

THE HOPE OF ISRAEL.

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

Present Series.

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THE HOPE OF ISRAEL

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

THE REWARD.

Oh, say, can you see, by the light of God's word,
A mansion prepared, and in Heaven reserved,
To which you have a title, blest, clear, and bright,
That you will be there, and so dwell in his sight?
Oh, say, can you see over Jordan's dark wave,
The land of the free, and the home of the saved?

Oh! yes, I can say through his mercy and love,
I am saved by his grace, and am born from above;
I feel his bright presence, while traveling on,
And soon I shall reach that most glorious home,
Oh! yes, I can see over Jordan's dark wave,
The land of the free, and the home of the saved.

Oh, the ecstasies there—the glory and praise,
That the saved shall enjoy, throughout endless days,
For when once we have reached that glorified shore,
We'll see Jesus forever, and go out no more.
By faith we can see over Jordan's dark wave,
The land of the free, and the home of the saved.

Then, brethren, come on, and our journey pursue,
The Savior has promised to bring us safe through;
The victory's ours, and with Christ on our side
We shall soon reach the home where the ransomed re-
side;
Even now we can see over Jordan's dark wave,
The land of the free, and the home of the saved.

Oh! come then, poor sinner, receive the glad word,
Repent, and believe on your crucified Lord,
Have part in this matter,— Oh! taste his sweet love,
And travel with us to the city above,—
To the land we can see over Jordan's dark wave,
The land of the free, and the home of the saved,
—Advent Herald.

HONESTY AND SINCERITY.

"If we are only sincere and honest," say some, "we are right." This mode of reasoning leads many to conclude that it does not make any material difference whether they believe and obey the Gospel or not, if they are only sincerely religious. We admire an honest man, and would not speak lightly of any one's sincerity. Still, we cannot hastily conclude that the honest man is always right. The Mahometan, Pagan, and Papist, may be sincere and honest in their convictions, but no enlightened mind would have the presumption to say they are Christians.

The Papal Church for nearly twelve hundred and sixty years, put thousands of men and women to death, thinking, no doubt, they were doing God's service. And Paul, the great Apostle, verily thought he was serving God while persecuting from city to city those honest ones, who heroically took up the name of Jesus. But who will claim that the Papal Hierarchy was doing right in murdering the Waldenses? Or that Paul was serving God in murdering the Christians? Yet, if the argument founded upon man's sincerity and honesty is valid in one case, it is in all. As well might a man claim that the wicked persecutors of God's people are justified in the sight of heaven, as to affirm the salvation of a modern pietist, who is so bigoted, and so in love with his own traditions, as to snuff all inquiry and investigation concerning the truth. One is just as honest as the other, and there is no difference in their sincerity. As much, then, as we admire an honest man, we cannot admit that because he is sincere, that he will, therefore, have part in the Kingdom of God. Something more than what is known in the world as honesty, morality, and religion, is required of men in order to ensure them a part in the Heavenly Kingdom.

To be an upright religious man after the way of modern churchism is one thing, but to be an honest-hearted obedient believer of the Gospel is an entirely different thing. Those who have been called out from the world by the good news of the Kingdom, can as easily see the difference as Paul could discern the contrast between Phariseism, and the Gospel of Christ which he was called to preach. Paul was an honest man while he was a Pharisee, but when Ananias instructed him in the things concerning the name of Jesus, he was no longer an honest Pharisee, but a sincere Christian. While he was a Pharisee, he was approved of men, but when he put off Phariseism, and put on Christ, he was despised of men, but approved and honored by God, and became an heir of the Kingdom. We do not hear Paul, like many in these days, try to justify his past life of ignorance and sin on the ground of his sincerity and honesty. On the contrary, he enquires, "Lord what wilt thou have me to do?" and afterward when his duty was pointed out, he repented, and became obedient to the Gospel, by immersion into the name of the Lord Jesus.

Obedience to the Gospel is the test of Christian character. The Apostles and early Christians were all made manifest and distinct from the world by obedience to the faith. What the world by obedience to the faith, is also true was true of them in this respect, is also true of all genuine believers in their day. No plea of all genuine believers will be accepted in the place of Gospel obedience. Honest men and women, whether they be Jews, Pagans, and professedly Christians, must become obedient to the Gospel of the Kingdom of God, if

they would attain unto that nobility of character which is well pleasing in the sight of our Heavenly Father. But, on the other hand, honesty and sincerity must not be neglected. It must not be supposed that immersion in water is the alpha and omega of obedience. By the act of baptism, the believer is obedient, but his obedience in this respect, covers but a small portion of his career as a servant of Christ. To be washed in the waters of baptism is an easy work, but to keep the garments thus purified and made clean from becoming spotted again with the filthiness of the flesh, is where the great struggle for life comes in. While, therefore, it should be borne in mind that we can only be made clean through obedience to the Gospel by baptism, we should on the other hand be watchful to keep ourselves unspotted from the world. We do not ignore zeal, sincerity, and conscientiousness, by no means. What we desire to see is zeal, honesty of heart, and singleness of purpose, accompanied by a knowledge of the truth as it is in Jesus.

It has been said by some, that knowledge is destructive to zeal, that the most zealous were always the most ignorant. This we regard, however, as a notion not founded in fact. Why a wise man should not be just as zealous for a good cause, as an ignorant man for a bad one, we cannot see. A knowledge of truth is what will make manifest a man's sincerity and honesty of purpose. But with ignorance and sincerity combined, superstition is the result. Hence, Paul said to the Greeks in Athens, "I perceive that in all things ye are too superstitious, for as I passed by and beheld your devotions, I found an altar with this inscription, to the unknown God." Acts xvii, 22, 23. The unknown God, Paul took occasion to make known, because they knew Him not, though they attempted to worship Him. It is, therefore, religion, not superstition that we want. Religion "pure and undefiled," there cannot be in the absence of a knowledge of truth and its obedience. But the world is full of superstition. Pure devotion to God according to the teachings of his revealed will, is religion, in the Scriptural sense of the word; while the unlimited exercise of the faculties of veneration, fear and hope, uncontrolled by the pure teachings of God's Word, is superstition, gross and slavish to the degree that the subject of it is ignorant of God. When men come to know the difference between religion and superstition, enlightened zeal and ignorant devotion, they will not talk of knowledge and zeal being incompatible. And when they come to learn what kind of service is well pleasing to the sight of God, the plea of honesty and sincerity will not be offered as an apology or excuse for continuing in ignorance of the right way—the narrow way that leads unto life.—Herald of the Kingdom.

PRINCIPLES OF INTERPRETATION.

Says Bishop Jeremy Taylor: "In all the interpretations of Scripture, the literal sense is to be presumed and chosen unless there be evident cause to the contrary."

Says Prof. J. A. Ernest: "There is in fact but one and the same method of interpretation common to all books whatever be their subject. And the same grammatical principles and precepts, ought to be the common guide in the interpretation of all."

Says the learned Vitringa: "We must never depart from the literal meaning of the subject mentioned in its own appropriate name, if all or its principal attributes square with the subject of the prophecy—an unerring canon, he adds, and of great use."

Says Martin Luther: "That which I have so often insisted on elsewhere, I here once more repeat, viz: that the christian should direct his first efforts toward understanding the literal sense [as it is called] of Scripture, which alone is the substance of faith and of christian theology. The allegorical sense is commonly uncertain and by no means safe to build our faith upon; for it usually depends on human opinion and conjecture only, on which if a man lean, he will find it no better than the Egyptian reed. Therefore Origen, Jerome, and similar of the fathers are to be avoided with the whole of that Alexandrian school which, according to Eusebius and Jerome, formerly abounded in this species of interpretation. For later writers unhappily following their too much praised and prevailing example, it has come to pass that men make just what they please of the Scriptures, until some accommodate the word of God to the most extravagant absurdities; and, as Jerome complains of his own times, they extract a sense from Scripture repugnant to its meaning: of which offence, however, Jerome himself was also guilty."

Says Rosenmuller: "All ingenuous and unprejudiced persons will grant me this position, that there is no method of removing difficulties more secure than that of an accurate interpretation derived from the words of the texts themselves, and from their true and legitimate meaning, and depending upon no hypothesis."

Dr. John Pye Smith defines the literal sense as "the common rule of all rational interpretation, viz: the sense afforded by a cautious and critical examination of the terms of the passage, and an impartial construction of the whole sentence, according to the known usage of the language and the writer."

WHAT DOES IT MEAN?

The inquiry is being seriously made, What is the meaning of such a multitude of earthquake shocks and subterranean rumblings? These things make stout hearts quail. Says a New York daily:

"What is to be the end of these earthquake shocks and subterranean rumblings of which accounts are reaching us from all parts of America and Europe? Last week, we learned of renewed movements in California, tremors in South Carolina and shocks in Eng-mors in New Jersey; while by the cable we had the hear of a violent shock at Bucharest, in the Danubian Principalities, and we are also informed that Vesuvius has become very agitated, and a new cone has been formed, from which streams of lava are being ejected. At which latest advices from the coast of South America the earth there was still in a state of perturbation, and there was constant dread of another such-shattering as lately occurred. From the continents of Africa and Asia we have had no earthquake news, but the absence of telegraphs and other means of rapid communication there may account for the want of news of a character similar to that which has reached us from the various parts of the continents of Europe and North and South America. No speculations about these extensive and ominous movements of the earth's crust are of any value. If they do not show that the world is coming to an end, they certainly show that it is being shaken by some force possessed of a power sufficiently tremendous to shatter its solid structure in a way altogether beyond human calculation. But puny man is helpless before it. We cannot discover the agency at whose mercy we are placed, nor could we in any way control it if it were within our knowledge."

IMMORTAL SOUL.

THIRTEEN OBJECTIONS TO THAT NOTION.

- I. It introduces into the Christian world the mischievous practice of spiritualizing God's plain words.
II. It involves its subjects in almost impenetrable darkness.
III. It brings into existence from this system of spiritualism and mysticism, a multiplicity of conflicting creeds.
IV. It is the origin of the Roman Catholic purgatory; a system of speculation.
V. It substantially sustains and disseminates the serpent's first lie.
VI. It runs its adherents into the inhuman, irrational, inconsistent, and monstrous dogma of eternal torture.
VII. It is the very bone, sinew, and foundation of the doctrine of Universalism, and all going home to heaven above at death.
VIII. It sustains Swedenborgianism, the theory of the great clairvoyant, A. J. Davis, and the spirit-rappings, or manifestations.
IX. It is a very prolific source of infidelity, bigotry, and superstition.
X. It robs the blessed Christ of the honor due him, of giving the saints the rich reward of the kingdom, immortality, the unfading crown, the eternal weight of glory, and every other blessing connected with the coming of Christ.
XI. It subverts the gospel plan of salvation given to us by the Son of God, who is its author.
XII. It supercedes the necessity of the coming of Christ to raise the dead, to sit on David's throne, to judge the world in righteousness, and restore all things spoken of by the holy prophets.
XIII. It obliges its advocates to wrest the Scriptures, and array themselves against the patriarchs, prophets, apostles, and Jesus Christ, who are the foundation of the whole Christian superstructure.—Sel.

Truth against Fiction.

EVERYBODY likes truth. Everybody hates a lie. It is a mistaken idea that people like to be humbugged. Nobody likes it. It is never a pleasant thing to know that we have been cheated. We cannot but dislike, if that we do not despise one who has defrauded us, either in word or act. This feeling is natural. It is among the first accompaniments of human intelligence. A "burnt child" does not "dread the fire" with any more fervor than he dislikes and shuns one who has betrayed him. Nothing's so beautiful to a child as truth. With children a story is valuable or interesting in proportion to its truthfulness. The taste for fiction is acquired. It may not be wholly evil, but its tendency is greatly in that direction. Imagination, which is so important an element in our spiritual life, is a legitimate possession. It is given us for a purpose. Those are wise indeed who can intelligently circumscribe its sphere, and appoint its labor.

For fiction which professes to be such we have respect. Its value must be measured by the amount of good it accomplishes in its moral lessons, which may be, and often is, incalculable.

The parables of Christ, which were purely fictitious, are not, on that account, worthless and pernicious. They were given to enforce lessons of virtue, which could not have been done so well else. They were in fact, the embodiment of truth, because nothing but truth could be drawn from them.

The stories of Christ are models, both of wholesome teaching and of art in the telling. They are terse, pointed, graphic, dramatic, and complete. What is necessary to be said is said—regardless of critics or prudices, of publicans or pharisees.

The same may be said of the cotemporary historians of Christ and his times. It is difficult to say what remnant of the gospels might have been left us poor sinners if the manuscript of those honest reporters had been subjected to a committee of censors corresponding with the selfrighteous critics of our day. Without doubt the great bulk of what is now received as inspired history would have been pronounced "sensational," and expunged, for fear of casting a reproach upon the "cause."

As it is, the Bible is full of the most interesting facts, truthfully and graphically told, which, by many, are deemed wholly unfit as patterns of modern recital. We are not troubled with these scruples, and desire no better exemplar for truth-telling, and no fairer model of style than the Book of books.

Give us Christ as a model, and Christians who have the grace and courage to follow him in drawing lessons from life, and there will be little need of over wrought fiction to satisfy the natural yearnings for something new and interesting.—Sel.

Riches of the Bible.

It is a Book of laws to show the right and wrong; a book of wisdom that makes the foolish wise; a book of truth which detects all human errors; a Book of life most authentic and entertaining history ever published. It contains the most remote antiquities and the most remarkable events. It is a complete code of laws; a perfect body of divinity; an unequalled narrative; a Book of biography; a Book of travels; a Book of voyages; the best covenant ever made; the best deed ever testament ever signed; the young man's best companion; the schoolboy's best instructor; the ignorant faithful and believing. It promises an eternal reward to the Author, "with whom there is no variableness, neither shadow of turning."

Those who are loo... will not find in... encouraging in that... "blunderdock," in his... draws the follo... of the English met... for a larger portion... is the great... they make the b... hour until noon, a... streets and quar... noisy open market... through the... fish, vegetable... things bou... The crowd, o... church bells

At one o'clock the p... crowd stretches i... as any one could... streets are all... cigars a... Sunday; but... Lane, or visit... dozen other local... and hear what... to the people wh... which they

These are a million... church on Sunday... number it is the on... thing like a decent m... tasks. They l... work twelve or fi... their clothes on a hea... live on bread, d... cheap enough, and thi... of meat on Sun... their clothes or... sistance on one... and when this resour... great light is to keep... and fare hard, at... separates husb... and it is the end... number engaged... in the metropolis

The Peace Cry

It is a great fixed... that warning goes be... This is a matter of co... of things, in the gove... goal, whose name ar... has been manifi... and the children of u... in their Eden home... of thou shalt surely... the deceptive peace... "Ye shall not surel... prince of the power... in the children... head of "principaliti... of this world, "... has all along... same skill to nea... raising the peace... shall "the fath

There was a time... that the wickedness... that every imaginat... only evil continually... power to reclaim th... only remedy short... warning cry went f... ment prepared, the faithful cry of v... has met with the f... past with the f... were all arrayed ag

Sunday in London.

Those who are looking for a universal Sunday law will not find it in the following anything very encouraging in that direction.

"Menadock," in his London letter to the New York Times, draws the following picture of Sunday in a portion of the English metropolis:

For a larger portion of the poorer classes in London Sunday is the great trading day—a weekly fair, on which they make the bulk of their purchases. From an early hour until noon, and more or less through the day, the streets and quarters of the metropolis are turned into noisy open markets. All the shops are open, costumed men and women, the walks, groceries, bread, meat, fish, vegetables, crockery ware, cheap jewelry, clothing, and all sorts of things bought by the lower classes are cried all over the city. The crowd, one half women, is impassable. It is so important an intimate possession, so are wise indeed in their sphere, and especially such as we have seen by the amount of purchases, which may be purely fictitious, and pernicious, of virtue, which they were in a cause nothing but both of wholesome they are true, point. What is necessary, criticisms or prudes, of temporary historians left to say what reporters had been corresponding with. Without doubt red as inspired his "sensational," and reproach upon the most interesting facts, which, by many, are of modern recital, and desire no more fairer model of Christians who have in drawing lessons of over wrought things for something ble. Right and wrong, polished wise; a book rors; a Book of life ng death. It is the tory ever published. ities and the most e code of laws; a ualed narrative; a ls; a Book of voya- the best deed ever xecuted; the best man's best compan- tor; the ignorant ernal reward to the which crown— all is variableness, neith-

At one o'clock the public houses are opened, and the thirsty crowd rushes into them for gin and beer. The streets and streets of the fashionable quarters are as squares as any one could desire. The shops in the better quiet as any one could desire. The shops in the better quiet as any one could desire. The shops in the better quiet as any one could desire. The shops in the better quiet as any one could desire.

There are a million of people in London who never go to church on Sunday. They eat, drink, and sleep. For a number it is the only day on which they have any thing like a decent meal, or any relaxation from their weary tasks. They live in one room, a whole family; they work twelve or fifteen hours a day; they sleep in their clothes on a heap of rags in a corner at night; they live on bread, dripping, herrings when they are cheap enough, and thin beer or tea, and contrive to have a bit of meat on Sunday. When work is slack they pawn their clothes or whatever is worth pawning on another day; and when this resource fails there is the parish. The workahard and fare hard, and have their liberty. The workahard separates husbands and wives, parents and children, and it is the end of hope. Mr. Hughes estimates the number engaged in buying and selling every Sunday in the metropolis at 80,000 to 100,000.

The Peace Cry and the Cry of Warning.

It is a great fixed principle in the divine economy that warning goes before danger, judgment, and ruin. This is a matter of course, necessary in the very nature of things, in the government of the great Author of all things, whose name and nature is love. This great principle has been manifested always and everywhere towards the children of men. It began with our first parents in their Eden home, thus, "In the day thou eatest therein thou shalt surely die." There and then also began the deceptive peace cry direct from the father of lies, "Ye shall not surely die." This same deceiver, "the prince of the power of the air, the spirit that now worketh in the children of disobedience," still rules at the head of "principalities, powers, and wickedness in high places," has all along continued the truth so far as possible, Satan's skill to neutralize the truth so far as possible, by raising the peace cry after his original manner and type, still "the father of lies."

There was a time before the flood when God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually; and God's long-suffering had no power to reclaim them, and swift retribution was the only remedy short of repentance and reform. But the warning cry went forth long and loud. Noah, the instrument prepared, and sent by love and mercy, the faithful cry of warning, which, as the sequel proved, was met with the peace cry instigated by the old serpent the devil. Logic, reason, sarcasm, and ridicule, were all arrayed against God's message of warning, sent

by the preacher of righteousness for their good. How few heeded the cry of warning and were saved! In the nature of things then existing, the peace cry became the popular orthodox theory of the day that then was. It secured advocates daily, and gathered to itself strength, and the influence of the age, just as might have been expected; for it is most unnatural in human kind to believe that which condemns them to ruin for their ill-doings. But, true enough, dreadfully true, in the fullness of time the flood came, and the ruin came, though the world was then comparatively young and gay, and her resources not scarce begun to be developed. But so it was.

There was also a time when "the cry of Sodom and Gomorrah was great, and their sin very grievous." And there came two angels to Sodom at even; and Lot sat in the gate of Sodom." Soon a strange rumor ran from house to house through the gates of the plain, which in substance was, "Up, get you out of this place for the Lord will destroy this city." This was a true and faithful cry, but he that gave it seemed as one that mocked." The peace cry stepped on the very heads of the cry of warning, and the frantic, filthy citizens went on in their debauch the livelong night. But, alas! when on Abraham looked next morning "toward Sodom and Gomorrah, and toward all the land of the plain, and lo! the smoke of the country went up as a smoke of the furnace," for it was a verity that the Lord had rained upon them fire and brimstone, and they were destroyed.

The same great truth holds good in the case of ancient, rebellious, stiff-necked Israel. God sent his prophets early and late with the warning cry of coming calamities and judgments. Satan also sent his false prophecies and judgments. Satan also sent his false prophecies and judgments. Satan also sent his false prophecies and judgments. Satan also sent his false prophecies and judgments.

The history of the Jewish nation and Church is still another painful illustration bearing on the same fact. Again and again did our Lord reprove them, and when they had finally rejected him, he warned, in faithfulness, and with tears weeping over them, and minutely prophesying before them their future woes and coming doom. They had no ears to hear, nor eyes to see, but derided and crucified their true Messiah, even daring the judgment and crucifixion of their true Messiah, even daring the judgment and crucifixion of their true Messiah, even daring the judgment and crucifixion of their true Messiah.

Finally, what of our present world and the signs of our times? Most certainly there is now a cry of warning all abroad, more general than has ever before been known. It comes up from the four winds; not from any one party, sect, or nation, but from those related to all of these. It comes in thousands of tracts, in periodicals, and in books. It comes from hundreds and thousands of bible students. Their united cry in sublimity cannot be questioned. The united cry in sublimity cannot be questioned. The united cry in sublimity cannot be questioned. The united cry in sublimity cannot be questioned.

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Those occupying the highest places in Church and State assure themselves and others that the present aspect of things indicates most clearly great and speedy prosperity. Our religious teachers are mostly elated and jubilant over their great and unparalleled success and church extension. They encourage themselves and their hearers with these bright pictures of the success of "our church." Numerous endowments of so many wealthy, and influential—the endowed and splendid colleges—the building of numerous costly and splendid churches—in brief, the baneful of vital godliness, and has been, and still is, the bane of vital godliness, and it therefore seems that the Church of Laodicea was a type of the present state of the general Gentile Church, as we answer the most strikingly as the antitype. Precisely so,—"Thou sayest I am rich, and increase not that thou art have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." What self-deception! All under the influence of the peace cry of prosperity, when in reality there was moral ruin and no prosperity!

The great latter-day heresy, "My Lord delayeth his coming," has very much to do with this state of things. No other teaching is more pleasing to the Arch-deceiver, or more directly subversive to his cause and designs of ruin to the race. Thus, when they shall be saying peace and safety, "sudden destruction shall come upon them, and they shall not escape." While thus turning a deaf ear to the true cry of warning, and listening to the false cry of peace, the dwellers on earth will be taken in this very device and snare of Satan; while all those who are not mere dwellers on the earth, but in the Scripture sense, confess that they are "strangers and pilgrims on the earth," shall "escape all these things that are coming on the earth, and stand before the Son of man at his appearing and kingdom—Quarterly Journal of Prophecy.

Smoking Manners.

The street is not a private smoking room. One man has no more right to void his tobacco smoke into the face of another than he has to void his saliva. If he has, why, in the name of sense? Because the smoke is profane and disagreeable? That is a matter of individual preference; and, besides, a man has no right to do the disagreeable thing. Why may not a man appear on Broadway with a stick strapped horizontally across his back, or an open package of assafetida in his hand, or a polecat in his arms, or his clothes dripping with kerosene oil, or a rattlesnake around his neck, with as much right as he may smoke there? Because it is not customary to carry assafetida in one's hand, nobody thinks about it; if it only were the custom, we should hear a fearful cry from the tobacco smokers themselves. If a man treads upon another's foot, he apologizes; but he will carelessly void offensive smoke into his very throat, and never think that he does anything reprehensible. If a man dislikes smoking, he can keep out of the street. But the right of the tobacco-hater in the street is equal to that of the tobacco-lover; to refrain from smoking in public places is not granting a concession, but not to refrain is violating a right. Upon actual right, without reference to the sanction of custom; a man would be perfectly justifiable in resenting the smoking of tobacco as a personal affront.—Etc.

"THY WILL BE DONE."—"I have been forced," said Fletcher, "by many disappointments, to look for comfort in nothing but in the comprehensive words, *Thy will be done.*" A few more trials will convince you experimentally of the heavenly balm they contain to sweeten the pains and heal the wounds that crosses and afflictions may cause." The experience of every Christian who has been afflicted has corresponded to that of Fletcher. To one who is mourning over the loss of his first-born, how far from reaching the case are the topics of consolation often suggested by unskillful friends! All utterly fail till the mourner can say from the heart, "Thy will be done." Then they are not needed.

Few people follow any definite plan in life. That is why so many come out almost any where, and about as often next to nowhere at all. The fixed purpose, steady aim, continuous and consecutive labor, the heroic do or die, is a spectacle which one in a thousand have no comprehension of.

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, DEC. 15, 1868.
B. F. SNOOK, EDITOR.

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

No. 5.

The Metropolis of the Kingdom. All kingdoms have their great metropolitan cities—their seats of government—where their rulers reside. The Kingdom of God will also have its great capital city, which will be honored as the residence of the King. We hence affirm in reference to this that when the Kingdom of God is set up, Jerusalem restored will be its metropolis. The prophets have spoken, very much to the point on this subject. And so plain is their teaching that we are astonished that any should fail to understand them.

1 Our first argument is based upon Isa. lli. 1-9: which teaches that Jerusalem shall be restored, after which the unclean shall pass through her no more.

Awake, awake; put on thy strength O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down. O Jerusalem; loose thyself from the bands off thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money. . . Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

This language is so plain that no man can make it mean any thing else than Jerusalem's restoration. Jerusalem has been in captivity, trodden down by the Gentiles, and gone through by the unclean. She has been waste and desolate, and clad in filthy garments, but she shall be redeemed from captivity without money, shall arise and shake off her dust, and put on her beautiful garments. From that day hence the uncircumcised and the unclean shall pass thro' her no more. This prediction has never been fulfilled. For the time has not yet been when the uncircumcised have not gone through her streets. Not a feature of this prophecy was fulfilled after the return from Babylon. Nor can we apply this language to a city up in heaven. No city there has been in captivity, nor sleeping down in the dust, nor passed through by the uncircumcised and the unclean.

2. The city shall be built again, and afterwards be no more overturned. This will be a hard point for those who deny the restoration of Jerusalem, for they argue that she is to remain in her desolate and bewildered state. Such persons must either give up their unscriptural position, or renounce the Bible. Jeremiah says:

Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it on the hill Gareb, and shall compass about to Goath. And the whole valley of dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever. Jer. xxxi. 38-40.

One class who reject the truth on this point, to evade the force of this testimony, take the posi-

THE HOPE OF ISRAEL

tion that it applies to the rebuilding of Jerusalem after the Babylonian captivity. To such we would ask, Was the city plucked up and thrown down after that? It was, and therefore your application is disproved. Another class of your application is disproved. Another class of individuals who spiritualize the word, assume that the prophet refers to a city up in heaven. If that the prophet refers to a city up in heaven they can prove—1, That the hill Gareb and Goath up in heaven—2, That the hill Gareb and Goath are in the same place—3, That the valley of dead bodies are there also—4, That the city in heaven has been plucked up and thrown down, then, and not till then, can their assumption be looked upon as plausible. Such a position, however, upon as plausible. The prediction must apply to no man of a sane mind would dare to make an effort to sustain. The prediction must apply to the rebuilding of the holy city which now is trodden down by the Gentiles. From this application there is no escape; and it involves the idea that Jerusalem shall yet become an eternal city. It shall not be plucked up and thrown down any more forever.

3. After Jerusalem is rebuilt under the supervision of Jehovah, there shall be no more utter destruction, and she shall be safely inhabited.

And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And the tower of Hananeel shall yet become an eternal city. It shall not be plucked up and thrown down any more forever. Zech. xiv. 9-11.

No language can be framed to prove a point stronger than this proves the future restoration of the holy city. It refers to a restoration never to be succeeded by any more destruction. From that day Jerusalem shall be safely inhabited. That this prediction refers to the future is also proven from the construction that the city is to be safely dwelt in; in the day when the Lord is King over the whole earth.

4. Jerusalem restored will then be the abode of the Lord, the King of kings, and Lord of lords.

And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation. Zech. ii. 12, 13.

The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. Joel iii. 16, 17.

Then shall the moon be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. Isa. xxiv. 23.

Not one of these predictions can possibly refer to the past. The time is yet future when God shall roar out of Zion, and when strangers shall pass through her no more. The Lord is yet to reign in Jerusalem before his ancients gloriously, at which the moon shall be confounded and the sun ashamed. The time when the Lord shall choose Jerusalem again, is after he comes again; for he says:

Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. Zech. ii. 10.

Jerusalem will then be a place of all glorious abode. Jesus will then abide there, not an ob-

ject of scorn and contempt as in former days, but the honored King of all nations. His dominion shall then extend from the rivers to the ends of the earth. B. F. S.

CRITICISM ON J. N. ANDREWS' HISTORY OF THE SABBATH.

No. 1.

In *Review* of Nov. 24, I notice a call for "criticisms" on the "History of the Sabbath by J. N. Andrews." I therefore submit the following facts for the consideration of all candid inquirers after truth:

It is the commonly received opinion of all Sabbatarians that every *night and day* mentioned in the first chapter of Genesis must be understood to mean periods of twenty-four hours. The researches of Geology prove this opinion to be incorrect. "It has proved by physical evidence that the surface of the globe has not existed in its present state from eternity, but has advanced through a series of creative operations succeeding each other at long and indefinite intervals of time; that all the actual combinations of matter have had a prior existence in some other state; and that the ultimate atoms of the material elements, through whatever changes they may have passed, are, and ever have been, governed by laws as regular and uniform as those which hold the planets in their course." Here we find the opinions of men in regard to the Mosaic account of the creation, and facts of science, at variance. It is generally supposed that Moses intended to give a *particular* description of the creation of the world *out of nothing*, and to fix the date of the creation at a period, either immediately previous to, or cotemporary with, the first three days afterwards mentioned. These suppositions are gratuitous. All that Moses says of the creation is: 1. That "God created the heavens and the earth." 2. That this creation took place in the beginning. The first is positive, the second is indefinite. It is nowhere affirmed that God created the heavens and the earth in the *first day*, but in the *beginning*; this beginning may have been an epoch at an unmeasured distance, followed by periods of undefined duration, during which all the physical operations disclosed by Geology were going on. No information is given in the Mosaic account as to the events which may have occurred upon this earth, unconnected with the history of man, between the creation of its component matter, recorded in the first verse, and the era at which its history is resumed in the second verse; nor is any limit fixed to the time during which these intermediate events may have been going on. Millions of years may have occupied the indefinite period between the beginning in which God created the heaven and the earth, and the evening or commencement of the first day of the Mosaic narrative. Here Andrews' History of the Sabbath and Science are at variance. On page 10 we read; "On the first day of the week God created the heaven and the earth."

Again; it is impossible to reconcile the theory of the twenty-four hour day, as endorsed by J. N. Andrews, with the discoveries of Geology. The following extract from Bakewell's Geology shows conclusively the force of our argument.

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W'S HISTO. HL.

call for "criticism" by J. N. following which inquires

pinion of all day mentioned must be understood in hours. The opinion is not based on evidence not existed in advanced theories succeeded intervals of millions of years ago. The changes in the earth have been, governed as those born as those "Here I to the Moslems of science, used that Molescription of ing, and to fix, either immediately, the first These suppositions of there-

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file the theory endorsed by the Geology of the Geology argument.

The six days in which creative energy renovated the globe, and called into existence different classes of animals, will imply six successive epochs of indefinite duration. The absence of human bones in stratified rocks, and the undisturbed beds of gravel or clay, indicates that the most perfect of terrestrial beings, was not created until after those great revolutions, which buried different classes and entire genera of animals, deep under the present surface of the earth.

What, therefore, are our legitimate conclusions? In construing the word day in the Moslem account of creation, periods of time of indefinite duration must be substituted. See *American Journal of Science*, Vol. xrv. pp. 30-41. See also *U. Smith's answers to objections against the Moslems*. pp. 59-61. He says "the word day is sometimes used to denote an indefinite period, which can be easily proved." Then we are told that the word day does in fact signify an indefinite period of time. Common sense ought to bring us to the same conclusion in regard to the first three days, for the text says, that the sun, moon, and stars, were placed in the firmament to divide the day from the night.

Sound philosophy and revealed religion are naturally connected with each other, and should go hand in hand. However widely they may differ as to the manner in which they severally proceed, they are both tending towards the same object—the establishment of truth. Philosophy sets out in its pursuit of this object from the lowest point—religion from the highest: The former begins with the last effect—the latter commences with the first cause.

Having examined the subject thus far, we must inevitably conclude that the creation week included six periods of indefinite duration, and that the Creator's Rest-day also included an indefinite period of time. THOS HAMILTON, Markesan, Wis.

THE AGE TO COME.

WHAT do you think of the Age to Come? and how do you view it? are questions we are often asked. That all may know and understand the light in which we view this subject, we will remark,

First, That we are a firm believer in the Bible Age to Come.

Second, However, we would not make our view of this subject a test of Christian fellowship. We believe it belongs to that department of biblical science in which we must grow in grace and the knowledge of the truth. It is embraced in the blessed promises of God which relate to the future for their fulfillment. In these promises I much rejoice.

Nevertheless, I set at naught no brother who does not see this light. We must cultivate charity and forbearance, and labor with zeal and earnestness for the cause of God. Sinners are rescued from the ark of safety, and will be lost, unless reclaimed from their sins. God requires that we let our light shine to them, and that we do our duty in their behalf. We are too idle in the Lord's vineyard, and we must awake to faithful labor, or God will remove our candlestick. It will avail nothing in the judgment for us to have believed this or that unless we have done his holy will. God's great test is christian character, attained in obedience to the commandments of God and the faith of Jesus. We make no

claim. Still, we claim to be free to be our own judge of the meaning of God's word. We have a duty as a minister of the gospel to believe and teach all the truth given to us in the Bible. This we are trying to do, and by the help of the Lord we will continue in the same blessed work. B. F. SNOOK.

A few Thoughts on the Kingdom.

DEAR BRETHREN: I take my pen to write a line about the Kingdom, as it is now, and as it will be; it is this world in the present form, under the Gentile rule or rulers. Matt. xi. 12—"And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." Somebody is now in possession of the kingdom, and will be until the return of Christ at the end of this age, when the Gentile rule will end, and "the Son of man shall send forth his angels to gather out of his kingdom all things that offend, and them which do iniquity." They must have been in the kingdom in order to be cast out of it. Matt. viii. 11, 12—"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom shall be cast out." They could not be cast out if they had never been in. The present governments must be removed, or give place to the rule of the saints. "And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Hence, we see that some things will be shaken, and some things will remain.

O, that we might understand what is to be shaken, and what is to be removed; the times of Gentiles, or the time of their rule, when will it cease; when will it come to an end; when will it be rolled together as a scroll, and as a vesture be folded up, and as the chaff of the summer threshing floor be carried away that no place is found for it. When Jerusalem is trodden down of the Gentiles no longer, then the present organized governments of this earth or the kingdom, will come tumbling down, utterly broken down, clean dissolved, moved exceedingly, reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall and not rise again. What is to fall and not rise again? why, those who have taken the kingdom by force. What is to remain? the righteous shall never be removed. "Wherefore, we receiving a kingdom which cannot be moved," "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 whose dominions shall serve and obey him." Of all dominions there shall be no end; when the kingdom is restored to Israel, a king shall reign in righteousness; in his day Judah shall be saved, and Israel shall dwell safely; the new covenant, and Israel shall dwell safely; the new covenant made with them, their sins blotted out, their judges restored, their counselors as at the beginning; Jerusalem built up to be thrown down no more forever; the ransomed of the

We understand, and we think the same idea is intended to be conveyed in this article that the Kingdom here refers to the territory of the Kingdom.—Estes, pro. tem.

Lord returned with everlasting joys on their heads; they shall obtain gladness, and sorrow shall flee away.

O, that we might realize what it takes to make a new heaven and a new earth wherein dwelleth righteousness! Is it not a righteous government on the earth, when the time comes that judgment is given to the saints. Hence, we say, "Watchman, what of the night? The night cometh, and also the morning." Your Brother waiting for the King of glory, JESSE MILLARD.

Lamar, Mo.

REMEMBER.

THE following we find in *The Child's Paper* of a recent number, and as it is so good an argument for remembering the Sabbath day according to the fourth commandment, we give it a place in our columns, hoping the children who read the *HOPE* will learn these reasons for remembering the fourth commandment, and will love to obey it. We are surprised to find such an article in a *Sunday* school paper, published by a society who teach that the *First day of the week* is now the Sabbath, instead of the day God commanded to remember and keep holy.

"What is the difference between the fourth commandment and all the rest? There is one word we find in this commandment which we do not find in any of the others: What is it? The word *remember*. If you turn to the first commandment, does it begin "*Remember* that thou have no other gods before me?" No; there is no *remember* about it. Does the fifth begin "*Remember* that thou honor thy father and thy mother?" Not at all. We do not find this word in any of the others. It means something. It shows us that there is one thing in which this commandment differed from all the rest. It was this: the fourth commandment was an *old* commandment.

I do not mean that the people did not know that it was wrong to steal and to kill, and to commit such like sins; but God had not before given the people laws on these subjects as he did at Mount Sinai. But he had given them the law about the Sabbath, and this is the reason why, when we come to this law, we find it beginning, "*Remember the Sabbath-day, to keep it holy.*"

We must know a thing before we can remember it. If you go to a new school, the teacher first tells you what the rules of the school are, and then expects you to remember them. He would be a very foolish teacher if he expected you to remember them before you knew them. You can't keep a thing in your hand till you get it there. And it is just so with the mind. To know a thing is to keep it there after you have got it. Now this law or commandment about the Sabbath was given to Adam and Eve in Paradise. It is the oldest law in the world. It was the first law God ever made for people in this world to mind; and this is the reason why the commandment begins with the word "*remember.*"

Much more, my children, must this apply to you, who have been taught the word of God from your youth upward: "*Remember the Sabbath-day, to keep it holy.*"

MY STAFF.—"Did ye ask me if I had a Bible?" said a poor old widow in London, "did ye ask me if I had a Bible? Thank God, I have a Bible. What should I do without my Bible? It was the guide of my youth, and the staff of my age. It wounded me, and it healed me; it condemned me, and it acquitted me; it showed me I was a sinner, and it led me to the Savior; it has given me comfort through life, and I trust it will give me life and hope everlasting beyond the grave." Keep the "staff."

A HOME IN HEAVEN.

Tell the people, brother, sister,
That the world looks dark and drear;
And that signs portend the coming
Of our Savior to be near.
Tell them that they must get ready,
If together they would meet
In a better home in heaven,
Where they never more shall weep.

Tell them of a golden city,
And this gloaming earth made new;
Tell them of the promise made us
By apostles, prophets true.
Tell them that the day is coming
When our troubles shall be o'er,
In a better home in heaven,
Where death and sorrow come no more.

Tell them of the budding fig-tree,
And of scoffers growing bold,
See how christians also falter,
And their love is growing cold.
Tell them that the morn is dawning,
When together they may greet,
In a better home in heaven,
Where they never more can weep.

Tell them of the angry nations,
And of perils which surround;
Tell them that death's bars and fetters
Cannot hold our dear ones down.
Tell them that the trumpet sounding,
Shall bring them all from land and sea,
To a better home in heaven,
Where they ever more shall be.

Tell them of that endless summer,
Where beauty blossoms ever more;
And of living waters gushing
On that bright and happy shore.
Tell them all the saints are coming,
Their glad anthems then to bring
To a better home in heaven,
Where they ever more shall sing.

Will the Wicked be made Incorruptible.

THIS question we deem to be a very important one in the investigation of the future destiny of man. We do not feel qualified by any means to write upon this great question, and acknowledge that we have no knowledge of man's destiny beyond the grave except what God has revealed in his word. There is nothing in nature or in the vain philosophy of man that gives us any information in regard to man's future existence beyond the dark charnel-house of death, or whether he will have any existence beyond this life. We see our fellow-beings around us upon the right hand and upon the left, passing away and being confined to the cold grave. Thus far we can follow them by our natural senses; but here we are compelled to leave them. Reason and philosophy are inadequate to the task of looking beyond; but right here revelation comes in and makes up the deficiency, and shows us that although a man die, yet shall he live again. We presume that nearly all who read this article believe that there will be a general resurrection of the righteous and the wicked. To our mind the Scriptures are very plain and explicit "that there shall be a resurrection of the dead, both of the just and of the unjust;" (Acts xxiv. 15) and that "all that are in their graves shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." (John v. 28.)

Taking it for granted then that all mankind are to be raised to life again, and that one class,

as the text above says, are raised to life, and another to damnation, we ask, Are they all raised incorruptible? It is generally believed that the existence of the righteous and the wicked beyond the resurrection will be parallel in duration. We have known of some who believe this doctrine to take the position that in the resurrection the wicked as well as the righteous are to be made immortal and incorruptible. And how can such a conclusion be avoided upon the hypothesis that the wicked are to exist eternally as well as the righteous? If their bodies in the resurrection are not made incorruptible and immortal, how can they live forever? Will not that which is mortal and corruptible perish, or die sooner or later? Certainly it will. But we shall deny the premise, (that the wicked will exist eternally), and consequently deny the conclusion, that the wicked will be raised incorruptible.

In Gal. vi. 8 we read, "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Here "corruption" and "life everlasting" are placed in opposition. Now, when do those who sow to the Spirit reap life everlasting? "Luke xviii. 29, 30.—"And he said unto them, verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time [or life], and in the world to come, life everlasting." This shows us when the righteous receive eternal life—in the world to come—which is nothing short of the immortal age. Then, of course, those who sow to the flesh shall in the world to come, or resurrection state, reap corruption, which is the opposite of life everlasting, which is a necessary result of being raised incorruptible. Rom. viii. 11—"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." This shows us very plainly how and when those who sow to the Spirit and in whom the Spirit dwells, reap their reward at the resurrection, and by having their mortal and corruptible bodies quickened by the Spirit into incorruptible and immortal bodies and consequently to life everlasting.

We now turn our attention to Paul's great resurrection lesson in 1 Cor. xv. Universalists apply this chapter to the human family indiscriminately; but we shall endeavor to show that it applies only to a particular class, the righteous. Paul addresses this chapter to the brethren. He wants to instruct his brethren in Christ in regard to the resurrection. We doubt very much whether the resurrection of the wicked is brought to light at all in this chapter. If it is, it is only incidentally; and is not the subject presented for their consideration? v. 42—"It is sown [or goes down into the grave] in corruption, it is raised in incorruption." v. 43—"It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power." Now let us see if these are characteristics of the wicked. Rom. ii. 7—"To them who by patient continuance in well doing, SEEK FOR GLORY, AND HONOR, AND IMMORTALITY, eternal life." This settles the question forever; three of the things brought to light in 1 Cor. xv., namely: glory, honor, and immor-

ality, are to be bestowed upon those who SEEK for them by a patient continuance in well doing. Those of course who do not seek, will reap corruption, as Paul says in Gal. vi. 8. The apostle further on in the chapter goes on to show that the first man Adam was earthly and mortal, but that the righteous in the resurrection are to be that the righteous and heavenly; and that man in his present corruptible, mortal nature cannot inherit an incorruptible kingdom: "but" says he, "we [christians] shall all be changed, in a moment, in the twinkling of an eye, at the last trump; and the dead [righteous dead,] shall be raised and the dead [righteous dead] shall be changed; for this incorruptible, and we shall be changed; and this corruptible must put on incorruption, and this mortal [body] must put on immortality." "But" says the Universalist, "I believe all this, but I believe it applies to the whole human family." But Paul, in speaking of the same event—the resurrection—in 1 Thess. iv. 16 says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." Why talk about the dead in Christ if they are all in Christ? The language—"dead in Christ"—shows that some of the dead are not in Christ. This fastens a nail in a sure place. In view of all this well might Paul say to his Corinthian brethren, "But thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore [in view of what I have told you], my beloved BRETHREN, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."

May the writer and the readers sow to the Spirit in this life, that in the bright morning of the first resurrection we may reap immortality and incorruptibility. Amen.

M. B. SMITH.

Marion, Iowa.

An Inquiry respecting the Rest spoken of in the third and fourth Chapters of Hebrews.

TO THE EDITOR OF THE HOPE OF ISRAEL:

DEAR SIR: I write to you for the purpose of gaining some information on the third and fourth chapters of Hebrews, concerning the rest spoken of by the apostle. Some say that the rest there spoken of is the great Sabbath rest in reserve for the finally faithful. Others say that the whole connection shows that he has reference to the seventh-day rest. Now I confess that I do not know which position is correct, and therefore desire that you, or some other able brother, throw some light upon this subject. If you will be so kind as to give the necessary light through the columns of your paper you will greatly oblige

A BROTHER inquiring after truth.

ANSWER, BY REQUEST OF THE EDITOR.

The question which our "brother inquiring after truth" asks to have solved seems to be, What is that rest of which the apostle speaks in the third and fourth chapters of Hebrews? We reply, The word Sabbath signifies rest, and is so used in Ex. xvi. 24, and in the fourth commandment; and indeed in all other places where it occurs in the sacred writings. When therefore the apostle speaks of the rest that God calls "my rest," he refers to the Sabbath which God kept, sanctified, and blessed, from the foundation of the world;

and this being so, it follows of necessity that it was considered as a pledge, and an emblem of a glorious rest which remains for the people of

His argument must be taken in all its connections in order to be correctly understood. The apostle is addressed to the Hebrews, a people supposed to be well acquainted with the writings of Moses and the prophets, hence, some things are referred to which are not particularly detailed here: as, for example, the transgression of Israel in the wilderness. The object of the epistle is to show that the institutions and revelations which God had, from the beginning, given to their forefathers, were prefigurative and emblematic of things yet to come. He begins by saying, "I, who at sundry times, and in divers ways, spoke in time past unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son, whom he hath appointed heir of all things." He then expatiates upon his dignity as person and office, to show his claims to be regarded as the leader and deliverer of his people, and enforces this consideration by instancing the case of their forefathers who resisted Moses and Joshua, and reminds them of the fate of that congregation which, although they were brought out of Egypt by divine interposition, yet perished in the wilderness on account of their unbelief and disobedience. He then argues that God, by the same spirit, has, at subsequent times, urged the same consideration upon the unbelieving and disobedient, by which he had reproved those ancient transgressors; and that therefore something more must be meant for the promised rest than the temporary possession of the land of Canaan under Joshua; for, says he, "If Joshua had given them rest, [i. e. them that did go into Canaan under Joshua,] then would he not have spoken of another day," as he did by the same spirit of inspiration in David, saying in the ninety-fifth Psalm, "Harden not your heart, as in the provocation in the wilderness, when your fathers tempted me, provoked me, and saw my works. Forty years long was I grieved with this generation, and said, It was a people that do err in their heart; unto whom I swore in my wrath that they should not enter into my rest."

If there had been no similarity in their cases, there would have been no relevance in the application of the same admonition to a people who lived five hundred years after, and were already in the possession of the land of Canaan. The inference the apostle draws from these premises is this: God, who says these things, when he blessed the seventh day at the beginning of the world, must have meant that it should be an emblem and a pledge of a rest that he would hereafter give to a believing and obedient people; and that, as it is yet future, therefore it behooves us to labor to enter into that rest, lest any who promise to be his people should fall after the same example of unbelief; "for unto us was the gospel preached as well as unto them."

He also argues that it is yet future, because the people of God have not obtained their rest. If Joshua had given them that rest then God would not have spoken of another rest, as he did so late as David's day. Again: The Lord has not yet given them rest, because "he that hath entered into his rest, he also hath ceased from

his own works, as God did from his," which is not the case with the people of God at present.

To recapitulate: In the modern style of reasoning, the argument of the apostle is as follows: When God rested on the seventh day, at the beginning of the world, he blessed it, sanctified it as an emblem and a pledge that he would give a blessed rest to the believing and the obedient when the times of trial are ended. This is further proved by his own reference to it when he sentenced the rebellious Israelites to perdition in the wilderness of Arabia. The same thing appears by the admonition administered to the disobedient in the land of Canaan in the days of David. It is further proved to be a future event by his bringing his only begotten Son into the world in those latter days, for whom all the ages of probationary time were appointed, and these not yet fulfilled. It is further shown to be a future event, because the gospel of the kingdom of God, brought by Jesus Christ, teaches and confirms the same good news to us. "For we which do believe, do enter into that rest." i. e. by faith and anticipation. "There remaineth therefore a rest to the people of God."

On these considerations the apostle urges obedience to the Son of God; for if their forefathers perished for disobeying Moses, so, and more so, must they perish who disobey the Son of God, who was manifested such in these last days.

The sum of the matter is this: From the foundation of the world God has made the Sabbath—his own day—a pledge of a glorious rest to be possessed by a believing and obedient people when the appointed ages of trial are over; the last pledge of which is the gospel of the kingdom of God, brought by his own Son, who is the appointed heir of all the promises by which this has been made known to men. We ought therefore to beware lest we by disobedience come short of it, as did some of old to whom it was made known.

Although it was not the object of the apostle in this place to prove the origin and perpetuity of the weekly Sabbath, yet his argument does prove its existence from the foundation of the world; and if it is a type of the final rest of God's people, it must remain until that rest is bestowed upon all the people of God.

SAMUEL DAVISON.

"THERE REMAINETH A REST."

How sweet these words sound to the way-worn pilgrim, as he wanders up and down this earth a stranger. How encouraging to those who have left home and friends and gone forth to proclaim the glad tidings of the gospel, to think there "remaineth a rest." Here they meet with trials and temptations, with the scoffs and frowns of an ungodly world, with hard names and harder usage; but beyond all this there "remaineth a rest."

He that loveth us has gone to prepare a place for us, and none ever found any part of his work that was incomplete; and he has promised to come again, and receive us unto himself; then sweet will be the rest that remaineth for those who have not counted their lives dear, but have been willing to bear reproach for their Master's cause. God bless them, and keep them until they reach that land where the wicked cease from troubling and the weary are at rest.

There are those lying on beds of sickness and distress, who doubtless ask, Why am I afflicted? and are almost disposed to murmur. They long for the rest that remaineth. No pain awaits us in our Father's house, no restless hours of anguish and distress, but God's own hand will wipe away all tears from our eyes, and sorrow and sighing shall flee away. Take courage, then, weary ones; the night is far spent, the day is at hand; that will end all your sufferings. Jesus loves you: put your trust in him; he will help you to bear the burden of life, and will keep your worn and fainting feet to reach that land where crowns are given.

There no wearisome toil awaits us, no ceaseless making and repairing of things that perish with the using. Do not be discouraged, toil-worn christian mother, your task is not forever; yet a little while and you will lay down your making and mending, and if faithful you will receive a robe of immortal texture that will never wear out, and you will wear it through the endless ages of eternity. Let us be patient then. And when called to endure trials and temptations, let it be without murmuring. The all-wise Father will not withhold his protection when we stand in need of it. Have faith, and struggle on a few days longer. Once safe at home, our wants will all be supplied; and when toil-worn and weary, and the road seems long, and we stumble and fall among snares that Satan has laid to entrap those who are trying to reach the kingdom, let this promise cheer us.—"There remaineth a rest for the people of God."—*J. E. W. in Crisis.*

GENTLENESS.

WHOEVER understands his own interest, and is pleased with the beautiful, rather than the deformed, will be careful to cherish the virtue of gentleness. It requires but a slight knowledge of human nature to convince us that much of happiness in life must depend upon the cultivation of this virtue. The man of a wild, boisterous spirit, who gives loose reins to his temper, is, generally speaking, a stranger to happiness; he lives in a continual storm: the bitter waters of contention and strife are always swelling up in the soul, destroying his peace, and imparting their baneful influence to all with whom he is connected. He excites the disgust and ill will of those who are acquainted with his character, and but few can be found to wish him success in any of his undertakings. Not so is the influence of gentleness. This virtue will assist its possessor in all his lawful undertakings; it will often render him successful when nothing else could; it is exceedingly lovely and attractive in its appearance; it wins the heart of all; it is even stronger than argument, and will often prevail when that would be powerless and ineffectual; it shows that man can put a bridle upon his passions, that he is above the ignoble vulgar, whose characteristic is to storm and rage like the troubled ocean, at every little adversity or disappointment that crosses their paths; it shows that he can soar away in the bright atmosphere of good feeling, and live in a continual sunshine, when all around him are enveloped in clouds and darkness, and driven about like maniacs, the sport of their own passions. The most favorable situations in life, the most lovely objects in nature, wealth, and all that is calculated to increase the happiness of man, lose their charm upon a heart destitute of this virtue.—*Gleason's.*

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD-DAY, DEC. 15, 1868.

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

We are obliged to throw aside a piece of manuscript intended for the *HOPE*, its being written with lead pencil, and also being very defective in composition, make it impossible for us to use it. We have, with great difficulty, used manuscript written with blue ink on thin blue paper. The compositor could not read it across a case of type. We would not discourage any from writing for the *HOPE*, and pencil writing will not be refused if plainly written.

To the Readers of The Hope of Israel.

And especially those who claim to hold that Hope to be the Hope of future immortality and eternal life.

DEAR BRETHREN: You have seen the statement of our brethren who publish the paper relative to the debt of the office, and consequently its crippled, and their embarrassed condition. You have also seen the proposition made by our brethren to unitedly make an effort to have that debt paid off at once by forty-five persons sending in their names with pledges to pay ten dollars each as soon as the number shall be completed. Do not hold back for fear there will be too many pledges; if they should come in so fast that twice forty-five should be pledged, it can be used to good advantage in putting the office in better shape, and the surplus used to spread more thoroughly the good news of the soon coming Kingdom of God. What if we have not all come to the same conclusion respecting some of the prophetic symbols? We are all agreed that the Kingdom of God is nigh at hand, and that the Law of God is wholly binding on all those who desire to be the true disciples of Jesus, and servants of the one true God.

Let us act then in this matter as well as talk. We frequently see large sums expended in advocating the politics of the day; the different sects expend large sums, advocating natural immortality, &c.; and shall we be indifferent to the appeals of our friends relative to help for spreading the great truths of Jehovah concerning his designs with, and his demands on the posterity of Adam? I must confess that I felt ashamed of our lethargy and apparent indifference to the wants of the cause, which we firmly believe to be the cause of truth, by which we expect to be sanctified and prepared to meet the Lord, when I saw the receipts of donations, in one number alone, of the *Herald of Life*, amounting to over \$2,600. Brethren, let us wake up to the importance of the cause in which we are engaged and have espoused, because we are assured it is truth. Though at times we may feel lonely and cast down, as Elijah the Tishbite, may we never look back, or give up, but ever put our trust in the Lord God of Elijah, and at last all will be well.

E. S. SHEFFIELD.

We hope all who read the above will be moved to act immediately. Come, brethren, let us

THE HOPE OF ISRAEL.

work for God and his truth. We hope to hear from more such men as Bro. Sheffield, for we have a good many such.—ED

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 is 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 six fold 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
V. M. Gray,	\$10.00
W. J. Wilson,	\$10.00
I. N. Kramer,	\$10.00
Samuel Mentzer,	\$10.00
A Friend,	\$10.00
Wilson Aldrich,	\$10.00
John M. Robbins,	\$10.00
H. E. Carver,	\$10.00
T. L. Halloway,	\$10.00
Eld. Samuel Page,	\$10.00
E. S. Sheffield,	\$10.00
J. Brinkerhoff,	\$10.00

Solomon's Temple Exhumed.

The London *Times* publishes an interesting letter in regard to the discovery of Jerusalem, from which is selected the following:

"The colossal foundation of the temple wall, which are stones of ten cubits and stones of eight cubits, lain by Solomon or his successors on the throne, are now being laid bare at the enormous depth of ninety feet and more beneath the present surface. The bridge that once spanned the ravine between the palace of Zion and the temple on Moriah is now proved to have been upward of one hundred feet high. If this be as it seems, the ascent of the house of the Lord which Solomon showed to the queen of Sheba, we cannot wonder on seeing it there was no spirit in her.

The pinnacle of the temple on which the tempter placed the Savior has just been uncovered from the base, and is found still to have an elevation of one hundred and thirty-six feet. The statement of Josephus is therefore no exaggeration. If any one looked from the battlements into the valley he would be giddy, while his sight could not reach to such an immense depth.

Sections of the ancient wall of Ophel have been exhumed, showing that as Josephus says, it was joined to the southeast angle of the temple. Aqueducts, cisterns, rock-hewn channels and passages have also been discovered within the bare, throwing new light on the buildings, the arrangements, and the services of the temple. The great work of a complete exploration of ancient Jerusalem is thus fairly and auspiciously commenced. The opportune visit of the Sultan and the Grand Vizier to this country, and the representations made to the latter by the archbishop of York, followed up as they have been by the energy, the wisdom, and tact of Lieutenant Warren and his admirable staff, have smothered down Moslem prejudice, local opposition, and have thus brought about opportunities for excavation and exploration such as never occurred before; and besides, large numbers of Arab laborers have been trained to the work, and are eager to be employed, and the exact points for successful exploration are now well known."

Testaments for sale: New Translation.

WE have just received and have for sale a small quantity of the American Bible Union Translation of the New Testament. This work needs only to be read in order to show its superiority to King James' translation. At present priority to King James' translation, and we have only the small sized copies, Agate, 32 mo. Edition. Price, 25cts. If sent by mail, lets, additional for postage. Address Hope of Israel, Marion, Iowa.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

CYRUS G. PUGSLEY: The fact of the *HOPE* having been sent you by another person, was overlooked; but we have no account of any money being paid for it. However, lest there may have been a mistake in the matter, we credit as requested.

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.	Hiram Goble iv-1, Benjamin Bowman iii-15, T. W. Williamson iv-6, Jesse Millard v-17, I. N. Kramer iv-1.
\$.75 EACH.	Cyrus G. Pugsley iii-13, Cytus G. Pugsley for F. P. James v-13.
\$2.00 EACH.	Ekihas Wilhite ii-9, A. S. Tuttle iv-9, John Severs iv-9.
A. S. Tuttle for Hallet Greenman (free)	\$1.00 i-17.

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 75c. 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 1849? 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.

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