

THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Third-day, Nov. 3. 1868.

Vol III.—No. 11

THE HOPE OF ISRAEL

IS PUBLISHED SEMI-MONTHLY BY
ASAHEL ALDRICH,
FOR

The Christian Publishing Association.

H. E. CARVER, PRESIDENT.
B. F. SNOOK, EDITOR.

Address HOPE OF ISRAEL, Marion, Iowa.
TERMS:—One dollar and a half per year in advance
FREE to those unable to pay.

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 restoration, and other kindred Bible truths.

HYMN.

COME, all my dear brethren, and hear what we sing,
'Tis about our dear Savior, salvation he'll bring;
I have read in the prophets about the whole plan,
And believe all their writings they say of the land.

God gave unto Adam the land of the world;
Sin entered the garden, their joys were all spoiled;
But Jesus was offered to atone for the fall,
And Satan was thwarted, and cannot have all.

We see by the Scriptures that they all have died,
Received not the promise, 'tis left for the bride;
But Jesus has promised to see earth again,
And set up his kingdom, forever to reign.

The signs of his coming be long since foretold;
We must always be ready, have grace, and be bold;
The signs are all round us, the fig-trees are green,
The night is receding, and day will soon beam.

The nations are angry, perplexities come,
As Jesus has told us in Luke, twenty-one;
Then, all his dear children, look up and rejoice;
The Shepherd has told us the sheep hear his voice.

The angels are list'ning to hear what we sing,
Awaiting and ready to let the bride in;
Red lightnings are flashing, loud thunders do roar,
While the saints are all rising to see sin no more.

See fathers and mothers, and children, do part,
Because they were wicked and sealed fast their heart;
The Spirit has called them, but they would not come;
How awful the hour when death is their doom.

But mercy still lingers, O, sinner, now come;
You believe in your conscience the sentiment sung;
I see them now trembling, just ready to start,
To join their dear Savior, with us have a part.

When the seals are all opened the trumpet will sound,
And awake God's dear children that sleep in the ground;
The prophets, apostles, and saints, all will come,
And each by his Savior forever be crowned.

The gates are all opened to let the church in;
They now have the victory that saves them from sin;
They are now made immortal, on earth cannot stay;
They will outshine at rising the sun at noon-day.

Earth's scenes are forgotten, new life has begun,
The truth of the Scriptures is proved by God's Son;
So Abraham and Isaac, and Jacob of old,
Now claim the promise that God had foretold.

—Hiram Munger in Crisis.

BEING BORN AGAIN.

(Concluded.)

We are now prepared to notice lastly,
THE BIRTH OF THE SPIRIT,

By which mortality shall be swallowed up of life, and these vile and sickly bodies shall be transformed, or changed into immortal and glorious bodies, "in a moment, in a twinkling of an eye, at the sounding of the last trump." Glorious change! how the heart longs for that day. Oh, to feel the power of an endless life, and to sing the song of victory over death and the grave! To look into the face of Jesus and be like Him! When we think of all this, we are led to say, come, Lord Jesus, and come quickly. Thus we would spring to the conclusion of all our trials, and the ending of all our sorrows, and enter upon the enjoyment of all that is perfect and glorious. But we must not hasten too rapidly. In writing upon a subject of this kind, it will not do to follow our feelings to a conclusion at one leap. For the sake of others, at least, it is best to travel step by step. From baptism, to the resurrection of the dead, is a long stretch, says one. The "birth of water" is separated from the "birth of spirit" says another, if we have to wait until the Lord comes, and the dead are raised, before men are "born of the spirit." It would not appear thus, if men read the Word of God aright. To confound the *spirit birth* with *conversion*, is a fatal mistake, an egregious blunder. Still, how often do we hear men in speaking of those converted in revival meetings, where excitement runs high and wild, affirm that they are "born of the spirit." To show the fallacy of all such teaching, it is only necessary to bring out the plain teaching of the Word. Jesus says, "That which is born of spirit, is spirit." This settles the question, and puts it beyond all dispute, that while men are in the flesh, they are not "born of the spirit." "That which is born of flesh is flesh, and that which is born of spirit is spirit." As we have shown on previous pages when men are converted, and baptized into Christ, they are born of water, but not of spirit. But how will they be born of spirit? The answer to this question will cover the whole ground. In Rom. viii. 11, we read: "But if the Spirit of Him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Do we see mortal bodies quickened by God's Spirit now-a-days? Nay, verily, Jesus has been raised from the dead, by the Spirit of the Father, and He is termed, "the first-born from the dead," but He is the only one of whom we have any knowledge who has been thus quickened, or "born of the Spirit."

To be born of the Spirit is to be deathless, and therefore, immortal. The nature of spirit is not known to men experimentally, nor can they know it thus, and be flesh, for the moment they become spirit, they cease to be flesh. Hence, says Paul, "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." 1 Cor. xv. But why this change? Because, says Paul, "flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption." In view of Paul's teaching, as well as that of Jesus, it is absolutely impossible for flesh and blood men to be spirit.

The Saints have put off the old man of sin in the waters of immersion, so also will they put off, literally speaking, the old man of flesh, at the sounding of the "last trump." The one is a moral change, or change of character, termed the birth of water, the other is a physical change, effected by the all-quickening spirit of God. Men are not born of the spirit, therefore, until Jesus comes to raise the dead, and reward every man as his works may be. The Gospel/believer will at that time be clothed with his "house which is from heaven," and "mortality be swallowed up of life." We, therefore, regard the birth of the Spirit as synonymous with what Paul declares in 1 Cor. xv. 53; "For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." This great and glorious work will be consummated when the Lord comes from the heavens to raise the dead ones, and change the living, and not until then.

There are a few passages in which the word born occurs, as for example, 1 John iii. 9; and v. 18: from which some infer that men living in the flesh, have been born of the Spirit; but let it be remembered that the word born in these texts, is more correctly rendered begotten, and a harmony of Scripture teaching is the result. If any one will take the pains to examine this subject carefully, they can hardly fail to see that the word born, in the above passages is rendered incorrectly, and should be translated begotten. But suppose that the original word is correctly rendered, even then the passages referred to would not teach that men—Gospel believers—are born of the *spirit*. So we do not see that anything is gained by contending for the word born. We have from the beginning advocated that men are "born of water," when, upon believing the Gospel, they are inducted into Christ by baptism. But to say they were "born of the spirit" then, is to ignore the plainest teachings of God's Book.

Person of all is self-
ten above the door,
Learn of me; for
And out of all ques-
heart which has the

relief from anxious

Tracts Office.

Rev. xiii 11-18. THE
government disapproved, and
the Hierarchy. By W. H.
Post-16d.

HEADS AND
What does it Sym-
Price, Post paid 7c.
row the foundation of
the Two-horned beast
States.

CHRIST: WAS IT
Price, 5c.

NATURE, SUBJECTS,
Price 10 cts. Postage 2 cts.

on the Sabbath and
Post-paid 15 cts. An excel-
lently treated.

ence from Creation, its
on the testimony of the
Page 2 cts.

OF THE BIBLE SAB-
on the Seventh day Baptist
Page 2 cts.

ELL'S DEBATE
Birth, Its Nature, Locality,
Illustration. 265 pages 12mo,
Page 2 cts.

STRUCTION of the
misery disapproved by a
on the future punishment
teacher's Conflict of Ages
n. Price, 25 cents.

OF G. D. An exam-
and the deception used
B. F. Snook and W. H.

view of Uriah Smith's
visions of E. G. White: be-
the Prophetess of the Sev-
the Bible. By Thomas

is called. By Alexan-
s. Price 6 cts, Postage 2c.

THE TWO COV-
cts.

ION, and Two Laws,
and the plain distinction
5 cts. Postage 2 cts
Price, 10 cents.

CTS.
STITUTION A PART OF
off.
PERLASTING.

be of like character.

CTS.
is proved.

nts, by John Wesley.

one folio sheet: entitled
Lancaster. Price 12 cts.

THE HOPE OF ISRAEL.

One more thought in connection with this subject, and we are through. Shall we be tangible and material beings when "born of the spirit," or shall we be invisible, intangible, and immaterial? To talk of intangible, invisible, and immaterial beings, is to talk nonsense. There can be no such thing as real existence without materiality. Angels are spirits, and yet they are just as tangible as men. Jesus was "born of the spirit," when raised from the dead, still his body could be seen and handled, showing conclusively, that He was a real tangible being. We do not, however, affirm that spirit beings are just like mortals in every respect, simply because both are real and tangible. The crucified Jesus, and the resurrected Christ, though resembling each other, were not in the qualities of their constitutions alike. One was mortal, the other immortal. The crucified Jesus was flesh, but the resurrected Jesus spirit. The difference between the Jesus standing at Pilate's bar, and the Jesus who was mistaken for the gardener, on the morn of His resurrection, is plain from all that was said about Him before and after His resurrection. The resurrected Jesus stood in the midst of His disciples when they were assembled in a room with the doors all closed for fear of the Jews. He could appear to them at any time and place, and then instantly vanish out of their sight. But while He was mortal, He did not do this, for the reason that He could not, being subject to the laws governing mortality. Mortal beings do not possess the powers of locomotion and other qualities as did Jesus, subsequent to His resurrection. Jesus says, "The wind bloweth where it listeth, you hear the sound thereof, but canst not tell whence it cometh, or whither it goeth," so is every one "born of the spirit." If this language means anything, it certainly gives us to understand that one peculiarity of spirit-beings, is that they can move from place to place invisible, if they choose, to be like the wind, and like Christ after His resurrection. When Jesus stood in the midst of His disciples with the doors all closed, they saw and heard him, but they could not tell from whence He came, nor how; so also when He vanished out of their sight, they could not tell whither He went. So also angels come and go, and we know not from whence they come, or whither they depart. They have been seen, it is true, like mortals, walking upon the earth; but again, unlike mortals, riding upon the wings of the winds. We think this illustration of our Lord's very forcibly expresses the contrast between mortals and immortals, the creatures of flesh, and beings of spirit. But be this as it may, one thing is certain, that "those that shall be accounted worthy to attain that age, and the resurrection from the dead, shall be equal unto the angels, neither shall they die any more, being the children of the resurrection."

We cannot, however, leave the subject, without exhorting the reader to "strive to enter the stright gate and narrow way, for many shall strive to enter in, but shall not be able." There is but one way that leads to life. This being a narrow way, and the gate to its entrance being straight, how careful should we be, and how earnest to learn the

truth, lest we travel the "broad way that leads to destruction." The narrow way is an unpopular one, and there are "few that walk therein." Bear this in mind, and you need not be deceived as to the right way. When you find yourself in the company of a multitude, you may be sure that you are wrong. But when you find a few, and only a few, contending earnestly for the faith once delivered to the Saints," stirring up the wrath of adversaries on every side, you may be sure that you are among those who fear God, and love His truth.

The great day of judgment is fast approaching, Jesus is standing at the door, and soon those who are His; will look Him in the face and become like Him. But before a sinner can do this, he must be born again—born of water and of spirit. He must be begotten by the Word of Truth, and be born of water by being immersed into the name of Jesus Christ for the remission of sins. Walking thereafter in newness of life, he will be born of spirit at the coming of Jesus, and the resurrection of the dead.—*Herald of the Coming Kingdom.*

DIVES AND LAZARUS. LUKE XVI. 19-31.

First published in 1858, by Elder Samuel Davidson. Revised, 1868.

THIS instructive discourse of our Lord was spoken amidst some of the chief men of Galilee, when our Lord was on his way to Jerusalem, chapter xiii. 22; xiv. 1; xvii. 11. It was designed to rebuke pride and unbelief, by contrasting the fate of a princely unbeliever of Moses and the prophets with the future honors of a poor man who believes the promises, and the testimony of Moses and the prophets, and waits with patience the coming of the Kingdom of God.

It is a parable, and no real history. The parties, their circumstances, and the parts they act, are artificial; and the whole narrative is plainly constructed for effect: it represents dead men as acting, speaking, and counseling, as though they were alive in the grave.

The rich man is called *Dives*, because that is the Latin word for riches. The poor man was a beggar, and named *Lazarus*, which signifies poor and needy. The scene is laid in the grave; the word *hell*, in the text, is *hades* in the original, which signifies the underworld. In this unseen world, all the parties are alike situated in the grave, and represented as calling to one another as though they were alive, and near enough to discourse with each other, although separated in condition.

It cannot be a real history, because a literal construction of all its parts is impossible, or absurd. A man with his tongue parched with fire, yet calling for water to cool it, is impossible! A man, tormented in flames, yet calling to another to dip the tip of his finger in water and cool his tongue, is simply absurd as real history, while for effect it appeals to the imagination with all force of impassioned rhetoric. As a parable it combines with inimitable simplicity, some of the most striking rhetorical figures ever invented for religious effect. Two descendants of one honored parent having finished their mortal career, are represented as in the grave, or underworld, in wholly reversed circumstances. In this life *Dives* was rich, clothed in purple, and faro

sumptuously every day; Lazarus was poor and afflicted, and begged for bread at the rich man's door. The rich man was an unbeliever in Moses and the prophets, and contemptuous of God's poor. The poor man was a patient believer, waiting for the consolation promised to their great ancestor, Abraham; in a word, he waited for the Kingdom of God. In their future state their circumstances are strikingly contrasted: *Dives* is tormented, Lazarus is comforted. A great gulf forever separates *Dives* from Abraham, and the promises of God; Lazarus is hid with angels in Abraham's bosom, with him waiting for the Kingdom of God to appear. When the rich man wakes from his sleep of death, it is to the consciousness of the wretchedness of his condition, which is heightened by seeing the once despised Lazarus with Abraham, as the common parent, for aid, even at Lazarus' hands, but told there is no hope in his case. He then begs that his own brothers may be admonished by his case not to expose themselves to his miserable condition; but he is told that there is no hope in their case either, for they have Moses and the prophets, and if they believe not them, "neither would they believe, though one went unto them from the dead."

This is the gist of the narrative, and by it the difference between the end of a believer and that of an unbeliever is strikingly exhibited. But to speak of it as a real history, and a proof of consciousness in the intermediate states of the dead, it is wholly a failure; for it says nothing of immortal, or disembodied spirits; it speaks wholly of man in the flesh—all the functions and organs of mortal flesh are attributed to them; *Dives* suffers, Lazarus reposes in honored friendship; the interchange of sentiments between them is wholly that of organized humanity, and not that of disembodied spirits. Besides, in all the narrative there is no mention of any world or place beyond the grave. Abraham's bosom is where Abraham is, and Abraham and Lazarus are spoken of as in *hades* as well as *Dives*.

IT IS A PARABLE.

How can the dead speak, but by a living person putting speech into their mouths? Parables are not always composed of real persons, or of real circumstances: they are often altogether fictitious; this is seen in Jotham's parable of the trees of the field choosing them a king. See Judges ix. Nathan's parable of the little ewe lamb, spoken before King David, does not appear to have a real fact in it; it was contrived for effect, and answered its purpose. See 2 Sam. xii. Ezekiel's parable of the cedar in Lebanon, and the trees of Eden envying it, is of the same class. See Ezek. xxxi. It is in this manner our Lord speaks of the dead *Dives* and the dead Lazarus, and the dead Abraham, as though they were alive in the grave; but they were no more living persons when he spoke of them thus, than the trees of the field in Jotham's parable, or the tall cedar of Lebanon and the trees of Eden of which Ezekiel spoke. Each of these parables were so contrived to reach the ears of distinguished persons—persons of royal authority—because it is not seemly for persons in private life to rebuke kings. It was thus with our Lord's parable of *Dives* and Lazarus. Jotham rebuked Abimelech, King of Shechem; Nathan rebuked

David, King of Israel; Ahio, King of Egypt, and Antipas, King of Galilee, to be in their presence to the men of Shechem master; Ezekiel spoke in the court of the King ed to their master; and chief men of Galilee, w their master. See Luke xiii. 31 reads, "The sam of the Pharisees, saying part hence, or Herod w said unto them, Go ye, I do cures today and t day I shall be perfecter walk today and tomorr ing."

HEROD ANTIPAS WA PAR All the parables cont ters, from the thirteen sive, are manifestly wealth and distinction ated Herod, is infernal stances. First, it is cer age is intended; bec clothing was a royal pr s, and Gibbon, Vol. iii the circumstances agr he had five brethren.

5, 6. Herod, althoug mere of a heathen tha he believed the Gree generation of souls; for w of Christ, he said, "Th headed; he is risen fr 3. All these parables false pretences: Abim Gideon, and had no i in the sovereignty of cy of Jotham's parabl the bramble. David righteous governmen than's rebuke, "Thou King of Egypt, exulte doms of Israel and J Ezekiel's parable. " (Ezek. xxxi. 10) and ire. "Thou shalt be trees of Eden unto the verse 18.

So with Herod, Ki great splendor in the cled Jesus, the pro with his fishermen away all his pretent Abraham that Lazar tip of his fingers in tongue. Could his s contemptible? That it is certain; for whe us, with his men of mocked him, and arr and sent him to Pil xlii. 11, and John fact, wearing the c ple robe." Herod h rich man and Lazz nant, enjoyed this c on the poor Nazar how will he feel wh of death, and sees l ham's bosom?

There is a similar kings of Babylon cl estial gods. "I will ascend into he above the stars * of

* That is, the princes of a princely honor.

as poor and a rich man's
ver in Moses
us of God's
nt believer,
sed to their
l, he waited
future state
contrasted;
nforted. A
from Abra-
arus is laid
him wait-
ar. When
death, it is
ness of his
ng the once
ne friend of
he common
ands, but is
e then beg-
onished by
his misera-
there is no
ave Moses
not them,
h one went

d by it the
er and that
d. But to
roof of con-
of the dead,
ing of im-
aks wholly
and organs
am; Dives
friendship;
en them is
, and not
in all the
y world or
bosom is
d Lazarus
ves.

ving per-
Parables
ons, or of
together
ble of the
ing. See
little ewe
s not ap-
ontrived
ee 2 Sam.
Lebanon,
the same
nner our
he dead
gh they
no more
us, than
, or the
Eden of
parables
distin-
ity—be-
ate life
Lord's
ebuked
rebuked

David, King of Israel; Ezekiel rebuked Pharaoh, King of Egypt, and our Lord rebuked Herod Antipas, King of Galilee. It was not necessary to be in their presence to do so: Jotham spoke to the men of Shechem, who reported to their master; Ezekiel spoke to Egyptian ambassadors in the court of the King of Babylon, who reported to their master; and our Lord spoke to the chief men of Galilee, who reported to Herod, their master. See Luke xiv. 1, and xvi. 14. Luke xlii. 81 reads, "The same day there came certain of the Pharisees, saying, Get thee out, and depart hence, or Herod will kill thee." "And he said unto them, Go ye, and tell that fox, Behold I do cure today and tomorrow, and the third day I shall be perfected. Nevertheless, I must walk today and tomorrow, and the day following."

HEROD ANTIPAS WAS THE DIVES OF THE PARABLE.

All the parables contained in these three chapters, from the thirteenth to the sixteenth inclusive, are manifestly addressed to persons of wealth and distinction; and that Dives personified Herod, is inferable from several circumstances. First, it is certain that a royal personage is intended; because at that day purple clothing was a royal prerogative. See Luke vii. 25, and Gibbon, Vol. iii. pp. 32, 33. Second. All the circumstances agree with Herod's family; he had five brethren. See Josephus Ant. xviii. 5, 6. Herod, although a professed Jew, was more of a heathen than a Jew in sentiment, for he believed the Greek doctrine of the transmigration of souls; for when he heard of the works of Christ, he said, "It is John, whom I have beheaded; he is risen from the dead." Matt. xiv. 2. All these parables are given for satires upon false pretences: Abimelech was a bastard son of the sovereignty of Israel; hence, the pungeny of Jotham's parable which compared him to the bramble. David professed great zeal for righteous government; hence, the point of Nathan's rebuke, "Thou art the man." Pharaoh, King of Egypt, exulted over the fall of the kingdoms of Israel and Judah; hence, the force of Ezekiel's parable. "His heart was lifted up," (Ezek. xxxi. 10) and hence the point of his satire. "Thou shalt be brought down with the trees of Eden unto the nether parts of the earth." verse 18.

So with Herod, King of Galilee; he lived in great splendor in the city of Tiberias, and ridiculed Jesus, the prophetic King of the Jews, with his fishermen followers; but Jesus takes away all his pretences by making him beg of Abraham that Lazarus might be sent to dip the tip of his fingers in water to cool his parched tongue. Could his situation be more abject and contemptible? That Herod felt it and retaliated it, is certain; for when Pilate sent Jesus to Herod, with his men of war, set him at naught and mocked him, and arrayed him in a gorgeous robe, and sent him to Pilate thus arrayed. See Luke xxiii. 11, and John xix. 5. "Then came Jesus forth, wearing the crown of thorns and the purple robe." Herod had heard the parable of the rich man and Lazarus, and, vexed and indignant, enjoyed this opportunity of retaliating upon the poor Nazarene King of the Jews; but how will he feel when he wakes from his sleep of death, and sees Lazarus reposing upon Abraham's bosom?

There is a similar parable in Isaiah xiv. The kings of Babylon claimed immortality with the celestial gods. "Thou saidst in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the

* That is, the princes of God; for a star is the appointed emblem of princely honor.

mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High." The kings of Babylon contemned the promises God had made to the house of David, and affected to be the sons of the gods, and thought to establish their Kingdom forever; but in rebuke of all these pretences the prophet of God is commanded to say, "Yet thou shalt be brought down to hell [hades], to the sides of the pit; they that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that caused the earth to tremble, that did shake kingdoms?" In verse 9 he says, "Hell [hades] from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, all the chief ones of the earth. . . All they shall speak and say unto thee, Art thou become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, also the noise of thy viols; the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer [or, read DAVYDAN], son of the morning! how art thou cast down to the ground, which didst weaken the nations?" Babylon was at the head of the nations, but the prophet was bidden to say that while the kings of the earth should be lying in their own sepulchers in royal glory, he should be cast out of his grave as a carcase trodden under foot. See verses 18, 19. It is impossible to find a keener satire upon the pretence of human immortality than is contained in this taunting parable given in Isaiah xiv., unless it is the parable of Dives and Lazarus, representing Herod Antipas, King of Galilee, as begging of Abraham to send Lazarus to dip the tips of his fingers in water to come and cool his parched tongue; and even that poor relief is denied him.

So far from Isaiah or Jesus Christ teaching that the intermediate state is a state of consciousness, they treat that doctrine and its abettors as contemptuously as King Solomon did when he said, "A living dog is better than a dead lion; for the living know that they shall die, but the dead know not anything, neither have they any more reward; for the memory of them is forgotten. Also their love and their hatred is perished, neither have they any more a portion forever in anything that is done under the sun." Eccl. ix. 4-6. Princely pride and haughtiness have usually been associated with the doctrine of the immortality of the soul; but the doctrine of the Bible is that men obtain immortality only at the second appearing of our Lord, and in the Kingdom of God. S. D.

ABUNDANT GRACE.

"Grace," said the poor laborer, "Grace, that means something for nothing." This is precisely the idea of Grace, "something for nothing"—yes, and the grace of God is everything for nothing.

"By grace are ye saved through faith."—Eph. ii. 8. "Not of works," for no man can buy salvation by his efforts. "Not of works," for how can the toils of a brief hour purchase the bliss and blessings of eternal ages? It is by Grace, by free, full, unmerited favor, that man may have "salvation with eternal glory."

"By the grace of God I am what I am."—1 Cor. xv. 10. Not by my works, for they would have sunk me in despair. Not by my strength, for it is weakness. Not by my good resolutions, for they have been broken a thousand times. Not by my wisdom, for I have perverted it and used it in the ways of sin. But by Grace, by mercy, by the free favor of God, I am what I am. Not what I might have been, not what I should have been, not what I hope to be, but what I am. And this is by Grace. God sought me when I wandered from him. He loved me when I disregarded him. He pitied me when I blasphemed him. He melted my heart though I strove to harden it against him. When He had swept for me the royal feast of love, then Grace sweetly drew my reluctant footsteps to the blessed board.

"Where sin abounded grace did so much more abound."—Rom. v. 20. Sin was an occasion that pro-

* That is, upon Mount Zion, God's holy place in Israel. See Psal. xlviii. 2. Read also Daniel vii. 28.

ed how deep and rich was heavenly mercy. And so in a persecuting Saul,—in a denying Peter,—in a wild and reckless Newton,—in a wicked, blasphemous me, grace has so much the more abounded. The persecuting Saul was a pattern of all God's long suffering, and God counted him faithful, putting him into the ministry. The cursing Peter was commissioned to feed the sheep and lambs of Christ. The wild and reckless Newton was a messenger of peace to multitudes, and I through God's love, am now permitted to tell of "The praise of the glory of his grace wherein he hath made us accepted in the beloved."—Eph. i. 6.

"The Grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ."—Titus ii. 12, 13. Grace brings salvation—from sin, from condemnation, from guilt, from lust, from the dark and dire thralldom of the destroyer, from death, by a resurrection to glory, and from the second death by the gift of eternal life. So mighty is the grace of God. Grace takes us from the horrible pit and miry clay. Grace places our feet on the rock and establishes our goings. Grace puts a new song in our mouths, even praises unto the Lord. Grace clothes us with the stainless robe. Grace gives us the gospel armor, Grace teaches our hands to war and our fingers to fight. Grace is sufficient for us in every perilous hour. Grace lifts us when we fall and sustains us when we arise. Grace leads us through all the wild and dangerous ways of life. Grace cheers us in the dark valley and gladdens us on the hills of light. Grace abounds always, but most in our weakness, for then the power of Christ may be manifest in us to the glory of His name.

"The Lord God is a sun and shield, he will give GRACE and GLORY."—Ps. lxxvii. 11. They are linked together. The glory of his grace will be fully manifested by-and-by. Grace is the beginning of glory. Glory is the ending of grace. Grace is glory's spring. Glory is grace's full ocean. Grace is glory in bud. Glory is grace in its fruitfulness. God will give both. Grace here to save us—glory there to reward us. Grace here to crucify us to the earth, and glory there to crown us in his kingdom.

"Wherefore gird up the loins of your minds and be sober, and hope unto the end, for the grace that shall be brought unto you at the revelation of Jesus Christ."—1 Pet. i. 13. O, what grace shall then be brought. Then shall grace be perfected in immortal glory. Tears, and toils, and woes, shall be done. Sin, and death, and the grave shall be vanquished! Sorrow and sighing shall forever flee away. The dark reign of the adversary shall be ended, and grace, reigning unto eternal life, shall triumph in the world. Where sin abounded grace shall so much the more abound, so that God's will shall be done in earth as it is done in heaven.—Matt. vi. 10. His kingdom shall come and he shall reign forever in glory. He shall then give rewards of eternal glory to all who have known the blessings of his wondrous grace.

"In the ages to come he shall show the exceeding riches of his grace in his kindness towards us through Jesus Christ."—Eph. ii. 7. The present is too brief a term for the full revealing of divine favor. We cannot know the wealth of God's love in this world. It passeth knowledge. But "in the age to come," in the boundless sweep of the illimitable future, in the wide and expanding periods that shall fill the cycles of eternity—there can God's grace be revealed in all its glorious amplitude. And how? "In His kindness towards us through Jesus Christ." Thus shall grace reveal itself in all the unfolding scenes in the world to come.

"We then as workers together with God beseech you that ye receive not the grace of God in vain."—2 Cor. vi. 1. Let the grace of God be revealed in you. Let not your hearts be hardened against the work of grace. Who shall answer for you? Who shall excuse you? Who shall deliver you in the great day of Christ, if ye refuse the grace of God? A sinner that is saved by grace would tell you there is grace that is abundant. Grace for sinners. Grace for publicans and harlots, Grace for drunkards and gamblers. Grace for thieves, and murderers, and robbers. Grace for all whose hearts respond to mercy's invitation, and whose faith embraces the divine promises. "The GRACE of our Lord Jesus Christ be with you all. Amen."—Rom. xvi. 24.

—Tract by H. L. Hastings.

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, Nov. 3, 1868.
B. F. SNOOK, EDITOR.

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

No. 2.

3. *The Subjects.* We will now proceed to show that when the Kingdom of God is set up, there will be kingly honors conferred upon the saints who now follow Jesus. The Prophet Isa. clearly teaches this view of the subject. "Behold, a king shall reign in righteousness, and princes shall rule in judgment." ch. xxxii. 1. This, beyond all cavil, must relate to the time of Messiah's reign in the millennial day. Paul teaches most palpably that if we now suffer with Christ, we shall hereafter reign with him. 2 Tim. ii. 12. At the second coming of Christ all the saints of God who are now sleeping in the cold grave shall awake from their silent repose to the freshness of immortal life and the glory of eternal salvation. 1 Thess. iv. 16-18. John says, "This is the first resurrection." Those that have a part in it are blessed and holy. The second death shall not hurt them. They shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. xx. 1-4. To each saint of God there is a throne and a crown promised, Rev. iii. 21. But we do not as yet see the world under divine rule. The saints as yet do not judge the world. These promises are nevertheless great and precious, and must be literally fulfilled.

4. *The Territory.* No government can exist without a territory; neither can God have a kingdom without this necessary element. The Kingdom of God, like all other kingdoms, must have its territory and dominion. We now state the following affirmative proposition:

The territory of God's kingdom will be Palestine, commonly called the Holy Land.

God gave this land in solemn covenant to Abraham and his seed for an everlasting possession. Gen. xiii. 14-17. xvii. 1-8. He dwelt in it as a stranger and pilgrim, and though he was heir to it he never held any possession in it. Acts. vii. 5. The time of inheritance had not then come, but he was to receive it afterwards for an inheritance. Heb. xi. 8, 9. The faithful seed of Abraham, with all the venerable patriarchs, died in faith, not having received the promises, but having seen them afar off, were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers in the earth. Heb. xi. 13-15. Ezekiel bears a similar testimony; that the very land given to Abraham will be the territory of the kingdom. "And David my servant shall be king over them. And they shall all have one shepherd; and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, forever; and my servant David shall be their prince forever." xxxvii. 24, 25. This testimony puts an end to controversy; it clearly shows that the time for the fulfillment of the promise

THE HOPE OF ISRAEL.

to Abraham is under the reign of the Son of God as the antitype of David, and that he will reign over the land that God gave in solemn promise to the patriarchs. The Kingdom of God will therefore be organized in the Holy Land.

But then what will be the dominion? We answer, the whole world besides. To this David bears a decided testimony. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii. 8. The whole world shall yet fall into possession of our blessed Saviour, and be subjected to divine rule. Daniel foresaw this happy age of great joy. He says, "And the kingdom and dominion and the greatness of the kingdom UNDER the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him. vii. 27. These scriptures define both the location and extent of the Kingdom and dominion. Its location is not away beyond the stars and sun, nor beyond the bounds of time and space, nor above the heavens. But it is under the whole heavens, and upon, and over the uttermost parts of the earth. To this also agrees the word of God by Jeremiah the prophet: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and execute judgment and justice in the earth; in his days shall Judah be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, the Lord our Righteousness." xxxiii. 5, 6.

"God's holy will will then be done,
By all who dwell beneath the sun."

He shall then have dominion from the rivers to the ends of the earth, and the whole earth shall then be full of his glory. All nations shall then submit to his peaceful scepter and gladly honor and obey him as their blessed Savior. B. F. S.

DISCUSSION AT CENTERVILLE, IOWA, between Elder B. F. Snook, and E. Manford, of Chicago.

DEAR HOPE: I thought I would drop you a few lines in reference to a discussion which accidentally took place here between Bro. Snook and the well-known Universalist preacher and debater, E. Manford, of Chicago. I say accidentally, because each one came here unknown to the other. Our meetings had been held in the Court House, but a political meeting being advertised for that place on the evening of Third-day, Sept. 29th, and the Baptist Church being engaged for Mr. Manford, we therefore had no meeting that evening, but went to hear him. He also had an appointment for Fourth-day morning, but very courteously consented to give Bro. Snook an opportunity for replying to his first sermon, after which he could reply to Bro. Snook, leaving him to make the closing address in the evening, as he (Mr. M.,) had another appointment, ten miles distant, for that time.

Mr. Manford took for his text Matt. xxv. 46: "And these shall go away into everlasting punishment, but the righteous into life eternal."

He strove to show that the eternal life and everlasting punishment there spoken of are had in this life; that the word *eternal* there describes

the quality of the life rather than its duration; that the eternal life is enjoyed in the Kingdom of God, established on earth in the days of John the Baptist and Jesus Christ, quoting the following texts to sustain his position:

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

"But if I, with the finger of God, cast out devils, no doubt the kingdom of God is come upon you." Luke xi. 20.

"For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Rom. xiv. 17.

Bro. Snook, in his reply, made the following forcible points against the idea of the Kingdom being set up either in the days of Christ or his apostles:

1. Christ commands his followers to pray for the Kingdom to come.

"Thy kingdom come." Matt. vi. 10.

2. It had not come at the time of his death.

"For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." Luke xxiii. 18.

3. It was a promise to his church.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke xii. 32.

4. It is a promise yet unfulfilled.

Hearken, my beloved brethren. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James ii. 5.

5. Christians now are on probation for a home in the Kingdom.

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that they must through much tribulation enter into the kingdom of God." Acts xiv. 22.

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fail; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ." 2 Peter i. 10, 11.

"Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer." 2 Thess. i. 5.

"And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever." 2 Tim. iv. 18.

He then presented the following impossibilities in the way of the past setting up of the Kingdom:

1. It is to be set up in the days of a plurality of kingdoms.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. ii. 44.

2. The Kingdom cannot be set up prior to the Papal warfare upon the saints.

"I beheld, and the same horn made war with the saints, and prevailed against them." Dan. vii. 21.

3. Flesh and blood cannot inherit the Kingdom of God. 1 Cor. xv. 50.

4. When the Kingdom is set up, Christ will sit on David's throne.

"For unto us a child is born unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Peace, Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with

judgment and with
The zeal of t
Isa. ix. 6, 7.

"He shall be greater than the highest; and the of his father David of Jacob for ever: end." Luke i. 32.

He is not now throne.

"And she brought the nations with caught up unto G

"To him that ov in my throne, even with my Father in

5. He is now g and to return.

"A certain nobl ceive for himself xix' 12.

This Kingdom with the judgm

"I beheld till th Ancient of days d snow, and the hair throne was like the ing fire. A fiery

before him; thous and ten thousand him; the judgment

I beheld then b which the horn sp slain, and his body flame. As cen

their dominion tak longed for a season I saw in the nig

Son of man came to the Ancient of fore him. And t glory, and a king

guages, should ser ing dominion, whi dom that which st

"I charge thee, Jesus Christ, who and kingdom."

6. He will co king.

"And I looked, the cloud one sat his head a golden le." Rev. xiv. 14

He will then

"When the Son all the holy angel throne of his glori

Although the p hilate every po Snook went on

by him, and t positions he as

when Christ co will be gathere

the righteous f eous, for their d

dom, and have receive the op

Matt. xxv. 31- Eternal life i

ed in the world

"But after thy urst up unto th and revelation of will render to ev them who by pat gory and honor ii. 5-7. See als

and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. ix. 7.

"He shall be great, and shall be called the Son of the Most High; and the Lord God shall give him the throne of his father David; and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end." Luke i. 32, 33.

He is not now on his own, but on his Father's throne.

"And she brought forth a man child, who was to rule the nations with a rod of iron; and her child was caught up unto God, and to his throne." Rev. xii. 5.

"To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii. 21.

He is now gone away to receive a Kingdom, and to return.

"A certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke xix. 12.

This Kingdom he will receive in connection with the judgment.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 9-14.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the dead at his appearing and kingdom." 2 Tim. iv. 1.

He will come the second time a crowned king.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. xiv. 14.

He will then take his own, or David's throne.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv. 31.

Although these points were sufficient to annihilate every position taken by Mr. M., yet Bro. Snook went on to notice some other points made by him, and to present further obstacles to the positions he assumed. He showed clearly that when Christ comes the second time, all nations will be gathered before him, and he will divide the righteous from the wicked; that the righteous, for their obedience, shall inherit the Kingdom, and have eternal life, while the wicked receive the opposite—everlasting punishment. Matt. xxv. 31-46.

Eternal life is conditional, and will be received in the world to come.

"But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. ii. 5-7. See also John iii. 14-17; Mark x. 28-30.

Mr. M. took the ground that the wicked are punished for their sins in this life, quoting

Isa. lvii. 20, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

and Prov. xi. 31, "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."

Bro. Snook showed clearly that the supplied word *are* in Isaiah should be translated *shall be*, in order to harmonize with the context, and other parts of scripture; and that the passage in Proverbs also referred to a time yet future, and that while God punishes nations with temporal judgments, in which both righteous and wicked suffer, the wicked are not finally punished for their sins in this life, but that, as a general rule, they prosper here. Ps. lxxiii. 3-5; Job xxi. 7-9, 30. They are reserved to the day of judgment to be punished. Job xxi. 30; 2 Cor. v. 10; John v. 28, 29; 2 Pet. ii. 9. Their punishment is death, destruction, to be consumed, burned up. Rom. vi. 23; Ez. xviii. 4; Mal. iv. 3; 2 Thess. i. 9; Rev. xxi. 8. Bro. Snook then explained the unquenchable fire of Isa. lvi. 24, and Mark ix. 44, 46, 48, and went on to show that Universalism could not be true, because certain sinners never have forgiveness. Heb. vi. 4-8; x. 26-29; Matt. xii. 31, 32. God punishes, or chastens, his children, to lead them to righteousness; (Heb. xii. 6-11) but the wicked are sometimes cut off in their sins, as examples to us. 1 Cor. x. 5-11; 2 Pet. ii. 5, 6. The people of God are not now rewarded, but will be rewarded at the resurrection of the just. Luke xiv. 14; Heb. xi. 13-16, 32-40; John v. 28, 29. The resurrection will take place at the second coming of Christ. 1 Thess. iv. 16; 1 Cor. xv. 52; Heb. ix. 27, 28.

These points Bro. Snook presented in such a clear and forcible light that all who heard them acknowledged their crushing weight against the positions taken by Mr. Manford. His reply and Bro. Snook's answer I will give you in another article. Yours in hope, ALPHEUS DAVIDSON. Centerville, Iowa, Oct. 14th, 1868.

THE SHADED CROWN.

As we gaze upon the busy hurrying throngs that meet us in the crowded thoroughfare of life, and the friends who gather around our pathway, we behold upon the faces of many, traces of sorrow; and we wonder what secret griefs, what cares, or disappointments are preying upon the vitals; thus chasing away the bloom and joyousness of life. Oh, the many, many hearts in our beloved earth so fair and sad in sin and beauty, whose hidden wounds time can never heal! Not until the weary feet are planted upon the fair shores of immortality, and the tearful eyes gaze undimmed upon eternal day, will those wounds be healed. The question often arises in our minds, What is the cause of all this sadness? The many causes we cannot enumerate; even the uttering of an unkind or thoughtless word may deeply wound some sensitive heart.

A young lady was once requested by her father to sing; she did so; but when she had finished, he said to her, "You cannot sing." These thoughtless words from her father wounded her so deeply that although she had a sweet voice, yet she could never be induced to sing in the

presence of any one again. It is beyond our comprehension to know what good or ill the words we speak may do. Think what sorrow the inebriate causes his friends, his wife and children; he may be the means of their filling an untimely grave. Oh the many broken vows; and the dearest ties of love and friendship which have been severed by ruthless hands! But ah, we think that one who is instrumental in making one life sad, although he may become a Christian and finally gain an admittance through those "holy gates which forever bar pollution sin and shame," yet he will find that though his crown maybe brilliant with many bright stars on account of the good accomplished and the souls he has won to the fold of the Savior, yet he will see among the shining stars a darkly shaded spot.

My dear young friends, let us never by unkind words, by thoughtless acts, by trifling or insincerity cast a shadow upon any life, and thereby shade our crowns; but let us so live that by and by the Savior with his own right hand can place upon our brows unfading crowns, not shaded by the sorrows we have caused others, but radiant with brilliancy from the smiles we have scattered around us. A little girl was once taken in dreams to the bright abode of angels; the Savior placed upon her head a crown, but there were no stars in it; she asked him if he would not give her another crown glittering with many stars; he replied that he could not; they were for those who had labored and suffered much for his sake; she then asked him if she might not return to earth and labor for him, that she might win such a crown; he said she could, and so she did, for it was but a dream. Her life from that time was wholly devoted to the Master's service; and we trust she will obtain one of those beautiful crowns she so much desired. Let us imitate her noble example in laboring for the good of others that our crowns may be richly set with gems of light. ENMA F. ALDRICH.

That Great Fountain.

DEACON E. in 1830, was on a visit to Saratoga Springs. One morning, taking a draught at Congress Spring, a lady came to take her usual glass at the same time. The deacon turned to her and asked her, "Have you ever drank at that Great Fountain?" She colored, and looked surprised; but turned away without a word of reply.

The next winter Deacon E. was in Rochester, and one evening attended a conference and prayer meeting in the Baptist church. A gentleman invited him to go home with him and see his wife who was very sick. As he entered the room she looked up and smiled, and said, "Don't you know me?" "No," said he. "Don't you remember asking a woman at Congress Spring, 'Have you ever drank at the Great Fountain?'" "Yes," says he. "Well," said she, "I am the person; I thought at first you were very rude; but your words kept ringing in my ears. They followed me to my chamber, to my pillow. I found no rest till I found it in Christ. I expect to die pretty soon, and you, under God, are the means of my salvation! Be as faithful to others as you have been to me. Never be afraid to talk to strangers on the subject of religion."

What a blessing was granted on this faithful word! And if Deacon E. had never known it in this world, what a glad surprise would have awaited him in the world to come. Little do we know how God may own his truth. Let us faithfully scatter the precious seed and may he give the increase.—The Christian.

THE SIGNS OF CHRIST'S COMING.

The Lord will come! and signs proclaim him near.
Signs are for those who cannot reckon time,
And they are many, whom science has not taught;
They are not skilled in mathematic lore.
Such then must have their senses exercised,
To discern the signs that now concern us all.
Nor shall the simple err whom God has taught.
The weakest saint, the little child, can see
And comprehend the tokens given us.
On Matthew twenty-four we firmly stand,
Nor heed the raging tempest passing by.
When the disciples asked their Lord
To give them signs, signs of his coming near;
The signs he gave, in meaning literal.
After the tribulation great, the sun
Would into darkness turn. And so it was;
And stars appeared, so some who saw affirm.
And fowl, and beast to shelter fled, for night;
And man, stout-hearted man, did quake with fear,
And anxious asked, Is this the judgment day?

As shadows go before, so signs point to
The events they are designed to indicate.
But some have said the sun was hid by clouds,
Which caused the darkness. This cannot be.
Ask the astronomer if stars can shine
At noon, unless the sun is in eclipse.
But no eclipse could then have taken place,
For then the moon was at the full, not change.
A veil was drawn over the sun, as at
The death of Christ. A miracle was wrought.
Naught but the power of God could cover o'er
The sun to sackcloth, and turn the day to night.
That glorious orb might have been hid by clouds,
Because the terror would have been too great.
Besides, the signs must exercise our faith,
And give the wicked room to doubt their cause.
They do not wish nor seek to understand
The signs so mercifully given us.

The moon, though at her full, withheld her light,
And darkness, such as might be felt, prevailed.
And stars from heaven fell, as withered fruit
Falls from the tree when shaken with the wind,
And oft is seen the Aurora's streaming light,
With blood, and fire, and pillars of smoke.
These all proclaim the burning day at hand.
When earth, with all her elements, shall melt,
And fervent heat consume the works of man.
Oh! then awake, ye careless ones, awake!
Flee to the Savior, make the Judge your friend,
Before the storm of fire shall wrap this earth.

—By request, from *Restitution*, pp. 20-22.

The Sphere of the Bible.

The Bible is read, says a writer (and he a skeptic),
in all the temples of Christendom is its voice lifted up
week by week; the sun never sets on its gleaming
page; it goes alike to the cottage of the plain man and
the palace of the king; it is woven into the literature
of the scholar, and it colors the talk of the streets; it
is stored away in the pack of the traveller; it is the one
book which you find in the hut of the settler far away
on the outskirts of civilization; it is read round the
camp fire of the soldier; it goes with him into the con-
flict, and while the eye of the strong man moistens, and
his lip quivers as he reads it, it lies beneath the pillow
of the sick as a comforter in time of trouble. Infancy
likes the story so well that it lisps it by its mother's
knee, and the aged eyes, that have become themselves
dim, delight to pore over its pages. Its language falls
from the altering lips. It is whispered in the dull,
cold ear of the dying, and the haggard features become
radiant at the repetition of the treasured word, and
souls pass away with it lingering on their lips, mutter-
ing it as the ground of their hope and their passport to
immortality.

THE HOPE OF ISRAEL.

REPORT FROM CENTERVILLE.

TO THE BRETHREN SCATTERED ABROAD.
GREETING: Whereas we have sometimes been
encouraged in our lonely pilgrimage while
waiting for the coming of our King in his King-
dom, by reading in the HOPE of the success of
truth in other localities, we conclude therefore
our brethren will be gratified to learn of Bro.
Snook's labors and the results here. In conse-
quence of a misfortune on the way here (the loss
of his trunk, containing his books and clothing)
he did not arrive in time to fill his first appoint-
ment; hence his first appointment was transferred
to the evening after the Sabbath was passed.
Quite a goodly number were out the first even-
ing. We had meeting on first day and the two
succeeding evenings, with a continually increas-
ing audience; but as we held our meetings in the
Court House, and that being occupied for polit-
ical purposes, our meeting was omitted that
evening, and as a celebrated Universalist preach-
er and editor from Chicago was to preach at
the Baptist Church, we went to hear him. His
position was that the everlasting punishment of
the wicked and the eternal life of the righteous
was all received in the present life. Bro. Snook
stated at the close of the meeting that he would
reply to the discourse the next evening, but at
the request of the Universalist he agreed to re-
ply at ten o'clock, so that the other might hear
and reply at eleven, as he was to preach at that
hour. Quite an interest was manifested to hear
the controversy, and quite a number expressed
themselves to be of the opinion that the Ad-
ventist would be annihilated; but they changed
their minds as effectually, though perhaps not
quite so suddenly as did the barbarians when
Paul shook the viper from his hand. From
this time our meetings were held in the Baptist
Church, the Baptists kindly consenting thereto.
The next first day, Oct. 4th, we did not hold meet-
ing till evening, as the house was occupied by the
Baptists themselves. We were out to hear them
in the afternoon; the preacher stated that he was
not willing these Advent brethren should have
all the credit of preaching the second coming of
Christ, for that was a part of the Baptist faith.
He then preached a discourse on the personal,
second coming of Christ, connecting it with the
return and conversion of the Jews, from Zech.
xii. 10. In the evening he divided the time
with Bro. Snook. The meetings continued with
good interest through the week, Bro. Snook
preaching each evening, and on Sabbath and
first day, closing the meetings for the present
with the evening meeting after first day, Oct. 11th
the house being crowded to its utmost capacity.
The subjects presented were, The Kingdom of
God: what it is not, and what it is. The un-
changeableness of God's Law as published in the
creeds of most of the sects of the present time,
the ten commandments being that law, the fourth
commandment a part of that law. The nature of
man, the resurrection, and destiny of the wick-
ed. The Sabbath in prophecy, and the Millen-
nial age.
We have come out boldly and declared it to be
their determination henceforth to live in obedi-
ence to all of God's commandments. Some oth-
ers have expressed it to be their conviction that
the seventh day is the only one binding upon

man to regard as the Sabbath; and we hope and
think we have reason to believe that some will,
like the noble Bereans, search the Scriptures da-
ily to see whether these things are so. And we
sincerely hope that they may look beyond the al-
lurements of the present age, and submit them-
selves entirely to the requirements of Jehovah,
thus becoming reconciled to God, and obtain
the promise of eternal life in the coming King-
dom of God.

The first week Bro. Snook was here, he had
inserted in our county paper that he would meet
with pleasure any competent person on any of
the subjects at issue that either of the denomina-
tions might choose; but as this was not acted up-
on, Bro. Snook wrote some circulars, one, "Ques-
tions for the clergy" on the "immortality of the
soul," and one on the Sabbath question, stating
its sacredness and the want of bible evidence
for First-day observance, and Bro. A. Davison,
who is a printer, went to the printing office,
and through the kindness of the Editor and
proprietor, got the use of type and press, and
struck off several hundred, and they have been
scattered broadcast here.

Bro. and Sister Davison, with Bro. Snook, start-
ed for Galatine, Mo., where he has an appoint-
ment for meetings. Bro. Davison and wife go
on to Kansas to visit their children; to publish
the good news of the Kingdom of God, and the
unchangeableness of his holy Law. May their
labors of love be abundantly blessed, that when
they return to their families and their respect-
ive places of abode, they may feel encouraged
to continue to press the battle to the gate, which
is the prayer and hope of your unworthy broth-
er,
E. S. SHEFFIELD,

Centerville, Iowa, Oct. 11th, 1888.

GOOD MEN SETTING A BAD EXAMPLE.

A BROTHER writes of a good preacher who is
kind and liberal, and preaches for nothing, and
supports himself. He does this because he has
a secular business that gives him a support out-
side of the church. But all preachers can't do
this. And so when poor and dependent min-
isters preach to the churches that have had the
gospel free—they neglect to pay them. "The
laborer is worthy of his hire." And if some
have indulged the churches in a habit of doing
nothing, by taking nothing from them, it is no
reason why they should not give a just support
to the ministry who give themselves to this very
thing, and must have a support or leave the
field.

It has long been our opinion that if a preach-
er will not take anything for his own labor from
the fact that he is supported otherwise, he ought
to take from the churches what is just and right,
and put it into the missionary fund. This
would be a blessing to the churches. For we
never knew a church to prosper in all good
things that worshipped God with that which
"cost them nothing." Churches that have done
the most good, and shed a light and lustre on
the world, have been the liberal, sacrificing
class. They have denied themselves of many
things that they could do without for the sake
of helping the cause of Christ.

Let all those ministers among us who are able
to support themselves do so, if they wish.

at the same time tell the church
for the missionary cause who
dependent minister who sup-
wise, they will do a bad thing
churches in covetousness.
When a poor minister follo
are likely to return to their
Will the more favored bre
matter in its right light? I
will put these offerings into
Lord?—Selected by Wm. O. M.

The Resurrection of the

BROTHER CARVER: I have read
works of Bro. Storrs, and your an-
to prove him in error, and weak
believe, my brother, that you are
your views; but when I turn to
what on the great important doc-
trine you are in error. I know that you
works seem plausible, but Christ's
all the arguments on the side of
me; and I do feel, according as I
Bro. Storrs' views on the resurrec-
nearest with the words of Jesus
that to the law and the testimony
Jesus, the great witness, says on
ject: Matt. xxii. 29; "Jesus an-
them [the Sadducees] Ye do err,
tures, nor the power of God; for
they . . . are as the angels of
the wicked to be like the angel
die no more? Hear what God
rection of the dead: v. 52: "
ham, and the God of Isaac, and
Call the righteous, no others."
Jesus answering said unto them
per, because ye know not the
power of God; for when they
rise from the dead . . . are
are in heaven. And as touch-
rise, have ye not read in the
book God spake unto him, sa-
Abraham, and the God of Isaac,
do. I ask, in all candor, if the
the resurrection here spoken of
tion of the dead that the Saddu-
resurrection of the dead that Ch-
ducees believed the five books o-
rest of the Scriptures; therefore
rection of the righteous from
writings of Moses.
Now let us hear what Luke
Luke xx. 34-37: "And Jesus
ness," said unto them, The child-
and are given in marriage;
counted worthy to obtain that
rection from the dead, neither
to marriage; neither can they
are equal unto the angels, and a-
being the children of the resur-
dead are raised [what dead? pl-
no other is mentioned], even M-
when he called the Lord the G-
He is not the God of the dead,
live unto Him." Yes, in the e-
the righteous live in Christ, an-
then they will appear with Him.
Now this is in harmony with Hil-
and in the sixth chapter of Job
him that believeth, "I will raise

at the same time tell the churches to pay them for the missionary cause what they give to the dependent minister who supplies them; otherwise, they will do a bad thing, to bring up the churches in covetousness.

When a poor minister follows these men, they are likely to return to their families empty. Will the more favored brethren look at this matter in its right light? Who among them will put these offerings into the treasury of the Lord?—Selected by WM. O. MUNRO

The Resurrection of the Wicked Dead.

BROTHER CARVER: I have read your opinion of the works of Bro. Storrs, and your argument from scripture to prove him in error, and weak in many points; and I believe, my brother, that you are honest and candid in your views; but when I turn to God's word, I do feel that on the great important doctrine of the resurrection, you are in error. I know that your views on Bro Storrs' works seem plausible, but Christ's own words outweigh all the arguments on the side of your views, *i. e.* to me; and I do feel, according as I read God's word, that Bro Storrs' views on the resurrection harmonize the nearest with the words of Jesus of any I ever read. But to the law and the testimony; we will hear what Jesus, the great witness, says on this important subject: Matt. xxii, 22; "Jesus answered and said unto them [the Sadducees] Ye do err, not knowing the Scriptures, nor the power of God; for in the resurrection they . . . are as the angels of God in heaven." Are the wicked to be like the angels of God? immortal? die no more? Hear what God says touching the resurrection of the dead: v. 32: "I am the God of Abraham, and the God of Isaac, and the God of Jacob," &c. Shall the righteous, no others. Again, Mark xii. 24: "Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God; for when they [who are the "they?"] rise from the dead they . . . are as the angels which are in heaven. And as touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob," &c. I ask, in all candor, if the wicked are included in the resurrection here spoken of? It was the resurrection of the dead that the Sadducees denied; it was the resurrection of the dead that Christ proved. The Sadducees believed the five books of Moses, but none of the rest of the Scriptures; therefore Christ proved the resurrection of the righteous from the Old Testament, the writings of Moses.

Now let us hear what Luke says on this subject: Luke xx. 34-37: "And Jesus answering [the Sadducees], said unto them, The children of this world marry, and are given in marriage; but they that shall be counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection. Now that the dead are raised [what dead? plainly the righteous dead, no other is mentioned], even Moses showed at the bush when he called the Lord the God of Abraham, &c., for He is not the God of the dead, but of the living; for all live unto Him." Yes, in the eternal purpose of God all the righteous live in Christ, and when He shall appear, then they will appear with Him, who is their life.

Now this is in harmony with all of Christ's teaching; and in the vith chapter of John he four times says of him that believeth, "I will raise him up at the last day."

So you see the resurrection is conditional. Let us believe the plain word of God, that we may be worthy, yes, counted worthy, to obtain a glorious resurrection to life; for no wicked man is promised life, or threatened life; but they are not to see life, and the wrath of God abideth on them. Paul said that he pressed forward, that if, by any means he might attain unto the resurrection of the dead; or as our best commentators say, "Out from the dead ones." In 1 Cor. xv., Paul says, "Some will say, how are the dead raised up, and with what body do they come?" The answer is, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Will the wicked have spiritual bodies, raised to glory? No, never. Remember it is the dead, and all the dead who are to have a resurrection to life, that are spoken of in all the scriptures.

May God grant you his Holy Spirit, that you may understand his word aright. This shall be my prayer. Yours for the resurrection to life through Jesus.

POLLY G. PITTS.

REMARKS.

It is not our intention to continue a controversy with our sister on the subject under consideration. We have proved, we think, by the plain and unequivocal declaration of our Lord Jesus Christ (John v. 28, 29), that there will be a resurrection of two distinct classes, good and evil, one of which comes forth from the graves to a resurrection of life, and the other to a resurrection of condemnation; and we cannot see that that Scripture conflicts with any text our sister has quoted. We freely admit that in the passages quoted above, and indeed in the great majority of cases where the resurrection is brought to view in the Scriptures, it is predicated of the children of God; but this does not prove that there will be no resurrection of the opposite class. The ungodly are spoken of in the Scriptures in such connections as to clearly involve their restoration to life again; but in the face of the positive statement of our Lord, we consider that argument on other and more indirect evidence is forestalled. His language in the passage referred to above seems too plain to be misunderstood, and any principle of interpretation that would make that passage mean any thing else than what the words indicate, would be sufficient, if carried out, to sap the foundation of the Christian's hope. We do not know that it is essential to salvation either to believe the resurrection or non-resurrection of the wicked, but we do consider it dangerous to hold a theory, no matter on what subject, that necessitates a parabolic or mystical interpretation of passages as plain and obvious as John v. 28, 29.

Much stress is laid upon the text which declares that those who reject Christ "shall not see life;" from which the conclusion is drawn that they will never be made alive from the dead. Without pausing to show that it would conflict with the passage above referred to, we place along side of it another declaration of our Lord; "If a man keep my saying he shall never see death." Now if we have any difficulty with the text that the wicked shall never see life, surely our friends who deny their resurrection will have difficulty with this, for it is evident that the people of God die as well as the wicked; but

in reality there is no contradiction. In John iii. 36 our Lord promises his disciples everlasting life, and then says of the unbeliever, that he shall never see life, evidently referring to the same thing, *i. e.*, everlasting life. The doom of the wicked is eternal death; and this death the Scriptures abundantly show the people of God will escape, and thus all is made plain and harmonious.

H. E. C.

A BROKEN and contrite heart unlocks our inward senses, and makes us see, and hear, and feel the things which could no more be seen, heard, or felt before, than a man in a deep sleep can hear, and see, and feel the things that are said and done about him.

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. Munro.

DEAR BRETHREN AND SISTERS IN CHRIST: It is not because I do not esteem the Letter Department of our little paper of any value, that I have withheld my mite, but because I felt that there were so many abler ones that were waiting to be heard through its columns; but when I learn from the paper that there is a lack in that Department, I am ready to cast in my mite, although I feel that it is smaller than the widow's. I love the Hope, and the dearest part of it is the Letters; while reading them I have been led to praise God that he had a waiting people, zealous of good works. I love especially to hear from the scattered ones, for we are isolated from those of like precious faith, and feel to sympathize with the lonely. Dear brethren and sisters, there is more need of us that are scattered, living in constant nearness with our Saviour, ever remembering that he has said in his word that if we love him we will keep his commandments, even as he has kept his Father's commandments. Brethren, here is the test; he has not left us any chance to be mistaken on this all-important point, nor yet given us the privilege of judging from our feelings; no, no; to the law and the prophets, if we speak not according to this word, it is because there is no light in us. And oh, let us remember that one command is to "seek first the Kingdom of God and his righteousness" (right doing), and another is, "be ye perfect, even as your Father in heaven is perfect;" and again, through his apostle, "he that hath the love of this world, the love of the Father is not in him." Oh, brethren, let us watch ourselves as with a lighted candle. I do feel that we who are looking for the soon coming Jesus, ought to be up and doing, for "we are living, we are dwelling, in a grand and awful time." I can say to the brethren that I am striving to live so that it shall be more than my meat or drink to do the will of our Father in heaven, that I may honor and glorify him in all that I do; ever having my lamp trimmed and burning, that when he shall make his appearing I may say, "This is my God, I have waited for him, he will come and save me." Amen.

WM. O. MUNRO.

Heath, Mich.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD DAY, NOV. 3, 1868.

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

In sending manuscript to the office for publication in the Hope, if you cannot send it all at once, let us know that it is to be continued, and send the remainder of it as soon as possible...

TO THE READERS OF THE "HOPE."

DEAR BRETHREN: I wish to say a few words vital to the interests of the paper, and also to those of its subscribers. The interest of those who do the work of editing, printing, and of publishing the paper, is, of course, bound up with its success or prosperity...

Permit me then to remind you that the confidence, the courage, the comfort, the necessities of life even, of those who do the work of the paper, depends very much on the honesty and punctuality of those who have subscribed for it with the understanding that they would pay for it in reasonable time to meet its current expenses...

E. P. Goff.

EVERY young man should remember that the world will always honor industry. The vulgar and useless idler, whose energies of body and mind are rusting for want of occupation, may look on him with scorn—it is praise; his contempt is honor.

THE "HOPE" WEEKLY.—Bro. Wm. O. Munro writes: I love the Hope, and should be glad to have it a weekly paper, and would try to do my part to make it such, although I am probably as poor a man as reads the Hope, as I have none of this world's goods save two the Hope, as I have none of this world's goods save two the Hope, as I have none of this world's goods save two...

How many more of the readers of the Hope desire it weekly? The true friends of the cause all desire to have it published weekly; and if all the readers of the Hope were as prompt as Bro. Munro in paying their subscriptions, and possessed as much zeal, with a corresponding spirit of sacrifice, the Hope might be published weekly.

It has been so long since we have heard from some of our subscribers that we fear they do not want the Hope any longer. Brethren, let us know it, if you do not want it, and we will stop sending it to you; if we do not hear from you soon, we will take it for granted that you do not want it, and stop sending it.

THE FIRST TWENTY YEARS.—Live as long as you may, the first twenty years form the greater part of your life. They appear so when they are passing; they appear to have been so when we look back to them; and they take up more room in our memory than all the years that succeed them.

If this be so, how important that they should be passed in planting good principles, cultivating good tastes, strengthening good habits, fleeing from all those pleasures which lay up bitterness and sorrow for time to come! Take good care of the first twenty years of your life, and you may hope that the last twenty years will take good care of you.

Look at the preacher if you want him to preach at you. The same sermon is often dull to a sleepyhead and helpful to an attentive listener, and the difference is one of reception. Oliver Wendell Holmes, picturing a lecture audience, talks of "faces without a ray of sympathy or movement of expression. They are what kill the lecturer. These negative faces with their vacuous eyes and stony lineaments pump and suck the warm soul out of him."

A WEALTHY CONGREGATION.—At the auction sale of pews in the new Temple Emanuel in New York, the amount received reached about \$750,000. The trustees expected a pre-emption of \$80,000, but it amounted to \$200,000. The highest price paid was \$4600. The other members paid various sums, ranging from \$4000 to \$5. The appraised value of the pews was \$600,000, there being twenty at \$5000 each. The lowest priced pews were sold for \$300. By this sale, the Temple stands free from debt, and with a sinking fund of \$100,000.

BUSINESS DEPARTMENT.

RECEIPTS For The Hope of Israel.

Annexed to each receipt in the following list is the Volume and Number of the Hope of Israel, to which the money received was applied. Immediate notice should be given if money sent for the paper is not in due time acknowledged.

- \$1.50 EACH. Isaac Cochran, iv-10. Wm O. Munro, iv-4. Mrs L. R. Reed, iv-9. Mary E. Nelson, iv-8. \$.75 EACH. W. M. Reahard, iii-23.

Books and Tracts For Sale at this Office.

- THE TWO-HORNED BEAST of Rev. xiii, 1-8. THE BEAST WITH SEVEN HEADS AND TEN HORNS of Rev. xiii, 1-8. THE MINISTRATION OF CHRIST: WAS IT Changed in 1842? By D. W. Hull. Price, 5c. CHRISTIAN BAPTISM, ITS NATURE, SUBJECT and Design. By B. F. Snook. 20 pp. Price 10 cts. Postage 2 cts. REVIEW OF W. G. SPRINGER, on the Sabbath and Law of God. By B. F. Snook. Price, Post-paid 15 cts. AN APPEAL FOR THE RESTORATION OF THE BIBLE SABBATH, in an address to the Baptists from the Seventh day Baptist General Conference. Price, 10 cts, postage 2 cts. DEATH NOT LIFE, or the DESTRUCTION of the WICKED ESTABLISHED, and endless misery decreed by a collection and explanation of all passages on future punishment. To which is added a Review of Dr. E. Beecher's Conflict of Ages and John Foster's Letter. By Jacob Blain. Price, 25 cts. VISIONS OF E. G. WHITE NOT OF G. D. AN examination of their contradictions, untruths, and the deception used by suppressing portions of them. By B. F. Snook and W. H. Brinkerhoff. Price, 10 cts. THE VISIONS EXPOSED, or a Review of Uriah Smith's Answers to the objections against the Visions of E. G. White. Being an examination of the teachings of the Prophets of the Seventh-Day Adventists, as compared with the Bible. By Thomas Hamilton. Price, 12 cts. THE TRUE CHURCH, and what it is called. By Alexander Locke. A argument on church names. Price 5 cts, Postage 2c. THE TWO LAWS AND THE TWO COVENANTS. By Moses Hull. 5 cts. Postage 2c. THE SABBATIC INSTITUTION, and Two Errors. Showing when the Sabbath was instituted, and the plain distinction between the Moral and Ceremonial Laws. 5 cts. Postage 2c. RESTITUTION. By Mrs. L. K. Everett. Price, 10 cts. TWO CENT TRACTS. DID THE CHURCH OF JESUS CHRIST CONSTITUTE A PART OF the two-horned beast. By W. H. Brinkerhoff. BIBLE MEANING OF FOREVER AND EVERLASTING. THE WICKED NOT IMMORTAL. INFIDELITY AND SPIRITUALISM, shown to be of like character. ONE CENT TRACTS. PERSONALITY OF GOD. The Law or God, the Ten Commandments, by John Wesley. MUSIC. Two beautiful pieces of music on one folio sheet. "Redemption" and "Banaliah," by S. C. Hancock. Price, 12 cts per sheet, post-paid.

Present Series.

THE HOPE IS PUBLISHED BY ASAHEL F.

THE Christian Publ H. E. CARVE B. F. SNOO Address HOPE OF TERMS:—One dollar and FREE, to those

The Hope is designed to advocate Christianity and salvation through the Law of God: Perseverance of Christ on David's throne and all other kindred Bible truth.

CHRIST'S

CHRIST is coming! From his glorious throne Soon the sound of God Will be heard thine

CHRIST is coming! Countless angels! While Christ the Lord Will from Heaven

He is coming! yes Then the sleeping Who in their grave Shall meet the Sa

When he comes to When he reigns Those who for his He will not refus

But the wicked; or What a dreadful When the harvest Separate the whe

When they hear Depart from me, O, what misery an And wretchedne

When fire will from And all the wick And the earth fro And be restored

Oh then 't will be When with Jesu We will join the a And his praises

Speed swiftly, tim For this mortal Numbered with es Clothed in imm

Marion Iowa.

SANCTI

WITHOUT holine But how c faithful become B itself When G then he