

# THE HOPE OF ISRAEL.

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

Present Series.

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## THE HOPE OF ISRAEL.

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H. E. CARVER, PRESIDENT.

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(to whom all communications should be addressed.)

The Herz is designed to advocate the great truths of *Personal Life*, immortality and exaltation through Christ; the perpetuity and immutability of the Law of God; Personal holiness. The second permanent offering 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 *Travail*, and other kindred Bible truths.

### WAITING.

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

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

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

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

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

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

### ARE YOU A CHRISTIAN?

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

Reader, are you a Christian? Christ says, "I am the good Shepherd, my sheep hear my voice and they follow me;" and again, "ye are my friends, if ye do whatsoever I command you." Do you thus obey, thus follow him? "Be not deceived, for God is not mocked." Are you a Christian? Can you bear the reproach of the cross of Christ? Do you esteem the riches than all worldly things? Are you in debt a Christian? I ask you not if you *talk* the doctrine of Christ, if you defend the faith, if you name the Name of Christ, but have His Spirit; not occasionally, but does the Spirit of God dwell in you?

Are you a Christian? Are you crucified with Christ to the world? Are you dead unto sin? Do you live by faith, and walk by faith, and not by sight? Is self lost in Christ, and is it your chief business how to serve Christ? Are you a Christian? Christ says, "I am the vine, and ye are the branches." Are you a branch of the vine? Do you feel that oneness, that intimate relationship to Him which this figure expresses? Is his life yours: His loving, compassionate disposition, your disposition? Do you bear the same fruit that He bore? Christ is also represented as being the Head of the Church, which Church is His body. Are you a member of this body? When other members suffer, do you suffer with them? Is Christ's prayer that His people might "be one, even as He and His Father was one," answered in your case?

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

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

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

### CHRISTIAN COURAGE.

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

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

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

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

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

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

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

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THE KINGDOM OF THE HEAVENS.

A DISCOURSE BY JAMES CHALLEN.

(Continued.)

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

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

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

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

We cannot suppose that this formula happened by accident, or was made without design, or that our Saviour would have used these words unless for some definite purpose; nor can we suppose that the "Spirit of Wisdom and Revelation," who brought all things to the remembrance of the apostles as taught by the Saviour, would have employed this phraseology unless it had a value which could not otherwise be expressed. Matthew wrote his testimony for the benefit of the Jews, and he is the one who most frequently uses these words, "The Kingdom of the Heavens." Mark, Luke, and John usually speak of "the kingdom," or "the kingdom of God."

The reason why Matthew employs this term may be, that as he wrote for the benefit of his own countrymen, who were familiar with the writings of the prophets, they would be better able to understand its meaning and feel its importance. Examples illustrating it are abundant: "Give ear, O ye heavens, and I will speak." Deut. xxxii. 1. "Behold the heaven and the heaven of heavens cannot contain thee." 1 Kings viii. 27. "Our trespass is grown up into the heavens." Ez. ix. 6. "Thy mercy, O Lord, is in the heavens." Psa. ciii. 19. "The heavens do rule." Dan. iv. 26. The law, the prophets, and the Psalms speak of "the heavens" as the abode of God and of angels. It was, then, in perfect harmony with this, that the word in the plural form is used by the Saviour in reference to the throne and kingdom he came to introduce.

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

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

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

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

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

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

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

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

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

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

(To be continued.)

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

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

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

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## THE HOPE OF ISRAEL

"The entrance of thy words giveth light."

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TUESDAY, - - - MAR. 10, 1868.

W. H. BRINKERHOFF, Editor.

## QUESTIONS.

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

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

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

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

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

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

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

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

An exposition of the other texts in the next

La Porte City, Iowa.

## ALL CAN GLORIFY GOD.

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

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

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

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

EMILIA TICKNER.

Marquette, Wis.

## THE CHRISTIAN'S HOPE.

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

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

"And since He has lain there we dread not its gloom;"

for "as Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him;" and though we may be called to sleep the sleep of death, the monster is shorn of his strength by the victory of Christ over the grave, and the sure prospect of those who sleep in Jesus being resurrected to immortal life.

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

mitted to live forever in unend One who is unconscious is not a death and the resurrection to been asleep and made alive af and the resurrected saint will en long in victory over the grave a death, will be immortal, evermo the Lord of Life, and inherit th for them that love and obey the

The Christian's hope looks for ing of Christ. He is coming to sleeping saints, and "then we shall be caught up together wit clouds, to meet the Lord in the a we ever be with the Lord." Wi ing of Christ our hope would be centers in Him; we have eternal Him; and it is at His coming tha to be realized. We are glad that hope within us: we are mortal, a to death; Christ is our life: th expect to live again, and to inherit of God; then faith will give plac the Christian's hope will be fully

When we contrast our hope wit of the professed Christian world, our hope is founded on God's w forward to the same time for its that of the ancient worthies an writers of the Bible. Job looked coming of Christ and the resurrect filment of his hope, and says no of happiness before that time. H that my Redeemer liveth, and stand at the latter day upon the

worms destroy this body, shall I see God." (Job xix. 25, 2 "I will behold thy face in right be satisfied when I awake wit (Psa. xvii. 15.) They looked fo urrection as the time when the be fulfilled. Paul, before the g have hope toward God, . . . th a resurrection of the dead, tho unjust;" and that he was "jad of the promise made of God t unto which promise our twelve come. For which hope's sake the Jews." (Acts xxiv. 15; x

If the Christian's hope was or to the coming of Christ and the setting up of the ever we would expect to read some sacred pages; and as it is not we will wait its fulfillment pointed way and time.

## T. M. PERAN

Intoxicating liquor has made, in the U at least one hundred thousand insane.

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

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

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

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

J. B.  
*John B. O'Rourke*  
**TEMPERANCE.**

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

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

tients admitted in four years, the cases of drunk-  
enness were 237; and Lord Shaftsbury has re-  
peatedly affirmed his belief as a commissioner of  
lunacy, that six tenths of the insanity would not  
have a being but for intoxicating liquors. As  
confirmatory of these statements, we quote the  
testimony of Dr. John E. Tyler, Superintendent  
of the McLean Asylum, as given in his annual  
report, just published. In speaking of the  
alarming increase of cases of insanity caused by  
the use of intoxicating drinks, he says: "More  
persons, and chiefly young men, either positiv-  
ly insane or who have been seriously damaged  
mentally and physically by this cause, have  
come under our professional observation, or have  
been here for advice and relief during the last  
year, than we can remember before in the same  
length of time."

We adduce these facts that we may call the  
attention of our readers to a branch of the tem-  
perance subject that is too much overlooked by  
temperance advocates, namely, alcohol as a *brain*  
*poison*. This we look upon as a great fact, un-  
assailed, and unassailable, which forms a suf-  
ficient and impregnable ground for the whole  
temperance movement, abstinence and prohibi-  
tive.

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

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

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

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

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

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

Now for the proof. All governments and all  
societies are, and must be, founded upon a  
healthy state of the human mind and brain.—  
Imbeciles, dotards, idiots, and insane persons are  
incapacitated by law and reason from exercising  
civil rights; the law puts them entirely under  
the power and guidance of sane persons. Further,  
the common law of the United States, and, in-  
deed, of every civilized country, is as follows:  
"That no man shall have a right to injure an-  
other man's morals, or another man's life, nor  
to use his own property to the injury of another  
man's property, morals or life."  
And what is the current history of our times  
as delineated in the daily press? What do  
the records of our criminal courts prove but that by  
far the greater portion of all the accidents, blas-  
phemy obscenity, and crime, whether against  
property, or the person, arise from the use of in-  
toxicating drinks? Has not government then  
the right to interdict the sale of these drinks as  
a beverage by the use of which men become  
brain-poisoned, and are thereby stimulated to  
injure the property, the morals, or life of its sub-  
jects? Yea, does not the right of self-defense  
and self-preservation make it the imperative  
duty of government to prohibit the manufacture  
and sale of these brain poisons as a beverage?

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

## FAITH.

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

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

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

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

MARY L. TOWER.

Florida, Mass.

## The Law of God Fulfilled.

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

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

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

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

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

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

Let us see what the apostle Peter says about the heavens and earth passing away. 2 Peter iii. 10. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the heavens passed away with a great noise, and such a time has ever been known. The Revelator looked down the stream of time and saw "a new heaven and a new earth: for the first heaven and the first earth were passed away." Rev. xxi. 1. "This fixes every jot and tittle good on earth passes away, which every Bible student must admit has never yet taken place.

Your brother in hope of Eternal Life,  
Watervliet, Mich.

JAMES WATKINS.

## Who are the "Israel of God?"

(Continued.)

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

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

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

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

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

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

and thou shalt be thy Saviour and the glory of Israel." Who can apply to the law? And who can say it is fulfilled as were the desolating of Jerusalem? I know we are not as if this fact wiped God's ancient heritage away in the two thousand years, and the apostles are the great salvation will surely spoken of it. Let us

Isa. lxii. 1-3. "For my peace, and for Jerusalem's sake, until the righteous brightness, and the light burneth. And the righteousness, and thou shalt be called mouth of the Lord's be a crown of glory, a royal diadem, in thy

Now they are restored and is restored to thy they become his people glory in his hand, a their God. This blessed. Proof: See v. 10. more be forsaken; more be termed De

Marion, Iowa. (To

"Thy gentleness made me great." "Little mine bear contradiction, with love to God as the weaknesses, the perverseness of other every body however much out are not right your color to every object do the passions and color the actions of deaf there are no there are no proximity of the soul.

Nature bids that hurt me; and hate those who love all and hate reason, wit; religion, me. I will hear son in more, to rel

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

I know we are met with the truthful saying, "They are not all Israel which are of Israel," as if this fact wiped out the remembrance of Israel's ancient heritage. But this will not do: they are in the mouth of every prophet, the Saviour, and the apostles. Their history and destiny are the great themes of the Bible, and their salvation will surely come, for the Lord hath spoken it. Let inspiration speak once more: Isa. xlii. 1-3. "For Zion's sake will not I hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of God."

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

R. W. REED.

Marion, Iowa.

(To be Continued.)

Gentleness.

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

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

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

Which is Worst.

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

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

LETTER DEPARTMENT.

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

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

From Bro. Purvis.

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

From Bro. Waters.

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

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

OBITUARIES.

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

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

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

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

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

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

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

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

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

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

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

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

MRS. D. TICKNER, Marquette, Wis.

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

THE HOPE OF ISRAEL

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, MAR. 10 '88. LOCAL ITEMS.

THE EDITOR OF THE HOPE DOES NOT HOLD HIMSELF RESPONSIBLE FOR THE OPINIONS EXPRESSED IN ARTICLES WRITTEN FOR THE PAPER.

OUR brethren and subscribers will notice that their names are printed, instead of written, and pasted on the margin of their paper.

IMPROVEMENT.—The all-absorbing theme in political circles at the present time is the impeachment of the President.

NEWSPAPERIAL.—We chronicle the appearance of our contemporary, of this city, The Linn Co. Signal, Democratic paper, just published, the first No. of which is before us.

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

The influence of the press is rapidly increasing in Pagan lands. A missionary at Kolapoor, India, writes that in 1866 he circulated 4610 volumes of the American Tract Society.

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Minion, Reference under verse, nice morocco binding, \$3.00, Postage, 28cts. Nonpareil, Reference after verse, morocco binding, \$2.25, Postage, 24 cents.

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

MUSINGS.

As I gazed out of my window toward the north, over the vast undulating prairie before me, covered with snow of fleecy whiteness, and as I heard the cold winter wind as it sweeps by my dwelling, and realize that there is nothing surrounding me indicative of a beautiful summer in the future, I cannot but compare the scene to the human heart that hath no hope and is without God in the world.

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

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

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

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

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

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

BUSINESS DEPARTMENT.

RECEIPTS

For the HOPE OF ISRAEL.

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

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

\$2.00. Andrew Spence.

\$1.00. J H Nichols.

37cents. Deborah Tickner.

Donations to the Publishing Association.

Emilia Tickner, \$1.00 Deborah Tickner, 63cts.

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THE HOPE OF ISRAEL.

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TO THE LONELY.

BY EMMA F. ALDRICH.

Lonely one, repress that bitter sigh, And dry the tear-drop from thine eye; If thou art friendless, lone, and sad, Look unto Christ, he'll make thee glad. His friendship is worth more to thee Than all the friends on earth can be; He'll ever constant be to you, He's not like earthly friends—untrue. Let worldlings their bright laurels wear; But you a crown of life shall share— Beset with gems of sparkling light, While all earth's crowns shall fade from sight.

Deny thyself of pleasures here, Or all that seems to be most dear, Which Jesus tells thee to resign, And joys eternal shall be thine. When Zion's gates of pearl unfold You'll walk its streets of shining gold; Arrayed in robes of purest white, Which time or mildew ne'er can blight.

Then those who've had their pleasures here, Who've proudly scorned contrition's tear, Can never share that home with thee, And all those untold beauties see. Their star of hope shall set in night, And never, never rise to sight; No Saviour's hand shall wipe their tears, Nor quell their dark distressing fears.

Then covet not their friends or fame, But give up all for Jesus name; Ever think while lonely here you roam, That this dark world is not your home. Seek not with bliss thy cup to fill By climbing up ambition's hill; Keep far away from earth's vain strife, And seek to gain eternal life.

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

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