

# 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.

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

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

### "ALL THINGS NEW."

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

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

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

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

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

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

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

## POPULAR WORKS OF FICTION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BRO. BRINKERHOFF:

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

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

These witnesses are Christ's witnesses. He says, "I will give power unto my two witnesses." Hence, I shall take it for granted that they are the Old and New Testaments. The Two Witnesses have never ceased to bear testimony in sackcloth, (the only testimony spoken of in the chapter,) is limited to 1260 years.

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

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

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

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

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

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

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

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

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

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

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

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

"The Convention should be the arms as much as the head of the Republic. Every member of this assembly his insinuation—that of safety when the laws were broken. This instinct manifests itself on the instant in their acts. The Convention did not ask for the Dictatorship; she did not delegate it; she took it. This Dictatorship was resumed after the 31st of May, in the Committee of Public Safety. In the same manner that the Nation had recalled to itself its inalienable Sovereignty, in 1789, the Convention called to itself every power in 1793. The appointed forces were essentially weaker than the direct ones. Such was the situation of the Convention in the month of July, 1793."—*Lamartine's Hist. of the Girondists*, Vol. III. pp. 105, 106.

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

"In 1793 the Convention abandoned themselves to the most extravagant excesses. On the motion of Gobet, Archbishop of Paris, THEY SUPPRESSED THE CHRISTIAN RELIGION; passed a decree that the only FRENCH DEITIES HEREAFTER SHOULD BE LIBERTY, EQUALITY, AND REASON; established a Republican Calendar; ABOLISHING THE SABBATH, and instead of it, MADE EVERY TENTH DAY A DAY OF REST."—*Elements of Hist. by J. E. Worcester, A. A. S. S. H. S. p. 156.*

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

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

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

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

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

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

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

On an extract by Dr. Moore, Bro. Miller said: "The sentiment was published by Dr. Moore, A. D. 1668. In a little more than a hundred and thirty years afterwards it became a matter of fact instead of prophecy and opinion. No one need be informed that one of the ten kingdoms of Western Rome, or of Papacy, France, abolished all titles and orders in one day or decree, in A. D. 1793. The faithful watchman of one hundred years ago could tell the time of night. He knew that the 'word of prophecy,' and not the fulfillment of it, was the 'light' by which he could gaze through the mirror of truth, into the future, and view by faith the fulfillment of events distinctly marked out by God."

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

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

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

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

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

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

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

## GOSSIP.

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

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

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

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

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

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

1793

1793  
1200  
75

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W. H. BRINKERHOFF, Editor.

### "WHAT IS MAN?"

TO THE EDITOR OF THE HOPE OF ISRAEL:

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

In the HOPE of Feb. 25th, p. 141, is an article on "What is Man?" in which I cannot agree with the views of the writer. I wish to call his attention to it again. He says:

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

Then he says:

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

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

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

Again he says:

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

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

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

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

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

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

WM. C. MILLER.

Brooks' Grove, N. Y.

### REMARKS.

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

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

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

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

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

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

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

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

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

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

### LOUIS NAPOLEON.

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

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

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

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

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

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

H. E. CARVER.

Marion, Iowa.

### LIFE AND DEATH.

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

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

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

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

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

I. N. KRAMER.

Dry Creek, Iowa.

### GALATIANS III 21.

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

JOHN MCGUEE.

Pleasantville, Iowa.

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

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

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

J. B.

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

## "THE RESURRECTION."

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

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

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

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

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

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

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

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

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

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

## Who are the "Israel of God?"

(Continued.)

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

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

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

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

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

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

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

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

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

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

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

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

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

10th v. "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." This must have reference to the Assyrians who carried away the ten tribes. If this prophecy reaches into the millennial age, then it is demonstrated that there will be nations on the earth in the isles afar off in that age. The 12th v. represents them as being very joyful, singing in the heights of Zion. One occasion of their joy was the restoration of their land to its former fertility. The increase of their flocks was to be abundant. The blessings of the Lord shall flow into them on every hand, "and they shall not sorrow any more at all." The 13th v. represents the virgins as rejoicing in the dance, "both young men and old together: for I will," says the Lord, "turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." "The Jewish dances were expressive of religious joy and gladness."

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

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

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

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

15th v. "I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord, my God." Here again Ephraim is made to represent Israel and their return, not only to their own border, but to the Lord.

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

20th v. "Upon this I awoke, and my sleep was sweet unto me." And no wonder that his sleep was sweet, and his dream pleasant.

R. W. REED.

Marion, Iowa.

(To be Continued.)

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

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

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

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

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

LETTER DEPARTMENT.

Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that thought upon his name.—MAT. ix. 10.

From Sr. Pitts.

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

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

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

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

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

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

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

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

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

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

OBITUARE IS.

**DIED**, near Marion, Iowa, Apr. 9, 1863, John, infant son of Bro. Geo. and Sr. Ann Houver, aged three months. Funeral services were attended at the Advent meeting-house in Marion on Sabbath, Apr. 11. Bro. Reed spoke on the occasion to a large audience from Job xiv. 10.

THE HOPE OF ISRAEL.

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

The Editor of the Hope does not hold himself responsible for the sentiments contained in articles written for the paper.

NOTICE.—At the beginning of the next volume our secretary will go through the books, and drop from our subscription list the names of those who have not paid for the Hope from the beginning of the first volume.

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

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

THE LETTER DEPARTMENT:—The Letter Department of the HOPE is not as well represented as it should be. Instead of having only one or two letters to publish each issue of the paper, we would like to have twice as many; and sometimes we have had to put up the paper without any letters.

RELIGIOUS MACHINERY.

WE LIVE in the midst of religious machinery. Many mechanics at piety, often only apprentices and slow to learn, are turning the various ecclesiastical mills, and the creak of the motion is thought to be "the voice of God."

THERE is nothing purer than truth, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue, and nothing more steadfast than faith.

INTEMPERANCE.

It is calculated that one-half of the insanity, two-thirds of the pauperism, and three-fourths of the crimes of the land, are the consequences of drunkenness.

Watch against a love of wine. It may seem like a truism, which amidst the fearful desolations of intemperance is not without salutary warning; "He that does not drink intoxicating liquors can never become a drunkard."

Appointments.

ASSOCIATION MEETING.

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

The object of this meeting is to elect a President, Vice President, Secretary, Treasurer, Editor, and Publishing Committee, and for the transaction of such other business as may come up for consideration.

H. E. CARVER, President.

W. H. BRINKERHOFF, Secretary.

CONFERENCE.

THERE will be a Conference held by the brethren at Hartford, Van Buren Co., Mich., commencing June 5th, 1868, at 2 o'clock P. M.

ELD. GILBERT CRANMER.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

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

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

RECEIPTS

For the HOPE OF ISRAEL.

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

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

Received on Shares in the C. P. Association.

J. H. Noble, \$5.00.

Books and Tracts For Sale at this Office.

THE TWO-HORNED BEAST of Rev. xiii. 11-18. THE symbol as applied to the United States government disapproved, and identified as the Papacy, or Roman Catholic Hierarchy.

THE BEAST WITH SEVEN HEADS AND TEN HORNS of Rev. xiii. 1-8. What does it Symbolize? By W. H. Brinkerhoff. Price, Post-paid 7c.

THE MINISTRATION OF CHRIST: WAS IT Changed in 1849? By D. W. Hull. Price, 5c.

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

CHRISTIAN BAPTISM, ITS NATURE, SUBJECTS, and Design. By B. F. Snook. 60 pp. Price 10 cts. Postage 2 cts.

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

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

STEPHENSON AND RUSSELL'S DEBATE on 'The Kingdom of God upon Earth, Its Nature, Locality, the Time of its Establishment, and its Duration. 205 pages 12mo, Price, 50 cents.

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

VISIONS OF E. G. WHITE NOT OF GOD. An examination of their contradictions, untruths, and the deception used by suppressing portions of them. By B. F. Snook and W. H. Brinkerhoff. Price, 10 cents.

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

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

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

THE SEVENTH PLAGUE, or the world now vibrating under the effects of the seventh vial. By Eld. S. S. Brewer. Price, 8 cents.

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

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

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer, or a history of the doctrine of the Reign of Christ on Earth. 406 pages. By D. T. Taylor. Price 50 cents.

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

TWO CENT TRACTS.

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

ONE CENT TRACTS.

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

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

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