is, that I may ever feel more of the quickening influence of the Holy Spirit resting upon me.

From Bro. J. H. Nichols.

BRO. BRINKERHOFF:—To day finds me longing for the glorious appearing of our Savior, who will "change our vile bodies and fashion them like unto his glorious body." I am tired of this sinful and gloomy world. I want to be where the contaminating influence of sin,

by which our pathway is beset, cannot enter. It is my earnest desire to do the will of my Heavenly Father, but oft-times when I would do good, evil is present with me, and often if it was not for the grace of God so fully bestowed upon us, I should be overcome. How needful it is to place implicit confidence in him that is able to succor them that are tempted; if left to ourselves, how soon we would fall. If now, we through the weakness of the flesh do err, we have an advocate with the Father, even Jesus Christ the righteous.—With this blessed assurance, I take courage to go on, resolved to endure to the end, that I may receive a crown of life.

I love to hear of the wellbeing of my brethren and sisters, and hope soon to meet all of God's dear people, in the home of the blessed. It is not an idle tale to live a christian, and bear the characteristics of a child of God; it is an every day act, thus making it our duty at all times to be careful and watch unto prayer. An outward profession of religion will not entitle one soul to an admittance into life. The motive of the heart must be pure, and our works must correspond with our profession. That this may be the case with us all, is my earnest prayer.

J. H. NICHOLS.

La Porte City, Iowa.

From Sr. Sarah E. Armstrong.

BRO. BRINKERHOFF:—The first No. of Vol. II of the *Hope* is just read, and as I look back over the past year and think of the peculiar circumstances under which you commenced publishing, I can but praise the Lord for his goodness and wonderful works to us poor unworthy creatures. How different my feelings to-day, from what they were one year ago.—Then my mind was often filled with doubts and fears lest we should be wrong, and the work fall to the ground. But now doubts and fears have all passed away, and I can say, the work is the Lord's, and he will carry it on amid all opposition. Praise His name. If we only do our duty, and walk humbly before him. O, for grace that will enable each of us to give ourselves up unreservedly into the hands of our Creator. I feel to day like starting anew for the heavenly country, for now is my salvation nearer than when I believed.—Yes, Jesus is soon coming to gather the waiting saints, and to change them from mortal to a glorious immortality. What a happy thought, that soon all our trials will be over, and our sorrows at an end. Soon if we are only faithful, shall we meet all the ransomed of the Lord, and with them return to Zion with songs and everlasting joy upon our heads!

What a bright prospect is just before the child of God. Lifelong joys forever! and crowns of dazzling glory in a world where sin and sorrow can never enter. O, who would not give up the vain delusive pleasures of a few short years, for all the rich glories of eternity—for a home on the earth made new. Truly, there is nothing worth living for here, but to live to honor and glorify our heavenly Father, so that when congregated worlds must appear before him, we may be owned and crowned of him at that great day. One word from an approving God will be worth more than the honors of this poor perishing world. It is my greatest desire so to live, that when Jesus comes in the clouds of heaven, I may be of that happy number that will with joy exclaim, "Lo this is our God, we have waited for him and he will save us."

Your sister in hope of eternal life.
S. E. ARMSTRONG.

Walnut Fork, Iowa.

"I WOULD NOT BE AN ANGEL"

"I want to join the ransomed,
And with the ransomed stand,
'A crown upon my forehead,
'A harp within my hands;
I want to join their chorus,
My voice I want to raise,
And swell the song of victory
To my Redeemer's praise.

Angels will look in wonder:
They cannot join that song,
But list in silent rapture
While saints the notes prolong;
Make me a saint in glory:
Oh! let me see thy face
When all thy saints before thee
Repeat thy wondrous grace.

I know I'm weak and sinful
But Jesus will forgive,
And many ransomed children
Will in his kingdom live;
And there before our Savior
So glorious and so bright
We'll join the sweetest music,
And praise him day and night.

I would not be an angel:
For them no Savior died:
No, rather let me glory
In Christ the crucified.
His love shall draw me nearer
Than angels ever come:
At his right hand he'll place me
In our eternal home."

A Sign of the Times.

The saddest sight we see is the neglect of eternal interests by the young. The young man's Bible is a dime novel; his God is his belly; his prayer meeting is a negro concert. They walk boldly, loaded with crimes, that would put Sodom to the blush; they love all that is vain and foolish. Eaters and drinkers to excess, pride and fullness of bread. The young women as a general rule are vain and foolish, lovers of pleasure, light-minded, novel readers, neglecters of God's word, just like the daughters of Sodom. How true the word—like the days of Noah and Lot. How near the end must be. Society is corrupt beyond all description. This is no fancy sketch. Some of us have seen the inside and out of life. Some see only the outside. (S)

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, JULY 30, '67

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 further.

ERRATA. In Periods of Daniel, No. 3, in the last part of the first paragraph, the reader will observe some tautology. In our hurry we overlooked it in the proof-sheet.

Will our correspondents be careful and see that the full amount of postage is paid on manuscript, and letters sent to the office. Small items soon make large sums.

THERE are quite a number of prominent brethren that the readers of the HOPE would be glad to hear from. Who can tell us, why their voices are not heard through the paper?

NEW PAMPHLET:—We have in press a pamphlet treating on "The True Church;" written by Eld. A. Lock, of Wisconsin. We publish for the author. Will be ready by the next issue of the paper.

The Work before us and its prospects.

Bro. Snook is now lecturing, about twenty miles northwest of Marion. We have not learned whether he is meeting with any success or not. May God bless him in trying to do good. Bro. Hull has left the Office for a short time, and gone to Illinois. May his efforts in behalf of truth be crowned with success.—Bro. Cranmer writes; "Bro. Watkins is preaching most of the time, and the bands are becoming better united." May the cause arise and shine, and all seeds of discord be swept away. Hope Bro. Watkins will favor us with a report of labors. Bro. Noble speaks favorably of the cause in Marquette, Wis. A good brother in the south west part of the State, writes, "We like the paper very much; we like the spirit it manifests. . . . We still love God, and his dear people."

A brother from Missouri sends an urgent request, calling for help, as some are anxious to have the vision question, and the prophecy of the two-horned beast, investigated. We have reason to thank God, and take courage anew. When all get into good working order, and feel that the Lord wants them to work with energy in behalf of his cause, the work will then move with a rapidity that will astonish those who wish us ill. Again we commend to the consideration of our brethren,

the recommendation of Bro. Dalbey relative to getting new subscribers for the paper. It will not cost you much labor, and it might be the means of doing a large amount of good. Who will try?

P. S. Since writing the above we have received the following from Bro. Snook.

"Held meetings near Troy, Linn Co., from the 19th, to the 21st. The circumstances were much against us, as the busy time of harvest had arrived. However the attendance was good, and the interest, excellent. We had quite an interesting skirmish with Eld. Firman, Baptist Minister who preaches there. He made a slight attack upon us by way of reply to our sermon on the Kingdom question. His effort was a sore failure, which we turned to a heavy account against the Elder. His brethren were ashamed of him, and generally thought that he would have done much more good by keeping still. We left them pretty generally convinced that there is no command for the Papal institution of Sunday-keeping, and that the law of God is yet binding; however with but little inclination to obey it."

Appointments.

CONFERENCE.

There will be a Conference held at Alim, eight miles south-west of Kalamazoo, Michigan, commencing on the 13th of September, 1867. Those coming from a distance will leave the cars at Kalamazoo. Let there be a general attendance, and come determined to work, and the blessing of the Lord will attend us.

E. EASTON.

PROVIDENCE permitting, I will hold meetings with the church near Keithsburg Ill., where the brethren see best to appoint, on Sabbath and First day, August 3rd and 4th.

From here we purpose going to Sulphur Spring, Indiana, and thence to the Conference of our First Day Advent brethren, near Cicero-town.

B. F. SNOOK.

BUSINESS DEPARTMENT.

Business Notes.

J. L. SYP:—We send you the missing No., and have no objection to have our reply published. Will try and visit you after harvest.

I. S. CHAFFEE:—You sent us \$1.00, and gave directions for only 20c. Please inform us how to dispose of the remainder.

THE package of the HOPE of No. 3 for Sandyville, Iowa, has been returned to us by some P. M. on the rout, the wrapper having come off and the package returned for directions. The papers look as though they had seen the bottom of some of the streams. We are under the necessity of remailing the same package, as the issue is exhausted.

FIGHT the good fight of faith, lay hold on eternal life, whereunto thou art also called.

Communications Received for THE HOPE

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

God feeds the Hungry Soul, Watching and Waiting., Onward. (Poetry), Ocean Treasures (Poetry), Philosophy of Sunday-keeping., The Third Angel's Message.

RECEIPTS

For the HOPE OF ISRAEL.

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

R Garrett, Abel Robinson, \$1.50 EACH.
J L Syp, \$2.00 James Long, \$2.00, G W Smith \$0.50.

AT THE RATE OF \$3.00 PER YEAR.—Stephen Munro, \$3.00, Augusta Thompson, \$1.50.

Paid on Donations.

Nancy Caldwell, \$1.00, J G Mc Intosh, \$3.00, H Noble, \$3.50.

Received on Shares in the C. P. Association
Elder Gilbert Cranmer, \$5.00

Pledges for Shares to the C. P. Association
J H Noble, \$5.00, A F Hull, \$5.00.

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