

THE HOPE OF ISRAEL.

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

Present Series.

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THE HOPE OF ISRAEL

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

"BEHOLD, HE COMETH."

Lo! we lift our heads with gladness, and cheer our hearts with song,
For the triumph and the glory shall dawn on us ere long.
In faith we cry, Come quickly, Lord, and claim us for thine own,
And where on earth thy cross did stand, oh! come and fix thy throne.

And though the strife grows keener still, and foes increase in strength,
Lo! the day of our redemption is drawing nigh at length,
With loving expectation each waiting heart is stirred,
And the joyful cry, "He cometh!" shall soon by all be heard.

Awake, awake! the night is spent, the day is dawning fast,
For the clouds on the horizon are breaking up at last.
Now the night winds, sad and mournful, have slowly died away,
And our joyous songs are greeting the coming of the day.

Awake, awake! lift up your heads, redemption draweth nigh!
Lo! the tokens of the coming day are spreading in the sky.
The Sun of righteousness shall rise with healing in his wings:
And unto every watching heart he sweet deliverance brings.

Awake, awake! the promises are now to be fulfilled,
And in hope's glad fruition shall each rising doubt be stilled.
Now shall our dim eyes brighten so long clouded by our tears,
For he who maketh all things new, our Lord and Christ appears.

Rainbow.

Did Adam Possess an Incorruptible Body Before he Sinned?

STRANGE, indeed, as this question may appear to many of our readers, yet we are justified in presenting it, from the fact that some of those who advocate "mortal resurrection" have taken the position that our first parents were possessed of incorruptible bodies previous to their fall. The reason why this position is assumed, is in order to pave the way for proving

ing that the resurrection of Christ and His Saints to incorruptibility is nothing more nor less than the possession of bodies like Adam's. The argument is, that Adam was pure and undefiled by sin, and possessed a body of incorruptibility, yet this body could be condemned to death after sin. So the Saints will be "raised incorruptible," but if God sees fit He can consign them to the shades of death nevertheless; therefore, incorruptibility is no barrier against death and corruption. We can see no reason for taking this position, except it be that Paul's words have been pressed home so forcibly and constantly upon the advocates of "mortal resurrection," that they have finally been led to concede the point that "the dead are raised incorruptible," and, as Christ was the first fruits of these sleeping ones, therefore, He too must have been "raised incorruptible." Granting this, however, they seek to evade its force by claiming that incorruptibility does not imply deathlessness, and quoting Adam as a proof. It is a bold assumption, however, to say that Adam was incorruptible. There is not a single word of proof can be adduced from the word of God to that effect; therefore we call for a satisfactory reason for the assertion.

We shall endeavor to show from the Scriptures what incorruptibility is, at the same time demonstrating that Adam was not in possession of it. We must first ascertain, however,

WHAT IS INCORRUPTIBILITY?

The word incorruptibility (*aphthartos*) is defined as follows by Liddell and Scott, "incorruptible, immortal." It is the opposite of the word *phthartos*, which is defined as follows: "corruptible, destructible, perishable." It is clear, therefore, from these definitions, that any thing possessed of incorruptibility is indestructible and imperishable. Apply these qualities to a living organism—to man, and we have an individual who cannot perish nor be destroyed, and consequently, must live forever. Hence we find that God is styled "the incorruptible God." His substance, therefore, is imperishable and indestructible. The Apostle Peter, in speaking of our inheritance, styles it an incorruptible and unfading inheritance; hence it is one that cannot pass away, but must endure forever. Again, alluding to the Grecian racers, Paul says, they ran in order to receive a corruptible crown, but we an incorruptible. The Diaglott gives the true meaning of this, as follows: "That they may receive a crown, but we one imperishable incorruptibility." The very fact of the quality of God's organism, used as a basis of the durability of the crown and inheritance which God's Saints are to possess, settles the point of continuity, showing conclusively that it is applied only in those cases where its possession is to continue forever.

Again, seeing it is used in the opposite sense of corruptibility, we can readily determine what meaning to attach to it upon learning the meaning and use made of the word corruptibility. For instance, we read of "corruptible things, as silver and gold," and of the laurel crown of the racer, which Paul styles corruptible, or perishable. These things waste gradually away until they finally perish. Just so with corruptible man. On being laid away in the grave, he gradually wastes away, or corrupts, until he may be said to have perished, so far as his flesh and blood organization is concerned. These instances are sufficient to show conclusively that incorruptibility is a quality of body which, when applied to living men and women, precludes any possibility of the possessor ever perishing, or being destroyed. If this were not so, then we might conclude that God himself might perish, and the crown and inheritance of the saint come to an end.

The next question to be settled is,
WHAT KIND OF BODY DID ADAM POSSESS BEFORE HE SINNED?

The record of his creation says that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii. 7. We conclude, therefore, that he was an earthy organization, animated by the breath of life. He was the same as other animals. All were products of the earth (Gen. i. 24, 25), and all had the breath of life in their nostrils (Gen. vii. 22). Whales, and things that move, are styled living creatures, or, literally, *living souls*, the same as Adam was when he came fresh from the hands of his Maker. Consequently, the Word of God furnishes no evidence in the account of man's formation that he possessed an organization superior to that of any other creature formed by God. All were earthy, and all possessed the same spirit, or breath. With this agrees the words of Solomon: "They have ALL ONE BREATH, so that a man hath no pre-eminence above the beast. All go unto one place; ALL ARE OF THE DUST, and all turn to dust again." Eccl. iii. 19, 20.

Paul says: "There is as yet no spirit." The first man there is also a spirit. A living soul (or animal Adam was next man is of the earth, earthy." body). We have borne the image of the earthy, we still also bear the image of the heavenly."—1 Cor. xv. 45-49. What do we learn from Paul's testimony? We learn that Adam was earthy, and animal, and that mankind is now bearing his likeness in the earthy and animal bodies which they possess. But it may be claimed that they bear the likeness of his organization after he sinned. In reply, we ask, did not he possess an animal and earthy body previous to this? Most assured-

finished.

ly. GOD MADE him of the dust, and, therefore, he was earthy and animal in the first place, just like all other animals that God created. In what respect, then, was he superior? In the position assigned to him by God, as well as in his image likeness to the Creator, but not in the quality of his organism.

God placed him in the midst of a beautiful garden, in which was every tree that was pleasant to the sight and good for food. Besides these there were two other trees, the one the tree of life, and the other "the tree of the knowledge of good and evil." God told Adam that he might eat freely of EVERY TREE of the garden except ONE, viz: the tree of knowledge of good and evil. "Thou shalt not eat of it, for in the day that thou eatest thereof, dying thou shalt die." It is evident from this record that Adam had constant access to the TREE OF LIFE: and we learn from another portion of the record that he would have lived forever if he had been permitted continually to eat of this life-sustaining tree. We conclude, therefore, that Adam's continuance in life was dependent upon his obedience. If he refused to eat of the forbidden tree, and continued to eat of the tree of life, he would live forever. But if he broke God's law he should commence to die; or, as the sentence reads, "dying thou shalt die." How was this sentence executed, when the law was broken? Adam was driven from the garden, where the tree of life was, that he had been permitted to eat of FREELY whilst obedient, and, lest he should return to it for the purpose of sustaining his life forever from its fruit, God placed "cherubims and a flaming sword which turned every way, to keep the way of the tree of life." The consequence was, that on being deprived of this life-giving tree, the fruit of which undoubtedly had prevented the seeds of death from germinating in Adam's earthy body, the sentence took effect at once, and he commenced to die, and continued to wear away until the sentence was completed and HE DIED.

What conclusion can we arrive at, after reading the testimony? Can we conclude that God created Adam with an INCORRUPTIBLE body? If so, then an incorruptible body can perish, for Adam perished. His body returned to the dust from whence it was taken. And if Adam, being incorruptible, has come to naught, then God, being incorruptible, may likewise come to naught, and our incorruptible crown and inheritance may have an end also. Away with such vain philosophy and false reasoning of men. It uproots the very foundation of our hopes of future glory rest. The Spirit has given of the contrasts which are made between corruptibility and incorruptibility, between perishable and imperishable upon certain death are made, therefore, that the word of God teaches plainly that Adam possessed an animal and earthy organization before he sinned—one that was capable of dying on being cut off from that source of life which sustained it.

The fact that Adam was sinless when he came from the hands of his God, argues nothing as to the quality of his bodily organization. Incorruptibility, when applied to organized bodies, has to do with the quality of such

bodies, and defines their capability of resisting the encroachments of corruption. Therefore, we conclude that because Adam possessed a spotless character when God pronounced him very good, it does not follow that he possessed an incorruptible body also.

If Adam is referred to as a ressembler of the Saints at all, we are prepared to show that the resemblance is not after they are raised to their present state. For instance, Adam was free from sin and a recipient of God's blessings. He was introduced to the TREE OF LIFE, and told to eat of it FREELY, and from the statement of the Elohim we learn that if he was allowed to put forth his hand thus and eat freely of the tree of life, he would live forever. So long as he remained obedient, therefore, he was safe from death. But if he indulged in the forbidden fruit, he should be cut off from the source of life, and the consequence would be that he would of the flesh reap corruption.

Now, for the resemblance. The Saints have been cleansed from sin by the shedding of Christ's blood. Hence Paul says: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. i. 7. We are, therefore, freed from sin, and "being made free from sin, we become the servants of righteousness." Rom. vi. 18. Such characters as these then, are like Adam was when he came fresh from the hands of his Maker—they are spotless. They are passed from the condition of death which Adam brought upon them by reason of his transgression. Therefore, the Apostle says, "there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. viii. 1. The condemnation of death, which rested upon them previously, has been removed. They "shall not come into condemnation, but have passed from death unto life." John v. 24. Jesus is the source of life to such. He is the tree or bread of life on which the Christian must feed, if he would live forever. Hence Christ says, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever." John vi. 51. It is plain therefore, that one who is permitted to eat of this living bread at the present time, is in the position of Adam before he sinned. He eats that which will sustain his life forever. Again Christ says, *except ye eat of the flesh of the Son of Man, and drink of His blood, ye have no life in you.* On the other hand, however, "whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day, for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live clear." John vi. 54-57. It is perfectly and have the pith that we are freed from sin, the Christian's tree of life, partaking of Christ, shall live forever. If we continue to which we tree therefore, and refuse to eat of the forbidden fruit—the fruit of the flesh—we are perfectly secure from death; just as much so as Adam was, so long as he was obedient. Sup-

posing Adam had continued in obedience forever, would he not have lived forever, and that too, without a judicial trial? Would he have been called upon to tell the story of his life, in order to see whether he was entitled to live or not? By no means. The very fact that God having told him that if he disobeyed His commandment he would die, implied that if he continued in obedience, he would live. He had the source of life within reach every day, and it would have been a work of superfluity, if not of foolishness, for God to arraign Adam before him as a culprit would be arraigned for the purpose of ascertaining whether he was entitled to life or not, so long as he continued in obedience, and had access to the tree of life. Just so in relation to the Saint of God. So long as he continues to "walk after the Spirit," and not after the flesh, he is free from the condemnation of death, and will continue to live forever. Death hath no claims on him, neither can it harm him. He is living on the tree of life, and that tree will sustain him in life so long as he eats of it. Hence Christ will raise such up at the last day. They are the sleepers IN CHRIST, and will be raised incorruptible. And such as are alive when Christ comes who believe in Him, shall not die. They will all live, because Christ lives. Such, however, as partake of the forbidden fruit will be cut off from access to the tree of life, as was Adam, and, therefore, will reap the wages of their sin as he did, even death.

Let us brethren prove ourselves faithful unto the end, so that we may be entitled to a place in the resurrection of the just when Christ comes. If we eat of Him now, He will raise us up in the last day, but if we depart from Him now, "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—*Herald of the Coming Kingdom.*

PENALTIES OF SABBATH LABOR.

THE late Mr. Wilberforce ascribes his continuance for so long a time under such a pressure of cares and labors in no small degree to his conscientious and habitual observance of the Sabbath. "O what a blessed day," he says, "is the sabbath, which allows us a precious interval wherein to pause, to come out from the thickets of worldly concerns, and give ourselves up to heavenly and spiritual objects! *Observation and my own experience, have convinced me that there is a special blessing on a right employment of these intervals.* One of their prime objects, in my judgment, is to strengthen our impressions of visible things, and to induce a habit of living much under their influence." "O what a blessing is the Sabbath, interposed between the waves of worldly business, like the divine path of the Israelites through Jordan." "Blessed be God, who hath appointed the sabbath, and interposed these seasons of recollection." "It is a blessed thing to have the sabbath devoted to God." "You see, there is nothing in which I would recommend keeping the sabbath strictly conscientious than in only abstaining from all becoming sports and

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"Poor t the world ried away so cool, so the news tion to b admision enjoined, the effect minded a the case o had suffer remission of life wou sion. Al Well m mind in o structive of society in that p them dest life."

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common business, but from consuming time in *frivolous conversation, paying or receiving visits*, which, among relations, often leads to a sad waste of this precious day. I can truly declare that to me the sabbath has been invaluable."

In writing to a friend he says, "I am strongly impressed by the recollection of your endeavor to prevail upon the lawyers to give up sabbath consultations, in which poor Romilly would not concur." What became of this same poor Romilly, who would not consent, even at the solicitation of his friend, to give up Sabbath consultations? He lost his reason, and terminated his own life. Four years afterwards Castlereagh came to the same untimely end. When Wilberforce heard of it he exclaimed, "Poor fellow! He was certainly deranged, the effect, probably, of continued wear of mind. The strong impression on my mind is, that it is the effect of the non-observance of the sabbath, both as to abstracting from politics, and from the constant recurring of the same reflections, and as correcting the false views of worldly things, and bringing them down to their true diminitiveness."

"Poor Castlereagh! He was the last man in the world who appeared to be likely to be carried away into the commission of such an act; so cool, so self-possessed!" "It is curious to hear the newspapers speaking of incessant application to business; forgetting that by the weekly admission of a day of rest, which our Maker has enjoined, our faculties would be preserved from the effect of this constant strain." Being reminded again, by the death of Castlereagh, of the case of Sir Samuel Romilly, he said, "If he had suffered his mind to enjoy such occasional remission, it is highly probable that the strings of life would never have snapped from over tension. Alas! Alas! poor fellow!"

Well might Dr. Paire say, "The working of mind in one continued train of thought is destructive of life in the most distinguished class of society; and senators themselves need reform in that particular. I have observed many of them destroyed by neglecting this economy of life."

A distinguished merchant, who for the last twenty years has done a vast amount of business, remarked to the writer, "Had it not been for the sabbath, I have no doubt I should have been a maniac long ago." This was mentioned in a company of merchants, when one remarked, "That is the case with Mr. ——. He was one of our greatest importers. He used to say the sabbath was the best day in the week to plan successful voyages; showing that his mind had no sabbath. He has been in the insane hospital for years, and will probably die there." Many men are there, or in the maniac's grave, because they had no sabbath. They broke a law of nature and of nature's God, and found the "way of transgressors to be hard." Such cases are so numerous that a British writer remarks "We never knew a man work seven days in a week who did not kill himself or kill his mind."

Reuben D. Mussey, M. D., Professor of Surgery in the Ohio Medical College, remarks, "The sabbath should be regarded as a most benevolent institution, adapted alike to the physical, mental, and moral wants of man. The expense of labor, in re-

recruiting their energies and prolonging their activity, has been established beyond a doubt. In addition to constant bodily labor, the corroding influence of incessant mental exertion and solicitude cannot fail to induce premature decay, and to shorten life. And there cannot be a reasonable doubt that, under the due observance of the sabbath, life would, on the average, be prolonged more than one-seventh of its whole period; that is, more than seven years in fifty.

—*Earnest Christian.*

I must attend the Prayer-meeting.

1. BECAUSE I wish to go where I am certain to find the greatest and best of all my friends, my heavenly Father.

2. Because that infinite Friend has expressed his will that I should attend such services. "Not forsaking the assembling of yourselves together."

3. Because I can thus add another worshipper to the vast numbers who assemble for prayer, and another endorsement of the plea that Zion makes with God.

4. Because, as I co-operate with others in various employments of life, it is reasonable that I should do so in so important a work as prayer.

5. Because, by my presence and influence in that meeting, I can greatly cheer and benefit my pastor in his laborious work.

6. Because, by my example in this respect, I can animate and encourage my fellow Christians to do their duty.

7. Because I can thus furnish sinners with one of the evidences of the sincerity of my desire for their conversion.

8. Because my soul has been greatly comforted at such meetings, by communion and fellowship with the people of God.

9. Because my own soul has been, at such meetings, enlightened by the word of God, and the prayers and exhortations of his people.

10. Because my spiritual strength has often been renewed at the social worship of the saints.

11. Because I can thus honor that holy profession of obedience to Christ which I have made.

12. Because great numbers of the disciples neglect such meetings, and I cast my influence against religion with them by following their example.

And all of these reasons combine in urging me to be prompt, and at the time, in attendance—to make any needed sacrifice, in order to attend—to take an active part in carrying on the service—to encourage and urge others to attend—and to throw my whole soul into such meetings, so as to make them as profitable as possible to myself and others.—*Baptist.*

THEORY AGAINST PRACTICE.

In a certain college, in which the Rev. Dr. —, a Presbyterian minister, was the professor of Greek, there was a quizzical genius of a student whose name we will call Newlet. — doctor was

Now, it so happened, that by the thought seriously exercised people in the community—that much persecuted Greek verb, *baptizo*; and accordingly undertook to enlighten the natives, by preaching a series of sermons on baptism.

Newlet attended regularly upon the ministrations of his learned professor, and in the course of two or three Sabbaths was pretty well dosed with the statement that *baptizo* meant to sprinkle or to pour—not to plunge.

But in the course of the regular lessons, in the class-room of the college, Newlet was one day called upon to translate a passage from one of the Greek authors. The passage gave an account of a man who became so enraged with another, that he seized a red-hot poker and *ebaptize eis ophthalmion*. Newlet, with a mischievous twinkle of the eye, but with a grave manner, translated it thus: "He seized a red-hot poker and sprinkled it into his eye."

"How is that!" said the Rev. Professor. "He sprinkled it into his eye," repeated Newlet.

"But," said the doctor, "the word *ebaptize* does not mean *sprinkle*."

"Well, sir, it did mean *sprinkle* on last Sunday night," replied the mischievous fellow amid suppressed laughter from the class, who keenly relished the joke.

The Rev. Doctor looked grave; was silent a moment, and then remarked, "You may translate it *plunge*, here, sir."

We are inclined to think that this is quite a good practical refutation of the learned work of Dr. Dale on "Classic Baptism."—*Baptist Visitor.*

THOUGHT engenders thought. Place one idea upon paper—another will follow it, and still another, until you have written a page. You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it, the more clear and fruitful it will be. If you neglect to think yourself, and use other people's thoughts, giving them utterance only, you will never know what you are capable of. At first your ideas come in lumps, homely and shapeless; but no matter—time and perseverance will arrange and refine them. Learn to think, and you will learn to write; the more you think, the better you express your idea.

PUNCTUALITY.—A committee of eight ladies, in the neighborhood of London, was appointed to meet on a certain day at twelve o'clock. Seven of them were punctual, but the eighth came hurrying in, with many apologies for being a quarter of an hour behind time. The time had passed away without her being aware of it, she had no idea of its being so late, etc. A Quaker lady present, said: "Friend, I am not so clear that we should admit thine apology. It were matter of regret that thou shouldst have wasted thine own quarter of an hour, but here are seven beside thyself, whose time thou hast also consumed, amounting to the whole of two hours, and seven eighths of it was property."

Brethren, remember your meetings.

—A certain college, in which the Rev. Dr. —, a Presbyterian minister, was the professor of Greek, there was a quizzical genius of a student whose name we will call Newlet. — doctor was Now, it so happened, that by the thought seriously exercised people in the community—that much persecuted Greek verb, *baptizo*; and accordingly undertook to enlighten the natives, by preaching a series of sermons on baptism.

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, JUNE 30, '68.
B. F. SNOOK, EDITOR.

LITERAL FULFILLMENT OF PROPHECY,
and the Importance of Studying the
Prophetic Writings.

No. I.

THE word prophecy comes from the Greek word *Propheteia*, and is defined as follows: "a prediction of future events; an oracle; language or discourse uttered through the influence of divine inspiration." *Greenfield*. On this important subject we will speak

I. Of the different ways of interpreting the prophecies.

II. The object of prophecy.

III. Shall vindicate the literal interpretation of prophecy.

I. Of the different ways of interpretation. Among the many writers of the past, a wide field of diversity has existed relative to the import of the prophetic writings. This arose from the fact that each writer interpreted the prophecies by his own opinion, or by the faith of the sect with which he was connected. The same diversity exists among the same class of writers at the present, and arises from the same considerations. Some writers tell us that the prophecies do not mean what they say, but that they have an internal or mystic meaning which no man can know save the spiritually illuminated. Those who are so highly favored as to be endowed with this illumination, write upon and interpret the word for the benefit of those who are not favored with that high degree of divine understanding. The Scriptures must be received as teaching the views which they appended to them. We dissent from all such pretended claims, and own that every sane minded man can read, understand, and as safely interpret the divine word as the greatest enthusiast or pretender to divine and special illumination. In short, we understand that God, in his word, has addressed man as he is, and has communicated his will to him in language that he can understand.

II. History gives us the only safe and reliable knowledge of the past. By observation we gain a knowledge of the present. We turn from the past, overlook the present, and then are made to halt, and wonder at the unknown future. To the wisdom of man the future is an explored world of darkness. No man by his light has ever penetrated and brought to the learned of earth. The wisest and most at the awful thought. I shuddered and shuddered was Hobbs, the noted infidel, who, speaking of his death, observed, "I take a leap into the dark." We turn from man's ignorance and nature's darkness to the prophetic page, and there we behold light shining clear and bright. In view of this, the man of God can say, "Thy word is a lamp unto my feet, and a light unto my path." Ps. cxix. 105.

The great object of prophecy is to illuminate the future with rays of light celestial, to open up before poor and ignorant man his own final doom, and the great events of divine providence that are yet to transpire upon earth. The prophecies afford us our only light in regard to the future. God, who made the exquisite and noble structure of the universe of which we form a part, saw the end from the beginning, and all the great events of earth, and has given to us a clear revelation concerning these things in the prophecies. If therefore we would be wise in things yet to come to pass, we must study the prophecies. To neglect them is to reject the light which God in mercy has given us.

III. We now invite your attention to the investigation of the literal interpretation of the sure word of prophecy. It is true that the prophecies are both symbolic and literal. But in symbolic prophecy God always gives us the rule for interpretation, and represents a literal truth by the symbol used. Does he speak of a great image of terrible form, as in Dan. ii., he tells that thereby is represented four great kingdoms. Does he speak of the winds blowing and striving upon the waters, and beasts coming up out of the sea (Dan. vii.), he tells that these great beasts are four kingdoms that should arise out of the earth, Dan. vii. 17; that the winds are wars and political strifes, Rev. vii. 1-3; and that the waters are peoples, multitudes, nations, and tongues, Rev. xvii. 15. It is of great importance that we understand that a symbol always represents a literal fact, but that a literal prediction is never to be received as a symbol, but in its strictest and most obvious and literal import. We would ask if the prophets are not to be read and interpreted literally, who is to know what they teach?

I am aware that there are some would-be writers on prophecy, who are great advocates of the literal rule of interpretation, until they see that some false theory they teach will thereby be proven to be false; then they are ready to depart from the rule and say, Oh, that is spiritual; we must not take that as meaning what it says! Such persons hold their theory more sacred than they do the Bible, and make the word of God serve the all-important end of sustaining their own unscriptural dogmas. We have no doubt but Paul had just such men in view when he spoke of some handling the word of God deceitfully. We say let the light shine whither it may, and let us go to it, and walk in it. Let God be true, though every creed on earth is proven false! We affirm that God has given us the key with which to understand unfulfilled prophecy, in the fulfillment of that which relates to the past.

We will now adduce a few instances to show that the predictions relating to the past have been fulfilled to the very letter.

1. In B. C. 590 Jeremiah foretold that the King of Babylon would take the city, and that Zedekiah should also be taken captive, and with his eyes be taken to Babylon a captive, Jer. xxxiv. 2, 3. Ezekiel never saw the city. Ez. xii. 13. Here he should see two prophets, which at first sight might appear

impossible to harmonize with the idea of literal interpretation. Jeremiah says that Zedekiah should be captured and see the King with his own eyes. Ezekiel says that he should be taken to Babylon, but that he should never see the city. How can such different predictions be accomplished? God, who foretold these events, knew just how they would be fulfilled. In B. C. 588 the entire prophecy was most literally fulfilled. The King of Babylon came against Jerusalem, took, and burned it with fire. Jer. lvi. 12. He also captured Zedekiah, who beheld him with his own eyes. He, the King, destroyed the sons of Zedekiah, and then put out his eyes, put chains upon him, and carried him to Babylon, and, as he was deprived of his eyes, he never saw the city. Jer. lvi. 8-11.

2. In B. C. 1451, Moses foretold that, on account of the sins of the Jewish people, their land should be under the most terrible curse: "So that the generations to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say when they see the plagues of that land and the sickness which the Lord hath laid upon it,—even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger?" Deut. xxix. 24. Of the fulfillment of this at the time it was spoken, there was not the remotest probability; for then it was the most productive and fruitful land in all the earth. It was a land flowing with milk and honey. But this prediction has long since met its fulfillment. Even the champions of infidelity, in trying to tear down the Bible, make admissions involving the very facts herein predicted. Hear the following from Volney's *Ruins*: "I journeyed in the empire of the Ottomans, and traversed the provinces which were formerly kingdoms of Egypt and Syria. I wandered over the country, I enumerated the kingdoms of Damascus and Idumea, of Jerusalem and Samaria. This Syria, said I to myself, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns, villages, and hamlets. What has become of many productions of the hand of men? Great God! from whence proceed such melancholy revolutions? For what cause is the fortune of these countries so strikingly changed? Why are so many cities destroyed? Why is not that ancient population reproduced and perpetuated?" Behold in this, (1), The infidel and stranger from a far off land, and expresses his great astonishment at the barren and depopulated state of the country. (2). He knew not why it was so, and marvelled greatly. (3). God said two thousand years previously, that it would be so. The infidel traveler and historian says that it is so, and this confirms the fact that God's prophetic words must be literally fulfilled.

CHARITY never fails. Prophecies shall fail when their mission is accomplished. Tongues shall cease, for there will be but one language spoken in heaven. Knowledge shall vanish away as the light of the stars vanishes at the dawning of day; but charity shall never fail. There will be no sons of need in heaven for charity, but there will be an innumerable host of angels, and there will be an innumerable host of ones to love, and love forever.

Advantage

I. We avoid in sin is death," we leave the polluted works of darkness.

II. We become merely temporal ing good. We let Spirit, our heart agent; we become for "God is love exceeding joy in the blessed Spirit passeth all knowledge gentle rain." Which commend bear to the mind in the breast will enable us to God. We become spirit, godliness pearl of great price unfurled with a good will to mention of all our life.

III. We become Master in point of all true joys; what a blessed seek the Lord; principles of righteousness may be our

La porte City

REPORT

I AM still trying cause of God. In company with church near V threatening; around us, and left, but we seemed impossible the night at the Hunt, where we next morning; ler's, and soon ren at the private had a very good ing, we spoke school-house.

and returned a good meeting in the faith, and all the people.

The 12th inst began meeting Tuesday evening not very well, were pleased to were interested the city of Ke morals, and decided. We attended and were surprised other meeting by at least three ed that there

Advantages of Seeking the Lord.

I. *We avoid infinite evil.* As "the wages of sin is death," we escape the second death. We leave the pollutions of the ungodly: we are not tainted with the unhallowed atmosphere of the works of darkness.

II. *We become possessed of infinite good.* Not merely temporal good, but spiritual and everlasting good. We become the temple of the Holy Spirit, our hearts its citadel, our minds its active agent; we become possessed of a spirit of love, for "God is love." We joy and rejoice with exceeding joy in the sweet communings with the blessed Spirit. We have that peace which passeth all knowledge, and which flows as the gentle rain. We possess a spirit of gentleness, which commends us and the holy religion we bear to the minds of others. We become encased in the breastplate of righteousness which will enable us to reverence the commands of God. We become possessed of a meek and quiet spirit, godliness with contentment, which is a pearl of great price. We carry about a banner unfurled with a holy motto: "*Love to God and good will to man.*" In the end as a full realization of all our hopes we will enjoy life—eternal life.

III. *We become workers together with the Master* in pointing sinners to the holy fountain of all true joys; this honor have all the saints. O what a blessed privilege! Let us all then truly seek the Lord and live close up to the great principles of right, that heaven's richest blessing may be ours to enjoy.

W. H. BRINKERHOEF.

La Porte City Iowa.

REPORT FROM BRO. SNOOK.

I AM still trying to do all I can to advance the cause of God. First-day, June 5th, we started in company with Bro. Carver to visit the little church near Vinton. The weather was very threatening; the thunder rolled heavily all around us, and heavy rain fell to our right and left, but we were spared from getting wet, when it seemed impossible for us to escape. We spent the night at the hospitable home of Bro. and Sr. Hunt, where we were kindly entertained. The next morning we arrived safely at Bro. Spangler's, and soon were glad to meet with the brethren at the private dwelling of Bro. Calicut. We had a very good meeting. The evening following, we spoke to an interested audience at the school-house. Sunday, we held two meetings, and returned home. We are happy to report a good meeting, and that this little band is fully in the faith, and striving to overcome, and meet all the people of God in the Kingdom.

The 12th inst. we arrived in Keithsburg, and began meetings on the Sabbath, and held until Tuesday evening following. Our meetings were not very well attended in town. We however, were pleased to see that those who did come were interested. We are sorry to realize that the city of Keithsburg is greatly deficient in morals, and religious matters are very low indeed. We attended the M. E. church at night, and were surprised that though there was no other meeting in town, the seats were not filled by at least three-fourths. I was credibly informed that there was not a male member present.

So we felt rather encouraged at seeing that we had our share of hearers. Truly, the servants of God have reason to sigh for the abominations here, where there is a population, and interest to crowd the theater, the ball-room, the negro show, or Indian war dance; but when truth is to be preached, and God to be worshipped sincerely, but few can attend.

The 18th inst. we preached to a good audience at the school house of Bro. John Ditto. Hope good will be the result. We were there informed of an awful calamity that befel one of Bro. Ayrehart's little boys. His oldest, a lovely boy of near 12 summers, was drowned. I was visiting at their house when the two little brothers departed to a neighboring stream to fish. The eldest went in to bathe, and was persuaded by bad boys to go on beyond his depth. Soon he sunk and rose no more. What awful news to the dear parents! How the poor hearts of the afflicted parents bled and quivered under this terrible stroke! We preached the funeral discourse on the 19th inst. at Bro. A's house to a large and deeply interested congregation. The whole neighborhood turned out, and showed that they all felt the shock, and deeply sympathized with the bereaved parents. He now sleeps in Jesus, and will awake in the first resurrection.

Sabbath and Sunday following we met at the Douglas school-house and preached four times. Our congregations here were large, considering the short notice. The interest was excellent, and we trust that a good impression was made that will result in good. Two joined the church, one of whom was baptized.

Our cause here has passed through some trials and discouragements; but we still hope that the truth will yet succeed in doing a good work. We have good brethren here who are lights to the cause, and upon their faithfulness much depends. May God bless, and lead his people through to the land of promise.

A WARNING TO LITTLE BOYS.

LITTLE BOYS: AS I am a friend to you, and wish you well, you will bear with me while I give you a word of warning. You are young, and know not what is best for you, and many times want things that are not good for you, and want to go where you might get hurt. Your parents are good and kind to you, and will tell you what is best for you. They know what is best for your good. You should mind just what they say, and never go contrary to their advice. By doing so you will fare well, and escape many dangers and sore afflictions.

I will now relate to you one of the saddest affairs that have come to my knowledge. I was visiting a short time since at Bro. John Ayrehart's, in Illinois. His two little boys requested permission to go to the creek to fish. The parents granted the request, charging them not to go in bathing. On arriving at the stream, they found some bad boys in swimming. These mischievous boys began at once to persuade these little brothers to go in. Finally, Charles Laurence, the oldest, of eleven summers past, went in. They then persuaded him into deep water assuring him at the same time that he could wade it. Poor boy, he ventured too far! He was deceived by those that he never should have trusted.

Soon he sank to the bottom and arose, then threw up his little arms for help. But the wicked rascals ran off and left him to struggle and sink in death. Oh, what an accident! The surviving little brother ran home to his poor mother, and says to her, "Oh mother, Laurence is dead; he is drowned." You never can imagine the anguish of that mother's heart as she left home screaming and embraced her dear, dear child, with pallid cheek and ghastly features, all cold in death. How great the change of only two hours! How little we thought when he left the house that he would return a corpse. But he is dead, and now sleeps in the lonely grave.

Laurence was a good boy. He was very careful to remember the Sabbath day to keep it holy. He was a very obedient boy to his parents, was kind and affectionate to his little brothers and sisters. His schoolmates all loved him, and came to his funeral, and deeply mourned his loss. He will arise from death in the first resurrection, at the last trump. Dear children, ye who read this, *beware* where you go. Danger lurks in every place. Where you think all is perfect safety, death may be crouched to seize you as its next victim. Never go where your parents tell you not to go. Remember that your safety depends on your strictly obeying them. Strive to be good Christian little boys. Love your brothers and sisters and playmates, and be kind to them. Be careful about streams of water. Remember that water drowns. Do no evil at any time. Say no bad words and remember the Sabbath day to keep it holy.

Live in constant preparation for the coming of Christ, and then if you are overtaken by death and have to be separated from your dear parents, brothers, sisters, and playmates, you may hope to meet them in the resurrection morning. May God bless you and may you heed the advice we have here given you, that when you come to the end of your mortal journey, you may rest as safely in Jesus as our little brother Charles Laurence, who on Thursday last was alive and well, and in less than twenty-four hours was sleeping in death's cold chains within the narrow cell of the dark and dreary tomb. I am your friend,
B. F. SNOOK.

FRIENDS AND ENEMIES.—It was the saying of Socrates, that every man in this life had need of a faithful friend, and a bitter enemy; the one to advise him, the other to make him look about him. In dealing with a friend, a man is often deceived; but if he have to do with an enemy, then he is wary of his proceedings, and placeth his words discreetly. Hence it is, that much good cometh by enemies, and a good use made of them. They are workmen that fit us and square us for God's building; they are the rods that beat off the dust; and the scullions that scour off the rust from our souls. Were it not for enemies, how could we exercise those excellent graces of love and charity, of patience and brotherly kindness? Had it not been for enemies where had been the crown of martyrdom? Yet further, enemies are the fire that purgeth, the water that cleanseth the dross and filthiness of our hearts. Much every way is the good that cometh by enemies if we make a right use of them.—*The Christian.*

LINES FOR THE "HOPE."

"Arise and shine, O Zion fair:
Behold thy light has come;
Thy glorious conquering King is near
To take his exiles home.
The trumpet thundering through the sky
Will set death's captives free,
The day of wonders now is nigh—
The year of jubilee."

Earth in her last convulsive throes,
Proclaims His coming near,
While nations rousing from repose
Prepare for mighty war.
The pestilence and famine sore
Now stalk throughout the land,
All loudly telling o'er and o'er
The judgement is at hand.

Ripe is the vintage of the earth,
Her load of sin is great,
God sends his gathering angles forth
The harvest must be reapt;
Thrust in thy sickle now and reap,
The end has in thy come,
Gather my blessed children in:
Sinner, receive thy doom.

Ah, bark! the trampet's mighty tones
A wake the slumbering dead;
They break the fetters of the tomb
And leave their dusty beds.
Now where's thy victory, boasting grave?
Oh death, where is thy sting?
All glory be to Jesus' name,
He full salvation brings.

Lift up your heads, rejoice and sing,
Ye sorrow-laden ones,
Sing, Live forever, King of kings,
Thy will on earth be done.
Thou to redeem us from the earth,
Didst shed thy precious blood:
All glory, glory to thy name,
Thou blessed Lamb of God!

The earth must melt with fervent heat,
The works thereof burn up,
But a new heavens and earth complete
Brings in the Blessed Hope;
Then shall God's glory fill the earth
As waters fill the sea,
Nation's shall bow before his throne,
Through all eternity.

M. A. HARRIS.

Otsego, Mich.

SIGNS, PROGNOSTICS, AND PRESAGES.

"The Pharisees with the Sadducees also came, and tempting, desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening ye say, Fair weather: for the sky is red. And in the morning, Stormy weather today: for the sky is red and lowering. O hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" Math. xvi. 1, 2

In a former article we pointed out a distinction between marks and signs: in this we invite attention to the use of signs, omens, prognostics, and presages. Signs are from extraordinary occurrences in the regular order of nature; sometimes from special providences and appointments of God. But I am not aware that any sign is given of God which is not based upon a real substance, or a real occurrence; in all cases are drawn from external objects. Omens are fruits of the imagination, and are usually fictitious, and based upon superstition. They were produced among the Greeks and Romans by divination, and were drawn from the flights of birds; their manner of eating; the appearance of the entrails of slain beasts; accidents occurring to persons, as sneezing, stumbling, spilling salt, caprices of the weather, and a variety of other incidents of a similar character. Be it observed

that such things were never regarded as signs by inspired men: they ought not to be by any believer in inspired revelation. They belong wholly to heathenism. They are disreputable to the wisdom and power of God.

Prognostics are natural, usually regular indications of nature working to a crisis, and are best understood by those best acquainted with the established laws of nature: as the prognostics of a particular disease are best understood by educated physicians. I know of no instance of a sacred writer using prognostics as signs of any special events of providence. When God speaks to man, it is always in harmony with his own appointments; and when prognostics or omens are put in conflict with established and predicted signs of divine appointment, they should be promptly rejected as imaginary and superstitious. Presage is a deduction of the understanding respecting what may be hereafter, from what is known of what is, or has been. It belongs to statesmen and philosophers, but is not a safe guide in investigating prophetic truth. It was much practiced by heathen oracles, but cannot be safely applied to the interpretation of divine revelation.

Omens, prognostics, and presages are often indulged by persons of excessive rigor or zeal, for their particular dogmas and beliefs, but are always detrimental to the investigation of truth. They are apt to flatter unsound premises, and lead to false conclusions.

Signs are of divine appointment from the beginning of the world. God said of the sun and of the moon and of the stars, "Let them be for signs and for seasons and for days and years." An occurrence given as a sign may or may not foreshadow the nature of the event of which it is the sign; but to predict from the sign what is about to take place, we cannot, for the sign itself is not the prediction. If a sick man had lost the reckoning of time, and the run of the seasons, and were in that case to see the budding of the trees, he would know that summer was nigh, but he could not by that tell the variations of the weather. The succession of the seasons is an established order: the state of the weather is variable at all seasons in the temperate zones. The rising or falling of nations has usually been attended by well known symptoms, whereby statesmen have made correct presages of the event, but in particular cases, appointed of God, the result has frustrated all human calculations, and made diviners mad.

At present the falling fortunes of the Papacy are so apparent that all men are musing upon the event. I believe it is a current opinion among statesmen of Europe and America that the event will necessitate a reconstruction of European society. But all who believe the prophecies of Daniel, of Paul, and of John know that it will culminate in an awful catastrophe that will shake all nations; and that it is the sure sign of the kingdoms of this world being subjugated to the personal reign of Jesus Christ. See Dan. vii. 26, 27; 2 Thess. ii. 8; Rev. xi. 15 & xix. 1-9. All men can see that her end is hastening (unless it be her own blinded worshippers); but most of the nations and peoples of Europe and America are calculating to make considerable capital out of the event in favor of their pet theories of the future progress of hu-

man society; and it is probable that when the Lord shall come, they will all be engaged in projects as hostile to his personal reign over them as the pretensions of the Papacy itself, and thus they will be accounted among his enemies.

Something like this was the situation of the Jewish nation in the days of Jesus Christ's humiliation. From the day that God cast off the royal line of Solomon from the throne of David, when he rejected Coniah for his infamous rebellion: that throne has remained vacant to this time. After their return from Chaldean captivity, they had no national king until the Romans made Herod a king. During this period the descendants of David were so depressed in circumstances that they could furnish no prince able to assume royal power after the time of Nehemiah's governorship; the high priest was hemiah's governorship; the high priest was chief magistrate of the nation under provincial governors sent by the Persians, Grecians, Egyptians, and Syrians, until, to escape their tyranny, they voluntarily placed themselves under the protection of the Roman Senate. Shortly after this latter event, the family of Herod rose to distinction by military valor and by alliance with the high priest's family; and Herod himself solicited the Romans to make him a king, which request was granted by the Senate. But the family of Herod were of Idumean origin; and so, although proselytes to the Jewish religion, they had no right to the throne of Judah and the High Priest. Antigonus, the last of the Asmonean or Maccabean family, who had the honors of chief magistrate of the nation, raised an army and resisted the pretensions of Herod. But Herod, assisted by the Roman army under Sosius, the Roman deputy in Syria, defeated Antigonus and put him to death: as Herod could make no pretensions to the priesthood himself, he put men of the sacerdotal line into the office, who favored his own pretensions to the sovereignty of the nation. In this way he was their king for thirty-six years, and died two years after the birth of Jesus Christ. It was his intention to transmit his throne and his kingdom to his children and their successors in lineal descent; but the perfidy and wickedness of his sons defeated his purpose. Antipater, the oldest, and Aristobolus, a younger, taking advantage of the tyranny and caprice of their father, endeavored to raise a rebellion against him in their father's orders. In his last will, shortly before his death, he appointed Archelaus to reign over Judea, Antipas over Galilee, and Lysanias over Abilene and the region around Libanus: subject to the approval of the Roman Senate. The Senate acquiesced in these appointments, but delayed conferring royal titles until these incumbents had proved their fidelity to the Roman authority. After seven years reign, the rule of Archelaus in Judea was so violent and oppressive that he was accused to Augustus and the Senate, who ordered him arrested and carried to Rome for trial, when he was condemned and banished to Vienne in Gaul. The Senate took advantage of this event to divest Judea of all sovereign power, and make it a province of the Roman Empire. From this time forth they were governed by Roman procurators, who extended over them the Roman laws. Here then was the predicted sign of the appearance of the promised Messiah. Their great ancestor Jacob,

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when foretelling their tribal destinies, said, "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come." The circumstances of the national authority were at that time a standing witness—a sign—that the time for the appearance of the Messiah had come. These were the signs of the times to which Jesus referred.

Why could they not discern them? Surely they did discern them; for the high priest said to Pilate, "We have no king but Cæsar." Herod's health was very bad before the visit of the wise men of the East, and the disorders in his family portended no good to the succession; and when the wise men asked for him who is born King of the Jews, and said, "We have seen his star in the East," the King was troubled, and all Jerusalem with him. No wonder: to have an heir to the throne of David, supernaturally announced in such a situation of the nation, was a very, very ominous event! Had Jesus favored their notions of the objects of the Messiahship, they would have united and made him a king. Their attention had been called to his pretensions by that mission of the wise men, by the ministry of John the Baptist, by the mission of the seventy disciples going two and two into every town and city in the land, by the inimitable wisdom and simplicity of his teachings, by the mighty works done by him, by his own claims to the appointment by the Father, and by the Father himself attesting his mission.

Why could they not discern the signs of the times? A few things said by the Evangelists explain the whole matter. In John vii. 12 it is said, "There was much murmuring among the people concerning him; for some said, He is a good man: others said, Nay, but he deceives the people." Again, many of the people believed on him, and said, "When Christ cometh will he do more miracles than this man hath done?" Howbeit, no man spake openly of him for fear of the Jews. By another paragraph we learn that the Jews had agreed that if any man did confess him, he should be put out of the synagogue, which would be to make him an outlaw to the nation.

Again, Jesus said, "How can ye believe who receive honor one of another, and the honor that cometh from God alone ye seek not?" The Pharisees said, "Have any of the rulers or of the Pharisees believed on him?" The high priest said, "If we let this man alone, the Romans will come and take away our place and our nation." His office brought him almost royal revenues, and he was afraid it would be abolished with the extinction of their national customs. They evidently thought that to acknowledge as their Messiah, a person of so obscure parentage as Jesus of Nazareth, would subject them to the contempt of the Romans; and so it was: for this was Pilate's motive in putting the inscription over the cross, "THIS IS THE KING OF THE JEWS." As if he had said, "Crucified at their own instigation." Their policy did not save them from the dreaded humiliation, but it showed the feelings they had towards Jesus the Nazarene. They had hoped to make considerable national capital out of the coming of the Messiah: how then could they receive as that person a man who foretold the destruction of their temple, and the utter subversion of their national polity, and

their own dispersion among all nations:—a man who repudiated some of their most cherished customs and sentiments? To receive Jesus of Nazareth as their Messiah involved a radical revolution in their most cherished national polity! Against this they deliberately and most determinedly set themselves; hence they blindly rejected all the signs of the times!

Is there not among the Protestant nations and peoples of the present day much of a similar spirit respecting the second appearing of the Christ of God, and its effects upon modern institutions? Three hundred long years of painful struggling, Protestants have maintained a variable conflict with the Papal pretensions to the dominancy of the world, trusting that their principles would ultimately gain the ascendancy, and revolutionize the world; and now, when every thing in the political status of the nations of Europe presages the fall of the Papacy, and the reconstruction of society: to be told that these are signs that foretoken the personal reign of the Christ upon the earth, and that it will break in pieces all these nations, and thus involve all their favorite theories in a common ruin—is more than the chief men of the clergy or of the laity can receive! There is as deliberate and determined opposition to this doctrine among the chief men of this day, as there was to the Messiahship of Jesus of Nazareth among the chief men of the Jews, in the days of his humiliation. The prophetic signs of the second advent are abjured by men who claim to be the successors of the first Protestant reformers, and by those who claim a church succession from the apostles; and presages of the times are made to suit the popular doctrine of the conversion of the world to modern doctrines, and social reforms, and republican forms of government. The consequence is, all the prophetic signs of the times are rejected, and objects hostile to the Kingdom of God cherished with unyielding tenacity. No wonder that the friends of the hope of Israel are few! But shall that few mourn, or draw back? By no means; let them hold fast that which they have until the Lord shall appear.

S. D.

THE SCATTERING.

THE scattering of Israel has been one of the great subjects of prophecy, and forms a part of the covenant God made with Israel as found in Lev. xxvi. 33. Concerning the means by which Israel were scattered, we are told that four horns scattered Israel, Judah, and Jerusalem. Zech. i. 19. These four horns representing four political powers, are again figured by four beasts; the first like a lion, the same as represented by the head of gold in Nebuchadnezzar's image, the Babylonian kingdom, or as it is sometimes called, the Syrian, or Assyrian power. This power began the scattering of Israel, and afterward particularly to scatter Judah and Jerusalem. For the angel says to Zechariah, "These are the horns which have scattered Judah, so that no man did lift up the head: . . . having lifted up their horn over the land of Judah to scatter it," Zech. i. 21. This beast was succeeded, however, by the second horn, representing a second, least like a bear, the same as the breast and arms of silver of the image, or the Medo-Persian Kingdom. This power also continued to scatter Israel, but

it gave place to the third horn, the third beast having four heads, the belly and thighs of brass, or Grecian kingdom. It too continued to scatter Israel.

Then came the fourth horn, the last scattering power, the terrible beast, the legs of iron of the image, the iron kingdom of Rome, the climax of all, who continued the scattering until their houses were left unto them desolate, scattering them into *all nations* from whence they have never as yet returned, thus completing the scattering, and confirming the covenant of God to Israel, Lev. xxvi.

It took four horns to scatter them. From the commencement of the dominion of the first horn until the close of the dominion of the fourth horn over them, they were scattering Israel, Judah, and Jerusalem. But what follows? Rome has not had dominion over Israel for hundreds of years, thus completing the scattering hundreds of years ago, and Israel is not yet returned. We answer that the treading under foot follows the scattering, and that it must have its allotted time ere Israel can return. I. N. KRAMER.
Dry Creek, Linn Co., Iowa.

BEARING THE CROSS.

None but the Christian, who has a deep experience in the things of God, knows the significant import and the deeper meaning of those words, "Bearing the cross." When the baptism of love is in our hearts, and when we are filled with gratitude to Him who has done so much for us, then we think we will bear the cross; but when the cross is presented, how we shrink from it; how appalling it looks; we start back, saying, "I cannot, oh! I cannot." We find ourselves unwilling to be crucified with Christ, to suffer with him. I am speaking now of my own experience. A cross was presented, one that I had always shrunk from and had never been in the habit of taking up—that of praying in public. But now it was presented to me as a cross that I *must* bear, and I thought I could. I thought I was willing to do anything for Him who had done so much for me. It was Thursday. That evening was our prayer meeting at the church, and I had decided in my mind to pray audibly. I went to the meeting and when one was praying, I said I will open my mouth in prayer next. But now the flesh began to shrink, and the cross to look heavy; and when he had finished praying, I hesitated just long enough for some one else to commence, and so I went through the meeting.

The order of the meeting was changed, and I had not borne that cross, and consequently had not received the blessing that I *might* have had. I went home to weep, and pray God to forgive me once more; but I found it was not so easy now to be reconciled to my offended God. I found, to my sorrow, that his face was turned away from me in anger, and oh! how I suffered that night. The solemnity of the grave rested upon me, and I understood then the import of the words, "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes," and also that obedience is better than sacrifice. In the morning I arose with the determination to never, in the strength of God, grieve his blessed Spirit again by not bearing the cross. I fervently prayed, and this was the burden of my prayer: Let not thy face be hid from me, O Lord, nor frown my soul away. . . . O trust me once more, and I will not fail. But no pardoning voice came, and I said it is well. I cannot expect the Lord to bless me again until I have borne that cross, and I thought I must endure the hidings of his face until the Sabbath evening prayer meeting came, when I had resolved, God being my helper, to bear the cross. But Saturday evening, just as the sun was setting behind the western hills, the precious dove of peace descended. The sun of righteousness shone in upon my heart, and all was light. What a sweet season of prayer I had! how near I got to the throne! Blessed Jesus! he could trust me. How sweetly these words were applied to me, "Now no chastening for the present seemeth joyous, but afterward it yieldeth the peaceable fruits of righteousness to them who are exercised thereby."—*Ec.*

THE HOPE OF ISRAEL.

THE HOPE OF ISRAEL.

MARION IOWA, THIRD-DAY, JUNE 30, '68.

The Tax 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.

The obituary notice of this week was received too late to insert it in its proper place, and rather than defer it till next week we give it a place in our business column.

Home.—The object of all should be to be happy at home. If we are not happy there, we cannot be happy elsewhere. It is the best proof of the virtues of a family circle, to see a happy fireside. Home always prized seems doubly dear during the long winter evenings, with a blazing fire, a supply of choice books and papers, the company of friends and kindred spirits; and having Christ as our Saviour. Happy be who has such a home; thrice happy he who loves it.

The late eruption of Mount Vesuvius in Italy; Mount Hecla in Iceland; the terrible earthquakes at St. Thomas, etc., are perhaps only the preliminaries to grander catastrophes. They seem to have already commenced, in a remote region, on a majestic scale. The latest news from the Sandwich Islands give details of the most terrible earthquakes and volcanic eruptions ever experienced there—putting into the shade the most terrible records found, either in history or tradition—even the proverbially cool philosophers are getting alarmed. Prof. Loomis, of New Haven, begins to consider the earth a very unsafe place to stay on any longer, from the fact that the late volcanic manifestations have been so general in their character, that there is no doubt about the theory that all volcanoes have not a local, but a general and common origin in the central, liquid parts of our globe, where the most intense heat prevails. In comparison to this interior liquid mass, the crust on which we live must be excessively thin. Prof. Loomis thinks that it is proved now that these eruptions are caused by water getting into that central fire, where, after being converted into steam by the heat, it exerts a most enormous pressure on the earth's crust, upheaving, shaking, bursting it open, ejecting the interior mass which we call lava, &c. He thinks there is now great danger of a part of the water in the ocean getting through the crust into the central fire, and having been changed into steam, at any moment blowing the whole ball to pieces. In fact, he compares our earth to a huge steam-boiler, under extra high pressure. The fate in store for us poor mortals is, in accordance with our learned Professor, the same as that which befell the inhabitants of the planet once existing between Mars and Jupiter. This planet, about fifty times larger than the earth, was from such a cause, it is thought, blown into several hundred pieces: of these, ninety-seven have been discovered by astronomers; they are called asteroids. The smaller ones are thus far lost to us. Some German speculative philosophers have given us touching descriptions of the emotions experienced by the inhabitants thus suddenly separated—parents on one piece, children on another—husband on one, wife on another; and that, too, without the least probability of ever sending to each other messages by mail or telegraph. Let us, then, be better prepared than they, for the worst.—*American Journal of Mining.*

STANZAS.

When sorrow's tempest clouds the soul,
And stars of Hope fast disappear—
When Treason's darkest billows roll
To dash away all that is dear:—
Tis sweet to dream of spheres beyond,
Bright Elens for the spirit beam,
Where Truth endures, where Love is fond,
Where spirits are just what they seem.
As pilgrims o'er a desert drear
Are cheered by prospects far beyond,
Which, when attained, more bright appear
For the parched waste, then travelled o'er—
E'en so the spirit which in gloom
Moves onward, fainting and alone,
Is cheered to think beyond the tomb
There is a sphere to hate unknown.
Oh! all that's heavenly, pure, and bright,
Is found within that mystic sphere,
Where every heart is pure and bright,
Where sparkles nevermore the tear.
The heart-loves, buried in the past,
Will come like a seraphic dream,
And Loves unwearied at last
Will Error's frailties all redeem.
Then, ye who onward reel in gloom,
Take heart!—the future brightly beams:
God's hand will raise ye from the tomb,
His soul wake yours from Death's deep dreams.
O. T. R. Jr.

Appointments.

MONTHLY MEETINGS in Mich. appointed by the Conference of June 5th, 1868.

July 4th, at.....	Bangor.
Aug. 1st, at.....	Casco.
Aug. 29th, at.....	Bloomington.
Sept. 26th, at.....	Trobridge.
Oct. 24th, at.....	Waverly.
Nov. 21st, at.....	Alamo.

JAMES WATKINS.

Obituaries.

DIED, of drowning, near Keithsburg, Ill., June 18th, 1868, Charles L. Ayrehart, son of John and Mary Ann Ayrehart, aged 11 years past. Charles was a good boy, and was loved by all who knew him. He leaves a sadly bereaved father and mother, and many mourning playmates.

"He sleeps in Jesus, blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,—
Unbroken by the last of foes."

We preached a sermon on the occasion to a deeply interested audience, from Job xiv. 14; "If a man die, shall he live again?" B. F. Snook.

BUSINESS DEPARTMENT.

RECEIPTS.
For The Hope of Israel.

Annexed to each receipt in the following list is the Volume and Number of the HOPE OF ISRAEL to which the money received pays. Immediate notice should be given if money sent for the paper is not in due time acknowledged.

\$1.50 EACH. John Ferguson iv-2, John Ferguson for Elisha Boulbey iv-1, Roswell Kennedy iii-2, James L Syp iv-1, James Long iv-1, Elisabeth Crawley iv-2, Polly P Cooper iv-1.

\$1.00 EACH. EP Goff iii-18, Polly G Pitts iv-1. Orrin Chipman \$2.00 (1 year) iv-7, Mrs M A Harris for Cyrus O Blanchard .75, iii-23, for Mrs M E Matthews .75 iii-23.

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