

THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Third-day, Dec. 1, 1868.

Vol. III.—No. 13

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 restitution, and other kindred Bible truths.

PERFECT PEACE.

A MIND at perfect peace with God,
O, what a word is this!
A sinner reconciled through blood—
This, this indeed is peace.

So nigh, so very nigh to God,
I cannot nearer be;
For in the person of his Son
I am as near as He.

So dear, so very dear to God,
More dear I cannot be;
The love wherewith he loves his Son—
Such is his love for me.

Why should I ever careful be
Since such a God is mine?
He watches o'er me night and day,
And tells me "mine is thine." — Voice.

What Must I do to be Saved?

READER, did you ever ask this question? Did you ever awake to find yourself a doomed, lost, perishing sinner? Do you know that you need help from on high, and that without it you must sink in darkness and in death?

I do not ask how you feel, for feelings vary with times and circumstances, temperaments and dispositions. I ask about facts rather than feelings. I ask what you know, rather than what you feel. What does your judgment, your candor, your convictions, your common-sense decide? Do they not tell that you are helpless, lost, undone? Have you not sins that should be forgiven? Have you not passions which you can not subdue? Have you not bodily disease which you can not heal? Are you not exposed to a death which you can not guard against, or redeem yourself from? Is there not a "judgment to come" for which you are all unready? Are not these things so? Have you not known them long ago? If not, I pray God to work the conviction of these truths upon your heart and mind by the power of his word, and the energy of his Holy Spirit which is sent to "convince the world of sin, of righteousness, and of judgment."

When this is really done you will be like one waked from slumber in a burning house; or like one who in the darkness finds his feet slipping on the verge of an abyss; or like one who has taken poison and must have an antidote or die; or like a criminal condemned and shortly to be executed; or like a doomed sailor on board a sinking ship; or like any man who finds himself in danger, and who would gladly make his escape.

I can not say how you will feel, or how you will act; nor can you. No man can know beforehand just how he will feel or act under new circumstances. One thing is certain, you will not be likely to feel as you think you will feel, nor will you feel as others have felt whose experience in such matters you may have heard. If you are excitable you may be excited; if despondent you may despond; if you are energetic you may be earnest; if self-possessed you may act considerably;—but however you may feel or act, if you have common prudence and common sense you will say, "What must I do to be saved?" You will be like the multitude who cried out on the day of Pentecost, "Men and brethren, what shall we do?" Or like Saul, who, when arrested in his course to Damascus by a vision of glory, said, "Lord, what wilt thou have me to do?" Or like the Philippian jailor, who, when startled from his guilty slumbers by the earthquake, and the voice of Paul and Silas' song, called for a light, and sprang in and came trembling, and fell down before them, and said, "Sirs, what must I do to be saved?"

And what was their answer to this momentous question? What did Peter tell the multitude at Pentecost? "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." What did Paul and Silas say to the jailor? "Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house." And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house he set meat before them, and rejoiced, BELIEVING IN GOD, with all his house." Acts xvi.31-34.

Observe, this jailor was not a very good man. We hear nothing of his morality, his benevolence, his church-going, or his righteousness. We hear nothing of his praying in secret for months, to get good enough for God to save him. Nor do we hear of Paul advising him to read prayers, go to church, and be regular in all his duties. His religion was all after his conversion, not before it. At night he pushed the poor apostles into the inner prison, and cruelly fastened their feet in the stocks, at midnight he drew his sword and

was about to kill himself; and before morning he heard the word of God, believed, was baptized, and rejoiced, believing in God with all his house. Night closed on a rough, rude persecutor; midnight found him with self-murder in his heart; morning broke upon him a redeemed saint, and his family a believing, baptized, rejoicing Christian family!

And this was in order; this was primitive; this was apostolic. No man in long robes and churchly vestments, whether in Rome, Jerusalem, or London, knows more about the way of salvation than the old, weary tent maker of Tarsus who lay suffering in the Philippian jail. True, he was not a Doctor of Divinity, but then his eyes had seen the Lord. He may not have been ordained by bishops, but he was sent by Christ. He may not have been in the apostolic succession, but he was one of the apostles themselves; and he surely knew the sinner's way to peace and rest. And the jailor found it so; and instead of six weeks of sorrow, and six months of probation, and six years of doubts, and fears, and trials, he came between midnight and morning through repentance, faith, baptism and all, and "rejoiced, believing in God with all his house."

But he had no blind guides to begof him; no sectarian leaders to mislead him; no worldly-wise men to put him out of the way. He was a sinner; persecuting the apostles; drawing his sword to take his own life;—surely he had no morality or self-righteousness to plead before the Lord. And yet Paul does not set before him forms, ceremonies, prayers, penances, and all the long processes of human prescription which he must attend to in order to be saved. He does not tell him how bad he must feel, or how many good resolves he must make, or how much he must read the Bible in order to atone for his past sins;—no, none of this; but BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED, THOU AND THY HOUSE.

Believe on Christ. Put confidence in Christ. Have faith in him. Give up Jupiter, Apollo, and Mercury. Give up your toils, your sacrifices, your struggles, your works, and your professions, and cast yourself wholly and eternally upon the love, and grace, and mercy of the Lord. Believe in HIM as the traveler believes in a bridge which he walks boldly over, knowing that it will hold him up. Believe in HIM as a drowning man believe in the life boat which has taken him up, not doubting that it will bring him safe to land. Believe in HIM as the sick man believes in a physician who never lost a patient and never failed to heal the worst disease. Believe in HIM as a soldier believes in a commander who is unconquerable, and the waving of whose banner is the sure omen of a certain victory. Trust in HIM as a sailor trusts his anchor in a storm and sleeps in peace when dangers are around

him and billows yawn to swallow up his barque. Take HIM for your Savior, your Helper, your Captain, your Leader, your Redeemer, your Teacher, your Deliverer, your King, your All and in All; in prosperity, in adversity, in sorrow, in joy, in affliction, in consolation, in life, in death, in time, and in eternity.

"Believe on the Lord Jesus Christ." Man fell at first through disobedience to God. His return to peace must be by faith. Man perishes by disbelieving Christ; he sinks down in despairing doubts because he sees no Savior near to help. "Believe in the Lord Jesus Christ and thou shalt be saved." You are a sinner;—his blood "cleanseth from all sin." You are weary and heavy-laden;—he says, "I will give you rest." You are sad and tearful;—he is "anointed to comfort all that mourn." You are out-cast and despised;—he will in no wise cast you out. You are mortal and dying;—he hath "abolished death and brought life and immortality to light in the Gospel." You are seeking after God;—"no man cometh to the Father" but by Christ. You are bewildered in the darkness;—Jesus says, "I am the way." You are in doubt and perplexity;—he will guide you by his counsel. You have thought with terror of the day of doom;—he shall bid you to come and inherit the heavenly kingdom then.

Believe on Christ. With Christ you have all things—without him you have nothing. Trusting in him you can serve him, deny self, crucify the flesh, and have "peace in believing, and joy in the Holy Ghost.—*The Christian.*"

The Hope of Israel: What is It?

(Continued.)

We will now proceed to examine the testimony of the apostles relative to the Kingdom after their enlightenment by the descent of the Holy Ghost at Pentecost. The first witness is Peter in his memorable Pentecostal sermon, where, in speaking of David, he says, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: . . . For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool." Acts ii. 30-35. By the foregoing we learn three facts: First, that Peter still retained his former opinion that the throne of David is eventually to be the throne of Christ. Second, That he, Christ, is now seated on the right hand of the Father, not occupying his own throne, but looking forward to that time when his foes shall be subdued, at which time he will reign on his throne. Third, That he expected that Jesus would not occupy his throne, or in other words, would not restore the Kingdom to Israel, until he comes back to earth again, according to the declaration of the two shining ones on the mount of Olives. Again we find Peter testifying that the fulfillment of the prophecies concerning the sufferings of Christ had already been fulfilled, and thus transformed into history. Acts iii. 18. He then admonishes his hearers to repent on account of this, and be reformed, that their "sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, who before was preached unto you: whom the heavens must receive [or retain] until the times of resti-

tution [or restoring] of all things which God hath spoken by the mouth of all the holy prophets since the world began." Here then we see that Peter was no longer expecting the restoration of the Kingdom again to Israel now, or at this time, according to the question asked by the disciples on the mount of Olives, but they evidently now look forward to his coming again, before the restitution commences.

Again, after this we find the same apostle admonishing his brethren to cultivate the christian graces, and then adds, "For if these things be in you and abound, they will make neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." He would also have them understand that notwithstanding their many previous disappointments relative to Jesus taking the Kingdom and reigning on David's throne, he is still confident that they are correct in this matter of Jesus yet being king; hence he says, "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." Again: "This second epistle, beloved, I now write unto you, in which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, "Where is the promise of his coming?" and after giving us some of the arguments they will use when ridiculing the idea of Christ's second coming, he assures us that notwithstanding that coming is treated and talked of with contempt, it will, nevertheless, most assuredly come; just as sure as the flood did on the antediluvians. He further adds, "But the day of the Lord will come as a thief in the night; and after describing the great event which shall take place in that day, he says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." By the foregoing we learn that whatever the apostle expected to transpire, he claimed as his reason for expecting it, the immutable promise of the great Jehovah. We say then, if Peter was still expecting the Kingdom would yet again be restored to Israel, there ought to be a promise on record to that effect, as well as one respecting a new heavens and a new earth. We think they can both be found in the writings of the prophets. But first let us call on one or two more witnesses to testify respecting their hope, which hope we think is the Hope of Israel.

First, then, we will hear Paul's testimony on this point: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." Acts xxvi. 6, 7. After he was brought a prisoner to Rome, he called together the Jews who dwelt there, and after telling them that it was not for violating any of their laws or customs that he was considered a criminal and kept in custody and bound, he says, "For the Hope of Israel I am bound with this chain." They then frankly told him that they neither knew nor had heard any harm concerning him; but seeing it was because of his interest in the Hope of Israel that he was bound, and that the sect he was identified with was everywhere spoken against, they would like to hear him on these things for themselves. So they appointed a day when they would come and hear him give an exposition of his views on

this Hope of Israel question; so on the day appointed "there came many to him into his lodging to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening," Acts xxvii. 23. Here then we see that Paul spent a whole day expounding his view relative to the Hope of Israel, and in doing this he presented the Kingdom of God. After this we are informed that Paul dwelt there two years, received all who came to him, and proclaimed to them the Kingdom of God. We might go on and enumerate Paul's many expressions respecting his hope, but lest we might be tedious to some we will just state that he was constantly referring to the time when Jesus should come the second time, when his hope will be realized; so he says, "The favor of God 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 the glorious appearing of the great God and our Savior Jesus Christ."

We will hear the testimony of one other witness, and then leave the case for the present. "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophet, as it is written, After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Acts xv. 13-17. It seems to me that the foregoing shows conclusively that these persons who made these statements were compelled by circumstances to modify or materially change their opinions respecting the time when Jesus would begin his reign; for they now acknowledge some events predicted which are to transpire prior to the rebuilding of David's tabernacle. These things, it appears, they had not thought of until Peter was sent to preach to the Gentiles at the house of Cornelius. We find that those who went with Peter from Joppa were astonished to behold the effect produced on believers among the Gentiles by the Holy Ghost given unto them. Peter, being well acquainted with the views of his Jewish brethren, and their prejudice against the Gentiles, asks the question, "Can any man forbid water that these should not be baptized?" He then commanded them to be baptized. The Gentile believers wanted them to stay awhile. The news of this affair soon spread, and when Peter returned home, his Jewish brethren began at once to find fault with him; but he related the circumstances from beginning to end, and then adds, "What was I, that I could withstand God?" This seems to have opened up a train of new ideas to the believers, something that up to this time had not entered the mind even of Peter himself, notwithstanding the great gifts with which he had been endowed. But this affair opened up the way for more controversy, until at last they called a conference over the question of these Gentile believers and their duty, and thus try to have this difficult question at rest; so Peter, Barnabas, and Paul, rehearse a part of their experience, and then James makes an application of prophecy in the matter, showing that the word of God uttered by the mouth of the prophet respecting the Gentiles having a people taken out of them for the Lord, must be done before the rebuilding of David's house; and if before the restoring of David's house, it must also be before the reestablishment of his throne. So then the apostles did not give

of the restoration
but they saw that it
than they at first
that Jesus would re
while they were und
we have abundan
Their hope was still
in one place it is
the "Hope of Isl
promise made of G
person who said he v
after his judge
was bound with
called in one hope
is one hope." In
give some of the
of Israel is based.

1 CO

How are t
they come?
There has ever been a
who believe in a r
in the minds of a
If the de
? The body thi
and now with wh
they come to be flesh, and
will they be spirit bein
without opening the doo
appeared in the mid
the Lord, and all the
nature, why not
materiality, and let t
about your head,
walk that about th
and give you a com
cannot see why it is
like nonsense to
do these things; ar
and they will ever be
to be flesh when
all guess work, and
Jesus was born fr
of his disciples,
they had seen
unto them, "Beh
myself; for a spi
me have." And
him, for we shall
shall fashion ou
body."
Well, says one,
of God."
cannot, we shall ne
put on immortal
on incorruption,
led like unto his
flesh and bone.
of his discipl
says so, but it
self into nothing"
come down the chi
our and walk in
that the doo
is our educat
from infancy that
anything mysteri
and may give us
truth, and help us
ation. But did
But not by u

up the idea of the restoration of the Kingdom again to Israel, but they saw that it was thrown further into the future than they at first anticipated. They hoped that Jesus would restore the Kingdom again to Israel while they were with him during his ministry, as we think we have abundantly shown in a previous article. Their hope was still the same to the end of their lives. In one place it is called a "blessed Hope;" in another, the "Hope of Israel;" in a third, "the Hope of the promise made of God unto the fathers." The same person who said he was judged for the hope of this promise, after his judgment said it was for the Hope of Israel he was bound with a chain; and further adds, "Ye are called in one hope of your calling;" and again, "There is one hope." In our next and in conclusion, we will give some of the predictions upon which the Hope of Israel is based.

E. S. S.

I COR. XV. 35.

But some will say, How are the dead raised up? and with what body do they come?

This has ever been a question of great interest to those who believe in a resurrection of the dead, and a query in the minds of those who doubt there being a resurrection. If the dead are to be raised, how is it to be done? The body that is laid in the grave returns to dust, and now with what body shall they come? Will they cease to be flesh, and become spirit, as some affirm? Will they be spirit beings that can enter closed rooms without opening the doors, as it is said Jesus did when he appeared in the midst of his disciples? If this be their nature, why not have a little more faith in their immateriality, and let them enter brickbats and throw them about your head, or let them enter into your table and walk that about the room, or into some good medium and give you a communication from the spirit land? I cannot see why it is not all the same doctrine; it seems like nonsense to me to affirm that material beings can do these things; and it is nowhere said in God's word they will ever become spirit beings, or that they cease to be flesh when they are made immortal. This is all guess work, and contrary to the word of God; for after Jesus was born from the dead he appeared in the midst of his disciples, and they were terrified, and supposed they had seen a spirit, or phantom; but Jesus said unto them, "Behold my hands and my feet, that it is I myself; for a spirit hath not flesh and bones, as ye see me have." And the promise is, that "we shall be like him, for we shall see him as he is;" and again, "He shall fashion our vile bodies like unto his most glorious body."

Well, says one, "Flesh and blood cannot inherit the kingdom of God." No, but flesh and bone can. If it cannot, we shall never get there; for this mortal that is to put on immortality, and this corruptible that is to put on incorruption, is this vile body that is to be fashioned like unto his glorious body, and his glorious body is flesh and bone. But did not Jesus appear in the midst of his disciples when the doors were shut? The Bible says so, but it does not say that he dissolved himself into nothingness; and went through the wall, or came down the chimney, or that he did not open the door and walk in like any other man, but it merely states that the doors were shut for fear of the Jews. It is our education and the training of our minds from infancy that makes it so easy for us to believe anything mysterious or supernatural. O that the Lord may give us his holy Spirit to guide us into all truth, and help us to throw away the last relic of spiritualism. But did not Jesus vanish out of their sight? Yes, but not by making any change in himself. It was

probably in this case as it was with the disciples who went to Emmaus; their eyes were holden that they should not know him. Jesus says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Well, do you imagine that the wind penetrated through the massive stone walls of those ancient buildings in the Holy Land where Jesus was when he appeared in the midst of his disciples? Certainly not; for do we not effectually shut it out of our wooden dwellings? but "they shall mount up on wings as do eagles; they shall run and not get weary; they shall walk and not faint." This seems to be the idea that Jesus wished to convey; that they should soar through the air as do eagles, or like the wind which bloweth where it listeth, or where it will. Their powers of locomotion will be such that they can go where they will with great speed, for immortal beings can never tire.

If it is raised a body of flesh and bone, how can it be called a spiritual body? Let us see if we can find what it is to be spiritually minded, and perhaps we can form an opinion as to what the spiritual body will be; but take notice, it is not a *spirit being*, but a *spiritual body*; not all spirit, but a body of flesh and bone made *spiritual*. Paul says "to be carnally minded is death, but to be spiritually minded is life and peace; for the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So they that are in the flesh cannot please God. But ye, brethren, are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." So we see that to be carnally minded is to be at enmity against God, and to be spiritually minded is to have the Spirit of God dwelling in us; and "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." There is nothing at all offensive here. If all mankind would live so as to enjoy the Spirit, what a happy world this would be! The spiritual minded person must keep the lust of the flesh, the lust of the eye, and the pride of life, all under subjection. His mind must be filled with holy thoughts, his mouth must speak forth holy words. And now let me ask, What more is needed to form a spiritual body, than to change our organization, and to exclude all things which cause sin and discord? Then we shall have no passions or lusts to overcome, no anger to quell, no hatred to uproot, for we shall be so organized that these things will have no place in our beings, and our life may roll on through eternal ages, and none of those things shall trouble us. Surely they had no place in Christ's body, and the promise is that we shall be made like him. Oh happy thought! to be made like Jesus, so pure and holy that not one stain of sin shall mar our glorious bodies, or disturb our peaceful minds.

Let us strive to be spiritually minded, that we may obtain a spiritual body: "For if the Spirit which raised up Jesus from the dead dwell in us, it shall also quicken our mortal bodies." And so it will be with this sin-polluted earth; it shall not be utterly destroyed, but "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." It is not the earth that is to be burned up, but the works therein. And behold, the earth shall come forth completely cleansed and purified from all filth and pollution; not one stain of crime or sin shall be left—not one battle-field stained with blood—not one dear form shall slumber in her bosom, for the earth shall cast out her dead, and she shall come forth a new and glorious earth, in which shall be the eternal home of our glorified bodies. May God hasten the time, and help us to live so that we may have a sure hiding place in that day.

M. A. H.

Otsego, Mich.

ARE WE ALMOST THERE?

ARE we almost there? How often do the saints of God in this world of sorrow, pressed by the affliction of life, ask this question,—Are we almost there? How often when hope is almost gone, when darkness comes over them, when light is unseen, do they hiss forth the inquiry, Are we almost there?

When the world persecutes us for Jesus' sake; when we are despised by those around us; when our names are cast out as evil; when we are held up as a gazing stock by our old associates; when we are derided and ridiculed by men, we ask, Are we almost there?

When we see the professed disciples of Christ, those with whom we have taken sweet counsel together, with whom we have walked to the house of prayer, turn again to the world and forget their first love; when the church joins with the world in scenes of amusement and dissipation, of folly and sin, of frolic and mirth, and go with them into many vain things; when we see the breach in the church caused by this union, and see the sad condition of the church, do we ask, Are we almost there?

When we have to face the storms of this life to bear to dying men the glad tidings of salvation and the story of the cross, and meet in this work of mercy the mocks and scoffs and rebuffs of the world; when the cross presses heavily upon us; when our duties are arduous, our work great, and we small, and weak, and frail, do we cry out in an agony of suspense, Are we almost there?

When we see the advancing tide of iniquity that is sweeping in upon both church and world, read the history of crimes and sins, see the downward course of humanity; when we see the effect of the curse on old earth, the falling leaf, the decaying blossom once so beautiful, the drooping bud, the withering blight; when we see earth bring forth thorns and thistles, disease and death; when we see old age and gray hairs, the stooping form and drooping frame, the dimmed eye and faltering step; we ask, Are we almost there?

When we stand by the couch of suffering and the bed of death, and see the clammy sweat upon the marble brow, see the dying struggles of some loved friend, see them grasp with the grim monster and last enemy death, contending with an enemy with whom they are not able to cope, and see them forced to yield to his power and close their eyes in death; when we see the grief of afflicted friends, of parents and children, of brothers and sisters, hear their sighs and see their tears; when we consign all that was once lovely of our friends to the grave, to await the sounding of the trumpet that shall awake the dead and call the sleeping forth; when we are compelled to part with those we love in gospel bonds; we ask, Are we almost there?

Ye watchmen on the mountain's height, are we almost there? Are we almost through with the persecutions and afflictions of life? Are we almost to the end of sin and iniquity in the present world? Have we almost done with the crosses and labors of time? Are we almost done with old earth, with its curse? Are we almost done with the scenes of suffering and death? Are we almost done with the things of time? Are we almost there? Say, watchmen, say, are we almost there?

Yes, we are almost there, we are almost there! Soon shall earthly scenes be gone, and sorrows all be flown. Soon shall we be free from trials and sorrows, cares and crosses. Soon shall we rest at home and be forever blest. Yes, brethren, yes, we are almost there. God sped the time.—E. Moulton, in *Crisis*.

The Hope of Israel.

MARION, IOWA, THIRD-DAY, DEC. 1, 1895.
B. F. SNOOK, EDITOR.

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

No. 4.

The conversion of Israel. In our former essay we showed very clearly that the Scriptures teach the restoration of Abraham's lineal descendants to the Holy Land. We wish now to show the great purpose to be brought about by this event. We understand that purpose to be their conversion, and subjection to the Messiah. We are aware that many persons are startled at the idea of men being converted after Christ comes, but we cannot help that; they must divest themselves of prejudice and prepossessed views, and become better acquainted with the Bible, and then they will not become alarmed at its clearest and most joyful truths. We now invite the prayerful attention of the reader to the testimony of the apostle Paul upon this point. He says:

"Have they stumbled that they should fall?"

Our opponents say "Yes." But he says:

"God forbid: but rather through their fall salvation is come unto the Gentiles for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fullness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thus will say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. . . . And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary by nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and callings of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they may also obtain mercy." Rom. xi. 11-31.

Here the deep things of God are strangely and wonderfully set forth. The plain and unmythified import of the above is,

1. God has not cast Israel off forever.
2. Israel has not stumbled that he should fall and be lost, but that salvation may be extended to the Gentiles.
3. Seeing that his present rejection is blessed

THE HOPE OF ISRAEL

to the Gentiles with offered salvation, their final recovering and ingrafting back into their own vine shall also be overruled to the great good of the world, and made a means of its richest blessing.

4. Israel was rejected on account of unbelief, and shall again be received if he continues not in unbelief.

5. He is now blinded; hence, his unbelief continues, and will till the times of the Gentiles be fulfilled.

6. The Redeemer will then come to Zion, and turn sin from Jacob.

7. God has purposed it, and will perform it without repentance or change of purpose on his part, but not without repentance on the part of Israel. Therefore, though Israel is now an enemy on account of rejecting the gospel, he is beloved for the fathers' sakes, and will yet obtain mercy. But in order to his conversion, his judicial blindness must be removed.

God will then pour upon Israel his holy spirit, and Jesus will make himself known to them as Joseph did to his brethren. Zech. xii. 10. The long continued blindness of this people will then be removed. They will then behold their Messiah whom they crucified, and they will look upon him whom they pierced. Their eyes will no longer be holden that they cannot see him. When he was here 1890 years ago, he was with them but they knew him not. So when Joseph's brethren surrounded him in Egypt, they knew him not. He treated them as spies and they felt afraid of him. Finally he made himself known to them and said, "I am Joseph, whom ye sold into Egypt." They began to mourn and repent of their great sin against him. So it will be when Jesus makes himself known to his brethren. They will then sadly mourn on account of their great sin that they committed in rejecting their Messiah.

"In that day there shall be a great mourning in Jerusalem. And the land shall mourn, every family apart. All the families that remain, every family apart, and their wives apart. Zech. xii. 11, 14.

"Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities, and for your abominations." Ez. xxxvi. 31.

Behold what an awful sight is that I see? What heartrending cries are those I hear, that sound like the wailing despair of him that is mourning for his onlyson? Great God! It is a nation in mourning and deep repentance!! It is Israel that cried *crucify him! crucify him!* He now sees his great sin, and every family of that land is mourning. Never was there so large a circle of mourners before. Never were so many repenting at once previously to this.

Seeing that this people are to be brought to the most bitter and thorough repentance, will they meet with pardon and a most gracious reconciliation, or will their repentance end like that of Judas, in death? This question is answered in very plain terms by the holy prophets of God. Ezekiel says:

"For I will take you from among the heathen, and gather you out from all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart will I also give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ez. xxxvi. 24-27.

Here we have indisputable evidence of conversion. We have,

1. The renewed heart.
2. The renewed spirit or disposition.
3. God will put his Spirit within them.
4. "Afterward shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the latter days." Hosea. iii. 5.

Can these scriptures be truthfully applied to spiritual Israel? Are they to be gathered from among the heathen to Palestine? And are they among the heathen to be converted, and receive a new heart, and receive the Spirit of God? If not, this scripture can never be applied to them. It is easily to be perceived that the literal seed are here spoken of, and no other. They are now dispersed, but will then be gathered from among the heathen, and be cleansed from all their sins.

For "in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." Zech. xiii. 1. They have long been in captivity among the nations, but the time for their deliverance is nearing. Jesus prayed for them while he was dying on the cross. The Father will yet hear that fervent supplication, "Father, forgive them, for they know not what they do." Yes, as doves fly to their native windows, so Israel shall yet flee back to his native home, the land promised to the fathers. He will then seek the Lord, and Jesus, the antitypical David, shall be his king, and rule over him. From that lovely day hence will be heard echoing from mountain to mountain, over hill and dale, "Blessed is he that cometh in the name of the Lord." Then,

"Those sorrowing harps that so long have hung Upon the weeping willow's stem,
Shall swell again old Zion's songs,
Within thy gates, Jerusalem."

The blessed Messiah will then reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then also will the twelve apostles sit upon twelve thrones judging the twelve tribes of Israel.

"Blessed day! O glorious hope!
My soul rejoices at the thought,
When in that holy happy land,
We'll take no more the parting hand."

B. F. S.

REPORT FROM BRO. SNOOK.

We left home, Sept. 22nd, for Southern Iowa and Missouri. On our way we had the misfortune to lose our trunk, which we however found on our return. We missed our books and documents very much, but got along very well without them. We held a series of very pleasant and profitable meetings in Centerville, Appanoose Co., Iowa, which continued over three Lord's days and Sundays. The interest increased to the close. We were pleased to find that our brethren here are strong in the faith, and of good report on account of their fidelity to God. Bro. Davison and Sheffield are reliable and faithful servants of God, and deeply interested in the success of the truth. We left many friends to the cause at this place. The brethren and friends here kindly cared for us, and sent us away well remunerated for our time.

From here, in company with Elder Davison and his companion, we journeyed to Daviess Co., Mo., arriving at the hospitable home of our aged and excellent brother, Wm. Rogers, Oct. 15, where we were made very welcome. We began our first meetings at Union Church, Sabbath, Oct. 17. We continued our meetings here about one week, with good results. Several made good start. We had an increasing interest to the close. We all were made glad at the close of this series of meetings to hear Bro. George Bywater, son of Elder Bywater, publicly acknowledge that the last prop had been taken away from him on the Sabbath question, and that from that time hence he intended to keep the ten commandments. Bro. Bywater opposed us with zeal, but was honest enough to surrender when he saw his error. We held one very good meeting in the Baptist Church in Victoria; in Allovista we held several excellent meetings; in Pattersburg we held two meetings in the Southern M. E. Church, both well attended; in Salem we preached once to a large and deeply interested audience in the Christian Church. Our labors in Missouri closed at Fairview school house. Here we had been opposed by Elder Ingraham, a runner for the vision firm of James White and Co. He labored for some time to injure and defame us, but all to no purpose. Our congregations increased while his decreased to the close. He was petitioned by the citizens of the entire vicinity to debate with us, and affirm the divine inspiration of Mrs. White's visions. Of course he declined. The people were then satisfied that he was preaching something that he was afraid to discuss. We gave one discourse on the subject of Mrs. White's visions, and our reasons for seceding from the S. D. Adventists. The congregation was intensely large, and universally satisfied with our vindication, and exposure of this Satanic delusion. We invited the Elder and his church to hear us, but he suddenly left before our time to speak, and his brethren took his advice to stay away.

Our meetings in Mo. were very encouraging. Twelve new sabbath-keepers were added to the church, six of whom were baptized. We now have a growing congregation, numbering twenty-seven, in this field. Our brethren here are tried souls. Elder Morrison, their minister, is a useful man, and preaches loudly in act as well as word. Father Long and Father Rogers are both lively workers in the cause, and are never happier than when they see the old ship moving out in the deep waters of salvation. I shall long remember these dear aged veterans in the army of the Lord. They have long borne the heat and burden of the day. They have been keeping the Lord's commandments for many years. They are now comforted to see God blessing them by adding to them such as shall be saved. The people, the outsiders, I found to be very genteel and civil men, and were treated with great kindness, wherever we labored among them. We found society far better than we anticipated. The people are civil, kind, loyal, and hospitable. I never was among a kinder people. Besides, they have a good country, with an agreeable climate. With love to the God and man, and faithful obedience to the great Ruler of the Universe, all may be happy in this country.

Owing to bad weather our meetings near Keithsburg were a failure. We feel many times obliged to the good brethren and friends in Mo. for the help they gave us by ministering to us of their carnal things, after we had ministered to them spiritual things.

We are now at home resting a little, while having many calls for help, all of which we desire to fill as fast as we can get around. May God bless and lead on in this good work.

B. F. SNOOK.

Communication from Bro. Everett.

DEAR BRO. SNOOK: I embraced the doctrine of the Second Advent near 24 years since, and I have been a careful reader of the Scriptures as my guide in faith and action. I have watched the signs of the times; I have listened to the teachings of students in chronology, and I am convinced that we are now living very near the end of this dispensation. The Savior's recorded instructions, and those of his apostles, show plainly that it is the duty of all Christians to be found watching and praying, and waiting for his return. "What I say unto you, I say unto all, WATCH." Mark xiii. 37. In Luke xxi. 34-36 he gives a solemn admonition to Christians, as follows: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Those who watch and pray always are assured that they, and they only, will escape the snare, and stand accepted of the Lord in the day of his coming. Let us hear Paul to the Thessalonians: "For when they shall say Peace and safety, then sudden destruction cometh upon them, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of the light, and of the day; we are not of the night, nor of darkness: therefore let us not sleep, as do others, but let us watch and be sober." chapt. v. 1-11. Read the 11 verses. You will perceive that those who watch and are sober (temperate in all things), having faith, hope, and love, are sure of salvation and life with Christ at his coming, and all others will be overtaken with sudden or unexpected destruction. The apostle gives a similar admonition to the Romans; (ch. xiii. 11.) "And that knowing the time, that now it is high time to wake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." We next quote Peter to the same point. "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Pet. iv. 7. In his second epistle he exhorts in a similar strain: ch. iii. from the 1st to the 14th verse. Please read. I quote verses 10 and 14. "But the

day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." Dear brethren, ponder well these and similar texts, and see that your hearts and lives correspond to the teachings and admonitions of Jesus and his apostles.

Here let me say that I remember with pleasure and thankfulness the many meetings and visits with the friends in Iowa the last three months. It is my daily prayer that God for Christ's sake may bless you all, and reward you for kindness shown to me, a lone pilgrim. Not a cup of cold water will lose its reward. But there is wanting more self denial in food and drinks, more watching and prayer, more spiritual-mindedness. From your brother in love,

SAMUEL EVERETT.

The Secret evil of the Slanderer

The worst thing of the biting kind is the back-biter. Let all guilty of this sin read Ps. xv. 1-3.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

Beware of slanderers
Whoso privily slandereth his neighbor, him will I cut off: him that hath a proud look and a proud heart will not I suffer. Ps. ci. 5.

Beware of talebearers.
A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter. Prov. xi. 13.

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly. Prov. xviii. 8.

It is an honor for a man to cease from strife: but every fool will be meddling. He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips. Prov. xx. 3, 19.

Where no wood is, there the fire goeth out: where there is no talebearer, the strife ceaseth. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly. Prov. xxvi. 20-22.

Beware of whisperers.
A forward man soweth strife: and a whisperer separateth chief friends. Prov. xvi. 28.

Strive for peace.
Depart from evil, and do good; seek peace, and pursue it. Ps. xxxiv. 14.

"Blessed are the peacemakers;" Matt. v. 9; but God hates him that soweth discord among brethren. Prov. vi. 16-19.

Follow the things that make for peace.
Let us therefore follow after the things which make peace, and things wherewith one may edify another. Rom. xiv. 19.

DR. KANE, finding a flower under the Humboldt glacier, was more affected by it because it grew beneath the lip and cold bosom of the ice, than he would have been by the most gorgeous garden bloom. So some single struggling grace, in the heart of one far removed from divine influences, may be dearer to God than a whole catalogue of virtues in the life of one more favored of heaven.

If you would not fall into sin do not sit by the door of temptation.

THE HOPE OF ISRAEL.

Lines to the Children who Read the "Hope."

CHILDREN, one and all, come listen,
While I to you a story tell,
About two prophets, good and holy,
Who used in ancient times to dwell.

The first one was a righteous man,
Holy, upright, and good—
When famine was spread o'er the land
The raven brought him food.

And when his days on earth were done,
(He served the Lord on high,)
God sent a flaming chariot
To bear him to the sky.

And so he never tasted death—
Elijah, the prophet great—
But borne aloft by angels bright,
Entered the shining gate.

As he arose his mantle fell
Upon the earth again,
And was picked up and worn by one
Who was Elijah's friend.

He too was a prophet great and good,
Elisha was his name,
And as Elijah served the Lord,
Elisha did the same.

The one restored to life again
A little boy who died;
He cleansed the leper from his stain
By dipping down in Jordan's tide.

Once he was met by children rude,
Who scoffed at him and said,
"Wilt thou go up as Elijah did?
Yes, yes, go up, thou bald head."

He quickly turned to them and said,
"God's curses rest on you."
Two bears soon came and tore them up
Those children, forty-two.

It was a dreadful sight to see
So many children slain;
Then learn from this when'er you be
Not to profane God's name.

His followers too, though old and poor,
Or wretched be their lot—
Don't scoff at them and pass them by,
Ah no! deride them not.

For Christ has said whoever treats
His followers with disdain,
E'er though it be the least of them,
They're treating him the same.

Always treat God's people well,
And likewise all mankind,
So in the day when Jesus comes
A recompense you'll find.

Mrs M. Whisler.

NO LAW CONTRADICTIONS.
A Convenient Covenant.

I HAVE lately heard Elder Winslow, of Kokomo, Ind., deliver two discourses against the Sabbath of the Lord and the law of God, and the contradictions are so prominent that the wayfarer surely see them. I will notice some of his leading arguments. I do not promise to give them in the same order that he did, as I write from memory; but I will try not to misrepresent anything, for it cannot bear up under its own inconsistencies. I will notice,

1. God's law and Moses' law are identical. To make this statement good he read such texts as Luke ii. 22-24. This of course proves that the same law that is called Moses' law is also called the law of the Lord; but it does not prove that the ten commandments are called the law of Moses. The throne of David is called the throne

of the Lord, yet this does not prove that the throne on which God sits is David's throne.

2. Mt. Horeb and Mt. Sinai are identical. He labored harder to prove this than anything else he tried, and yet no one has ever denied this proposition that I have ever seen or read after.

3. The ten commandments and the first covenant are identical. He showed that the ten commandments are termed God's covenant, and that the Lord spoke them from Mt. Sinai. From such reasoning as this he concluded that God made them there for the children of Israel, and at no other time, and for no other people. This at no other time, and for no other people. This in sophistry coupled with Paul's declaration in Gal. iii. 17 made the strength of this argument. To prove that this is a mere quibble, compare Ex. xxiv. 6-8 with Heb. ix. 20. If the argument is legitimate it proves that God is the testator of the first testament. If this be so it never was in force, for God never died; and it never can be in force as he never can die. (I suppose this is what made it faulty.) Notice the first book of the law is the leading feature of the first testament or covenant. The "handwriting of ordinances" it contained is what is blotted out, while the ten commandments are the workmanship of Him that spake as never man spake, whose handiwork is shown forth by the heavens that declare his glory. His "law is perfect, converting the soul," while the law of shadows made nothing perfect, and was taken out of the way that God might reconcile both Jew and Gentile to himself, or his law.

4. He then quoted Gal. iv. 21-31 to show that the ten commandments or first covenant was done away. If this proves anything for his position it proves that those who keep the ten commandments (first covenant) shall not receive the inheritance, while those that break them at liberty are of the free woman (the church), and will get the reward promised thro' Isaac. If this be your faith, show it by your works, Elder, for if you keep one, you are as guilty as if you had kept the Sabbath. If you do not bear false witness, dishonor parents, &c., you are of the bond woman. In this connection I will briefly notice some more scriptures that are often shamefully misapplied by this class of preachers, though Elder W. did not have time to notice them. They will read Rom. iii. 20-28, then affirm that if we keep the ten commandments we must therefore look to them for justification; but as no flesh can be justified by them, we cannot be justified at all, for "whosoever is justified by the law," that is, keeps the law, "is fallen from grace." This, then, proves that in order to be counted just persons, we must in the first place break God's law in order to get into the favor of God, and then keep breaking encouraging to sinners? When they get through with this, they are then ready for Rom. viii. 1, 2, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after [Abrahamic covenant]. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death [ten commandments]." This is the sense in which we must understand these scriptures in order to make their doctrine valid. But to return to the allegory. Paul gives the answer to the allegory in vs. 25, 26, "For

this Agar is Mt. Sinai and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, being the mother of us all." Compare Is. iii. 1-9 with Is. liv., and any one can learn what Paul is talking about.

5. The new covenant. This he said was the promise to Abraham. It takes nearly the whole book of Gal. to prove this, and then none of them like to stick to it. But they must take this position or lose the allegory, and also to dodge the law; for if they should take Paul's explanation of the new covenant in Heb. viii. 16, 12 and x. 16, 17, they would have to acknowledge the law of God. But in order to run clear edge the law of God, they will have the promise to Abraham, they will have the promise to Abraham, to be the second covenant, which they explain as being the "new constitution;" and "nothing is binding that is not found written in the new constitution." If this be so, surely we have a law of liberty; for I have never been able to find a single commandment "written" in the promise to Abraham. I learn from the Word that the thing promised to Abraham is to be the reward of obedience; (see Gen. xxvi. 5) "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws—" Abraham had done all this before the promise was made. The promise contains no rule of action, and "where no law is, there is no transgression." Then according to their own reasoning there has been no sinners since the covenant has been in force. It has been all medicine, and no one sick. All is "balm in Gilead," with no sickness there. Let us look at this new way of counting *first* and *second*. The law which they affirm is the first covenant, Paul says was 430 years after the promise. This law they assert never had an existence till the promise (second covenant) was 430 years old. Then, which was the first covenant, the promise, or the law? The law, is the reply. If they are correct in this, the world will have to take a new lesson in mathematics. From such nonsense I choose to be excused.

I will now briefly notice his second discourse, which was directly concerning the Sabbath. In his first sermon he told his congregation that the law was not abolished; I suppose he had reference to Rom. iii. 31. In his second he made an argument on Eph. ii. 15 to prove that it was abolished. If there is but one law, as is generally affirmed by them, one of these texts must contradict the other, so I will set this down as Contradiction No. 1. In his first he had to cut off all those who keep the ten commandments in order to get the use of the allegory; but when he came to Rom. xiv. he needed their help, so he hitched them on again. As both positions cannot be true, I mark this as Contradiction No. 2. In his first he told the congregation that nine of the ten were binding, but when he came to Col. ii. 14-17, he got them *all out of the way*. If binding. If the ten commandments were the middle wall of partition between Jew and Gentile, or any part of that wall, the man that rears up nine of them is obstructing the way of salvation, then, Contradiction No. 3. He dwelt considerably on the 16 v., said he did not judge any one for keeping the Sabbath; did not want to be

blamed for not re
but he could
in this ligh
had been to
Sabbath sho
esteem ever
had n
this he reg
of su
without
No. 4
to a grea
can contra
of a tho
has been c
(Sun) wors
Some claim th
are freed
Others, A
away. A
From thi
part of time, ne
day; then
time is lost
no one can
Again
whether we ke
fallen from gra
no law an
they have a po
so when the
can fortify an
those sermons
As the E
the truth, it
that in order t
the command
right to the t
em city, he m
God and the f
Sharpsville,
How
To some it
them it requi
suggestions u
Scriptures, so
truths they c
out Christend
some peculiar
one of their c
which they h
be right, and
and in mainti
read the Ser
seek for such
force of such
their own pe
at a glance
an indisputab
day, and
errors no
The only
divest our
nature engen
to ascertain
of the book
let that
writings an

judged for not regarding one day above another, but he could not afford to let the subject remain in this light, or it would show that his effort had been to no purpose. If those who keep the Sabbath should be as good after all as those that esteem every day alike, (except Sunday) his preaching had not amounted to anything; so to offset this he read Gal. iii. 9-11, to show that he was afraid of such as kept days. As he cannot be afraid without judging, I will mark this, Contradiction No. 4. If, without following the subject to a greater length, we can see that one man can contradict himself so often in two discourses on the same day, what must be the confusion of a thousand of them, since the truth of God has been changed into a lie, and the creature (Sua) worshipped more than the Creator.

Some claim that the law is abolished, and thus "we are freed from all obligation to observe it." Others, that it is the Sabbath that is done away. Another that it is changed to first-day. From this they next cling to the seventh part of time, next the first-day is the true seventh day; then every day is alike. Again they say, time is lost. Next, the world is so round that no one can keep the Sabbath outside of Palestine. Again they say, it makes no difference whether we keep it or not; but if we do, we are fallen from grace. They are so perplexed over their no law and new-covenant arrangement that they have a position for each horn on the Dragon, so when they are driven from one point they can fortify another. Bro. Seaward will answer those sermons on the 3rd First day of November. As the Elder professes to have a great love for the truth, it is to be hoped that he will yet learn that in order to enter into life he must "keep the commandments." That before he can have a right to the tree of life and enter into the golden city, he must keep the commandments of God and the faith of Jesus. W. COVERT. Sharpville, Ind.

How to Study the Scriptures.

To some it may seem strange that we should deem it requisite, at the present day, to make suggestions upon the mode of studying the Holy Scriptures, so as to get a correct view of the truths they contain; but most people throughout Christendom have either been brought up in some peculiar theory, or else they have formed one of their own—based upon circumstances by which they happen to have been surrounded—which they have made up their minds must be right, and which they feel more or less interested in maintaining; and, therefore, when they read the Scriptures, if they do not positively seek for such passages, they seem only to see the force of such as they can construe to maintain their own pet theory. Every candid mind must see at a glance that this is all wrong, and yet it is indisputably the general practice at the present day, and the great cause of most of the numerous errors now being propagated in the world.

The only true way to study the Scriptures is to divest ourselves, as far as possible, of all prejudice engendered by early education, and seek to ascertain what is the real intent and meaning of the book of God, aside from all human theory, and let that be our guide, without regard to the teachings and practices of our fellow men. It is

much the best and most satisfactory to study the Bible by subjects. Suppose, for instance, we wish to know what it teaches about the Sabbath; the most reliable way to ascertain is to take a good reference Bible and a concordance, (Crudens is the best,) and find and read every text upon that subject. You then have the whole matter before you, and can, without difficulty, decide what is the law of God upon that point. The same with baptism, or any other subject—you have only to seek out all the passages treating upon it, and give them a fair, impartial interpretation, to settle the matter in your mind forever.

But the mode of interpreting the Scriptures has much to do with understanding them correctly; and the custom of *spiritualizing*, or more properly *mystifying*, passages in order to construe them so as to maintain a particular theory, is no doubt the great foundation of a large portion of the errors of the present day. The mode of interpretation should be systematic and harmonious from first to last. The following rules, which we wrote in our Bible some years ago, we think will be found correct:

1. The Bible must not contradict itself; because, if it does, we cannot rely upon it as a guide.
2. Positive, unequivocal assertions or statements must be taken as the standard or guide; and all inferences, drawn from figures and parables, and obscure passages, must be made to agree therewith, to avoid contradiction.
3. Parables are seldom, if ever, used to promulgate, or first proclaim a doctrine, but to explain a doctrine already promulgated or proclaimed, and partially understood.
4. The Word of God is to be taken in its plain literal meaning in all cases where the sense of the subject or circumstances of the case do not clearly indicate a figurative meaning, and where a literal meaning would be in contradiction to some other part of the Bible.

We do not claim that these rules are infallible, but do believe them to be as correct as any we ever read; and if carefully followed, and the Bible studied by subjects, as we have recommended, we feel sure that there would be much less error claiming Bible for its authority than under the present wild, unsystematic method of interpreting that Book. BEREAN.

THE SAINTS' INHERITANCE.

No subject so important! No theme so sublime! "Blessed are the meek, for they shall inherit the earth," Matt. v. 5. Do the saints now inherit the earth? no, indeed, for the majority of them are the poor, the lame, and the blind. Yes, the poor have always been the lovers of God; and thousands of them in all ages could truly say,

"No house or lands do I possess,
In all this howling wilderness;"

but they have the blessed promise that they shall dwell in the land, and verily they shall be fed. Ps. xxxvii. 3. Again the Psalmist says in verse 9, "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." This promise has never been fulfilled, and never will be, until the glorious period arrives as expressed by Isaiah, in chapter xxiv, v. 23: "Then pressed by Isaiah, in chapter xxiv, v. 23: "Then the moon shall be confounded, and the sun asha-

med, when the Lord of hosts shall reign in Mt. Zion, and in Jerusalem, and before his ancients gloriously." Then the glad anthem will burst forth from every redeemed and immortal saint—"Lo, this is our God, we have waited for him, and he will save us: this is the Lord; we have waited for him, we will rejoice and be glad in his salvation." Is. xxv. 9.

The Psalmist says again, "The righteous shall inherit the land, and dwell therein forever:" and again, "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." And as if to put an end to all controversy, the Psalmist says in verse 11 of this same chapter, "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." In the face of all this evidence, who but the most visionary can fail to see that the old theory of going off to some region at death, beyond the space of time and sense, as it is sometimes expressed, is a fable. But the conditions to be complied with in order to this happy change are expressed in my text. "Blessed are the meek, for they shall inherit the earth." "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart." Ps. cxix. Here is a *heart* work, and no man can enjoy the promise without this work. G. W. SHORTRIDGE.

Sulphur Springs, Ind.

Communication from Bro. Hancock.

TO THE DEAR BROTHERS AND SISTERS SCATTERED ABROAD: I cheerfully improve this opportunity of addressing you through the columns of our beloved paper, the HOPE OF ISRAEL. Beloved did I say? Yes, I can truly say I praise it more than any paper that is published in the Advent ranks, for the very reason that we can discuss through its columns whatever subject presents itself; and this freedom of thought and expression does not alienate us one from another. No, praise the Lord, though we may differ in opinion on some points, yet we can recognize and fondly cherish in each other the spirit of our blessed Master, and unitedly press forward in the faith of the just, which is as the shining light that shineth more and more unto the perfect day.

Some have wondered why they do not offend, hear from me through the HOPE. Be assured, fellow pilgrim, my silence does not result from a lack of interest, but I am entirely blind. I have much writing to do, and have to make use of the eyes of others as I can get opportunity. S. C. HANCOCK.

Florida, Mass.

Obituaries.

FELL asleep in Jesus, my father-in-law, David T. Rathbun, April 18th, 1868, aged 78 years. He was a man of unwavering confidence in God, and rests with the blissful prospect of a speedy and glorious resurrection. Blessed be God! the days at hand when death shall be swallowed up in victory, and all the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. The Lord help us each to occupy that ready and waiting position, that when the Lord shall appear we may be numbered among those who will joyfully exclaim "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him; we will be glad and rejoice in his salvation." S. C. HANCOCK.

THE HOPE OF ISRAEL.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD DAY, DEC. 1, 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 scriptures. We hold ourselves responsible for editorials, selections and comments; but no farther.

We commend to our readers the following encouraging note from Bro. Russell. Encouraging, because it brings us material aid, and because it speaks appreciatingly of the HOPE, and expresses sympathy for us in our laborious and sacrificing efforts to publish and send you the HOPE. With the blessing of God we hope, and have reason to believe, that the HOPE will be sustained in its labor of love and speaking for the glory of God.

DEAR HOPE: On reading Bro. Goff's remarks in HOPE No. 11, I came to the conclusion to write you not to discontinue the HOPE to me, for I cannot well get along without it; and yet I cannot see how it can be continued unless there is some one giving alms without letting their left hand know what their right hand is doing; for I am satisfied that the subscription list is much too small to have the workers in the office fed and clothed from it as well as most of the subscribers of the HOPE are, and this is not saying much, as we are aware that a large majority of them are the poor of this world, but we hope they are rich in faith, and heirs of the Kingdom of God. My prayer is that the HOPE may be sustained so long as it is published for the glory of God, and the good of fallen man. That will not be long, for time is short.

I send you two dollars for the HOPE, my wife, Eunice, one dollar, to assist in sending the HOPE to those unable to pay. C. P. RUSSELL. Jackson, Mich.

To every Friend of the Cause.

DEAR BRETHREN: There is now a debt of six hundred dollars against our office. Our good Bro. Aldrich offers to pay one hundred and fifty dollars of this, provided you will pay the rest. We now make a call to the good brethren of Iowa, Mo., Ind., Wis., Mich., and elsewhere, to volunteer in this good work, and be one of forty-five to pay this debt, which will be only ten dollars each. Our paper will then be free and independent, for it is now about self-sustaining, and is growing in interest, and our list of subscribers fast increasing. Come, then, to the help of God's cause, and remember that for every dollar thus spent you will receive in the end a big interest. We are all poor, still we must sacrifice for God and his cause. B. F. SNOOK.

Each one of this list will pledge to pay ten dollars when the requisite number is made up.

B. F. Snook,	\$10.00
M. N. Kramer,	\$10.00
M. B. Smith,	\$10.00
W. M. Gray,	\$10.00
W. J. Wilson,	\$10.00
I. N. Kramer,	\$10.00
Samuel Menzer,	\$10.00
C. W. Manson,	\$10.00
Wilson Aldrich,	\$10.00
John M. Robbins,	\$10.00
H. E. Carver,	\$10.00
T. L. Halloway,	\$10.00

Death Warrant of Christ.

CHANCE has just put into our hands the most imposing and interesting judicial document to all Christians; that ever has been recorded in human annals; that is, the identical death warrant of our Lord Jesus Christ. We transcribe the document as it has been handed to us:—
Sentence rendered by Pontius Pilate, acting Governor of lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

In the year seventeen of the Empire Tiberius Caesar, and the 25th day of March, the city of holy Jerusalem, Annas and Caiaphas being priests, sacrificators of lower Galilee, sitting on the presidential chair of the praetory, condemn the presidential chair of the praetory, condemn Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying—

1. Jesus is a seducious.
2. He is an enemy of the law.
3. He calls himself falsely the son of God.
4. He calls himself falsely the King of Israel.
5. He entered into the Temple, followed by a multitude, bearing palm branches in their hands.
6. He entered into the Temple, Quillus Cornelius, to Order the first centurion, Quillus Cornelius, to lead him to the place of execution.

Forbid to any person whomsoever, either poor or rich, to oppose the death of Jesus. The witnesses that signed the condemnation of Jesus, are, viz:—1. Daniel Robini, a Pharisee; 2. Joannes Rorobable; 3. Raphdel Robani; 4. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Sruenus.

The above sentence is engraved on a copper plate, on one side are written these words:—"A similar plate is sent to each tribe." It was found in an antique vase of white marble, while excavating in the ancient city of Aquilla, in the kingdom of Naples, in the year 1820, and was discovered by the Commissariats of Arts, attached to the French armies. At the expedition of Naples, it was found enclosed in a box of ebony, in the sacristy of the Chartram. The French translation was made by members of the Commissariat of Arts.—Translated from the "Courier des Etats Unis."

Appointments.

The Lord willing, I will hold meetings with the Vin-ton church, where Brethren Calicut and Spangler may appoint, beginning on Friday eve, Dec. 11, at early lamp-lighting, and continuing over Sunday. Elder Brinkerhoff will be with us at this meeting.

Also, will hold meetings with the brethren at Keithsburg, beginning Friday eve, Dec. 25, at early lamp-light, and holding as long as necessary.

From here we will go to Fisher's Grove, Howard Co., Ind., and aid Bro. Seward in the work there. Thence to New Lisbon. B. F. SNOOK.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

S. C. HANCOCK: Your money and letter to the office of last June; and subsequent letter in reference to it, were not received.

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 pays. Immediate notice should be given if money sent for the paper is not in due time acknowledged.

- \$1.50 EACH. Hannah Rathbun iv-12, Oliver Baker iv-12, J. W. Barnes iv-12, S. C. Hancock iii-14, Calvin Davis iv-6, James Cronk iv-11, Azer Hawks iv-1.
- \$.75 EACH. R. G. Whitcomb iii-25, Samuel Kendrick iii-17.
- MISCELLANEOUS. J. G. Davis \$5.00 vi-9, E. S. Sheffield \$1.00 iv-9, G. J. Sharpe \$1.88 iv-6.

Donations to the Publishing Association.

- Willy Wilson, \$1.00.
- To send the Hope to the Poor. C. P. Russell, \$2.00. Eunice Russell, \$1.00.

Three suggestions, First. Go to no place where you cannot ask God to go with you. Second. Engage in no business which you cannot ask God to bless. Third. Indulge in no pleasure for which you cannot return thanks to God.

Books and Tracts For Sale at this Office.

THE TWO-HORNED BEAST of Rev. xiii. 11-18. THE symbol as applied to the United States government disproved, and identified as the Papacy, or Roman Catholic Hierarchy. By W. H. Brinkerhoff. 80 pages. Price 20 cents, Post-paid.

THE BEAST WITH SEVEN HEADS AND TEN HORNS of Rev. xiii. 1-8. What does it Symbolize? By W. H. Brinkerhoff. Price, Post-paid 7cts. This work is designed to overthrow the foundation of the application of the Prophecy of the Two-horned beast of Rev. xiii. 11-18, to the United States.

THE MINISTRATION OF CHRIST: WAS IT Changed in 1844? By D. W. Hull. Price, 5c.

CHRISTIAN BAPTISM, ITS NATURE, SUBJECTS, and Design. By B. F. Snook. 90 pp. Price 10 cts. Postage 2 cts.

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

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

AN APPEAL FOR THE RESTORATION OF THE BIBLE SABBATH, in an address to the Baptists from the Seventh day Baptist General Conference. Price, 10 cents, postage 2 cents.

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

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

THE 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 Prophetess of the Seventh-Day Adventists, as compared with the Bible. By Thomas Hamilton. Price, 12 cents.

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

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

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

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

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

MUSIC. Two beautiful pieces of music on one folio sheet: entitled "Redemption," and "Baniab," by S. C. Hancock. Price, 13 cts per sheet, post-paid.