

# THE HOPE OF ISRAEL.

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

Present Series.

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## THE HOPE OF ISRAEL

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

### PERILOUS TIMES.

My God! "The perilous times" foretold  
Are come, alas! in this our day;  
"The love of many does wax cold,"  
Many from thee do fall away;  
And thy pure word is set aside,  
Man's only safe, unerring guide.

The light of science grows more bright,  
New fields of knowledge are explored,  
But heavenly truth's resplendent light,  
It is rejected, or ignored;  
And few hold on their steadfast way,  
Turning from all false lights away.

That perfect work, that glorious plan,  
By Christ, for our salvation wrought—  
By erring and presumptuous man  
Is deemed superfluous, set at naught!  
While human systems are believed,  
Man's doctrine as the truth received.

We hear that nations rise and fall,  
As thy pure truth thrives, or decays?  
That truth shall triumph over all;  
Oh! hasten then those glorious days,  
When thou wilt claim thy dear-bought throne,  
And make this ransomed world thine own.  
—The Rock.

### THE RELIGIOUS WORLD.

If we view the whole of the professing Church of God as a unit, we speedily find that its unity is only apparent, for immediately it divides itself into two classes differing essentially from each other. The first is the professing Church, and the other is the true Church. To the first of these the name of Church is applicable only in an accommodated sense. Strictly speaking, it is not a church at all, nor has it any lot or part with the Church of God except in outward appearance, and very often not even that. Its proper name is the Religious World—a name which singularly enough it has actually adopted. Nothing can be conceived more felicitously graphic than this name. It combines two opposites, it reconciles Christianity with worldliness, it harmonizes Christ with Belial, it effects a conjunction between God and the

devil, it brings together that which God loves, and that which hates God, and blends them into one. All that is done by the name "Religious world," or rather attempted to be done, by the class of persons to whom the name of right belongs, and a more remarkable fact could not well be imagined. It holds in the spiritual world as high a place as the most marvelous feats of the most expert of Indian jugglers holds in the world of legerdemain.

Let us not confound the world proper with the religious world. There is a broad and palpable distinction between them. The world proper makes no pretense to be other than it is. It is the world—it knows it and it avows it. Is there a theater in the neighborhood, or a circus, or a ball, or a race-course, or an opera? The world proper goes to them all. The world proper approves of cards, or any other games of chance, and can see no harm in playing for money, provided people do not go too far. Neither as a general rule does it object to "a friendly glass," always upon the supposition that they "do not go too far." Here, of course, we speak of the respectable part of the world proper. As for the disreputable portion, they go as far as their means will allow. The world proper takes its stand behind the desk, the counter, or the plough, and devoutly engages in the service of Mammon. It aims at making money—money for the sake of the enjoyments it can purchase, money for its own sake, money for the sake of making more money. In so doing God is not in all its thoughts, and it never says that he is. Its worship of Mammon is untainted by the slightest admixture of any spiritual elements. Money is its god; money is its idol; money is its Alpha and its Omega. With a single eye it labors to make money; it is therefore an honest world. True it may cheat in the ardency of its endeavors to serve Mammon—and it both lies and cheats, but this at least may be truly said of it, that its worship of its dirty deity is open and above board. Therefore is the world proper entitled to a meed of praise. The meanest and dirtiest of all the devils in Milton's Pandemonium was Mammon. Even "Moloch, horrid king, besmeared with blood of human sacrifice and parents' tears," was not so vile as he. Yet this is the God of the vast majority of the world proper—and there is no sham about its devotees. There are indeed many shams practiced in the endeavor to make money, but these form a most appropriate mode of worship. In the worship itself there is verily no sham at all.

Such is the world proper. But the religious world in no way resembles this. It does not patronize the race-courses, neither does it, like Queen Elizabeth, "dance high and disposal;" it abjures the theater, it shuns the

opera, it eschews the gambling table, it denounces the circus, at least it does all these things after a fashion. The religious world attends Church with exemplary regularity. Every Sabbath it fills the pews with rustling silk and glossy broadcloth. While there it listens in a composed and decorous fashion to sermons on Christian duties which it does not perform, and on Christian truths in which it does not believe. When the preacher denounces gross and open violation of the divine commandments the religious world listens approvingly, and thanks God that it is not as other men. It is possessed of a singular aptitude for handing over all that is commendatory to others, and taking all that is commendatory to itself. It devoutly believes the whole Bible, but quietly puts aside those portions of it which inculcate self-sacrifice, and unreserved submission to the will of God. The Bible of the religious world is a gilded Bible, exceedingly useful for purposes of display, but too good for common use; and so accordingly it is put away when the Sabbath is ended, and *The Ledger*, the magazine, or the newspaper occupies its place. The sermon also necessarily shares the same fate. It is a very excellent thing while it is being listened to. It is also useful as a thing to be praised—for was it not preached by "our minister?"—or as a thing to be subjected to criticism—for does not that serve to show that we understand theology? But with the Sabbath its use is ended. Religion is an excellent thing. We cannot do without it. But then it has its place, and its place is the Sabbath. Not but what it may come in quite appropriately at other times: such for example as when we meet with a Christian friend, or when a minister calls upon us, or when a death takes place in our circle, or the like. Then it is a very proper thing to speak about. But on ordinary occasions we ought to attend to other duties.

And so the Religious World like the world proper takes its stand behind the desk, the counter, or the plough, and having worshipped the Lord on the Sabbath, proceeds to serve other gods during the remainder of the week. And of these gods the chief one is the same dirty deity before whom the world proper bows the knee. What is the essential difference between the worship of the twoworlds? Simply this, that the world proper only worships one god and the Religious World tries to worship two. Simply this, that the world proper succeeds in what it attempts, while the Religious World endeavors to do that which the Lord declares to be an impossibility. As for the manner in which the worship of Mammon is carried on, it would at times require the aid of a microscope to discover the difference between them. And even when the conduct of the religious worlding is honorable



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and just, his worship of Mammon is not on that account the less sincere. The difference between him and the religious or irreligious rogne is simply the difference between the idolater, who in approaching his idol, besmears himself with filthy oil, and the idolater who in performing the same act of veneration anoints himself with precious ointments. Both of them are worshipping devils—the only difference lies in their mode of doing it.

The Religious World—like the world proper—has of course its amusements. It could not do without them. What they are depends very much on the personal character of the individual, but generally speaking, they consist in feasting, music, and such like. Religion has no place in the parties of the Religious World, for of course we must be like our neighbors, and as some—perhaps the majority of our guests—are of the world proper, although highly respectable people, it would be felt to be quite out of place—which is quite true. It must not of course be imagined that operatic entertainments, theatricals, dancing, or even "a quiet game of whist" are entirely tabooed by the whole of the Religious World. There are times and seasons—such, for example, as when death intervenes, or when a "very serious person" whose good opinion we are desirous of acquiring happens to be present—when such things ought to be eschewed (for we should always study appearances); but as a general thing, there is no harm in "innocent amusements." It does not do to be too strict. Young people, you know, require some relaxation. Such is the style of reasoning of not a fractional part of the Religious World.

Now which of the two worlds, the world proper or the Religious World, is the most honest? The first pretends to be no better than it is. It is of the earth, earthy, and it candidly says so; but the other, although essentially of the earth as the first, yet professes to be of the Lord from heaven. Which is the most worthy of esteem, the one who unblushingly avows its contempt of God, or the other, who tries to conceal its iniquity under a mask? Not that the whole of the Religious World is composed of hypocrites, for many are self-deceivers, but to whichever of these two classes they belong, both are alike enemies to God, and that as completely as those who are numbered among the world proper.—Advent Herald.

CONDITIONAL PROPHECY.

As of old, there are some in our day who, perhaps without intention, seem to strive to make the word of God of none effect by their traditions. They would destroy and trample under foot the most sacred treasures of truth and hope by their prejudice, and long cherished theories.

Many of the promises and threatenings contained in the Bible, we know are conditional: but to confound these with the exceeding great and precious prophecies, so clearly and frequently revealed of the coming kingdom and glory of Messiah's reign over Israel and the nations, in the future age—this is indeed to cast our frail bark of hope on a boundless

ocean, without a chart, a compass, or a helm, the sport of every wind and wave. At one time, we are told that all the prophecies of Israel's restoration and future glory have been fulfilled to the letter. Finding this rather hard to believe, in the face of such evidence to the contrary, it is asserted that they never will be fulfilled; the conditions not having been complied with.

It is high time for those who have any confidence in the power and faithfulness of God, to expose, and put a period to, this fearful attempt to sap the foundation of the believer's hope and confidence in Him. If prophecy is conditional, there is an end to all faith, hope, and confidence, in the future; all is deep, dark, and uncertainty—confusion worse confounded. If the foundation of our hope be thus ruthlessly destroyed, what shall the righteous do? Echo answers, *what!* If the oath and promise of God, who cannot lie, may be null and void, and the puny arm of mortals can frustrate the wise and gracious designs of the Almighty governor of the universe, his poor miserable creatures are in a pitiful plight indeed. Yet "conditional prophecy" would land us on this desolate shore, without hope of rescue.

Better blot out the sun from the planetary system, and leave the world in total darkness than rob the Christian of the hope set before him in the gospel of the kingdom. The promise to Abraham and his seed, that in him all nations should be blessed—all the rich and glorious prophecies from the inspired tongues and pens of Isaiah and all the prophets, that have been the joy and hope of the people of God for ages. Are these all contingent, uncertain, chance work? or if there is a distinction, where are we to draw the line? Is there no solid foundation, no rock of ages, on which we may build surely and safely?

We are frequently reminded that "prophecy is history before-hand." Those who have read the Bible to any purpose, and studied the signs of the times, know that it is so, and each succeeding year gives demonstration to the fact. Is this history to be cut short in the middle, and an extinguisher put on the shining light, before it has burned out, and just as the hope of the final glory is in near prospect? No: a thousand times, No. If God is able to accomplish his purposes, he will carry out and complete all he has so gloriously begun to the final consummation. Not one jot or one tittle of his word, promise, or oath shall fail. "Fear not, little flock, it is your Father's good will to give you the kingdom."—Eld. J. Perry in Herald of Life.

The Hope of Israel: What is It?

(Concluded.)

HAVING shown, as we think, what the Hope of Israel is, we now propose briefly to examine the reasons of that Hope which Israel entertained, and were looking forward to the time when it should be accomplished.

First, they hoped for it because it was what was promised of God unto the fathers. Acts xxvi. 6, 7; Gen. xlii. 14-17; xvii. 8; xxii. 17. Stephen and Paul both tell us positively that these promises are yet unfulfilled, the promise of Jehovah remaining inviolate. But after the

descendants of Israel had increased into a nation, then the promises are renewed to them in a national capacity, with a King to govern them, as is vividly described by Balaam in his parable. Num. xxiv. 17-19—"I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star out of Jacob, and a scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth; and Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that shall have dominion of the city." Several hundred years after this, and while David was king over Israel, it was promised to him by Israel's God that Israel should dwell in a place of their own from which they should not move again. 2 Samuel vii. 10—"Moreover, I will appoint a place for my people Israel, and I will plant them, that they may dwell in a place of their own, and that they may dwell in a place of their own, as before wickedness afflict them any more, as before I have done. Moreover, I will be to the children of Israel as a Father, and they shall be to me as a people. As for the place, it shall be the temple of the Lord, and I will dwell in the midst of the people, and I will be to them a Father, and they shall be to me a people. I will be to the fatherless and the widow as a Father and a Mother, and I will dwell in the midst of the people, and I will be to them a Father, and they shall be to me a people. I will be to the fatherless and the widow as a Father and a Mother, and I will dwell in the midst of the people, and I will be to them a Father, and they shall be to me a people." Jeremiah also presents a future glory till its accomplishment, vividly presented in Jer. lxxi. 27, 31-34.—"Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah. . . . Behold, the days come, saith the Lord that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant I made with their fathers. . . . But this shall be the covenant that I shall make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. . . . And I will remember their sins no more." Lest some should misunderstand or misconstrue the foregoing promises to Israel, he further adds, "Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Still lest these promises to Israel should not appear to have a sufficient guarantee attached, it is further added, "Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." And we are further informed in the same chapter "that the city shall be built to the Lord and it shall be holy to the Lord; it shall not be plucked up nor thrown down any more forever."

The prophet Isaiah describes the future glory of Israel in glowing language; also the splendor of their capital city repeatedly; also informing us of the submission of all nations unto them. "For the nation and kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted." "The days of thy mourning shall be ended; thy people also shall be all righteous, they shall inherit the land forever." This corresponds with the testimony of Micah, and what Isaiah saw concerning Judah and Jerusalem, when the mountain of the Lord's house hall be established in the top of the mountains,

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and all nations flow unto it, and they learn war no more. Ezekiel also foretells the future separation of the two houses of Israel from among the Gentiles, and the glory of Israel at that time, and all other nations shall realize that it is the work of Jehovah, separating Israel when his sanctuary is in the midst of Israel for evermore. When after Judah was carried captive to Babylon a positive declaration is made that the God of heaven will set up a kingdom that shall stand forever; and Daniel being assured that at the close of the present governments in the great and final conflict when there will be a time of trouble, the equal of which the world has never yet beheld, then Michael, the great prince, is to stand up in behalf of the children of Daniel's people.

In the foregoing we have briefly looked at a few points, or rather prophetic promises, which with many others, were, we believe, the basis of the Hope held by Israel respecting their future glory. But the reasons of this Hope of Israel are given more in detail, in the articles on the return of Israel by our beloved Bro. Reed, now deceased. In the days of Christ and his apostles, the great masses of the Jews believed in a restoration of the kingdom again to Israel, but rejected Jesus as the Messiah, the king who was to accomplish this restoration. Now the tables are completely turned, for while the great masses in what are called Christian countries professed to believe in Jesus, they deny the doctrine of the Kingdom of God, and in lieu thereof imagine that at death a part of them, which they call an immortal soul, will be conveyed to some far off and unknown and undefined locality, while God's word declares "That the kingdom, and dominion, and greatness of the kingdom *under* the whole heaven, shall be given to the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him;" &c. the one like the Son of man, the heir to David's throne, when these things are fulfilled, then the Hope of Israel will be realized, then the promise made of God unto the fathers for the hope of which Paul was bound, will be fulfilled.

We see then that the Hope of Israel was produced by faith in the promises of Jehovah. Let us then so examine ourselves that we may see whether we are in the faith of the apostles or not. Let us strive to lay aside all hopes that are not built on the word of the Lord, that the Hope of Israel may be our hope until it is realized in the Kingdom of God. E. S. SHEFFIELD.  
Centerville, Iowa.

### MAGNIFYING THE SABBATH.

The following is from our excellent cotemporary, *The Sabbath Recorder*, published by the Seventh-Day Baptists. The article is addressed to Seventh-Day Baptists, but it will apply equally well to Sabbath-keeping Adventists. Let those who hold our "Sabbath truth lightly," ponder well these considerations, and resolve to "hold fast their integrity, and not let it go." Let us, to whom God has also given his Sabbath work, heed God's warning, lest he take his work from us, and give it to a people bringing forth the fruit thereof. J. B.

I sometimes fear there is too much of a disposition among Seventh-day Baptists to hold our peculiar form

of belief, lightly, to feel only a secondary interest in it. I think we are too apt to hold our Sabbath views as mere opinions, which it may be possible to change, if proper arguments are used. As if there can be any argument against a command of God! What should we think of a person who would listen complacently to arguments in favor of swearing, or idolatry, or stealing? But would that be worse in principle than yielding to, and even using, arguments in favor of deserting the Sabbath of the Lord, as I have heard that many of our renegades do? They may say, as some do, that they can be just as good Christians while keeping Sunday as while keeping the Sabbath. Are they as good Christians while disobeying God as while obeying him? No matter how rich a sacrifice we bring to the altar, if we do not *obey*, it is not acceptable. Cain found this out, and perhaps some of us might learn a lesson from his experience.

But this is not what I set but to say. There are true, earnest souls among us, who hold the Sabbath truth reverently as a precious heritage from God; who would as soon think of denying Christ, as of deserting the Sabbath he kept, and taught us how to keep aright. But there are too many who keep the Sabbath "on shares." They devote a small part of it to the regular religious service, except in bad weather, or when they are tired, or when they don't feel like going to meeting, or when they have a fresh newspaper to read, &c; and the remainder of the day to "finding their own pleasure." Now, do they believe the Sabbath law as earnestly as the other commandments? Do they not, perhaps unconsciously to themselves, feel that they have a right to do as they please about keeping the Sabbath? And when self-interest draws them pretty strongly towards Sunday keeping, do they not yield very gracefully to the "necessity of the case?" Business necessity, that is, money-making, is the reason men oftenest give for leaving the Sabbath; but I never knew a man who could not make money as a Sabbath-keeper, who ever made any more as a Sunday-keeper. I suppose it must be the weak mindedness of which women are so often accused, that makes them leave the Sabbath, since they have no "business" to suffer through obeying the commands of God.

We, as a people, are not conscious, perhaps, of any laxity in our Sabbath belief. Most of us, even many who keep the Sabbath in a manner, to say the least, indolent and selfish to the last degree, since they rest on that day merely because they are tired, and need physical rest; even these are often very zealous in argument for the Sabbath; but there is a zeal not according to knowledge, and it seems to me that argument without corresponding practice betrays it. Our arguments in favor of the Sabbath may be without a flaw, but if we do not keep holy the Sabbath day, they avail us nothing. They only prove that we are those wicked servants who know the Lord's will and do it not.

Many of our people would, perhaps, refer me to the fact that our Sabbath Tract Society was never more prosperous, and its agents more active; but we ought to remember, that some of the most glorious victories recorded in history were won by the armies of Republican France, while the government was hastening its own dissolution by its disregard of law and order. We are in some danger of resting content with victories over our opposers, and meanwhile Parley the Porter may let the enemy in our inner fortress. This work out may let the enemy in our inner fortress; but while we side the lines is absolutely necessary; and while we post our sharpshooters, and set our sentries, and send out our scouts, let us not forget to make all safe within the lines. When our skirmishers come in, crowned

with the glory of victory, let not their ardor be dampened by the sad, the disgraceful spectacle of men laying down their arms and giving up the contest. What shall I say to those whom God has honored by placing them in the ranks to battle for his truth; but who, for a little convenience, for a pitiful portion of wealth which perishes in their grasp, for a brief measure of tainted political power, will barter away their high privilege of defending the truth, and bow down and serve a lie which man has set up in its stead? It is only by obeying the truth that we can be true, and honest, and sincere; and in just so far as we Seventh-day Baptists neglect and depart from the great truth we profess to believe and practice, we shall fail in truth, honesty, and sincerity.

Whenever any nation or body of people, to whom God has committed any great truth, begins to lose sight of it, he always sends them a reminder of their duty. When our nation, as a nation, began to lose sight of the fact that through it God had proclaimed liberty to the world, and not to one race alone, and to substitute high-sounding orations, and selfish bargaining with slavery, for truth and justice, then God sent the great civil war. And then how glorious liberty suddenly became! How quickly did those who had despised the poor slave, and cringed before his haughty master, stand up, "clothed and in their right mind!" How calmly men marched to almost certain death, that the despised slave might be free! How patiently even fair-faced boys endured hunger, and weariness, and pain, if only they might strike one blow for liberty! How bravely they bided their time in the horrible rebel prisons, starving, dying, shot like dogs, but never doubting, never fearing the ultimate victory of Right over Wrong. And how bravely and patiently women worked and suffered through it all; and how even the little children caught the sacred fire which burned in the older hearts! None of them will ever forget that "as Christ died to make men holy, so these died to make men free."

This was the mission of the civil war—to kindle anew the dying love of true, pure, God-given freedom. If our nation had refused to respond to the great battle-cry of "freedom to all," God would have taken his work from us, and given it to others.

Now then, when God sees that we Seventh-day Baptists are holding his Sabbath truth lightly; sees that we are not earnest, conscientious, uncompromising in our Sabbath-keeping; sees that we are ready to sacrifice his Sabbath to our own convenience and self-interest; he will send something to remind us of our duty; and it will not be anything pleasant and desirable, for "no chastening is, for the present, joyous, but grievous." If we heed God's warning, well; if we do not, he will give his Sabbath work to those who will keep his commandments. May his warning, if it must come, have the good effect with us that it had with the nation.—S.

THE WORLD'S MADNESS.—When I look around upon a busy, bustling world, eagerly pursuing vanity and court, ing disappointment, neglecting nothing so much as the one thing needful; and who, in order to have their portion in this life, disregard the world to come and only treasure up wrath against the day of wrath; it makes me think of a farmer, who should, with vast labor cultivate his lands, and gather in his crop, and thrash it out, and separate the corn from the chaff, and sweep the chaff out upon the dunghill, and carefully lay by the chaff. Such a person would be supposed mad; but how faint a shadow would this be of his madness, who labors for the meat that perishes, but neglects that which endureth unto everlasting life. It is a madness which endureth under labor under, unless, and until divine grace works the cure.—*Life Rev. T. Scott.*



## The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, DEC. 29, 1808.  
B. F. SNOOK, EDITOR.

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

#### No. 6.

*The metropolis of the Kingdom, continued.*

5. When the Kingdom is set up and Jerusalem is restored, the Lord's throne will be in it. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, the Lord; and the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. Jer. iii. 17.

It cannot be maintained that this was fulfilled on the return from Babylon, for after that Israel walked after a vain imagination. This must therefore apply to the time following the restoration and conversion of Israel, after which they shall walk no more after the imagination of their evil heart. It must also apply to the time when Judah and Israel shall be re-united and dwell together in the promised land (v. 18); and to the time of which God says, "Thou shalt call me, My Father, and shall not turn away from me." v. 19. The Revelator John testifies to the same truth: "And there shall be no more curse; but the throne of God and the Lamb shall be in it, and his servants shall serve him." Rev. xxi. 3, 4.

6. Jerusalem will then be a place of great joy and none shall weep in her any more. Exulting thought! Oh can it be! That in that city, where so much blood has been shed—where so many tears have fallen—and over which Jesus shed his precious tear-drops, songs of praise shall yet eternally arise to Jehovah's great name, and sin be eternally banished from thence!! God says so, and that should satisfy us in regard to a matter of so much worth.

But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy; and I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying. Isa. lxxv. 18, 19.

Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth, and the mountain of the Lord of hosts, the holy mountain. Thus saith the Lord of hosts, there shall yet old men and old women dwell in the streets of Jerusalem and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. . . . Behold I will save my people from the east country and from the west country. And I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God, in truth and in righteousness. Zech. viii. 3-8.

That this prediction refers to the future there can be no chance for doubt. (1.) It will follow the time of the Lord's return to Jerusalem. (2.) In that day old men and old women shall lean on their staffs for very age. This implies that patriarchal longevity will be restored to those nations who live on earth during the millennium. To the same, Isa. refers when he says, "For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." lxxv. 22. This cannot refer to the saints who are made immortal at the second advent of Christ, for they will then be as the angels of

## THE HOPE OF ISRAEL

God, neither can they die any more; but it refers to those who submit to the Lord during the millennial age. Their days will be like that of a tree. They will live to be several hundred years old. See also Isa. lxxv. 20.

7. Her gates shall be kept open night and day. They shall be kept open continually. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. Isa. lx. 11.

And the gates of it shall not be shut at all by day; for there shall be no night there. Rev. xxi. 25.

8. The light of the sun and moon will not be needed in the city. It will be lighted up with the effulgent rays of the brilliant glory of God and the Lamb, so that there shall be no night in the city. It will be one eternal day. "There Christ the Son will ever reign, And scatter night away."

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Isa. lx. 19, 20.

And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. Rev. xxi. 23.

9. The righteous nations will then walk in her light. And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it. Rev. xxi. 24.

Thus saith the Lord of hosts; it shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Zech. viii. 20-22.

10. The river of life will then run through the streets of the holy city. And it shall be in that day that LIVING WATERS shall go out from Jerusalem; half of them toward the former sea, and half of them towards the hinder sea." Zech. xiv. 8.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throns of God and the Lamb." Rev. xxii. 1.

It is very certain that John and Zechariah refer to the same stream. Ezekiel in holy vision, saw the same. ch. xlvii. 1-10: Dr. Barclay says that even now may be heard the rippling and rumbling of the waters of a river beneath the mount of Olives. How natural then when our Lord comes and the mount cleaves in twain at the touch of his feet, that this stream should burst forth and run in the direction foretold by the prophets of God, and so fulfill the prophetic word.

11. The tree of life, or wood of life, will be on either side of the river of life. Ezekiel says:

And by the river, on the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat and the leaf thereof for medicine." ch. xlvii. 12.

John says: "In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." ch. xxii. 2.

Here is a perfect parallel between John and Ezekiel. They both describe the same thing. (1.) The tree of life John says grows on either side of the river. Ezekiel says there are many of the trees and they grow on this side and on

that side of the river. John speaks of the tree of life as a species, just, as we say the oak, or walnut tree, grows on either side of the Ohio river. (2.) Ezekiel says the leaf of the tree is for medicine, and John says it is for the healing of the nations. Of course the nations to be healed are not those made immortal at our Lord's appearing, but those left (Zech. xiv.) on earth while Satan is bound. Rev. xx. 1-4.

12. None but the obedient, those who acknowledge Jesus as their king will ever enter the holy city. And they shall bring the glory and honor of the nations unto it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. Rev. xxi. 26, 27.

Blessed are they which do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. Rev. xxii. 14.

#### OBJECTIONS ANSWERED.

1. The new Jerusalem means an entirely new city, and that implies that the old one will be destroyed. This objection is without a scriptural basis. We read that there is to be a new earth. (Rev. xxi.) The Greek word rendered new is *Kainos*, and means renewed, made new, superior, more splendid. Robinson. It is rendered new in Isa. lxxv. 17; lxxvi. 52; 2 Pet. iii. 13, where it means renewed. Its corresponding verb means to renew, repair, restore, 1 Sam. xi. 14; Job x. 17; Isa. lxxi. 4; Ps. ciii. 5; Ez. xxxvi. 26, whence are derived the words renewed, new, i. e. renewed, as new man, new heart, new creature. Robinson. The new earth is therefore the renewed earth, the old earth restored to a renewed state. The new man, the Christian, is but the sinner renewed by the grace of God. The new moon, is but the moon restored. The new heart is but the renewed heart. And the new Jerusalem is but the renewed or restored Jerusalem.

2. The new Jerusalem is said to come down from God out of heaven. Ans. Christ says, "My kingdom is not of this world." By this he does not mean that his kingdom is not to be this world, but that its great principles are of God. Just so the new Jerusalem is represented in symbolic prophecy as coming down from God out of heaven. Its plan, purpose, and divine origin comes from God, but is executed here on earth. In the same way angels are represented as coming from heaven, to symbolize a work that God will do on earth through the agency of man. Rev. xiv. 6-14.

3. The New Jerusalem is a great deal larger than the old one. The size doubtless refers to the amplification of the city in its restored state in the new earth, for John's vision comprehends the city as it shall be through the millennium, and in the climax of its glory in the regenerated earth, when it shall have become the beauty and joy of the whole world.

A glorious future awaits Jerusalem. Her King will soon return to her. Soon she will put off her drapery of mourning and put on her bridal robes. Soon from her shall go forth loud songs of praise and thanksgiving. Then the redeemed will be there, but strangers and sinners will pass through her no more. B. F. S.

PRAYER is ever profitable, at night it is our covering; in the morning it is our armor. Prayer should be the key of the day, and the lock of the night.



## Why should the Wicked be resurrected?

THE want of a proper understanding of God's object in resurrecting the wicked has led some to the conclusion that the wicked will not be resurrected at all; others, that they will be resurrected to immortality in misery; and others again, that they will be raised to immortal glory.

Whence the necessity of the resurrection of the wicked? is a question often asked. Man sins and dies: death is the penalty for sin: when he dies he pays the penalty; therefore, when the penalty is paid, justice has no longer any demands against him. The claims of the broken law (which demands the death of the transgressor), are met, and the dead sinner lies in his grave an innocent being. Then if he should be resurrected, he will be raised an innocent being, and an heir of the Kingdom. So argues the Universalist.

Another class argues that when man dies, he is destroyed on account of his sins, and if destroyed, what more could justice ask? whence the necessity of reproducing him and killing him again. The immortal-soulist undertakes to obviate this difficulty by taking the position that the death of the body only partially meets the demands of justice; but it cannot be fully met until the being shall be resurrected and shall die the death that never dies.

The great error over which they all stumble is, that man forfeits his present life on account of his own sins; thus meeting the demands of justice by his death. Man's present life is already forfeited; it is lost in Adam. Rom. v. 12.—"Wherefore, as by one man sin entered into the world, and death by sin, so death has passed upon all men, for that all have sinned; [margin]—*in whom all have sinned;*" that is, death passed upon all by implication from Adam. "Death reigned from Adam to Moses over them who had not sinned after the similitude of Adam's transgression." (that is, children.) Then if death reigned over them who had not sinned, it could not be a penalty imposed upon them on account of their own sins.

Death reigned on account of one man's offence. Rom. v. 17-19. All have died in Adam. 1 Cor. xv. 20. "In the day thou eatest thereof thou shalt surely die [margin]—*dying thou shalt die.*" In that very day Adam became a dying being. The curse was pronounced upon him: we are his lineal descendants; we have inherited our beings from him, and with them the curse; therefore man's life is forfeited in Adam. Death reigns alike over the just and the unjust.

It may be asked, Did not God destroy the Canaanites, Egyptians, and thousands of others on account of their sins? True, the sentence is executed more speedily when man's sins become too aggravating for endurance. Like the criminal under sentence of death to be executed at a specified time, yet on account of acts of violence and outrage he is killed before the appointed time.

All men die on account of Adam's transgression. "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. As all physically die in Adam, all will be physically restored in Christ. The very same life that was lost in Adam will be restored in Christ. Whence the necessity of this restoration? That we may

be rewarded for our own deeds. Matt. xvi. 27; Luke xiv. 14; John v. 29. We are not rewarded in this life, but at the coming of Christ; then shall he reward every man according as his works shall be. Matt. xvi. 27. The wicked are raised as well as the righteous, to receive their rewards. They are not rewarded in this life, neither at death, nor in the state of the dead, but at the resurrection, when all "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. 29.

If we are rewarded in this life, or in death, whence the necessity of a resurrection? Seeing that we do not receive our rewards in either the present life or in death, unless there should be a resurrection there would be no reward at all.

The inevitable conclusion must be that the present life is forfeited and lost on account of Adam's sin, and man is resurrected to receive a reward for his own deeds. M. N. K.

## SCATTERED PEARLS.

As I look through the misty shadows of the past, I again in memory behold a charming face, all sunny, gayety; as I see now she is seated upon a low stool, the curls falling in rich profusion around a fair, gleaming brow; the soft eyes grow brighter as she gazes with admiration upon the delicate pearls which lie in her lap. She was young; was daughter of wealthy parents; and upon the fourteenth birthday her father presented her with a box of beautiful pearls; she emptied them into her lap, then took them up one by one, gazed upon their beauty, and placed them back in the box; as she did so she whispered to herself,

"Ah me! how happy I'll be

When a few years more have rolled over me  
And I am a maiden with youth's bright glow  
Flushing my cheek and lighting my brow.

"Then these fair pearls shall be hung about my neck. Now I will string them so I can wear them safely". But time passed on; in her childhood and glee her pearls were scattered and never strung them; so they were one by one lost, and before she realized it, her box of pearls were almost all gone. Her father when he saw her this valuable gift requested her ever to keep them as a token of his love for his dear daughter, and that she might have them to wear when she grew to be a young lady? She knew her loving parent and gayly responded that she should be delighted to do as he requested.

A few years later I saw her again; it was on her twentieth birthday; now she fully realized the wish she breathed six years before—

"Ah me! how happy I'll be

When a few years more have rolled over me,  
And I am a maiden with youth's bright glow  
Flushing my cheek and lighting my brow."

Now she did not sigh "how happy I am" but "how happy I was." As she sat there upon that same low stool, with that same little box clasped tightly in her hands, in which there were nestled a few lonely pearls, her eyes filled with tears when she thought of that happy birthday when her kind father, who had long since bidden adieu to earthly scenes, gave her those tokens of his love. The tears flowed more freely when she thought of that father's request—to

them for his sake—and how she had in her thoughtlessness scattered and lost them.

And are we not all engaged in stringing or scattering pearls? Pearls not just like these, but those far more beautiful and of greater worth which our heavenly Father has bestowed upon each one of us. In youth we all have a lap full of pearls, and upon us depends the work of stringing or of scattering them. These pearls are the talents which the Father has entrusted with us. If we strive to improve them, we are the meanwhile engaged in stringing these pearls of priceless value; but if careless and negligent in improving the gifts with which we are endowed, we are scattering them. Then when the sunny days of youth and the gathering years of manhood shall have passed and gone, we will be awakened, as was this joyous girl, to the solemn reality, that the rich pearls which might have been still our own, are lost, lost to us forever; then in vain shall we sigh,

"Come back, come back, oh! years,  
Heed thou these weary tears;  
I did not glean all riches from thy field,  
Nor quit the joys thy sunny days did yield,  
Oh! works of love and mercy left undone!  
Oh! works of love and mercy left undone!"



## AT JESUS FEET.

Sweet to sit at Jesus' feet,  
Here the heart is lightest;  
When my Savior's smile I greet,  
Joys are purest, brightest,  
Sorrow's tears yield many a sweet,  
Wiped away at Jesus' feet.

Hard and weary is the way,  
When from him we wander;  
Are we going thus away,  
Let us pause and ponder,  
Why in darkness take delight?  
Why not walk in paths of light?

Hark to the Lamb who died,  
Sinners lost, benighted,  
Lo! his hands, his feet, his side!  
This the Friend you've slighted,  
On the cross the Savior bled,  
Jesus suffered in your stead.

—Sel.

## Will the Wicked have Eternal Life?

Because with lies ye have made the heart of the righteous and whom I have not made sad, and strengthened the hands of the wicked that he should not return from his wicked way, by promising him life. Ezek. xlii. 22.

WE have often heard

divines would fain make us believe! Charges such absurdities on the all-wise Creator, ye who can!

It seems from the account that we have of man's creation that he was not made immortal. His Creator, in his wisdom, did not see proper to give him an undying nature until he should prove his allegiance to him by obedience to his divine mandates, and as Adam did not stand the test in this respect, he was deprived of this prerogative, as we have shown by Gen. iii. 22. Now, as Adam could not impart any higher nature to his posterity than he possessed himself, we find that man is placed on probation again, on his own personal responsibility; and now it depends upon his own action of obedience or disobedience whether he shall have eternal life or not; consequently we read in John iii. 15 "That whosoever believeth in him should not perish, but have eternal life." Here we find that eternal life is a special blessing upon those who believe, or in other words, who obey; or as we read in another place that he (Christ) "has become the author of eternal salvation to all them who obey him." We dare the assertion that

the idea that the wicked will have eternal life in any sense whatever is not found in the Bible. So far from the truth is the idea that the wicked shall have an eternal existence (which is another name for eternal life) in conscious misery, and the righteous an eternal existence in happiness. The last proposition is true, but the first one is false. The happiness of the righteous in the world to come does not constitute their eternal life, but is rather a result of it; while the wicked die the second time, this being the penalty of their transgressions. When God punished the antediluvians for their wickedness, he did it by destroying them literally, by a literal flood of water. When he punished the cities of Sodom and Gomorrah, he did it by means of literal fire and brimstone; and who can say that God will deal with the ungodly in the future in entirely a different manner? We do not say so in view of what he has said in the word. And if he deals with men the same in the future that he has in the past, (and we have abundant proof that he will), will not the result be the same, namely, literal destruction of the wicked, and literal salvation to the righteous? In our Savior's explanation of the parable of the wheat and tares, he says, "In the time of harvest I will say to the reapers [the angels], gather first the tares and bind them in bundles to burn them, but gather the wheat into my barn." Matt. xiii. 30. In vs. 38-42 he says, "the tares are the children of the wicked one [the devil]; as therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels [the reapers], and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." See also Mal. iv. 1, and 2 Pet. iii. 7 which we understand to be parallel. If these passages do not teach literal punishment and literal death, and destruction to the wicked in the future, we are at a loss to know how language could be framed together to teach such a doctrine.

And now we come to another very important point in the investigation of this subject, namely, the subject of immortality. In Gal. vi. 8, we

read, "For he that soweth to his flesh, [or lives according to the inclination of the flesh], shall of the flesh [by virtue of his fleshly nature in the resurrection] reap corruption; but he that soweth to the Spirit shall of the Spirit [by being quickened by it in the resurrection, see Rom. viii. 11], reap life everlasting." Here we find two classes brought to light, those who sow to the flesh, and those who sow to the Spirit. One class is to reap or receive corruption or a corruptible nature, the other, life everlasting or an incorruptible nature. When do the righteous become incorruptible? Go with us to 1 Cor. xv. 42. The apostle says, in speaking of the resurrection, "It is sown in corruption, it is raised in incorruption." And again v. 53, "for this corruptible must put on incorruption, and this mortal must put on immortality." Here incorruptibility and immortality are associated together, and of course are special blessings bestowed upon those who sow to the Spirit (Gal. vi. 8), and in those who the Spirit dwells. Rom. viii. 11. Now as all men do not sow to the Spirit, but some to the flesh, those who sow to the flesh will not be raised incorruptible and immortal, but corruptible and mortal; and as such, will be subject to death, even the second death, from which there will be no resurrection.

Looking at man's present and future nature in this light, we are prepared to appreciate and understand the language of our Savior in Luke xx. 35, 36: "But they which shall be accounted worthy to obtain that world and the resurrection from the dead [the same resurrection spoken of in 1 Cor. xv. 42-49], neither marry nor are given in marriage. Neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection." To the righteous here brought to light, the resurrection is a great blessing, because it is a resurrection to die no more, showing that they could die once; hence they are called children of God, and children of the resurrection, because they are the lawful heirs of the heavenly inheritance; and the blessings of the resurrection are eternal in their nature, for by this they are brought to life to "die no more." But not so with the wicked. They are not children of God and of the resurrection, but as in the parable of the wheat and tares, they are children of the wicked one, and as such come forth to the "resurrection of damnation;" for in the text just quoted, the expression, "they which shall be accounted worthy," &c., shows that some will not be accounted worthy. Thus we see that the righteous have eternal life "in the world to come," because they possess an undying nature, being made incorruptible and immortal at the resurrection of the just. In fact, they possess just such a nature in this respect as Adam was deprived of obtaining when he was deprived of access to the tree of life. But, dear reader, in order for you and I ever to be "accounted worthy" of these blessings, we must sow to the Spirit, which may God help us to do. Amen.

Marion, Iowa.

M. B. SMITH.

THE pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible.

REGRET not the golden age that is behind. There is one before, and it beckons you.



1873.

TO THE BRETHREN SCATTERED ABROAD:

BRETHREN: As definite time was preached in 1843, and did cause the virgins to arise and go forth to meet the Bridegroom, so we believe that definite time must be again preached to cause the virgins to arise and trim their lamps; and that too, when the Savior will come and not tarry. We believe this is the midnight cry, when the wise shall understand. Notwithstanding there have been so many times set, and all have passed, and the Savior has not come, yet we believe the time is set by God in his word, for he says he "will do nothing but the revealeth the secret to his servants—the prophets." When he has revealed the time of Christ's coming to the prophets.

We then turn to the prophets to learn this time which God has appointed. In Daniel viii. 14 we find a period of 2300 days, symbols of years, which measure from the commencement of the vision to the cleansing of the sanctuary. The ending this period in '43-4 gave rise to the cleansing of the sanctuary in heaven, the change of administration there, and the shut-door doctrine, as taught by the S. D. Adventists. Now we believe their application to be wrong, from the following considerations. Daniel, in the end of the chapter, says none understood it. What! Did he not understand? It could not be the vision of the ram, or the he-goat, or the little horn, for Gabriel had been commissioned to make Daniel understand, and he had explained it all to Daniel but the 2300 days; hence, Gabriel is again commanded (chapt. ix. 23) to make Daniel understand the vision, and he commences with time, just what Daniel did not understand; and we believe he gave Daniel a clear, full, and concise understanding of the vision, which he told him to consider. In order to make Daniel understand, he must give the meaning of the 2300 days, which he does as follows:

"70 weeks are determined upon thy people." It is admitted by bible students that this 70 weeks was given as a key to the 2300 days, and that they contain the first 490 days of the 2300; consequently both periods commence together. But the great question is, when did the 70 weeks commence? We will endeavor to show. Read from the 23rd verse to the end of the chapter, and you will find that Gabriel gives Daniel 4 definite periods of time, each having a definite beginning, and a definite ending. 1. The 70 weeks. 2. The 40 weeks. 3. The 62 weeks. 4. The 1 week.

The 69 weeks commence at the going forth of the commandment to restore and rebuild Jerusalem, and end at the birth of Christ. Dan. ix. 25; Ezra v. 13; Isa. xlv. 28; Matt. ii. 1; Luke ii. 1; John i. 41.

The 62 weeks commence at the completion of the wall and restoration of the Jewish worship, in troublous times. Neh. vi. 15; Josephus, vol. ii. p. 314.

The 1 week covenant of curses confirmed by the Roman prince in a 7 years war, commenced A. D. 63, and ended A. D. 70, when the city was destroyed, and the people carried away as with a flood. In the midst of the war the sacrifice and oblation, or Jewish worship did cease forever. I prove from Charles Goodrich's Church History, that this war commenced in 63, and Nero ascended the throne in the year 51. p. 32, 37, and 405. I prove from Josephus, vol. v. pp. 169 and 197, that the war commenced the 12th year of the reign of Nero; then 51 and 12 make 63—the beginning of the one week. The 7 years reach to the destruction of the city in the year 70. Goodrich's Church History, p. 40.

We have now found the end of the 70 weeks, when the cup of their transgression was full, and the one week covenant was confirmed upon them. Now, if we take

63 years from 490, it will leave just 427 to transpire before the birth of Christ. Now, we take the 427 years from the 2300, and it brings us to 1873, the time when the sanctuary (the church) shall be cleansed, or separated from sin, that is, when the Lord comes.

Allegan, Mich.

JOHN REED.

APPEARANCES are often deceitful, hence we should not decide hastily on the unfavorable side.

LETTER DEPARTMENT.

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

From Bro. Hancock.

TO THE DEAR SAINTS SCATTERED ABROAD: Grace, love, and peace be multiplied unto you, from God our father, and from our Lord Jesus Christ.

Once more I gladly improve the opportunity of conversing through our little family visitor with dear ones, whom I may never meet in person until the great gathering day, when all the "ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."

Beloved: It is with glad anticipation that I look forward to that blessed day, when the eyes of the blind shall be opened, the ears of the deaf unstopped, the tongue of the dumb shall sing for joy, and the lame man shall leap as an hart. Then shall disease and death, yea, and sin, with all its consequences, come to a perpetual end. And oh, the unutterable weight of glory that shall then be shared by all the glad ransomed host! How blessed to contemplate! Tell me, dear children, is it not worth making sacrifice for in this life? methinks you will all say yes.

Well, now then, our little family messenger calls for renewed assistance; shall it be forthcoming? I hope this call may be heartily responded to by liberal contributions from those to whom the Lord has committed this world's treasure.

Once more: Would we see our little paper increasing in life and interest? Let us have more soul-stirring epistles from our brethren and sisters generally, who are striving through grace to be partakers of that glory so soon to be revealed in God's dear waiting ones.

Children, I'm on my way to the Kingdom of God; and with all my soul I believe it will very soon be established. God help us to be ready. Amen. From your brother in Christ,

S. C. HANCOCK.

Forestville, Conn.

From Bro. Reed.

DEAR HOPE: I feel it duty to write a few lines to let you know that we are still striving to keep the commandments of God and faith of Jesus, that we may be prepared to meet him at his coming, which will soon take place. I look for Jesus in the year 1873, and we want to be well prepared to meet him then. We are poor in the things of this world, but we want to be rich in faith.

Dear HOPE, we like your visits very much, and it seems as if we could not do without you, but our circumstances are such that it is impos-

sible for us to help you now. Sickness, death, and disappointment, have weakened our hands in the things of this world. Could you possibly make us a few more visits, we shall be glad to meet you, and will use you to the best of our ability. May God bless you, and enable you to continue to carry messages of love and consolation to the scattered flock, till the Master comes. As soon as I can I will send you something to help you in the good cause. I know the dear brethren, scattered and lonely, are often refreshed by the news you carry them from other brethren scattered abroad. It is always a feast to me to read the letters from those I so dearly love and so seldom see. But the time will soon come when hope will be lost in fruition; then we shall see as we are seen, and we shall know as we are known.

Your brother, waiting for Jesus,

JOHN REED.

Allegan, Mich.

From Bro. Wilhite.

DEAR BRO. SNOOK: I feel thankful for the HOPE. To me it is a great comfort in my lonely condition, not having any one of like precious faith with whom I can hold communion in this vicinity. May the Lord bless you in your labor of love, and make you in the future, as you have been in the past, an efficient laborer in his vineyard. I would love much to see our paper a weekly; and may the Lord soon give the cause an impetus which will increase its circulation and make it necessary to have it weekly. Could not you or some other messenger come to our vicinity, and labor a while? Our community is a good one. They turn out well to hear, and pay good attention. I think much good might be done. May the Lord bless (which he will) the efforts now being made to herald forth his coming kingdom.

Your brother striving for a life in the Kingdom of God,  
EKILLIS WILHITE.  
Richmond, Iowa.

BRO. A. S. TUTTLE writes from Kalamazoo, Mich.: My aim is to advance the cause of God in the world. I am glad to hear that the cause is advancing in your part of the country. May God send some of his messengers this way to speak to us. We have but little preaching here; yet we are striving to overcome and get into the Kingdom. I love to read the cheering letters of my dear brethren and sisters striving for eternal life. May God help us all to enter in at the strait gate which leadeth unto life.

Obituaries.

FELL asleep in Jesus, Dec. 2nd, Lucy Ann Stearns, eldest daughter of Elder John Reed, of Allegan, Mich., aged 26 years, 6 months, and 23 days, leaving a husband and 3 children to mourn her loss. But we mourn not as those who have no hope, for "if we believe that Jesus died and rose again, so them also which sleep in Jesus will God bring with him."

"As Jesus died and rose again,  
Victorious from the dead,  
So all his saints shall rise and reign,  
With their triumphant Head."

JOHN REED.



# THE HOPE OF ISRAEL.

MARION, IOWA, THIRD-DAY, DEC. 29, 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.

D. W. HULL claims that the Conference held at Marion, Nov. 1866, which voted to have him move to this place from Fairfield, Iowa, to take charge of the mechanical department of the *HOPE*, agreed to pay his expenses back to Fairfield, if he wished to go; and as he went last summer at his own expense, after embracing Spiritualism, he claims that injustice has been done him, and a promise to him from the church been broken. The object of this notice is to inform the brethren at Fairfield and elsewhere, that the Marion church, as their part of the Conference promise, have raised \$10.00, and applied the same on his indebtedness in Marion, according to a previous arrangement to that effect.

B. F. S.

## 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 we have only the small sized copies, Agate, 32 mo. Edition. Price, 25cts. If sent by mail, 4cts. additional for postage. Address Hope of Israel, Marion, Iowa.

## 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.

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# THE HOPE OF ISRAEL.

## Romanism and the South.

LAST spring Jefferson Davis made a speech in New Orleans. He recalled the friendly act of the Pope toward the Confederacy in recognizing the Southern nationality in the second year of the war. In addressing his Roman Catholic audience, he reminded them that Rome was the only national friend who came to their aid officially in the bloody struggle.

Various indications, open and covert, show that the Roman Catholics have a deep purpose. They mean to rule this country, and their Jesuit plan is to move on Washington through the South. In one of his New York addresses last winter Father Hecker said that the Catholics must possess and govern this country, and he confessed he was teaching their people to expect this and to work for it. We cannot account for so bold a revelation of their plans but in the fact that they already claim *eleven millions* of our population, and so are confident and outspoken. In A. D. 1900, they say they will have the power to rule America.

With such expectations and purposes, we can see why they are playing with a strong hand to win the South. They hope to get the control of four millions of freedmen and eight millions of whites there. So they have there now a *thousand* Sisters of Charity engaged in all kinds of humane and Christian and wily work to steal the hearts of the people. They have access to all ranks and classes, but their special aim now is to direct the education of the white females of the South. It is said that already this is almost wholly under their control. In their churches, the ancient custom of the papal church enables them without show of offence to open their doors free to black and white alike. So they are bending over to themselves the good will of the populace, and moulding the masses, especially the young, by both education and religion. So important do they consider the Southern field to carry their plan to govern America, that in 1866 the Society de Propaganda expended in the South for Romish ends six hundred thousand dollars in gold. That amount, as the balances there are now trembling, is no insignificant sum. The negro mind, prone to religious faith and forms of some kind, is in a condition to be seriously affected by Romanism, and will be carried, if the Protestants are not judicious, active, and prompt. Has Rome a Jesuit agency for the promotion of some man in the army and for keeping others back? She has formerly done strange things with courts and cabinets and armies. We raise these questions in view of a singular statement. Our generals now stand in this order, or nearly so: Grant, Sherman, Sheridan, Thomas, Rosecrans, Meade, Orr, and Foster. It is said all of these are Roman Catholics except Grant. In the event of his removal or death, therefore, in peace or war, the army of the United States, singularly enough for a Protestant nation, would be under Roman Catholic control. It is the wisdom of Romanism to lay her plans far back and so foreclose issues for herself, almost before they are made public questions to others. If Rome may educate the females of the South, who does not see where not only the wives and mothers, but husbands and fathers of the next generation will rank on popery? If she may educate the freedmen, where will they vote? The remarks of Jefferson Davis in New Orleans, and of Father Hecker in New York, are worth studying.—*Congregationalist*.

# BUSINESS DEPARTMENT.

## Communications Received for THE HOPE.

The Name of the Harlot.—The Restitution Age.—The Nature of Man.—Preach the Word.—The 1830 days.—The 6000 years.

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