

# 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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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.

### GOD BLESS YOU.

How sweetly fall those simple words  
Upon the human heart,  
When friends long bound by strongest ties  
Are doomed by fate to part.  
You sadly press the hands of those  
Who thus in love caress you,  
And soul responsive beats to soul,  
In breathing out, "God bless you."

"God bless you," ah! long months ago  
I heard the mournful phrase,  
When one whom I in childhood loved  
Went from my dreamy gaze.  
Now blinding tears fall thick and fast;  
I mourn my long-lost treasure,  
While echoes of the heart bring back  
The farewell prayer, "God bless you."

The mother sending forth her boy  
To scenes untried and new,  
Lips not a studied, stately speech,  
Nor murmurs our 'adieu.'  
She sadly says, between her sobs,  
"Whene'er misfortunes press you,  
Come to thy mother, boy, come back,"  
Then sadly sighs, "God bless you."

"God bless you," more of expressed love  
Than volumes without number  
Reveal we thus our trust in him  
Whose eyelids never slumber.  
I ask in parting no long speech,  
Drawn out in studied measure,  
I only ask the dear old words,  
So sweet—so sad—"God bless you."  
—Sel.

### BEING BORN AGAIN.

There are three births brought to view in the language of Jesus to Nicodemus, viz: of flesh, water, and spirit.

#### THE BIRTH OF FLESH

claims our attention first. Jesus says, "that which is born of flesh is flesh." This is a truth that we wish all men would receive, as it is expressed in the plain statement of our Lord. All living creatures born of flesh, are in this respect alike. Being born of flesh they are nothing more, nothing higher than flesh. Their natures are essentially fleshly, and there-

fore mortal and liable to die. This truth, apparently so self-evident in itself, besides being so plainly taught in the Scriptures, is nevertheless disputed by nearly all religious teachers. They say that man is not all flesh, but that he is part flesh and part spirit, part mortal and part immortal. This proposition is to any and every mind unspoiled by vain philosophy, self-evidently absurd. Can any man, reflecting upon the subject candidly, conceive how a man made of dust, can be part flesh and part spirit, two opposite natures, one constantly dying, and the other ever living? Can fleshly creatures generate spiritual beings? Can immortality and incorruptibility be reproduced at all by any law of generation known to flesh? Most assuredly not. It is nonsense to talk of a mortal man begetting an immortal child. "That which is born of flesh is flesh," the world over. This is the unalterable law of nature, and of God, to which there is not one single exception. Even Jesus, the Son of God, "was made of a woman," and took upon him not the nature of angels, (spiritual and deathless,) but the seed of Abraham, a man like others, composed of flesh and blood. For upwards of three thousand years he existed in the word of promise, but when the fulness of time came "the word was made flesh." John i. That word of promise was then converted into a matter of fact, and Jesus was born of a woman. He was not a lust-begotten child, in that he was begotten by the power of God, so that from the time of His conception there was breathed into His very being holy aspirations, and positive tendency for truth and holiness. Nevertheless He was like other men, "flesh and blood," acquainted with grief, and "tempted in all points as we are, yet without sin."

We come now to notice a few plain statements of Scripture. Isaiah, the prophet, speaking of the Egyptians, says, "they are men, and not God; and their horses flesh, and not spirit." Isa. xxxi. 3. God is spirit, He is incorruptible and immortal, but men and horses are flesh, hence we read concerning the flood, "And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man, all in whose nostrils was the breath of life, died." Gen. vii. 21, 22. This testimony is plain, and to the point, showing that both man and beast are in their physical constitution and nature flesh, all alike were destroyed by the flood and passed away. Let this truth, then, strike down into the heart of every one, that man is mortal, and subject to death. If the antediluvians were possessed of immortal souls as clergymen affirm men are now-a-days, what do you suppose became of their souls in the time of the flood? Has the great God prepared some great prison house, wherein to deposit the souls of the damned? If so, how

will He get rid of them finally? He could not suffer their existence on earth, and what reason have we to think that their existence in any other part of His universe will be more pleasing than here? The record says, "All in whose nostrils was the breath of life died, both of man and beast." Now this statement is false, if they did not die, and if men have immortal souls, they most assuredly did not, could not die. Again, the record says, "On account of man's great wickedness it repented the Lord that He had made man." What did the Lord set about doing in view of man's wickedness? We answer, to unmake him, and accordingly he brought in the flood for the express purpose of executing what He had purposed, viz: to destroy man from off the face of the earth. In the language of David, "He remembered that they were but flesh" and that they had corrupted their ways, and that "every imagination of their hearts was evil continually," therefore, He says, "my spirit shall not always strive with man, for he also is flesh." Hence God destroyed them by bringing in the flood "upon the world of the ungodly."

In view of all these plain statements of Scripture, we do not see how it is possible to look upon man as possessing an immortal spirit, or in any sense, whatever, a nature higher than flesh. Paul's statement on this subject, is sufficient to settle the question forever. He says: "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." 1 Cor. xv. 46, 47. Paul here presents the contrast existing between the fleshly man, and the spirit man. The earthy man could not transmit to his posterity a nature higher than his own, and hence, all men are earthy, animal, subject to disease and death. Jesus, therefore, taught that men must be born again, in order to enter the kingdom. We must put on a higher nature before we can come into possession of everlasting life. "Flesh and blood," says the Apostle, "cannot inherit the kingdom of God." The life of flesh is ephemeral, like the morning vapor that passeth speedily away, or like the beauty of the flower that blooms to-day, and to-morrow is not. One of olden time said: "Man giveth up the ghost, and where is he?" Such is the life of animal man. Immortality and eternity are not his by nature. No act of the great God, nor the working of any law governing his nature, has yet stamped him with the seal of unending existence. He is earthy, fleshly, animal, weak and mortal, and such are all they that are earthy. But the second man is "the Lord from heaven, a life-giving spirit." Who cannot see the difference here, between the animal and the spiritual man—the first a living soul, the second a life-giving spirit? To our mind,

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the argument of the Apostle Paul fixes or settles forever, beyond all dispute or cavil, the nature of the animal man—that he is flesh, and nothing higher. He must be born again; “except a man be born of water and of spirit, he cannot enter the Kingdom of God.” To inherit the Kingdom of God, is tantamount to saying that the inheritor shall live forever. God’s Kingdom is an everlasting Kingdom; therefore, before a man can inherit it, he must come into possession of eternal life. In view of this, it is easy to see that being born again, is absolutely necessary, in order to come into possession of that kind of life, that will qualify the subject thereof, to enter upon the enjoyment of an everlasting Kingdom. This leads us to notice next,

THE BIRTH OF WATER.

Concerning this point, there has been more or less dispute; not a few contending that the birth of water simply meant natural birth, or the birth of the flesh. This view of the subject, though regarded by us as unsound, is not less truthful, or more absurd, than that which takes the birth of the spirit to be conversion. Almost all that is taught by religious authors concerning this subject, we regard as wholly untenable, and unscriptural. This may look to many like a broad assertion that needs proof. Be it so, we grant that it is an assertion, but the proof shall be forth-coming. According to the law of generation and natural birth, to which the birth of which Jesus is speaking bears some resemblance, there must first be the begettal. Conception before birth is the order of nature; and as in natural birth so also in the birth of the spirit there is the embryotic state preceding the birth, or manifestation of the spirit-being. Upon this point, the Scriptures are plain. In the first chapter of James, and eighteenth verse, we read: “Of His own will begat He us with the Word of Truth, that we should be a kind of first-fruits of His creatures.” Paul, in writing to the Corinthians, says: “For in Christ Jesus I have begotten you through the Gospel.” 1 Cor. iv. 15. And again, in 1 Pet. i. 23; “Being begotten (incorrectly rendered born) again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.” These passages are sufficient to show how we are begotten, and also what is to be understood by it. When the incorruptible Word of God—the Gospel of the Kingdom—finds a place in the sinner’s heart, and begins to work therein, stirring him to obedience and reconciliation to God, filling his soul with love for the truth, creating and forming within him, “the new man of Christ Jesus, the hope of glory,” we have a man who, figuratively speaking, is most assuredly begotten of God. He is not yet born of the spirit, but he is in a state preparatory thereto, and if he prove not abortive, he will be quickened by the Spirit, and will no longer be an animal, fleshly man, but a spirit-being. In this connection, the birth of water probably comes in, which we do not hesitate to say is baptism, Baptism, as signifying the “birth of water,” very appropriately and forcibly expresses the nature of that moral change which comes

over the sinner when he puts off the old man and puts on the “new man, which after God is created in righteousness and true holiness.” Eph. iv. 24. It is to be changed from that state, or condition, in which it is said “the understanding is darkened, being alienated from the life of God through ignorance of the truth, and blindness of heart.” Eph. iv. 18. This change is effected by the trans-forming and renewing power of the Gospel, and the putting on of Christ by immersion in water. To be baptized into Christ’s death, is, figuratively speaking, to die with Him and be buried, inasmuch as the subject is immersed in water, and really, for the time being, dead as it were, being separated from this life walk in newness of life, he is “a new creature in Christ Jesus,” and is, therefore, metaphorically speaking, “born of water.” Those who have been inducted into Christ, are addressed by Peter, thus: “Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, as new-born babes, desire the sincere milk of the Word, that ye may grow thereby.” 1 Pet. ii. 1, 2. When do men become infants, or “new-born babes” in Christ? Evidently when they have become members of Christ’s body by being immersed into His name. Having been washed and made clean through obedience to the Word, they appear as new, or renewed creatures, walk in newness of life typical of that new life which shall be given to all the faithful at the resurrection of the dead. Such, then, is what we understand by the phrase “born of water.”—Herald of the Coming Kingdom.

(To be continued.)

The Sign of the Son of Man in Heaven.

BY ELD. S. DAVISON.

(Concluded.)

“Then shall appear the Sign of the Son of Man in Heaven.” Matt. xxiv. 30.

WHAT IS THE SIGN OF THE SON OF MAN?

No specific description of it is given in any part of divine revelation; but the repeated references to it by the Lord and the Evangelists show plainly that it is to be understood by the holy records. No specific explanation is given of the term Son of man, but our Lord’s association of it with the prophecies respecting himself, gives a definite and certain signification to it, which cannot easily be mistaken. I regard it so with the sign of the Son of man.

A star has always been the emblem of royalty. All the princes of the royal families of Europe, when in full dress, wear a star embossed on the coat, covering the breast. On public occasions they are always thus distinguished from courtiers and attending nobility. In such circles a prince of the blood royal is always known by the emblems he wears. When our Lord addressed the Thyatirians, he said, “He that overcometh, and he that keeps my works to the end, to him will I give authority over the nations; . . . and I will give him the morning Star.” It is as if he had said, He shall be admitted to all the honors of the royal family of heavenly birth, and be distinguished as a son of God. Rev. ii. 26, 28, B. U. v.

“Balaam knew the knowledge of the Most High, and saw the vision of the Almighty, falling into a trance, but having his eyes open, said: I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre out of Israel, and shall smite through the princes of Moab, and destroy the children of Shem.” Num. xxiv. 16, 17. This prophecy, and Daniel ix. 25, “Know therefore and understand, from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be seven weeks and three-score and two weeks,” were sufficient to show ancient believers the time and signs of Messiah’s first appearing; for “when Jesus was born in Bethlehem of Judea, in the days of Herod the king, there came wise men days of Herod the king, saying, Where is from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen His Star in the East, and are come to worship Him.” Matt. ii. 1, 2. The manner of their address shows plainly that they had not been directed by a special, personal revelation to themselves, but by a well known prophecy; for they manifestly expected that all Jerusalem would understand it too. They do not say, We have seen a STAR, but HIS STAR. An extraordinary star, rising not in the east with other stars, but rising west of them, pointed with certainty to the land of Israel, where it was said his star should arise. The star does not appear to have especially accompanied them to Jerusalem; for when they had heard at Jerusalem that Messiah, the Prince, should, according to prophecy, be born in Bethlehem, they departed to go there; “and lo! the star which they had seen in the East [country] went before them until it came and stood over where the young child was.” v. 9. Manifestly they were guided thus far by prophecy, and the sign of the Son of man in heaven, and not by personal revelation.

From these circumstances, given under the hand of inspiration, we accept it as a settled position, that an extraordinary star was once, and will be again, “The sign of the Son of man in heaven.” Not a planetary star, to be discerned by the astronomer’s forty feet telescope, but a celestial star with a special mission to believers who are looking for the second appearing of the Messiah unto salvation. As the wise men of the East looked for His appearing as the predicted heir of David’s throne, so should we look for His second appearing, and hail the sign when it shall appear.

The last message that our Lord has sent unto us, from the right hand of the Father, where He is to remain until the time comes for Him to make His enemies His footstool, has in it these words: “I, Jesus, have sent my angel to testify to you these things in the churches. I am the root and the offspring of David, the bright morning star.” Rev. xxii. 16, B. U. v. Yes, yes; he is the promised Prince of the house of David, and on His bosom is the star of the kingdom of Israel; and by and by this divinely given emblem will herald His return to earth; and God, even the Father, will lay upon His shoulder the key of the house of David, so he shall open and none shall shut, and he shall shut and none shall open. Isa. xxii. 22. “To the angel of the church in Philadelphia write: These things says the holy, the true, He that has the key of Dav-

id, He that opens and shuts and no one opens, hold fast that which thou hast, lest thou lose thy crown. He that overcometh, I will make him a pillar in the temple, and he shall go out no more; and the name of my God, and the name of my Father, and the name of my God, the new Jerusalem, shall be written on him, and he shall go out of heaven for ever.” Rev. iii. 7, B. U. v. Our blessed Lord will but to them who do Him will give a part in all things, or hath promised to Him will hail the morning star.” Apost knew Him, will mourn them that their day is

DEFIN

I HAVE become convinced, as it has been produce a salutary effect responsible for the position regard those who are lo Christ as the people of pose; and that the work yet accomplished, is ma ligit observer. We work done, and the work they sustain to the work of Noah to the antediluvian and that is, it is a work to occupy a different position they have a duty to do minds of the people, them a spirit of indifference. This is no small part of the event is still hope of future life de Christ, nine tenths of sary to secure interest. Thirty years ago nomination of christ show a necessity for or the resurrection c years a people have being their tens of of preachers, in possession and in possession of session of what is of God. But who achieved a mighty ized the theology of their advice, that this faith has been eternal torture in every battery is has been leveled, der. But to who I answer, it seem us, and see the number of labor that much more Now what shall we do and wish it was or shall we up a be done before joyed? It will when the work

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Our blessed Lord will never forget His people, but to them who do His works unto the end he will give a part in all the honors that the Father hath promised to Him. They that wait for Him will hail the appearing of "the bright morning star." Apostates, and they that never knew Him, will mourn when it shall appear to them that their day is passed and gone forever.

DEFINITE TIME.

I have become convinced that the preaching of definite time, as it has been preached by some, does not produce a salutary effect upon community. I am alone responsible for the position I take on this question. I regard those who are looking for the speedy coming of Christ as the people of God, raised up for a specific purpose; and that the work to which they are called is not yet accomplished, is manifest to every candid and intelligent observer. We draw our conclusions from the work done, and the work to be done. The relationship they sustain to the world now is synonymous with that of Noah to the antediluvians, in one respect at least; and that is, it is a work of warning. They may be said to occupy a different position, in some respects; that is, they have a duty to do in removing the errors from the minds of the people, which are calculated to create in them a spirit of indifference to the great event at hand. This is no small part of the labor; for when the necessity of the event is shown, and the people see that the hope of future life depends upon the second coming of Christ, nine tenths of the work is accomplished, necessary to secure interest to the event.

Thirty years ago the world did not contain any denomination of christians whose faith was such as to show a necessity for the coming of Christ in judgment or the resurrection of the dead. During the last thirty years a people have come on the stage of action, numbering their tens of thousands of laymen, and hundreds of preachers, in possession of talent of no mean order, and in possession of funds to a good degree, and in possession of what is indispensable to success—the grace of God. But what has this people done? They have achieved a mighty work. They have so far revolutionized the theology of the day, as far as they have carried their advance, that it is seldom we hear, in places where this faith has been preached, those old radical ideas of eternal torture in a hell of liquid fire. As a general thing, every battery is soon silenced against which the truth has been leveled, and that is the next thing to a surrender. But to what extent has the conflict been pressed? I answer, it seems hardly begun. When we look about us, and see the vastness of the fields, and the limited number of laborers engaged in the harvest, we conclude that much more must be done.

Now what shall we do? Shall we sit under the shade and wish it was supper time, or night, or time to rest; or shall we up and at it, knowing that the work must be done before the supper can be eaten, or the rest enjoyed? It will do to sit down and sigh and cry for rest when the work is done; but while the field is so thick-

ly strewn with golden sheaves that must be gathered, there is no time for sitting in the shade. O that God would give us more of the spirit of Jesus, so that we can think more of the perishing around us, and less of self; then we can wait with patience for the early and latter rain, and work while the day lasts. Let us be governed by general principles, and less by technical points, and we shall have a salutary influence, and be less liable to disappointment ourselves, and be less obnoxious to the minds of many, who are far from being friends, or indifferent to consistent Bible faith. The friends of truth are often its deadliest foes, in consequence of their inconsistent conduct in attempting to advance it. Five radical, imprudent preachers can create more prejudice in the minds of honest people in six months, than ten consistent ones can counteract in six years.

God has, in the way of general principles, placed within our hands a good reason to believe we are living in close proximity to the judgment or the establishment of the everlasting kingdom. The four monveuses to rise and fall, from Daniel's time to the sitting of the Ancient of days, are mainly in the past, and are sufficient of themselves to lead to the conviction that we are near the end; but when we come to set the definite time of the end, it is quite another thing. Jesus had access to Daniel's periods, and times, and days, and quoted from his prophecies, and with all his wisdom did not know the day or the hour (and I think he was as wise as man in general), which leads me to conclude that it is no easy task to determine the exact time when the end will be. With me, the event is a certainty; and while I thus feel, I am determined to labor with reference to it, and be ready for it at all times. Noah preached the event, but not the time. When God revealed the time to him, he went into the ark, and God shut him in; and "as it was in the days of Noah, so shall also the coming of the Son of man be." A knowledge of the event, and a readiness to meet it, is what we need; and, while we enjoy this, let us occupy till he comes, and be willing to labor, and not be over-anxious about the time of rest. Let us love the labor; and while we see so much to be done, let us push the conquests with renewed energy, till the labor is all done, and the last servant of God is sealed. Then we will rest.

Have you done all you could, brother? sister? Are your talents, your means, your hands, all employed in the prosecution of this glorious work? If not, it is in vain to sigh for the rest, for it will be enjoyed only by the laborers. Work while the day lasts. "Be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine; for the time will [has] come when they will not endure sound doctrine;" and you shall receive the crown of righteousness with Paul, — *Wm. A. Penn, in World's Crisis,*

WHAT ARE WE COMING TO?

Every one who keeps his eyes open to the signs of the times must be impressed with the fearful tendencies to demoralization that are everywhere manifest. There seems to be a general relaxation of wholesome restraints, a deterioration of manly character, a disposition on all sides to run into almost every form of excess. In the pursuit of wealth, of fashion, of pleasure, of amusement, everywhere except in a strict adherence to the old time-honored principles of the age is only too morality, the temperate spirit of the age is only too clearly seen. The simple integrity, the straight-forward, sober industry in one's occupation, the patient waiting for success, and the calm content with the more moderate enjoyments of life, that once characterized our people, seem to have been lost with a generation or two gone by, and in their stead there have come into play a system of sharp practice, a style of flitful and galvanic energy, a feverish eagerness for the sudden acquisition of wealth and distinction in society, and a restless and insatiable craving for new and more costly pleasures, which are as detrimental to long life, true happiness, and real dignity as they are to the preservation of "a conscience void of offence toward God and toward men." Especially is this true with regard to society as it now exists in this city of New York. It is not only

among the lower orders, as they are called, that we find the melancholy evidence of this degeneracy of spirit, and this unscrupulous indifference to the requirements of religion and pure morals. Farther up in the social scale, in palatial residences, where wealth ministers to the morbid taste for luxury, and surrounds itself with splendors that dazzle the eye, there are scenes and transactions, indulgences and practices, which, if they could be uncovered to the sight of men as they are to the sight of God, would make every lover of his country and his race stand aghast with horror.

It was no mere rhetorical flight, it was stern and appalling truth, which Dr. Tying expressed, when at a meeting held last winter in reference to city evangelization, he said in his address: "Either New York must do something soon, or she must take means to defend herself. The condition of New York is becoming more frightful, worse and worse, every day. It seems to be a desire to destroy the Church. It seems to be not whether the next generation shall be better than this, but whether there shall be a next generation at all."

Let any one consider the systematic attempts that are being constantly made to break down the Christian Sabbath, to abolish the law of purity, to deluge society with intoxicating liquor—"distilled death and liquid damnation," as Robert Hall once called it. Let him consider that the press, a noble instrumentally when used aright and for noble ends, that works with more heads and hands than *Minerius* could boast when he assisted the giants in their war against the gods, is day after day and week after week sending forth a subtle, deceptive, corrupting literature, that panders to every prurient taste and evil passion, and like the frogs of Egypt that "came into the house, and into the servants' chamber, and upon the bed, and into the ovens, and into the house, and upon the people, and into the servants' chamber, and into the ovens before it is read, it would be a blessing for which Christians might give thanks. Let him consider the nearly 6000 licensed drinking places in the city, which involve in various ways by a worse than useless expenditure a loss of \$736,250.59 per week, or \$38,350.63 per annum, and let him add to this the \$3,000,000 per annum which are shown by the revenue reports to be the income of the theaters and other similar places of amusement, where the morals of the young are corrupted, and they receive a mighty impulse toward a life of idleness and dissipation. Let him consider that while New York has a population of 800,000 souls, there is no Sabbath in the year when 200,000 can be found in the house of God; and sadder, if possible, than all, that out of this immense mass there are, all told, only 64,000 professed disciples of Christ. And if he does not find in these facts an occasion for the inquiry at the head of this article, a cause for anxiety, and reason to pray and labor and give, he must be strangely insensible to the dangers which menace the welfare, if not the very existence, of society.

But this, alarming as it is, is but a partial enumeration of the forces of evil that are constantly at work. Romanism, Infidelity, Spiritualism, and a hundred others, which time would fail us to mention, are all the while contributing their quota to the hostile array which the Church of Christ and the lovers of their country are required to meet and overcome.

What is to be done? This is the great question. We answer, (1) Christians must put up before them a brighter standard of piety, and aim to be conformed to it themselves. They must show that they are a peculiar people, more like Christ, less like the world. (2) They must pray more, more fervently, more regularly, more earnestly. (3) They must organize themselves for more united and determined efforts, with less reference to supordinate ecclesiastical ends, and with greater desire for the triumph of the cause of Christ. (4) They must give more. In some way they must do it whether they will or not; if not in contributions to advance the interests of religion and good morals, then in taxes to support prisons and to enforce the laws. But it is better to give to prevent crime than to punish it. (5) They must labor more as individuals, cultivating the sense of their personal responsibility, and endeavoring faithfully to discharge it. (6) They must carry their religion into their politics, and vote, not as their party goes, but vote as they pray, with a view to promote the cause of Christ, the good of men, and the glory of God.—*Christian Intelligence.*

# The Hope of Israel.

"The entrance of thy words giveth light."  
MARION, IOWA, THIRD-DAY, OCT. 20, 1868.  
B. F. SNOOK, EDITOR.

## THE SECOND COMING OF CHRIST. Its Relation to the Kingdom of God.

### No. 1.

THE Scriptures of the Old and New Testaments recognize a close relation between the second coming of Christ and the setting up of the Kingdom of God. We will, in the forthcoming articles, try to prove the following proposition: The Kingdom of God will be set up on the earth in connection with the second coming of Christ.

The kingdoms of this world embrace the following essential elements: 1. The King, 2. Princes or associate Rulers, 3. The Subjects, 4. The Territory, 5. The Metropolis.

We now invite your careful attention to the investigation of this subject. We will show that the Kingdom of God is to be just as literal as any of the kingdoms of this world; but nevertheless, it will be an everlasting kingdom. It will embrace all the elements above enumerated. We will consider,

1. *The King.* When the Kingdom is set up, Christ will be the King, and will sit upon the throne of David, to which He is heir. God gave to David the promise of an eternal empire. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his Kingdom. He shall build a house for my name, and I will establish the throne of his Kingdom forever. And thine house and thy Kingdom shall be established forever before thee: thy throne shall be established forever." 2 Sam. vii. 12, 13, 16. We observe here, (1) That the Most High assures David that He would establish his Kingdom forever. (2) That He would establish his seed upon his throne forever. Again we read, "Thy seed will I establish forever, and build up thy throne to all generations." Ps. lxxxix. 4. The kingdom and throne of David are now overturned. The wicked King Zedekiah was the last king that reigned in David's line; and God says concerning him, "And thou, profane and wicked prince, whose day is come when iniquity shall have an end: remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until He comes whose right it is; and I will give it him." Ez. xxi. 25-27. From this it is evident that David's kingdom will be no more until the proper heir comes.

We will next show that Jesus Christ is the one whose right it is. We will first hear the testimony of Isa. "For unto us a child is born, unto us a Son is given. . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his judgment and with justice from henceforth even forever." ix. 6, 7. We will next hear the angel Gabriel. "He shall be just, and shall be call-

## THE HOPE OF ISRAEL.

ed the Son of the Highest; and the Lord God shall give unto Him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i. 32, 33. These testimonies prove clearly that Christ is David's son in the royal line, and that therefore He is the only lawful heir to his throne.

We next invite attention to the present position filled by the Son of God. Does He now rule on David's throne? Yes, says the great army of spiritualizers; but we ask, where is the proof? It cannot be found. Christ now sits upon his Father's throne. Proof: "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down upon my Father's throne." Rev. iii. 21.

Here are two things; the throne of God in which Christ now sits, and the throne of David, which is Christ's, and which he will take at some future time. Here is a sophism employed to prove that Christ took David's throne eighteen hundred years ago, which we will here expose. It is this: David's throne is the throne of the Lord. Christ is on the Lord's throne, and hence, is on David's throne. It is true that David's throne is the Lord's throne. But is the Lord's throne in HEAVEN David's throne? No. Here we spoil this beautifully constructed sophism. God's throne in heaven is not David's throne. Our Savior now sits upon God's throne; therefore he does not sit upon David's throne. Again, David's throne is now overturned, and will be no more until Christ comes again. But God's throne up in heaven has never been overturned. Furthermore, David's throne was located in the temple on Mount Zion in Jerusalem, and not up in heaven; therefore when Christ reigns on David's throne He must reign on Mount Zion in Jerusalem. 1 Sam. xxiv. 23.

We are now prepared to show when Christ will take David's throne. He answers this question himself. "When the Son of man shall come in His glory, and all of the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv. 31. This puts an end to further controversy on this point. God will give to him the now downfallen throne of David.

2. *The associate Rulers, Cabinet and Princes.* The great rulers of this world have their cabinets, or great national associates that sit and rule with them in the high authority of the nation; so Christ will have his cabinet, which will embrace the twelve apostles. He said to them: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii. 28-30. Here is a promise of high honors to be awarded to the twelve. But when shall this blessing be conferred upon them? "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration [or restoration] when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. xix. 28. Where now are the twelve apostles of the Lamb? They are certainly not sitting on their thrones as yet. But they are

dead, and will sleep in their graves until the bright morning of the first resurrection. Our blessed Savior will then come, and introduce the age of restoration, and sit upon the throne of his glory. Then the twelve apostles will awake from their dreamless sleep to immortality, and as the cabinet of Christ, will then sit on twelve thrones judging the twelve tribes of Israel. Eld. James Challen says: "The Apostles, as a reward for following Jesus in the flesh, and as the chosen and faithful ambassadors of his reign in the day of tribulation and suffering, shall sit nearest his throne in Jerusalem, and shall have due honors conferred upon them. This day has not yet come. The Savior sits on His FATHER'S THRONE and the twelve hold no legal scepter; but the day is at hand when it shall be fully accomplished."

May God hasten the good time when this age of glory shall set in.  
B. F. S.

## "PRAISE THE NAME OF THE LORD."

THINKING that the readers of the HOPE would be interested in hearing something from our little band of Sabbath-keepers in La Porte City, we therefore endeavor to pen a short account of our whereabouts.

We have been struggling slowly along for some time past, endeavoring to secure a name to live, but in a manner lifeless, owing to perhaps two causes. 1st, The large amount of temporal matters and labor of its pastor, your unworthy servant, and 2nd, not that full union that ought to exist. We have kept up our Sabbath meetings every Sabbath, with generally a good attendance. Lately we have commenced holding meetings twice each week, besides the Sabbath meetings, which are proving to us a blessing. Our good father Everett, of Michigan, has been with us for several days past, visiting and talking to the children, and preaching, which we trust was to good effect. And now we have in our midst Eld. T. M. Preble, author of the "First-day Sabbath," whom we find a sociable and devoted man, and who is very strenuous for the First-day Sabbath. He attended our meetings twice today (Sabbath, Oct. 3).

But I have one thing which I am anxious to tell my brethren, and that is, the wonderful, mysterious, and glorious work of the Lord by his Spirit in our midst, and for which we bless his holy Name. Today we baptized seven, the majority of whom have lately been convicted of sin, and yielded to the heavenly call by obeying "from the heart that form of doctrine" which was delivered unto them. This was not accomplished by man, or by any special exertions in meetings, but silently and almost alone these dear souls gave themselves to God, and are now happy in the Savior's love.

"God moves in a mysterious way,  
His wonders to perform."

As we stood upon the water's edge, surrounded by a goodly number of the citizens of our place, we felt that God was manifesting his presence by his Spirit, and deep solemnity prevailed. It was a happy time to us, and we feel like buckling on the harness anew, and again entering the field. Others are deeply convicted, and we hope ere long to go down into the water with others. Brethren, pray for us, that the good work begun

here may increase and grow so live as not to quench the  
W. E.  
La Porte City, Iowa, Oct.

## THE RIGHTEOUS NEW

DAVID, the inspired Psalmist, courageously of God's people young, and now an old; yet righteous forsaken, nor his Ps. xxxvii. 25. The follow sometimes brought into straits and are much perplexed for assistance for themselves and should always remember God and that he will not forsake says, "Take no thought for shall eat, or what ye shall body, what ye shall put on, than meat, and the body the heavenly Father knoweth these things. But seek ye God and his righteousness, shall be added unto you." upon the minds of his dear heavenly Father has that if the seeking of the kingdom main object of our lives, to provide for our temporal means for our doing so, we would have us remember to of a first business with us to of the Lord, and to seek to than to provide our daily ing, and assures us that in of all good will not neglect Who does the psalmist in this connection? We word describes as the righteous, is righteousness, the righteous have some those who do righteousness says, "All thy commandments is righteousness; keepers may especially cling to the righteous. And in world's history, when are rare (and command those who offend in one nine of the ten command assurances of divine care

We sometimes hear of given up sabbath-keepers they cannot keep the sabbath for themselves and member David's inspired young, and now an old; righteous forsaken, nor h It is true, the sabbath to contend with in reg for with other people the greatest business day o merchant or a tradesma fer on account of closed laborer or a mechanic, want of employment, labor on the seventh-da farmer, often called the cupations, he may find help, those who are wi day and rest on the se the scriptures? "Bless this, and the son of ma that keepeth the sabbath keepeth his hand from 2. "Blessed are they th that they may have ri may enter in through t it not better to suffer s

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THE LORD.

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W. H. BRINKERHOFF.  
La Porte City, Iowa, Oct. 3.

THE RIGHTEOUS NEVER FORSAKEN.

DAVID, the inspired Psalmist, says for the en-  
couragement of God's people, "I have been  
young, and now an old; yet have I not seen the  
righteous forsaken, nor his seed begging bread,"  
Ps. xxxvii. 25. The followers of the Lord are  
sometimes brought into straitened places; they  
are brought to the depths of poverty, as it were,  
and are much perplexed for the means of sub-  
sistence for themselves and families. But such  
should always remember God's care for his flock,  
and that he will not forsake them. The Savior  
says, "Take no thought for your life, what ye  
shall eat, or what ye shall drink, nor for your  
body, what ye shall put on. Is not the life more  
than meat, and the body than raiment? for your  
heavenly Father knoweth that ye have need of  
these things. But seek ye first the kingdom of  
God and his righteousness, and all these things  
shall be added unto you." He would impress  
upon the minds of his disciples the care that  
our heavenly Father has for his people, and  
that if the seeking of the kingdom of God be the  
main object of our lives, that the Father will  
provide for our temporal wants, or place the  
means for our doing so, within our reach. He  
would have us remember that it should be more  
of a first business with us to attend to the service  
of the Lord, and to seek the kingdom of God,  
than to provide our daily bread and our cloth-  
ing, and assures us that in so doing, the Parent  
of all good will not neglect us.

Who does the psalmist mean by the righteous  
in this connection? We will see who the sacred  
word describes as the righteous. "He that doeth  
righteousness, is righteous." 1 John iii. 7. Then  
the righteous have something to do—they are  
those who do righteousness; and Ps. cxix. 172  
says, "All thy commandments are righteous-  
ness," the doing or keeping of the command-  
ments is righteousness; and commandment-  
keepers may especially claim the promises made  
to the righteous. And in this late day of the  
world's history, when commandment-keepers  
are rare (and commandment-keepers are not  
those who offend in one point, and perhaps keep  
nine of the ten commandments), these precious  
assurances of divine care are very comforting.

We sometimes hear of Sabbath-keepers having  
given up sabbath-keeping, because, they say,  
they cannot keep the sabbath, and make a liv-  
ing for themselves and families. Do such re-  
member David's inspired language: "I have been  
young, and now an old; yet have I not seen the  
righteous forsaken, nor his seed begging bread."  
It is true, the sabbath-keeper has difficulties  
to contend with in regard to worldly business,  
for with other people the Sabbath is made the  
greatest business day of the week. If he is a  
merchant or a tradesman, his business must suf-  
fer on account of closed doors on Saturday; if a  
laborer or a mechanic, he may sometimes be in  
want of employment, for those workmen who  
labor on the seventh-day will be preferred; if a  
farmer, often called the most independent of oc-  
cupations, he may find it difficult to find hired  
help, those who are willing to labor on the first-  
day and rest on the seventh. But what saith  
the scriptures? "Blessed is the man that doeth  
this, and the son of man that layeth hold on it;  
that keepeth the sabbath from polluting it, and  
keepeth his hand from doing any evil." Is. lvi.  
2. "Blessed are they that do his commandments,  
that they may have right to the tree of life, and  
may enter in through the gates into the city." Is  
it not better to suffer some inconvenience in our

business, and to have the blessing of God resting  
upon us, with a promise of blessedness and hon-  
or in the future, than to be very prosperous in  
business, and be "without God, and without  
hope in the world," and to have a remorse of  
conscience for having forsaken the ways of the  
Lord, which is sure to follow, sooner or later?  
If you find that sabbath-keeping conflicts with  
your business in one avocation or employment,  
change your kind of business, and seek an occu-  
pation which will harmonize more with the sab-  
bath, and you still retain the blessing of God.

Look at your sabbath-keeping neighbors; are  
they not sufficiently prospered to make an hono-  
rable livelihood, and to help on the gospel cause  
of the Lord? You should not strive to get rich  
—to amass wealth—to own large property. The  
Savior says to His disciples, "How hardly shall  
they that have riches enter into the kingdom of  
God." In Ps. xxxvii. 16 we read, "A little that  
righteous man hath is better than the riches of  
many wicked;" and Paul tells Timothy that  
"godliness with contentment is great gain."  
Follow after righteousness, live humble temper-  
ate lives, be industrious and economical, and the  
Lord's word for it, you will not be "forsaken,"  
nor be obliged to go "begging bread." Can you  
not point to some instances in your life, when  
you may have seemed to be especially blessed of  
God for observing his Sabbath? He has a care  
for his people, and the Savior says, "There is no  
man who hath left all, for my sake, and the gos-  
pel's, but shall receive a hundred fold in this  
time, and in the world to come, eternal life." I  
can point to several instances in my short ex-  
perience which I have taken as especial rewards  
for paying respect to God's holy day. The hope  
of eternal life in the world to come, is a sufficient  
incentive to worship God.

Some may have given up the Sabbath to be  
more popular, and to move in what they call  
higher circles of society; but to such we would  
say that your neighbors, or those with whom  
you desire to be popular, will think no more of  
you for it. Though you may move in society  
with them, they will inwardly despise you for  
your falseness and hypocrisy. The nobler part  
of community will more respect a person for his  
integrity and adherence to principles of right,  
than the one who panders to popularity or the  
opinions of others. Is the praise of men, or the  
love of the world, of more value to you than the  
approbation of your God, which you can ob-  
tain by doing his will—keeping his command-  
ments, and seeking the kingdom of heaven?

If these lines should fall under the notice of  
any who have forsaken the law of the Lord, or  
who are contemplating doing so, let me entreat  
you to consider well your position, and see  
whether your action will stand the test at the  
time when the Judge shall say to some, "Come  
ye blessed of my Father, inherit the kingdom  
prepared for you from the foundation of the  
world." And are the things of this life, for  
which you are giving up your hope of heaven,  
worth more to you than eternal life will be? Be  
assured that you cannot have the love and en-  
joyment of this fallen world, and of the holy one  
which is to come. J. BRINKERHOFF.

CAN WE STAND IT?

A BROTHER, on his way home recently, stepped  
into one of the street cars in a certain city.  
He was accosted by a friend, a gentleman of the  
legal profession, a man of shrewdness and ability.  
They passed one of our splendid modern church-  
es, alongside of which an elegant stone parson-  
age was being erected to correspond with the  
stately church edifice. "Mr.—" said the law-  
yer, "you are a Methodist—I am not, but I rent  
a pew, and I feel interested in the prosperity of  
that church. Do you see that splendid church  
and parsonage, sir?" The Methodist brother  
responded affirmatively. "Well, sir, allow me  
to say to you, as an outsider, that if that sort of  
thing goes on it will ruin the Methodist church.  
It has ruined the Protestant Episcopal Church.  
It has ruined the Protestant Episcopal churches and

accompaniments, thereby catering to the rich  
and the aristocratic, and neglecting the masses.  
Your church has outstripped every other de-  
nomination in point of numbers and influence,  
and you have done it by simplicity and devo-  
tion to the masses. Your church in—street is  
a model, corresponding with the plainness of  
your system. Follow that, and all will be well;  
but take the other course indicated by that  
splendid pile of stone, and depend upon it, your  
church is ruined."

Such were the candid, deliberate views em-  
phatically expressed by an outsider, making no  
profession of religion, but a close observer of  
men and things. All these views find a re-  
sponse in the minds of those contemplating  
mournfully the departure of the Methodist  
church from its first principles. We started with  
plain worship, plain churches, and plain dress,  
and were clothed with power. But we are rap-  
idly cutting loose from our well-settled prin-  
ciples. The cry of "the spirit of the age!" is po-  
tent, we might almost say, omnipotent. "We  
shall lose our first families if we do not conform  
somewhat to their notions." This is every-  
where heard. Our chief ministers are encour-  
aging this church extravagance. They get rich  
men by the buttonhole, flatter their vanity, and  
building a splendid church. And what then?  
When it is built, the whole country must be ran-  
sacked for a minister. The Bishops are appeal-  
ed to; Dr.— in such a conference, they think  
will suit. The conference is full, it is true, and  
the men in it are being crowded; but no mat-  
ter;—street church must be accommodated.  
Brother A. is there, and has given so many  
thousands to the church, and Brother B. has  
given so many thousands, and they must be  
gratified. No matter about the conference  
monstrances against trans fers; a little noise will  
be made, but they will wheel into line.

Well, Dr.— is transferred to—street church.  
How does it work? Is any one converted?  
Any one sanctified? No. But they have a  
very fashionable appreciative congregation.  
Who Mr.—, the Episcopalian, and Mr.—,  
the Presbyterian, have taken pews. And then  
such music! A quartette performance on each  
Sabbath; so delectable!

A little Ritualism, by the way, must be intro-  
duced to gratify the progressive notions of the  
Doctor. He is a very learned man, and of peculiar  
refinement. True, the Discipline specifies  
an order for religious worship, but then it is not  
expected to be followed very rigidly.

Can we stand this? A serious question now  
being asked by thousands of thoughtful, devo-  
ted Methodists. We are taking up the tools rap-  
idly being cast away by other churches. They  
are seeking to simplify their worship, we to  
mystify ours. They are inquiring how to get  
near the masses, we how to get away from them.  
Other ministers are crying to be delivered from  
the tralldom of "paper sermons," ours how  
most effectually to glide into the paper bonds!  
Is this thing to go on? Is the ship to be strand-  
ed? Is she to go down into the deep, oblivious  
waves? God of our fathers, help! Talk of num-  
bers! What is a million or ten million mem-  
bers without power? Many of our saintly church-  
es pass two-thirds of the year under a ministry  
as scholastic and as powerless as the egg would  
have it, and when winter comes have to in-  
voke the aid of some Evangelists who live near  
the throne to come and pull them out of the  
mud.

Can we stand it? Not long at this rate. Not  
even with a million hands on deck. The ship  
will go to pieces unless some voice of thun-  
der and authority cries, "To the rescue!" May  
it come in time—before the work of ruin is con-  
summated and the old ship goes down—witness-  
ing angels ready, as it were, to chant the sol-  
emna, mournful requiem. It is to be hoped that  
the national camp-meeting will give the key-  
note which shall arouse us to spiritual life, and  
that we shall shake off the dust that blinds our  
sight, arise, and struggle into light.—Methodist  
Home Journal.

THE HOPE OF ISRAEL.

THE DEAD.

Sleep on, ye dead! no more Despair  
Can leave its impress on the heart—  
Each bitter tear, each solemn prayer,  
Is of the past alone a part.

Sleep on! your rest is sweet and deep,  
Unbroken by the shocks of life—  
It is a solemn, holy sleep,  
With timid fears no longer rife.

Nor Age, nor Fortune, can delay  
The coming of that sombre night;  
When all of Beauty fades away,  
And even Life with all its light.

Here, all that's royal finds decay,  
And Beauty blackens into dust;  
Here, hearts where Virtue held its sway  
Now mould with those once filled with Lust.

Here, hopeless sorrow weeps in vain  
Above the loved—the sainted dead;  
No love can warm their hearts again—  
Thence life for evermore hath fled.

Why dream of Fame, or Happiness?  
Is not the Past with warning rife?  
They can but for a moment bless,  
They must, like all, depart with Life.

If actions are by Virtue squared—  
When Death approaches, rise with pain,  
How many pangs will then be spared!  
Our lives will not have proved in vain. R.

Our Cause: Its Prospects and Demands.

We often speak of our cause, but in so speaking we always mean the Lord's cause. Since our existence as a people, there has been no time in which the prospects for our success have been so flattering as at present. We started out in the present movement under most adverse circumstances. We had to oppose us, the world, flesh, Devil, and our former brethren from whom we seceded; but by persevering labor and the blessings of God, we can rejoice that our progress and victory so far, have been beyond our expectations. The good cause is rising, deepening its roots, and spreading in many parts. Our little churches are holding on well, and their influence is being felt and realized, greatly to the advantage of truth.

Our churches in Iowa, though not numerous, I rejoice are blessed with a *go through* faith, and are determined in God to be found at their post. We are highly encouraged with the progress of the work in Indiana. The brethren in other parts of the field are waking to the great importance of the work. Openings are good and inviting, with cheering prospects for success. A wide and promising field is open for us to cultivate, with great promises of success.

The cause now has great demands upon us, its believers. It demands that its ministers wake up and go to work preaching the truth. New fields must be invaded. New converts to God must be raised up, in order to our success. Souls are perishing now for the light and truth of His word. If we put our light under a bushel, and they perish for want of it, we must perish too. Oh, my brethren, is it not dangerous to be idlers in the Lord's cause? Where is the reward promised to the idle shepherd? Is it not time we all awake, lest our candlestick be removed. Let us not pray, "Lord, raise up more ministers," until He sends out into the field those that have forsaken His work and gone to other callings.

The demands of the cause, however, do not stop with the minister; they reach the brethren. Brethren, God requires you to pay His ministers for their time and labor. We use the word *pay*, because we think it appropriate. God never intended that His minister should be a beggar. The minister must live and support his family. He must realize a living out of his time. If he does not, his family will suffer, and the cause be disgraced. If he is not paid for his time by those for whom he labors, he will be compelled to for whom he labors, and go to work at a secular field is then neglected, because the brethren have neglected their duty. God says, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Again: "Who goeth a warthorn any time at his own charges?" "Who fare any time at his own charges, and eateth not the fruit thereof? or who feedeth a flock, and eateth not the milk of the flock?" "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? even so hath the Lord ordained that they which preach the gospel should live of the gospel." I Cor. ix. God has committed means into the hands of His children. They are stewards over this treasure which is the Lord's. He requires that of this they give to His faithful laborer in payment for his time spent in the Lord's vineyard; "for the laborer is worthy of his hire." I know that some of our good brethren are very conscientious about paying their ministers. They think a minister should leave his family and go at their call, preach the truth, spend his time, and be satisfied with what is given or donated to him; and should he complain on being sent away empty, it is a very easy matter for many such christians to whisper around, "Oh, he's after money; the money is all he wants!" Suppose I would call a poor brother to work for me a week, and when his time is up I say to him, Oh, how glad we are to have you with us; here is fifty cents, or a dollar; I donate it to you; I hope you will come back again!! Would he not say as a christian who has done his duty, I demand of you, a professed christian, pay for my labor and time.—So with the minister whom you call to labor and preach the truth. You are under the same obligation to pay him for his labor and time as you would be were you to call him to teach school for you. God certainly will not bless the minister who neglects his duty, nor will he bless that brother who fails to do his duty in support of the ministry. Brethren, let us all do our duty, and God will bless us abundantly, and we will soon be a prospering, growing, and happy people, and rejoice to see much good done. God loves the liberal and cheerful giver. Such persons are never poorer by what they do; they lend to the Lord.

May God inspire us with more zeal, and courage, and liberality to work in His good cause. B. F. S.

If men believe they are superior to beasts, it is astonishing what trouble some of them take to prove the contrary.

A LOOK AT MARK IX. 43.

The first point that we will notice here, is the expression, "It is better for thee to enter into life maimed." Now life is the opposite of death; and the passage under consideration shows that life is to be preferred above death; and if it should cost a hand or a foot to save life, when, if you don't part with a hand or foot, the dead will be cast into hell,—Greek, *geenman*—the valley of the Hinnom, "where their worm dieth not, and the fire is not quenched," which teaches destruction in whatever way we take it. The second point we notice is this: Is the real or figurative, in what we call "into hell," "having two hands," and be cast "into hell," when it is said that it would be better for you to have only one hand and *live*, clear or real or figurative, in whatever way we take it. The third point to which I will now call attention is this: That the Lord speaks about a place "where the worm dieth not, and the fire is not quenched," and calls the objects in this place carcasses of the men that have transgressed against him. Isa. lxvi. 24. A question is to be made and considered before we can dismiss the passage before us, and it is this: Is the life, the passage before us, and it is this: Is the life, don't allow of such an idea.

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In the next place, it is a fact that cannot be denied nor contradicted, that the word *geenman*, translated hell, is a place that had its location on this earth, near Jerusalem, and it is literally true that carcasses of men, at the time when the Savior uttered the words under consideration, had been under the destructive influence of worms and fire in *geenman*, the valley of Hinnom; but I would not undertake to find a place answering to this *geenman*, on the renewed earth, where Christ's everlasting kingdom will be established, and the works of the Devil will be destroyed for ever. Thus we see that neither the entering into life maimed, nor the *geenman* of worms and fire, will answer for the world to come.

That there was a literal *geenman* in the time of the Savior, where carcasses of men had been consumed by worms and fire, until every particle of them had been destroyed, is not and cannot be denied. Then to take it literally, as it really is, we cannot possibly make it answer for a place or state of endless life in misery. But it might be said, yes, but this literal occurrence is made use of by the Savior as a figurative representation of the state of the wicked after judgment. Well, then, after all, would the figure not teach, as the Scriptures do in general, "the second death" of the wicked, and a destruction that would not stop until it would have its inmates in a state precisely consistent with Obd. 16, which declares that the wicked "shall be as though they had not been?"—Sel.

Communication

BRETHREN AND SIBLINGS, since I have spoken of HOPE, and perhaps will not be out of place that I am still in the of salvation, and of glorious appearance of Christ." 'Tis true, not seeing the Lord ere this; but I am go on believing that by the Father arrived by the Father arrived. Yes, dear said so in His work come when "the Lord with a shout, and with the trumpet, scenes of the judgment time of eternal bliss, God, and of sorrow. In view of the cometh us, who arouse, consecrate live humbly, be shine. The world all its pleasures, is time to labor in the soon it will be satisfied of my Father prepared for you from. This is my hope "Come, Lord Jesus

I said that I had my Lord ere I have also been of my dear friends with us in our praise the Lord. Last Sabbath we baptism into these have with erately decided and prepare to May God give to endure to the And right here chance to read hearts to God, I with this world you bear the th find you living how will you fe you left behind late. I was bu gave my heart for it? no, neve have enjoyed of this world; have the bless this is all I ask my Master's v the vain allur then the thou how full of bli le! No, let eternal life w regret, and th faithful. I h but God has e Dear young

### Communion with Bro. Nichols.

BRETHREN AND SISTERS: It is some time since I have spoken through the columns of the HOPE, and perhaps a few words at this time will not be out of place. First, let me say then, that I am still interested in the glorious cause of salvation, and "looking for that blessed hope and glorious appearing of our Savior, Jesus Christ." 'T is true, I have been disappointed at not seeing the Lord and being made like Him, ere this; but I am by no means discouraged to go on believing that when the time appointed by the Father arrives, "He will come and not tarry." Yes, dear reader, as sure as God has said so in His word, just so sure the hour will come when "the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Yes, the solemn scenes of the judgment are just before us—the time of eternal blessedness for the children of God, and of sorrow to the ungodly and the sinner. In view of these things, how much it becometh us, who profess to love the Lord, to arouse, consecrate ourselves to the service of God, live humbly, be devoted, and thus let our light shine. The world to come with all its joys and all its pleasures, is soon to be ushered in. Our time to labor in this sinful world is almost done; soon it will be said to the faithful, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." This is my hope and desire; my prayer is, "Come, Lord Jesus, come quickly!"

I said that I had been disappointed in not seeing my Lord ere this. Yes; but nevertheless I have also been made to rejoice at seeing some of my dear friends turn to the Lord, and join with us in our pilgrimage to the promised land. Praise the Lord for His mercy shown to us! Last Sabbath seven happy souls were buried in baptism into the likeness of our Lord. Four of these have within two weeks calmly and deliberately decided to live for the world to come, and prepare to meet Jesus at His appearing. May God give them strength to overcome and to endure to the end, that they may be saved. And right here let me say to any who may chance to read this, who have not given their hearts to God, Do so at once. Are you satisfied with this world? I know you are not. How can you bear the thought of having Jesus come and find you living in sin? How terrible! Children, how will you feel to see your parents saved, and you left behind? think of it now before it is too late. I was but a child, as it were, when I first gave my heart to God; have I ever been sorry for it? no, never; not for one moment. I might have enjoyed what some folks call the pleasures of this world; but no; give me Jesus; let me have the blessed hope of the world to come, and this is all I ask. I have pleasures here in doing my Master's will—more real pleasure than all the vain allurements this world can give; and then the thought of eternal life, how glorious! how full of bliss! how consoling in time of trouble! No, let me be a Christian here, and have eternal life when Jesus comes. One thing I do regret, and that is, that I have not been more faithful. I have lived beneath my privilege; but God has ever been merciful to me.

Dear young friends, if this meets your eyes,

let me entreat of you to become a child of God. If you are already one, then be faithful.

And now, parents, I want to talk to you a little. Think of your responsibility; perhaps you have been a professor for many years; you may have children out of Christ, without hope in the world; what is your influence over them? what interest do you show in their behalf? Come, let us reason together for a moment. You say you love God, and believe Jesus is coming. What is your example? do you let them know that you want their company to Mt. Zion. You may say that you pray for them in meeting, perhaps at the family altar if you have one, and may be in secret; is not this enough? No, you must do more than this; they expect more of you than this; I know by experience that they expect you to talk to them personally—to invite them and encourage them to start, thus showing your earnestness. Think of their danger for one moment. Think how you would feel to have Jesus come and they be left to go down to eternal ruin. How could you endure the thought! but how blessed to have them along when the saints are called home. May God help us to arouse and be faithful in the discharge of this duty.

Finally, brethren, one and all, have we not got a work to do? Iniquity abounds, sinners are going down to perdition, soon the flat will go forth, "He that is unjust let him be unjust still, and he which is filthy let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy still." Dream not of a future age when sinners will be converted to God. Work now, before Jesus ceases to plead at His Father's right hand, and gathers all the world together, and places the goats on His left hand, and the sheep on His right, and shall say to those on His right, "Come, ye blessed of my Father," &c., but to those on the left, "Depart," &c. Again, let me say, now is our time to prepare for the Kingdom of God. May God help us so to do is the prayer of your unworthy brother. Amen. J. H. NICHOLS.  
La Porte City, Iowa, Oct. 6.

### From Bro. Everett.

DEAR BRO. SNOOK: I wish to say to the brethren, through the HOPE, that I have enjoyed a good visit in this place, and at Waterloo, in visiting families. I have enjoyed the acquaintance and society of many dear brethren and sisters in the Lord. I have felt that God is with me. Blessed be His name! I have aimed to stir up their pure minds, and to encourage the cultivation of personal and experimental piety. I fear, are too negligent in their duty to their own dear children; others are laboring, praying, and seek their spiritual good, and are endeavoring to train them up right. Let such labor on patiently: in due season they shall reap, if they faint not. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Let us not sleep, as do others, but let us work while the day lasts. Let us be fervent in spirit, as well as diligent in business, serving the Lord. "Draw

nigh to God, and He will draw nigh to you. Cleanse your hearts, ye sinners; purify your hearts, ye double minded. Cease to do evil; learn to do well." Do it now; do it every day; do it in the strength of the Lord; He gives liberally to all who ask for wisdom, as well as strength, and every other grace and blessing. Let us be strong in the Lord, as was David when he resolved, "I will go in the strength of the Lord God; I will make mention of his righteousness, and His only." We can as well live without breathing, as we can live the Christian life without prayer—daily, humble, earnest prayer. "O, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

The trying day is coming. Those who have turned back from the Lord, and those who have not sought Him—the stumbling blocks with the wicked—will be destroyed together. But now there is room; come, sinner, now is your time. The Lord help you today to make up your mind, and not neglect it another day. "There is joy in heaven over one sinner that repenteth;" will some one of the readers of the HOPE begin now? Lord, help that one. Dear young people and children in Michigan and Iowa whom I have visited, will not you be the one to seek now with all your heart. Do begin today. The great and good God loves and pities you today. His dear Son died for you. "The Spirit and the Bride say come, and whosoever will, let him take of the water of life freely." SAMUEL EVERETT.

La Porte City, Iowa, Oct. 4.

P. S. I enjoyed the last Sabbath with Brother Brinkerhoff. It was a delightful day. The meeting was full, and we had a good time. We had a delightful baptismal season on Sabbath evening. May the Lord still carry on the work, and bless the converts. S. E.

### From Sister Degarmo.

DEAR BRO. SNOOK: I have read most of the HOPE with interest, since I last wrote. There are a few poor scattered ones here in this new place for five or six miles around that can hardly get bread for their families, who read the articles on the Sabbath, the mortality question, the unconscious state of the dead, and the fulfilling signs of the soon coming of the Son of God in the clouds of heaven, with interest. I am still striving for eternal life by trying to live out the truth, and seeking conformity to the will of God, and imitating the life of Christ in my every day life; for surely no one can have an inheritance on the earth made new without conforming to, and living out the meek and lowly life of Christ here in this life. I am trying to so live that at the end of each day, when the labor and cares of the day are past, and all is hushed in silence, to call to mind my words and acts, and see if all has been done with a pure motive, and to glorify God in all I have done or said; and have I lived a life of self denial that I might do others good? This is the way Jesus lived, and thus we must live if we would be like Him. Without this life we shall never see Jesus. As for unworthy me, I will at least strive to be on the Lord's side.

Your sister, seeking to have the testimony and faith of Jesus, that I may have eternal life when Jesus comes. ELISABETH DEGARMO.  
Parish, N. Y.

# THE HOPE OF ISRAEL

## THE HOPE OF ISRAEL.

MARION, IOWA, THIRD DAY, OCT. 20, 1868.

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.

Read the article on page 75, "What are we coming to," from the *Christian Intelligencer*. It gives us a glance at the existing state of society in New York. Evil predominates, and demoralization stares us in the face. This is not only true of New York, but it is also the case, to a greater or less extent, all over the land. We are more and more impressed every day with the selfishness and selfishness of the age, and the consequent necessity of Christian rectitude and principle to carry one honorably through life. It is the Christian's warfare to contend against this tide of evil; but the scriptures teach that "wicked men and seducers shall wax worse, and worse," and "as it was in the days of Noah, so shall it be in the days of the Son of man." The world is asleep to its great danger, and its nearness to the Lord's visitation.

The article, "Can we stand it," on page 77, from the *Methodist Home Journal*, is quite an admission of the decrease of spiritual power among the Methodists, consequent on their increased pride and popularity. Fine churches and great display has eaten up the spirituality of the church, as the *Journal* well remarks. When the Methodist Church was in its infancy, and ere its apostasy, it was a powerful instrument of God in doing good; but more lately, wealth and pride are leading objects. We agree with the *Journal* that they cannot "stand it" long at that rate.

### Strange Words from a Jew.

RABBI LILIENTHAL at the recent laying of a corner stone of a Jewish Temple at Cincinnati denied that Israelites of the present age dream any longer about a restoration of Palestine, and a Messiah crowned with a diadem of earthly power and glory. "America," he said "is our Palestine; here is our Zion and Jerusalem; Washington and the signers of the glorious Declaration of Independence, of universal human rights, liberty, and happiness, are our Messiah; and the time when their doctrines shall be recognized and carried into effect all over the world is the time so hopefully foretold by our great prophets. When men shall live together united in brotherly love, peace, justice, and mutual benevolence, then the Messiah has come indeed, and the Spirit of the Lord will have been revealed to all his creatures." This is the same Rabbi who preached some time ago in a Christian Church.—*Voice of the West*.

**THE JEWISH NEW YEAR.**—The sunset hour of the 16th of September, 1868, marked the advent of the Jewish New Year, 5629.

The celebration of this anniversary is general throughout the world wherever the Israelites have a local habitation and a name. Unlike the New Year of Christianity, the anniversary exercises occupy two days, and are of a devotional and penitential nature, the occasion being regarded among the most solemn and sacred of the Jewish festivals. It is the inception of the ten penitential days, ever observed by the Hebrews, culminating in that solemn and impressive day, the Jew's atonement—the occasion on which the high priest entered the *Sanctum Sanctorum*. It is a remarkable

characteristic of the Jewish people, the tenacity with which they adhere to the customs and habits of their primitive ancestors, established thousands of years ago in Canaan, and which have outlived the effacing hand of time, and the persecutions long since engulfed in the ocean of oblivion. During the observance of the New Year festival, manual labor is entirely abandoned, and all Jewish mercantile business houses are closed.

Last evening, the New Year was ushered in with appropriate ceremonies at the synagogue, corner of Fourth-avenue and Harrison-street. A sermon was delivered by the Rabbi, followed by the exercises and ceremonies as laid down in the law.—*Chicago Republican*, Sept. 17th.

THERE are a good many people who think proof-reading one of the easiest things in the world, and who get very impatient over mistakes in books and newspapers. A writer in the June number of *The Galaxy* gives some interesting instances of typographical errors. He mentions one edition of the Bible which contained 6,000 mistakes. He gives the following example of the difficulties in the way of getting out a perfect book. Some professors of the University at Edinburgh resolved to publish a book which should be a model of typographical accuracy. Six proof-readers were employed, and after it was thought to be perfect, the sheets were pasted up in a hall of the university, and a reward of two hundred and fifty dollars was offered for every mistake that should be discovered. When the book was printed, it was found that it contained several errors, one being in the title-page and another in the first line in the first chapter. The only books that are believed to be entirely free from errors, are an Oxford edition of the Bible, a London and Leipzig Horace, and an American reprint of Dante.—*Ex.*

### Appointments.

#### MEETING AT LA PORTE CITY, IOWA.

PROVIDENCE permitting, there will be a two day's meeting at La Porte City, Iowa, commencing Friday evening, November 6th, and continuing over First-day. A goodly number of the Marion church are expected to be present. The Vinton and Waterloo brethren are also cordially invited to attend. Come, praying for the glorious manifestation of the Spirit.

W. H. BRINKERHOFF.

### CONFERENCE.

THERE will be a general Conference held by the brethren in Michigan, at Waverly, Van Buren Co., Mich., commencing on Friday, October 23rd, at 1 o'clock P. M. We hope there will be a general attendance of the brethren. Come, brethren, with the intent to do something to advance the cause of truth.

ELD. GILBERT CRANMER.

### BUSINESS DEPARTMENT.

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In the school of Christ, the first lesson of all is self-denial and humility; yet, it is written above the door, as the rule of entry or admission: "Fear of me; for I am meek and lowly of heart." And out of all question, that is truly the humblest heart which has the most of Christ in it.—*Leighton*.

Communion with God is a sure relief from anxious and distressing cares.

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