

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.
B. F. SNOOK, EDITOR.

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

THE SACRED REST.

BY E. S. SHEFFIELD.

The sacred rest at first was given,
To our first parents, Eve and Adam;
And Paradise was then their place,
Before they fell into disgrace.

The sacred rest was still the same,
When Israel heard the voice so plain,
Declare the law of ten commands,
Which God did write with his own hands.

The sacred rest engraved in stone.
As all opposers yet must own—
Engraved—it cannot be effaced,
Or have one syllable erased.

The sacred rest, the Prophet shows,
Must be regarded by all those
Who in God's house desire a name,
Better than they for children claim.

The sacred rest the Lord did show
Was binding when he dwelt below;
For he did not the law destroy,
But every tittle ratify.

The sacred rest is not destroyed,
Though man is striving to make void
The Holy rest, and on its face
Give Pagan Sunlay a sure place.

The sacred rest day is a sign
For all that to God's Law incline.
Oh may this sign be ours to show
That we our great Creator know.

The sacred rest day still we claim
As the command which shows God's name,
The maker of the earth and sea,
And all that in them both way be.

The sacred rest day now we own,
But there is yet a rest to come,
A rest the meek will all enjoy,
When God the wicked shall destroy.

The sacred rest we still would love;
Our love to God we thus would prove;
Observing all of his commands,
And keeping evil from our hands.

Centerville, Iowa.

Do good with what thou hast, or it will do thee no good.

A few Thoughts on Eld. Preble's new Work on the Sabbath.

BY H. E. CARVER.

We have read Eld. Preble's recent work on the above subject with much interest, coming to us, as it does, endorsed by some who occupy the position of leaders among our First-day Advent brethren. After perusing it time and again, and studying it to learn as nearly as possible the exact position and views of the author, we have been led to regard it as a somewhat ingenious, but really very weak attempt against the seventh-day Sabbath; and we propose, as time and opportunity offers, to compare and criticise some of the positions taken, and the arguments presented.

The general position of our author seems to be that the decalogue, or ten commandments, was abrogated, annulled, passed away, or died at the commencement of the gospel dispensation, and was succeeded by the law of Christ, which included all the principles of the old law, the only change being the substitution of the first-day of the week for the seventh as the Sabbath. Keeping this general view in mind, we turn to the work itself, and in the preface we read, "Although the seventh-day Sabbath is abrogated, yet the first-day Sabbath is binding. Says Christ: 'The Sabbath was made for man'—all mankind; but the Sabbath as an institution, and the day of the week on which it is held, are two distinct things." On page 18, when arguing in favor of a change from the seventh to the first day of the week as the Christian Sabbath, he says, "And be it ever remembered that it was the Sabbath as an institution that was sanctified as mentioned in the Decalogue." The emphasis is our author's, and not ours.

From these extracts we learn our author's position to be that the fourth commandment teaches the observance of the Sabbath as an institution, without pointing out any particular day of the week. Bearing this distinctly in mind, we quote from page 83: "So in the case now under consideration. The old law of the Decalogue, which existed during the dispensation of death, is done away." This last position is repeatedly stated in various forms, and with emphasis, throughout the work.

Now if the Sabbath as an institution was made for all mankind, as is alleged above, and if the Sabbath as an institution was embodied in the fourth commandment of the Decalogue, and if the old law of the Decalogue is done away, then we ask, What has become of the sabbatic institution itself? The legitimate conclusion is, that it is done away; and our author is engaged in mere "will worship" in his observance of the first-day.

In leaving him to escape from this dilemma if he can, we would suggest that if the fourth commandment does not point out the day of

the week to be observed as the Sabbath, then there is not the slightest occasion for that law to be done away, even in this dispensation, in order to make room for a first-day Sabbath; and all his labored efforts to prove it abolished are unnecessary.

But as we do not wish to differ unnecessarily from our author, we admit that in one sense of the term the Decalogue has been "done away." We even go farther and admit that when given at Sinai, it was given as the written constitution upon which the Jewish nationality was based, and consequently when that nationality terminated at the destruction of Jerusalem, the Decalogue, as its written constitution, was done away; and hence, the Sabbath, as a Jewish political institution, is not binding; nor indeed, either of the other nine commandments. But who will undertake from this fact to exonerate a single living Jew from his individual obligation to obey all the precepts of that law? Who does not know that the violation of either of the other nine commandments of that law constitutes and always has constituted sin, whether committed by Jew or Gentile? And if so, why not the fourth?

Our author gives as the reason why the ten commandments are done away, the fact that "the penalty of physical death is done away." He here seems to lose sight of the fact that the Decalogue bore other relations to a Jew than that of a political one; and that there was another and a more severe penalty attached to its violation than "physical death," for if physical death alone was the penalty for violating that law, then those who were able to avoid detection and conviction could violate its precepts without incurring any penalty. But if, on the other hand, the ultimate and real penalty was the second death (and who will deny it?), then it follows that its abrogation as a national constitution could not in the least affect it in its ultimate relation to man.

But again. It is a fact well attested by the Scriptures, that previous to the establishment of the Jewish nation—previous to the giving of the written law upon Sinai—God regarded idolatry, adultery, murder, &c., as sin, without regard to nationality, which shows that mankind were then under obligations to obey the law of God, even if it was not then in a written form. This moral relationship of mankind to God could not have been in the least affected, much less annulled, by giving to the Jewish nation the moral law as their constitution (else the moral government of God over the rest of mankind ceased), nor would the annulling of that law as the Jewish constitution, have a similar effect; hence, the law as the constitution of God's moral government over the world may yet be in full force, and its violation may yet constitute sin, for "sin is the transgression of the law."

We have admitted that the Decalogue constituted the constitution or organic law of the Jewish nation. Let us now carefully and candidly consider the circumstances leading to and connected with the establishment of that nation, and we shall probably gain some knowledge of the nature and intrinsic merits of the law then given. God had made two promises to Abraham. First, that he (Abraham) should, through his heir (Christ), inherit the world. Second, that his natural seed should, after sojourning in Egypt, in the fourth generation return to the land of Canaan. The fourth generation had come, and in the fulfillment of one promise to Abraham God had delivered his posterity from the bondage of Egypt, and had brought them to Sinai on their way to the promised land. Here, then they are at Sinai. The promise to Abraham must be fulfilled, for the word of God can not be broken. In addition to this, God now pledges himself upon certain conditions to establish them in the land of Canaan as a kingdom, himself being their king, and that they should be his "peculiar treasure," "a kingdom of priests," and an "HOLY NATION." These conditions were that they should obey the voice of God, and keep his covenant. The Israelites accepted the conditions, and promised obedience; and the result was that God brought them into the land promised to Abraham, and reigned over them as their king, until they revolted from Him, and desired an earthly king like the nations around them, and God gave them a king, even Saul.

We repeat. God has pledged himself that if they would obey his voice and keep his covenant, they should be his "peculiar treasure," "a kingdom of priests" and an "HOLY NATION." The people promised obedience, and then the national constitution first orally and afterwards engraven on tables of stones, is delivered to them. Now the point we wish to press home in this connection is this, viz: That the constitution there given, and obedience to which would have constituted them "an HOLY NATION" must in itself have been essentially HOLY, in order to be a transcript of the divine mind. When we reflect that it was the God of heaven who was laying the foundation of a "kingdom of priests and an holy nation," we should be careful how we stigmatize his fundamental law as "the law of sin," "the old dead schoolmaster," and other like epithets.

As we have remarked before, our author seems to have ignored the fact that the Decalogue held other relations to the Jews, besides that of a political one. It also constituted the center and nucleus of their religious system and worship. Placed in the most holy place in the sanctuary, under the mercy-seat before which officiated the High Priest on the day of atonement, the outspread wings of the cherubim overshadowing it, the divine effulgence of the Shekinah glory surrounding it, there in the ark lay the ten commandments. Remember this arrangement was not the work of Moses, nor of Aaron, nor of man, but of the living God. If these commandments were not the standard of right and wrong, and the violation of which constituted sin, it would seem that they did not occupy their proper place in that religious system, but if they did,

and their violation created the necessity for that system of sacrifices by which sin was to be expiated in type until the great and effectual sacrifice of the Lamb of God expiated the transgressions under the typical system, then we should be careful how we designate these commandments as a "yoke," or as a "dead moral law," "the oldness of the letter," &c. For law, which forbade idolatry, profanity, sabbath breaking, murder, adultery, &c., is dead, has passed away, been abolished, we would like to know upon what hypothesis the violators of that law will be judged in the last day? They did not live under the christian dispensation, or law of Christ, and the old one abolished; to what law are they amenable?

In conclusion, for the present, we would say that we do not observe the Sabbath of the Lord our God because the command was written on tables of stones, neither do we base our obedience to the other nine on the same fact, but because we recognize them as right in themselves, and adapted to the relation we bear to God as his creatures. Neither do we base our hope of salvation on our obedience to these laws, for if we did, we should not feel our need of our atonement through the blood of Christ. We feel to rejoice, however, that God in infinite wisdom and rich mercy hath committed his oracles to man, even if it was through the medium of the Jew (Rom iii. 1.); and we rejoice greatly that these Jews who received the lively oracles at mount Sinai, received them to give them to us (Christians). See Stephen's sermon in Acts vii. 38.

We also rejoice that salvation from sin and eternal death has been purchased for us by our Lord Jesus Christ, even when we remember that he was a Jew, and taught that *salvation is of the Jews*. Yes, we rejoice with exceeding joy, that notwithstanding it is declared that even the NEW COVENANT is made with the house of Israel, and with the house of Judah, yet it has been made possible that we, Gentile though we be, and by nature aliens from the commonwealth of Israel, can be made nigh by the blood of Christ, so that we are no longer "strangers and foreigners, but fellow citizens with the saints, and of the household of God," to whom be all the praise through our Lord Jesus Christ. Amen.

Who are the "Israel of God?"

(Continued.)

We now commence an investigation of the xxxviii and xxxix chapters of Ezekiel, which we regard as a prophetic lesson of the highest importance, as its fulfillment stands intimately connected with the restoration of Israel, the sealing of the 144 thousand from the twelve tribes, the second coming of Christ, the establishing of the kingdom of Christ upon earth, &c. Whatever prince this Gog may be, he sways a mighty scepter, and rules over a multitude of nations who are to be joined together under him to oppose the great work of God in restoring his remnant people to the land and the privileges that he promised to their fathers. But God declares that he is against him, and with God against him, what prince can prosper? It seems that some of his plans are premature,

for God says in the xxxviii chapter, 4-6 vs., "I will turn thee back, and put hooks in thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Lybia with them; all of them with shield and helmet: Gomer, and all his bands, the house of Togarmah of the north quarters, and all his bands; and many people with thee." The 7th v. says, "Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."

Here the Lord calls upon him (Gog) to prepare for the greatest battle that was ever fought in our world. In the 8th v. he is told when he shall be visited, or called out with his great army that has gathered around him. It shall be in the latter years. This verse also tells where this great conflict is to be. "In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them." The 9th v. shows with what fury he is to come against the house of Israel, who have just been gathered out of the nations, and are enjoying a wonderful state of prosperity and apparent safety.

The 10th v. says that he shall think an evil thought. The 11th shows what that thought is. "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates." The 12th v. shows that his object is to rob Israel. The 13th shows an interference by "Sheba and Dedan, and the merchants of Tarshish, with the young lions," meaning probably warriors. They inquire into the object of their coming. The 14th implies that when Israel dwells safely, he shall know it. The 15th shows that he comes from the north parts, that is, north of Jerusalem, also the manner of the army, they are horsemen. The 16th states plainly that they shall come up against Israel like a cloud to cover the land, and it shall be in the latter days, and the Lord tells why he will bring him with his mighty army against his land, that the he, then may know him when he shall be sanctified in Gog before their eyes.

The 17th v. intimates that the Lord had spoken of this great battle with Israel before, or by other prophets. Vs. 18-20 show that there is fury, destruction, and wrath determined, and what but the coming of Christ in his awful majesty will fill this bill. "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face; for in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." The 21st says the

Lord "will call for a sword against him through-out all his mountains."

The Lord is doing a great work that is to save Israel, and woe be to that prince who rises up to oppose that work. Though he gather the nations by millions, yet God will be magnified in their destruction. He has his rain and hail, his fire and brimstone, and he will again call out the eictorious sword of conquering Israel. All, all of these instrumentalities and agencies are at his command, and will be suddenly called into requisition against the enemies of God and Israel. He will plead against him (Gog) with pestilence and with blood. "Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord." (v. 23) This is the way that God will magnify and sanctify himself.

This awful drama is to be acted in connection with the restoration of literal Israel. As the 21st verses of the xxxixth chapter are a repetition or explanation of the xxxviii, we pass to the 25th verse, and see what becomes of Israel, as we are after his destination. "Therefore thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name: after they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their own land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God."

This gathering is shown to be final and permanent, and the Lord gives them the blessed assurance that he will not hide his face any more from them, for he has poured out his spirit upon the house of Israel. This closes this wonderful story of Gog, that daring prince of Meshech and Tubal. Who he is, is a question for a wiser man than I am to decide.

There is an abundance of testimony which I have not called up, but I think I have brought enough to establish the fact God will gather and bring home to their own land, poor, despised, outcast Israel; and in connection with this purpose he will turn his heavy hand of judgment upon their oppressors, for their opposition to his purpose will be such as to provoke his anger, and call forth his judgements upon their rebellious heads. But in connection with this Gog movement, I think our Deliverer will come.—
R. W. REED.
Even so.

(Concluded in the next.)

Would to God that all the party names and unscriptural phrases and forms which have divided the christian world were forgotten, and that we might all agree to sit down together as humble, loving disciples, at the feet of our common Master, to hear his word, imbibe his spirit, and to transcribe his life in our own.—*John Wesley.*

Business Proceedings of the Second Annual Meeting of the Christian Publishing Association, held at Marion, Iowa, May 8, 1868.

Convened pursuant to notice in the HOPE, and called to order by the President, H. E. Carver. Prayer by Bro. B. F. Snook. The Secretary, W. H. Brinkerhoff, not being present, (being unavoidably detained and not arriving till after the meeting), Bro. Jacob Brinkerhoff was elected Secretary, *pro. tem.*

The minutes of the last meeting were read and accepted.

Moved, that Bro. Snook be considered a member of the Association. Also Bro. R. W. Reed and D. W. Hull.

Moved that Sec. 3rd of Art. viii., be amended to read that at any regular meeting, the Association may, by a two-thirds vote, admit any honorary member present to the privilege of casting one vote on all questions at said meetings.

Moved, that Sec. 1st of Art. ix. of the By-laws be amended to read that all voting for officers shall be done by ballot.

The following persons were then elected to fill the offices of the Association for the ensuing year.

President, H. E. Carver.
Vice President, W. Aldrich.
Secretary and Treasurer, J. Brinkerhoff.
Editor, B. F. Snook.

Publishing Committee, { A. Aldrich.
M. N. Kramer.
B. F. Snook.

The Secretary then presented the following report:

Account Current of the Secretary with the C. P. Association, from June 3rd, 1867, to May 8th, 1868.

Dr. to subscription on HOPE,	\$370,77
" Donations,	127,63
" Shares,	88,50
" Job work,	130,50
" Book Sales,	12,80
	<hr/>
	\$710,20

Cr. by money paid on previous indebtedness,	\$101,20
" " on current expenses,	498,50
" Job work after deducting percentage,	110,50
	<hr/>
	\$710,20

INDEBTEDNESS OF THE ASSOCIATION.

Dr. to money on loan,	\$450,00
" Work and material,	246,38
	<hr/>
	\$696,38

Cr. by money paid on previous indebtedness,	\$101,20
	<hr/>
	\$595,18

DUE THE ASSOCIATION.

On subscription for Vol. I.	\$49,00
" " " Vol. II.	229,65
" Unpaid Shares,	134,50
" " Donations,	8,50
	<hr/>
	\$416,65

W. H. BRINKERHOFF,
Secretary.

Report accepted.

The following resolution was then offered.

Resolved, that the Association convey to Bro. A. Aldrich the paper, press, furniture, and accounts of the office, for the consideration that he assume the indebtedness of the Association on the same.

Art. 1st. In case the Association at any time wish to assume the paper, &c., again, they shall be conveyed to the Association on condition that they pay up the indebtedness, including the interest which shall have accrued on the money invested in the same.

Art. 2nd. In case Bro. Aldrich at any time wishes to dispose of the same, he shall give the Association three months notice during which time they may redeem them as stated in Art. 1st.

After considering the above resolution, it was unanimously adopted.

Moved, that the Publishing Committee be empowered to complete the arrangements of transferring the office to Bro. Aldrich.

Adjourned.

H. E. CARVER, President.

J. BRINKERHOFF, Secretary, *pro. tem.*

MEEKNESS.

"And the servant of God must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledgement of the truth."—2 TIM. ii. 24, 25.

Many think that meekness is a sign of weakness, but Moses was far from being weak; and it is said, "Moses was very meek, above all the men which were upon the face of the earth." Jesus was "meek and lowly in heart," and "the ornament of a meek and quiet spirit . . . is in the sight of God of great price;" "Blessed are the meek, for they shall inherit the earth." But judging from the way that many professed Christians act, one would suppose that independence, self-respect, and standing up for one's rights, were positively exhorted in the Scriptures, for christians are supposed to live according to the Scriptures.

I have seen those who profess to follow Christ, if any one lied about them, or otherwise injured them, become angry, and say hard things, and even go to the person guilty, and give him a piece of their mind. Is this Christ-like? When he was reviled, he reviled not again, and he has left us an example. "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if ye do well, and suffer for it, this is acceptable with God."

Again, if we go to persons with a proud, indignant spirit, it calls forth the same spirit in them; and instead of making peace, we only widen the breach between us, and part with harder feelings on both sides than there would have been had nothing been said. Some, if they meet with one who disagrees with them, instead of humbly and candidly discussing the question, state their views in a positive, egotistical way that of itself creates a prejudice in the minds of their hearers; and then, if failing to convince, close by virtually calling their opponent a liar, or a hypocrite. Is this instructing in meekness those that oppose themselves? If we are humble and meek, we create the same feeling in our hearers; like begets like, and peradventure God will give them repentance to the acknowledging of the truth.

S. K. Paine, in *World's Crisis.*

Let love be without dissimulation.

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, MAY 19, 1893.

B. F. SNOOK, EDITOR.

NEW ARRANGEMENTS.

TO THE READERS OF THE HOPE OF ISRAEL:

Friends and Brethren: Grace, peace, and love to you be multiplied.

At the late meeting of the Association held in Marion, some important business was transacted, of which you, no doubt, are anxious to hear.

1. We have long seen that a crisis was coming relative to our periodical. Brethren abroad have no idea of the embarrassing circumstances which have for some length of time attended the efforts of the Publishing Association. Yet they have labored against the most discouraging circumstances, and so far have fulfilled their engagements. However, their success in so doing has not been owing to the punctuality of many subscribers to the HOPE, but to the liberality of a few brethren who have advanced the necessary means out of their own pockets, to purchase material and defray the expenses of the office. Amongst these brethren is Bro. Asahel Aldrich, a man but for whose consecration to the work and determination to sustain the cause, our Association doubtless would have been a failure. This brother has furnished means until the amount is of no small consideration. Also the Association is not yet on a safe footing, but still depends upon his liberality. At our recent meeting these matters were candidly considered, and it was unanimously decided, that as Bro. A. is a safe and tried friend of the cause, and as we are in debt to him to the amount of the means furnished by him to the Association, that we transfer the printing office, with its furniture and materials to him, of which he shall hence be proprietor until the Association can redeem its indebtedness to him, on condition that he also pay all the debts of the Association. This, as a matter of grace, he proposes to do. Let no one conclude from this that speculation is at the bottom of Bro. A's calculations in this matter; for the whole thing was matured in the minds of the brethren without his knowledge before submitting it to him.

2. All who wish to read the HOPE may now subscribe for it with a certainty that they will get it regularly for at least one year. Also the way is now open as ever for donations and shares to the Association, all of which sums will be appropriated to lessen the debts that are against us, until we are free from debt.

3. The work of publishing will hence be executed on a plan more rigidly economical than ever before, though we have not been extravagant heretofore. Much may be saved by buying our paper by the quantity, say enough for one year at a time; by so doing we will save much in the express charges, and get it cheaper besides.

4. Another move at the meeting was to elect your humble servant, who now addresses you, to be the Editor of the HOPE for the next year. This is a position we have never covered, and a responsibility of which we feel unworthy. Nevertheless, as the brethren desire it, and urge it

upon us, we will do the best we can, and will here speak of our course in this position.

1. We will try and do our part to make the HOPE an interesting and instructive religious journal, worthy of a place in every family circle, whether Christian or not. We shall occupy a decided position in favor of the great doctrine of the all-sufficiency of the Holy Bible as a rule of faith and practice; the perpetuity and immutability of the law of ten commandments as the law of God given to man for his moral government; the gospel of Christ as the only plan of pardon—the way to Christ—the only source of salvation and deliverance from the demands of a broken law; the necessity of sanctification and holiness in order to eternal life; the mortality of man in Adam the first, and the immortality of the righteous only in the second Adam, at the resurrection of the just; the second personal coming of Christ to call forth the righteous dead to immortal life and to translate the living saints; the restoration of the twelve tribes of Israel, now scattered abroad, to their own land, their conversion to Christ, and their recognition of him as their King, who will rule over them on David's throne forever; the final destruction of sinners, and the renewing of the earth as the promised inheritance of the saints.

2. We wish our columns to be free to investigate all important subjects, but we desire that this freedom be not abused by little quarrels over minor matters that stir up strife rather than godly edifying. But in all matters of controversy, let it be understood that we stand boldly in defence of the great truths above stated.—Brethren, we want your prayers, and your aid. Will you join us in the good work? Let us all strive to raise the standard of our piety, and the merits of our paper.

We invite all lovers of truth, who can, to furnish us with good and carefully written articles for publication. Remember that the HOPE goes to many families as a constant visitor. It goes to bear the messages you write to them. Strive then to speak a word of comfort to the afflicted, of cheer to the desponding, and exhort the sinner to flee from the wrath to come. You can do great good thus, and speak to many poor souls that may praise God in the day of judgment that you did so.

We appeal to our ministering brethren. It would be highly pleasing to the saints abroad to read a sermon of brief length in each No. of the HOPE. Will you not, each one, furnish us a sermon for publication? What say you? Please respond by sending us a good discourse on some point of truth that will strengthen our faith, and make our hearts rejoice. Also we hope that the brethren and sisters will see that the Letter Department is supplied with good news from the saints on their way to Zion.

A word more. Will you not all try to send us each a new subscriber or more, and thus extend our field of usefulness.

May God bless and guide us, and prosper us in his great and good work. B. F. SNOOK.

Our Earthly House of this Tabernacle.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. v. 1.

This text is supposed by many to be a strong tower in the edifice of immortal-soulism. We

give a brief examination of it, and then let the reader be his own judge as to whether it sustains that theory or not. It is argued that Paul here teaches that man goes to heaven at death, and that if that is so the soul must be immortal. We ask the believer of the popular view the following questions. 1. Do you believe in a literal resurrection of the body, at the last day? Ans. Yes. 2. You believe that the above text teaches that the righteous go to heaven and are happy at death? Yes. 3. What is this house from heaven not made with hands, and when do we put it on? Ans. It is the spiritual body, and we put it on at death.

Sir, it seems to me that there is a difficulty in your view. If the righteous put on their spiritual body at death, and enter heaven at that time, what will become of the spiritual body when they put on the body that is raised from the dead at the last day? Will they inhabit both bodies, or will they lay aside the spiritual body and throw it away, and wear the resurrection body? Here are inconsistencies and difficulties that never can be reconciled and harmonized, if the above position be true. Truth is ever harmonious. But as we have no harmony here, we conclude that the foregoing is a perverted view of the text. By earthly house of this tabernacle, the apostle does not mean human bodies. He says *house*, not *houses*. The verse preceding gives a full explanation of this; "the things that are seen are temporal, but the things that are not seen are eternal." (ch. iv. 18.) The contrast is drawn between the temporal and eternal states of earth and man's relation to it. "For we know that if our earthly house of this tabernacle," or temporal state of things, "were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," or in other words, succeeding the dissolution of the present state of things. We will have the heavenly, the eternal, the renewed, and this doubtless embraces the idea of man's being made immortal at the resurrection of the just and finally, the renovation of the earth as the place of his inheritance and perpetual abode. As Peter says, "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." 2nd Pet. iii. 13.

Again, the apostle has not left us in the dark on a matter of so much importance as this. In order to bring out this point more clearly, we will ask first, is man unclothed from death till the resurrection by divesting himself of the clothing of his body; and if so, naked during that time? Ans. Paul. "If so be that being clothed, we shall NOT be found naked—NOT for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." (vs. 3, 4.) Then man is never unclothed in this sense. Furthermore, he comes in connection with the great blessing of the heavenly and eternal state, not at death, but when he puts on immortality. Second, When does the man of God realize this desirable favor? In answer we will give you the testimony of Paul again, which is sufficiently clear to forever settle this question. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For

this corruptible must put on incorruption, and this mortal must put on immortality." 1st Cor. xv. 51-53. Therefore, we say that none are immortal until the glorious resurrection of the just. And then only those who now "seek for immortality." Rom. ii. 7.

REPORT FROM BRO. EVERETT.

I HAVE been laboring in the Lord almost constantly, since the death of my dear wife and the settling up of our worldly affairs. The Lord has been very good to me in my loneliness. He has been with me. When I have not slept nights, my prayer has been to the God of my life, and *he has given me songs in the night.* I enjoyed many good, and I trust profitable seasons with the Methodist brethren in the revival at Hartford. I love them. I pray for them, and I want them to have the truth concerning the Kingdom of God, and the Coming of the Lord. I meet them always in love and kindness, and avoid all unkind dispute.

The last month I have been visiting and laboring among the scattered ones of the flock. Alas! they are like sheep without a Shepherd. Where they do not hold stated meetings, they are not getting along as they should. Where the Sabbath meeting is neglected, too often family worship is, and of course, family religion is neglected. Coldness, backsliding, and worldliness follows. The children do not keep the Sabbath, and they have no hope in Jesus. I have to mourn and weep over such a state of things. But our little meetings have been attended with some tokens for good, and I have felt that *the Lord is with me.* I have especially felt interested for the children. I have taught them *the fear of the Lord,* and I have had good attention in some families, and I have been loth to part with them. Some of the children will not soon forget me. I pray that they will not forget God, their Creator, and Jesus who *died* for them. Children, remember Wisdom's voice to you, saying, *"I love them that love me: and those that seek me early shall find me."* And, *"Her ways are ways of pleasantness, and all her paths are peace."* Prov. iii. 17, and viii. 17.

O, children, do seek the Lord *now,* and be prepared to meet me and all the children of God in his coming Kingdom.

In closing, let me say that I am greatly obliged for the kindness and care of friends through all my tour. The Lord bless them all. I am yours in love,
S. EVERETT.
Hartford, Mich.

A WORD FOR THE SABBATH.

BRO. SNOOK:

The following is found in the *Sabbath Recorder* of June 13, 1844, and as it was interesting to me on account of the truths it contained, I thought it might be interesting to other readers of the HOPE also.
E. S. SHEFFIELD.

"We learn from several sections, that considerable numbers of those who are looking for the speedy appearance of Christ, have embraced the seventh day, and commenced observing it as the Sabbath. There are several reasons why we are particularly gratified to learn this fact. Our first reason is, that it shows how men understand the

Bible when they are once set free from the trammels of sects and early education. It is a very easy thing to convince an intelligent and candid man, who is not connected with any religious system or organization, that the seventh day of the week is the only Sabbath. Indeed, such do not need any convincing at all, in many cases. They are already quite well satisfied. But when the same persons become connected with some church and feel pledged to maintain its creed, they use quite different language. Now the believers in the speedy Second Advent, standing in a position where they do not feel bound by any creed, and having sufficient self-denial to lead them to practice according to their convictions of duty, are just the persons to understand the requirements of the word of God in this matter. We are happy, therefore, to have their testimony.

Our second reason for feeling particularly gratified is, that we are glad to see men embracing the truth, and practicing accordingly. We believe that the truth, and the truth only, can make them free, and whenever we see a candid inquirer after this, we must look upon him as in the pathway to freedom. Thanks for the occasional sight of such an one!

Now although we do not feel at liberty to fix any time for the coming of the Lord, we do feel at liberty to suggest, that the best preparation for that event is to be found in a love for the truth, and obedience to it. "Blessed are those servants whom the Lord, when he cometh, shall find so doing."

"LEAD US NOT INTO TEMPTATION."

AN AFFECTING COURT INCIDENT.

WE take pleasure in relating an incident which greatly enlisted our sympathies, held us spell-bound by its interest, and finally made our hearts leap with joy at its happy termination.

In the spring of 184—, we chanced to be spending a few days in a beautiful inland country town in Pennsylvania. It was court week, and to relieve us from the somewhat monotonous incidents of village life, we stepped into the room where the court had convened.

Among the prisoners in the box, we saw a lad but ten years of age, whose sad, pensive countenance, his young and innocent appearance, caused him to look sadly out of place among the hardened criminals by whom he was surrounded. Close by the box, and manifesting the greatest interest in the proceedings, sat a tearful woman, whose anxious glance from the Judge to the boy left us no room to doubt that it was his mother.—We turned with sadness from the scene to inquire of the offence of the prisoner, and learned he was accused of stealing money.

The case was soon commenced, and by the interest manifested by that large crowd, we found that our heart was not the only one in which sympathy for the lad existed. How we pitied him! The bright smile had vanished from his face, and now it expressed the cares of the aged. His young sister, a bright-eyed girl, had gained admission to his side, and cheered him with the whisperings of hope.

But that sweet voice, which before caused his heart to bound with happiness, added only to the grief his shame had brought upon him.

The progress of the case acquainted us with the circumstances of the loss—the extent of which was but a dime, no more!

The lad's employer, a wealthy, miserly, and unprincipled manufacturer, had made use of it for the purpose of what he called "testing the boy's honesty." It was placed where, from its very position, the lad would oftenest see it, and least suspect the trap. A day passed, and the master, to his mortification, not pleased, found the coin untouched. Another day passed, and yet his object was not gained. He, however, determined that the boy should take it, and so he let it remain.

This continued temptation was too much for the boy's resistance. The dime was taken. A simple present for that little sister was purchased with it. But while returning home to gladden her heart, his own was made heavy by being arrested for theft!—a crime, the nature of which he little knew. These circumstances were sustained by several of his employer's workmen, who were also parties to the plot. An attorney urged upon the jury the necessity of making the "little rogue" an example to others, by punishment. His addresses had great effect on all who heard it. Before, I could see many tears of sympathy for the lad, his widowed mother, and faithful sister. But their eyes were all dry now, and none looked as if they cared for aught else but conviction.

The accuser sat in a conspicuous place, smiling, as in fiend-like exultation, over the misery he had brought upon that poor, but once happy trio.

We felt that there was but little hope for the boy, and the youthful appearance of the attorney, who had volunteered in his defence, gave no encouragement, as we learned it was the young man's maiden plea—his first address. He appeared greatly confused, and reached to a desk near him, from which he took the Bible that had been used to solemnize the testimony. This movement was received with general laughter and taunting remarks; among which we heard a harsh fellow, close to us, cry out:

"He forgets where he is. Thinking to get hold of some pious law-book, he has made a mistake, and got the Bible."

The remark made the attorney flush with anger, and turning his flashing eyes upon the audience, he convinced them that there was no mistake, saying, "justice wants no other book." His confusion was gone, and instantly he was as calm as the sober Judge on the bench. The Bible was open, and every eye was upon him, as he quietly turned over the leaves. Amidst breathless silence, he read the jury this sentence:

"Lead us not into temptation."

We felt our heart throb at the sound of these words. The audience looked at each other without speaking; and the jurymen exchanged glances as the appropriate quotation carried its moral to their hearts. Then followed an address, which, for pathetic eloquence, we have never heard excelled. Its influence was like magic. We saw the guilty accuser leave the room, in fear of personal violence. The prisoner looked hopeful—the mother smiled again—and before its conclusion, there was not an eye in the court-room that was not moist. The speech, affecting to that degree which caused tears held its hearers spell-bound.

The little time that was necessary to transpire before the verdict could be learned, was a period of great anxiety and suspense. But when their whispering consultation ceased, and those happy words, "not guilty," came from the foreman, they passed like a hail of electricity from lip to lip, the austere dignity of the court was forgotten, and not a voice was there that did not join in the acclamation that hailed the lad's release. The young lawyer's first plea, was a successful one. He was soon a favorite, and now represents his district in the counsel of the Commonwealth.

The lad has never ceased his grateful remembrances, and we, by the affecting scene herein attempted to be described, have often been led to think how manifold greater is the crime of the tempter than of the tempted.

—Scrap-Book.

STANZAS.

When sorrow's lightning falls to sear
Each flower that buds within the heart,
When every hope is dark and drear,
And perjured friendships fade and part,

Beyond the present gloom I gaze,
Dreaming of thee, O Lord of Love!
Around whose throne celestial rays
Are sparkling evermore above.

What recompense can here be given?
What charm to hush a rebel heart?
The hope of future joys in heaven
More lasting than the proudest art.

Throughout the boundless depth of space
Thy presence, Father, still I view!
And landmarks placed by thee I trace
In every star that gems the blue.

The music of unnumbered spheres
Proclaims thy goodness through the skies:
In every ray of light appears
A truth that error's art defies.

Eternal as each mystic star
Is love my spirit bears to thee;
It bears me on through worlds afar
To spheres where love from sin is free.

THE LAST ANTICHRIST.

BY D. W. HULL.

(Continued.)

"I am come in my Father's name and ye receive me not: if another shall come in his own name, him ye will receive." JOHN V. 43.

Indeed this was a deadly wound, and no one supposed it could be healed. Louis Napoleon was generally regarded as rather a stupid dolt, and though he was sentenced to imprisonment for life in the Fortress of Ham, for trying to create a revolution, no great efforts were made to re-arrest him after his escape from prison. But suddenly we see a great revolution in the minds of the people, and he becomes President of a French Republic! A historian remarks:

"From 1836 to 1848, Prince Louis Napoleon Bonaparte had never ceased to be obscure, except by bringing upon himself the laughter of the world; and his election into the chair of the Presidency had only served to bring upon him a more constant outpouring of the scorn and sarcasm which Paris knows how to bestow."

When he was elected to the Presidency of France, it was not expected that he would ever become Emperor, but by a famous *coup d'etat* he managed to have all his political opposers arrested and thrown into prison in one night, and himself proclaimed Emperor. Here was a revival of the wounded head, and whilst it appears to be a revival of the seventh Headship, it is really an inauguration of the eighth. "And the beast of prey, which was, and is not, is the eighth, is from the seven, and is for perdition." (Syriac.) It will be noticed,

1. That this is a Head to the Roman Empire. Such was the Empire of Napoleon I., when he restored the Roman Eagle to their ensign. He also subjugated most of the territory anciently included in the Roman Empire.

2. That this head was wounded to death, beyond all hopes of a resurrection. Such was the wound he received at Waterloo.

3. That this head "is not," under Napoleon's next heir. Had Louis Napoleon been the next heir to the throne after the death of Napoleon I., the fulfillment of the prophecy would

not have been complete; and I hold the very fact that Louis Napoleon assumed the name, Napoleon III., is an evidence that we have the right application of this prophecy. For the title, Napoleon II., had never been assumed by Napoleon's son from the fact that he never became Emperor.

4. This eighth head is of the seven, or the seventh head revived. We may expect to find in the eighth head all the peculiarities of the seventh head. This has been done in several ways:

1st. As soon as Napoleon became Emperor, he restored the Roman Eagle to the ensigns of the Empire, as his uncle before him had done.

2nd. He once spoke before the French Senate as follows:

"What most affects my heart is the thought that the spirit of the Emperor [Napoleon I.] is with me, and that his mind guides me, and his shade protects me."

This remark clearly shows, we think, that Napoleon regards himself as the legal successor of Napoleon I. During his residence in England he is reported to have said:

"I shall be Emperor of France one of these days, and I shall invade England. I like you well as a people, but I must wipe out Waterloo and St. Helena."

He used similar language upon another occasion, when he said:

"It is fated that ere long I shall become Emperor of France, avenge the defeat of Waterloo, and drive the Austrians out of Italy."

At his trial after the Boulogne expedition, he said to his judges:

"I represent before you a principle, a cause, and a defeat. The principle is the sovereignty of the people: the cause is that of the Empire: the defeat is that of Waterloo. The principle—you have recognized it; the cause—you have served in it; the defeat—you would avenge it."

In 1851 he addressed his soldiers thus:

"Soldiers, I have given you now two reverses, one for 1830, and one for 1840. The third I now promise you is for Waterloo."

These oft-repeated threats show that he regards himself and his subjects as the rightful avengers of the enemies of his uncle's Empire, and therefore his dynasty was the Empire of his uncle restored.

3rd. It has the appearance of being the Empire of Napoleon I. resurrected. Mr. St. John, in his *Biography of Napoleon III.*, p. 273, says:

"They elected him as one of their representatives in that Legislative Babel, the National Assembly. From that moment the fate of the Republic was sealed. The skeleton of Napoleon, already brought from St. Helena, rose from its grave to crush the fragile form of Liberty to death. The old man stood in the young one, whom he had invested with artificial interest, and enabled him to stifle the voice of freedom."

5. Another peculiarity noted in prophecy is the query, "Who is able to make war with him?" We have already seen the astonishment caused by the healing of this wound; and we have also noted that almost any inconsiderable power was able to make war with the Pope, provided Napoleon did not interfere. But the prophecy tells us, "He shall become strong with a small people" (Dan. xi. 23), and such has been the case with Napoleon III. For he is the terror to all the powers of Europe. But he does not declare war with anybody: he prepares for war, declares, "The Empire is peace," and acquires

territory by diplomacy, nearly as easy as his uncle did by the sword.

6. Another point noticeable in this place is that this wound is given him after the infliction of the wound, and it was also at this time that "power was given him to continue forty and two months," and it is after this time that he goes into captivity. Those who hold that this wound was inflicted by Napoleon I. upon the Pope in 1798, must show that either in three-and-a-half years from that time he was again killed by the sword, or else they must measure twelve hundred and sixty years from that time till Papacy is destroyed. We think that this will yet meet its literal accomplishment in the literal time announced.

7. The identity of the Napoleonic dynasty with one of the heads of the Roman government was claimed by Napoleon I., and is now claimed by Napoleon III. A book has been written under his auspices claiming that he is the successor to the Caesars. This claim is not without some foundation; for he appears to be a descendant of the Comnene family who were the rightful heirs to the throne at Constantinople, who when David II. was put to death, were compelled to fly first to Peloponnesus, and a few generations after, again to Corsica, on account of the invasion of the Turks. One of the family named Colomeros Comnene afterwards settled in Florence, in Tuscany. The Greek word Colomeros (*Kolos meros*) signifying in Latin *buona parte*, he adopted that name. In 1719, Antonia Buona-parto returned to Corsica, where Napoleon his grandson was born Aug. 15, 1769. These facts are attested by Letters Patent of Louis XVI. issued on Sept. 1, 1783.

8. One more point of identity is found in the "number of his name." We read in Rev. xiii. 18, "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six." We cannot construe this language in any way that would indicate this is the number of the Two-horned Beast's name. The whole context goes to show that it is the number of the name of "the Beast which had a wound by a sword and did live." In the Latin, Greek, and Hebrew languages, the letters of the alphabet were used for numerals instead of Arabic figures. Therefore we may expect the numerical value of this name to be just 666. The Latin for Napoleon's first name (Louis) is *Ludovicus*. Says Mr. Baxter:

"In the Latin tongue only seven letters of the alphabet possess any numerical value: all the rest are cipher. *Ludovicus*, when reduced to figures according to the respective values of these Roman letters amounts precisely to 666, as is shown thus: L 50, u 5, d 500, o 0, v 5, i 1, e 100, u 5, s 0, =666. * * * When the word *Napoleon*, which is of Greek origin, is written in the dative case in Greek—the usual Greek form of dedicatory inscriptions is upon the foreheads of devotees or temples (e. g. Acts xvii. 23)—it becomes *Napoleoniti*, which contains the fatal number, 666, as is thus shown: N 50, a 1, p 80, o 70, t 30, e 5, o 70, n 50, t 300, i 10, =666. * * * This number, 666, is contained, not only in each of the words, *Louis Napoleon*, separately in the manner just mentioned, but also in both of them written in Greek, *Louis Napoleon*, and added together thus: L 30, o 70, i 10, s 200, N 50, a 1, p 80, o 70, t 30, e 5, o 70, n 50, =666."

NAPOLEON AND APOLLYON.

There is a significance in this name which perhaps could not be found in any other. The

word Napoleon differs but little in orthography (and less in pronunciation) from Apollyon. These two words resemble each other quite as much as Hezekiah and Ezekias (Matt. i. 10), or Uziah and Esaias (Matt. iii. 3), and without a doubt is substantially the same. The Rev. Dr. Croly claims that the two words are identical as to their meaning. The word Apollyon signifies a destroyer, which office is the reverse of the work of our Saviour, who came not to destroy. We have found that Napoleon III. can but be identified with the eighth head of the wild beast; and we have also seen that this head possesses the characteristics of the last Antichrist. Such being the case we must expect him to adopt a name as expressive of his character as the name Saviour is of the character of Jesus. And it is a little remarkable that Louis Napoleon determined to be designated by that name.

The first Napoleon was emphatically an apollyon. Not only did he destroy by means of war, but he mercilessly put hundreds of his helpless prisoners to death, which is evidenced by his private correspondence lately published in Paris. And we believe Napoleon III. will be infinitely better entitled to that name than was his uncle.

HIS WORK.

1. He will confirm a seven years covenant with the Jews.—In Dan. ix 24, we read: "Seventy weeks are determined upon thy people and upon thy holy city," &c. As there is no starting point here given, we are forced to the conclusion that they commence with the pushing of the Ban against Daniel's people, which occurred at the decree of king Ahasuerus in the 12th year of his reign, B. C. 423. (See Est. iii. 6-12.) This was as much as to tell Daniel that the decree would be reversed, and they should continue as a nation 490 years beyond this decree. (See Est. viii. 3-14.) In Dan. viii. 4, we are told that the king did "according to his will," which seems to imply a reversal of the writings of Haman. B. C. 423 taken from 490 years leaves A. D. 65, the time that Titus surrounded Jerusalem.

The angel then gives two other points of measurement, telling where each commenced—one measuring to the birth of Christ—the other to his death, when he comes to tell more about the destruction of their city (Jerusalem). Then we are told:

"And he [the Roman Prince that shall come. See v. 26] shall confirm the covenant [a covenant.—Marg.] with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate [upon the desolator.—Marg.]. v. 27.

All this work has never yet been done. Since the destruction of Jerusalem no prince has ever made a covenant with many Jews. Yet it is promised that it shall be done, and from the fact that "he will cause the sacrifice and oblation to cease," we think it is clearly implied that their city and polity will have been previously restored.

This week does not immediately succeed the seventieth week as some suppose, but is an independent period as are the sixty-two weeks, the sixty-nine weeks, and the seventy weeks. No two of these have the same starting point.

There has been a disposition on the part of the Napoleonic family to favor the Jews. In the month of July, 1806, a convention of Jews was assembled in Paris by a decree of Napoleon I. At the Emperor's suggestion it was decided at this convention that a Grand Sanhedrim should assemble in Paris, on Feb. 9, 1807. This assembly met, and their expenses were paid by the Government. In a book published in 1807, entitled *Causes and Consequences of the French Emperor's Conduct toward the Jews*, the writer states:

"It cannot be concealed that the Jews of this Sanhedrim acknowledged the Head of the French Government as their Deliverer, and the Great Prince predicted in the Sacred Writings, and they have shown a disposition to persuade themselves that he is the promised Messiah predicted by the ancient prophets."

The Antichrist, whoever he shall be, will claim to be the Messiah of the Jews, but he will come in his own name. If he should come in the name of the Father, the Jews would not receive him. M. Jacobsohn, a noted Jewish writer, in a letter to the Emperor in 1807, said:

"I belong to that people who expected in you their Saviour, and who in you, Sire, have found him."

Napoleon III. has also frequently manifested his willingness to receive divine honors. In his reception addresses, as he travelled through the country, he has been styled, "their Saviour," "Regenerator," "the Elect of God," "the Messiah of the French Nation," &c. A parody on the Lord's prayer reads thus:

"Our Prince who art in power, thy kingdom come, thy will be done at home as it is abroad," &c.

He rewarded the preacher, it is said, with a gold snuff box, who described him as equal to, if not greater, than Christ himself. Should an opportunity offer him the chance to return the Jews to their own land and himself be rewarded by being styled their Messiah, there could be no doubt but he would do it. Leading Jews tell us that he is already negotiating with them to bring about this very event.

(Concluded in the next.)

UNSTABLE PROFESSORS.—A quaint writer compares a certain class of professors of religion to "sheet iron stoves heated by shavings." When there is a little reviving in the church, they all at once flame up and become exceedingly warm and zealous. They are ready to chide the pastor and elders for their coldness and want of activity. But alas! the shavings are soon burnt out, and then the heat goes down as rapidly as it came up. They are never seen in the prayer room, or more spiritual meetings of the church again, until there is another excitement. If such people had not souls of their own to be saved, they would not be worth taking into the church. They encumber it, though they themselves may receive benefit from a connection with it.

LETTER DEPARTMENT.

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

From Bro. Waters.

DEAR BRO. BRINKERHOFF: I acknowledge the faithful visits of the HOPE, for which I am very thankful to my God and his liberal children.

I do not know but I could live without the meat in due season, but if it is the will of the Lord I should live without such luxuries as the HOPE, then may His rich grace abound from other sources to keep off the famine from us for the want of the word of the Lord. If myself and feeble companion have to beg our way to the kingdom, I believe some of my dear brethren will meet us there. I am under great obligation to all that have so many times cheered our hearts and encouraged us to be of good cheer, and hope on, and strive for the victory over the world, the flesh, and the Devil. I send you my mite, and my love, and my sincere thanks for your love and your good will to us so unworthy ones as we are. We do believe the dear Lord will soon come, and reward us all as our works shall be. Then may you all receive a full reward for all your kindness to me and mine.

From your very unworthy Bro. looking for eternal life when the lifegiver comes.

E. W. WATERS.

Norwich, N. Y.

From Bro Brunner.

DEAR BRETHREN: To day I take time to write you a few lines to let you know what I have learned since I have heard of your faith in the Lord. I have learned to keep the right sabbath. I must give you credit, brethren, for I had never looked into the subject of sabbath or seventh day keeping; though I am keeping the seventh day, I am the only one in this neighborhood that keeps the Sabbath. "As for me and my house, we will serve the Lord," if it is God's will.

I am trying to convince my brethren to keep the Sabbath, but I fear to no purpose, though they say the ten commandments are yet good, and should be observed; but when they come to the Sabbath command, they think it not necessary to observe it. They say we must keep every day alike, and some have the excuse that time has been lost, and we have not got the right day; but all such excuses are of no avail. I can not see any other way but that they do not want to obey the word of God, and it is so plain, that the wayfaring man, though a fool, can not err therein. The way is plain. I am surprised to hear old ministers say they have been raised to remember the Sabbath, but they will not keep it holy. If I can not prevail on our Elders to keep the Sabbath, I will go where brethren are who will keep the Sabbath day. My desire is to obey the whole will of God, as far as I learn it. I do not want to tread on the word of God, brethren. I am well pleased with the HOPE, I do love to read it. It gives great satisfaction to all who read it here, in this neighborhood. I want it continued. I wish it could be published weekly. I read the Review of W. G. Springer by brother Snook, and found good satisfaction: I have let my neighbors read it, and they say Bro. Snook is right.

Your brother for time and eternity. Pray for me that I may hold out faithful. I live in hope to see our Savior come in the clouds of heaven this fall. That is my faith and prayer. Come Lord Jesus.

JOHN BRUNNER.

Hagerstown, Ind.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD DAY, MAY 19, '68.

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

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

CHANGE OF ADDRESS.—Our patrons and contributors will please remember that all communications, remittances, or business intended for the paper, should be addressed to the Hope of Israel, and matters especially intended for the eye of the Editor, should be addressed to Eld. B. F. Snook.

WHY NOT OBEY?

There are persons to be found quite frequently who have read on the Sabbath question, and who have, by reading works on that subject, or by reading the Bible to see what the truth is, become convinced that we have the truth, and that the seventh day still remains the Sabbath, yet do not obey the convictions of their own consciences. When questioned on the subject, or when expressing their views, they will say, "O yes, we believe you have the truth on that question, but what's the use of my trying to keep the seventh day, when my church keep the first day? If I lived near a church of Sabbath-keepers, then I would keep the seventh day too." How such persons can reasonably hope for salvation, is strange indeed. Knowing their duty, but doing it not! Refusing to walk in the light that shines on their path, and urging as an excuse that their brethren in the church do not keep that day!

How do such persons know but that if they should obey their convictions of duty, and stand firmly for the truth, that others would, through their influence, be brought to acknowledge the truth, and obey the fourth command as well as the other nine. Do such persons realize that "he that knoweth to do good and doeth it not, to him it is sin?" and "that this is condemnation, that light has come?" Have not the obedient in every age been as the few to the many? How was it with Abraham, with Noah, with Paul, and with Luther? Did they obey because the multitude did? No, but because they felt the responsibilities resting upon them, and if they did not obey they would bring condemnation upon themselves. O, it is a fearful thing to shut our eyes and hearts to the light that shines upon our path, and refuse to obey known duty!

Marion, Iowa.

M. B. SMITH.

POOR DICK.

The sun has a home in the west,
That laughs in the glory he brings;
The robin has gone to her nest,
Her babies are under her wings;
The lambs have ended their play,
And close by their mothers they lie;
The chickens are huddled away
In a feather-bed downy and dry.

The cow has gone home to her calf,
And the great silly thing is so glad;
Its gambols would set me to laugh
If only my heart were less sad;
For I have no nest like the birds,
No mother to fold me to sleep,
No home like the flocks and the herds,
No warm, woolly coat like the sheep.

I go to some scaffold of hay,
Some cow-shed littered with straw,
And gather what seltace I may
With the cattle whose turnips I gnaw.
My mother has gone to her grave,
Too narrow for room for me there!
To a dungeon my father they gave,
And me they pushed back from the stair.

But he in whose terrible "till"
Our cottage, they say, has gone down,
Has a noble white house on the hill,
And a mint of red gold in the town;
The blood has gone out of my cheek
That shines in his purple and gold,
And the white of dead faces may speak
From the walls of his palace so bold.

As I steal to my comfortless bed
I remember that One over all
Is Judge of the living and dead,
And cares if a lone sparrow fall.
He sees to the heart of poor Dick
Through the rags and the lean little face;
He will touch the proud rich to the quick
Through broadcloth, ruffles, and lace.

— *Youth's Temperance Banner.*

Appointments.

Providence permitting, I will begin meetings with the brethren at Keithsburg, Ill., on Friday, May 29th, 1868, at 8 o'clock, P. M. We hope all arrangements will be made for a good and profitable meeting, and that all may unitedly pray that God's blessing may attend our efforts to do good. The meetings will hold over Sunday.

B. F. SNOOK.

CONFERENCE.

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

In behalf of the Church,

ELD. GILBERT CRANMER.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

E. W. S.: Your indebtedness to this office at the present time is \$1.50.

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