

# THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Third-day, July 14, 1868.

Vol. III.—No. 3

## THE HOPE OF ISRAEL

IS PUBLISHED SEMI-MONTHLY BY  
ASAHEL ALDRICH,  
FOR

The Christian Publishing Association.

H. E. CARVER, PRESIDENT.

B. F. SNOOK, EDITOR.

Address HOPE OF ISRAEL, Marion, Iowa.

TERMS.—One dollar and a half per year in advance  
FREE to those unable to pay.

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

### THE PAST AND FUTURE.

In records of the past we read of crime,  
Born of man's recklessness, and anger too;  
Which will not disappear till life and time  
Have passed from being, like some crude review.  
Could we unveil the future, and look through  
The time that's yet to come, we there would find  
The relics of that which should have been true,  
With foul corruption mingled, or combined  
With some unholy thought which Hate hath left behind.

Christ's golden rule man seldom will obey—  
He scorns that which from sin the soul makes free.  
As hopes on hopes, pass on, in wrecks away,  
Of transitory being, yet to be  
A part of the dark Past's eternity—  
What warning may we gather!—Is it not  
Sufficient that there's sin and misery?  
Should men combine to make more dark the lot  
Of one whose errors should be mantled or forgot?

Look up to heaven, frail man, and draw from thence  
A lesson God hath written there for thee:  
Learn that for sorrows suffered recompense  
Will there be meted through eternity;  
The wicked will not drift upon a sea  
Of burning fire; but darker is their doom—  
Which is decreed for man but once to see,  
More fearful than the war-clouds when they gloom—  
Raised into life again, then hurled into the tomb.

"A vision of his head upon his bed,"  
The Prophet had in ages now remote;  
The record of the long-forgotten dead  
He read—saw future empires round him float,  
As dreamers in their slumber dimly note  
Ethereal shades, reflected on the brain,  
Yet more distinctly saw; and what he wrote—  
Impregnate with dark prophecies of pain  
For nations who ignored the great Creator's name—

Hath been fulfilled. Oh man, canst thou not draw  
Thence truth conclusive of eternal God?  
Know ye not if ye violate his law,  
Ye must acknowledge when ye feel the rod  
(As all have felt who in Sin's path have trod.)  
Of chastisement, which time will yet apply,  
When your corrupted form shall leave the sod,  
Anew created, to receive on high  
The meed ye have deserved—to live on, or to die?

In grandest thought, in deep and burning song,  
Have sages spoke to man in years gone by,  
Of fate, which humbles both the proud and strong;

For well they know they are but born to die.  
Gaze not too deep in yon star-wool'n sky!  
Those stars are not like thee, vain and impure;  
They've sparkled through a past eternity;  
Thine earthly being's years but brief endure  
And if ye mark not well the Future, may be fewer.

What is the Present to Eternity!  
It is as transient as the lightning's beam;  
Or like some wild Ambition, which we see  
Mock wildest Hope with delusive dream.  
Think of thy future destiny, and deem  
Ephemeral things unworthy of a thought!  
Learn that deceit of purest truth will seem,  
Like gleam of fountains in a desert caught  
Through mirage on the brain, by Fancy's spirit wro't.

'Tis sad to view life's beauties, one by one,  
Pass into darkness; 'tis more sad to see,  
When earth with all its lowliness is done,  
The seal of woe which dark eternity  
Sets on his forehead who must cease to be  
Part of that life eternal, which the just  
Will then partake of, from all sin made free.  
Dark is the picture—view it! for ye must,  
And learn that wildest hopes but sink into the dust! R.

### WAITING FOR CHRIST.

WHAT are we "waiting for?" Some are waiting for one thing, and some for another. One man is waiting to gain something on which he has set his heart, and which he thinks will make him happy. Perhaps he has some plan which he is very anxious to see carried out. Perhaps he has some desire which he would give a great deal to gratify. Perhaps he has some taste which he is devoting all his thoughts and pains to please. Perhaps there is some possession—a field, or a house, or it matters not what,—which he covets, and is waiting to obtain. Another man is waiting for money. Are there not more who wait for this than for any thing else? I am afraid it is so. Many and many a man is waiting only to be rich. Money is the end he sets before him as the one good,—the one object worth toiling, and planning, and hoping, and waiting for. Another man is waiting for really nothing at all. He has no distinct hope or object to look forward to. He takes what comes day by day, getting what pleasure or satisfaction he can out of it, but thinking and caring nothing about the future. "The future"—ah! how much is wrapped up in that little word! Ye know not what shall be on "the morrow." No, but we know this, that in that future, of which some think so little, are hidden awful things, mighty realities. We say, we cannot count on the next minute. Life is uncertain. Yes, but death and resurrection, and judgment, and eternity,—are these things uncertain? Well, then, who of us is "waiting for the coming of our Lord Jesus Christ?" The Apostles and early Christians waited for it. They waited for it with such keen hope and eager longing that St. James has to teach a lesson of patience in their waiting: "Be patient, brethren, unto the coming of the Lord. Be-

hold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh." Alas! which of us needs thus to be restrained in the eager impatience of our waiting for Christ? It is strange to notice in reading the New Testament how much is said of this "waiting for Christ." It was, so to speak, the very posture of the early Church. She stood in the attitude of one daily expecting the return of the Lord whom she loved and longed to see again. The waiting was no mere expectation of a far distant event,—no mere resting till that event should come, without giving it much thought the meanwhile,—no mere figure of speech to imply a state of general preparation. It was a most real and genuine waiting,—a waiting that made the event waited for the uppermost thought of all times,—a most practical motive, a most present influence,—in the early Church. The early Christians waited for Christ as we should wait if we saw plain visible signs of His approach; if we saw, in literal fulfilment of our Lord's mysterious words, the sun darkened, the moon not giving her light, the stars falling from heaven, and the powers of the heavens shaken. Certainly very few of us wait for Christ in this way. And yet the waiting of Apostles and Apostolic Churches was surely meant to have its lesson for us. At first indeed some may be troubled to find inspired men expecting as near at hand that which has not come to pass for nearly two thousand years. And yet St. Paul is careful to warn the Thessalonians not to mistake his words and to think that he is foretelling the immediate return of the Saviour. But when we recollect that with the Lord "one day is as a thousand years, and a thousand years as one day," when we try to realize how wholly without length, time, which seems so long to us now, will seem besides eternity, and when we also believe that it is God's will that Christians should always be expecting and waiting for Christ's second coming, and that this is one great reason why the time of that coming is hidden from us,—then we are no more troubled at that early looking for Christ's quick return, but see in it a picture of that spirit which should in all ages be a living power in the Church of Christ.

Think for a few minutes—1st, what it is we must wait for; and secondly, what that waiting should be.

We wait then—shall I say we wait? It is better to say the faithful Christian waits—"for the coming of our Lord Jesus Christ." Now this does not mean death. It means Christ's second coming, when we shall be "caught up" in the clouds to meet the "Lord in the air." If we are to take Scripture for our guide, I am sure we do not think enough of this. The Holy Spirit would throw our hopes

forward to that glorious day, when they "that sleep in the dust of the earth shall awake, and the Lord shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, or together His elect from the other." It is from one end of heaven to the other." It is this glorious scene that the Christian is to picture to himself, and learn to wait for. It is this which is meant to be the fulfilling of his brightest hopes, the crowning of his deepest longings. What he should wait for, with strong desire for its coming, is that day when "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," when "this corruptible shall put on incorruption, and this mortal shall put on immortality," and "death shall be swallowed up in victory." He will learn to say, with David's faith, "As for me, I will behold Thy presence in righteousness; and when I awake up after Thy likeness, I shall be satisfied with it."

And, if so, what must the waiting be? Think how you would wait for one on earth whom you loved better than all else, and longed before all things to please. What should you be busy about? How should you be passing your time? You know very well you would be trying to do everything you could think of which would give that loved one pleasure on his return. If he had expressed any wishes before he went away, you would do your best to have those wishes carried out. If he had laid any charge on you, you would diligently labor to fulfill it. And this not as a hard, cold, unwelcome task. No; in the midst of all your preparations you would ever be thinking of, and realizing, his return. Your heart would bound with joy when you thought of it. You would be longing for it, and looking forward to it. The expectation of it would give life and joy, and love to all your work.

In this way, then, if we had not so weak a faith and so cold a love, should we be "waiting for the coming of our Lord Jesus Christ."

Oh! blessed day for those who have waited, when their waiting is over, and their hope accomplished. "It shall be said in that day, Lo, this is our God: we have waited for Him and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."—*Sc.*

**IMMATERIALITY.**

IMMATERIALITY is but another name for non-entity. It is the negative of all things and beings—of all existence. There is not one particle of proof to be advanced to establish the existence of immaterial beings. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, nor man could possibly conceive of an immaterial substance, being, or thing. It possesses no property or power by which to make itself manifest to any intelligent being. Reason and analogy have never seen it, or even conceived of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard—it can neither extend nor contract. In short, it can exert no influence whatever—it can

neither act, nor be acted upon. And even if it does exist, it can be of no possible use. It cannot possess one desirable property, faculty, or use; yet strange to say, immateriality is the modern Christian's God, his anticipated heaven, his immortal self, his *all!* The Atheist has no God. The Christian has a God "without body or parts." Who can define the difference? For our part we do not perceive the difference of a single iota; they are both the negative of all things which exist, and are equally powerless and unknown. The Atheist has no after life, or conscious existence beyond the grave: the Sectararian has one, but it is immaterial, like his God—without body or parts. Here again both are negatives and both arrive at the same point. Their faith and hope amount to the same; only they are expressed by different terms. The Atheist has no home in eternity. The Sectararian has one, but it is immaterial in all its properties, and is therefore negative of all riches and substance. Here, again, they are equal, and arrive at the same point. We do not envy them the possession of all they claim. On the other hand, what is the faith and hope of the despised *Materialist*? What is his God? He is a pure spirit, an organized intelligence, possessing the attributes of omnipotence, and eternity; a *real being*, the great Father and Head of all things, and omnipresent by the *power and influence* of His Spirit only. What is Jesus Christ? He is the Son of God, the brightness of his Father's glory, and express image of His person. He is a material intelligence with body, parts, and passions, possessing immortal flesh and bones. What are men? They are the off-spring of Adam, and are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess, also, immortal flesh and bones. Thus perfected, they will possess the material earth in its renewed state as their everlasting inheritance.

With these hopes and prospects before us, we say to the Christian world who hold to immateriality, that they are welcome to their God, their life, their heaven, and their immaterial all. They claim nothing but that which we throw away; and we claim nothing but that they reject. They choose less than the shadow, and leave us the substance. We will not quarrel with them.

We choose all substance—what remains  
The mystical sectarian gains;  
All that each claims each shall possess,  
Nor grudge each other's happiness.

An immaterial God they choose—  
An immaterial heaven and hell;  
For such a God we have no use,  
In such a heaven we cannot dwell;

We claim the earth, and air, and sky,  
And all the starry worlds on high;  
Gold, silver, ore, and precious stones,  
And bodies made of flesh and bones.

Such is our God, our heaven, our *all!*  
When once redeemed from Adam's fall  
All things are ours, and we shall be  
The Lord's to all eternity.

—*Sc.*

**IMMERSION THE ONLY BAPTISM.**

If it could be shown that baptism was administered by John, Christ and the apostles in the synagogues, as it is now administered by Pedobaptist ministers, there would be some plausi-

bility in the idea that sprinkling and pouring were then practiced. But such, unhappily for them, cannot be done. The places where they baptized afford strong circumstantial evidence that they immersed.

1. "And were baptized of him in Jordan." Matt. iii. 5. "And were all baptized of him in the river of Jordan. Mark, i. 5. Where did John baptize this multitude? In the synagogue? No. On the banks of Jordan? No. Down in the margin of the stream? No. *In the river itself.* From this it is quite certain that John the Baptist was neither John the Presbyterian, nor John the Methodist.

We now ask, if sprinkling or pouring was then practiced, why did they go down into the water? Why not carry out this "convenient" plan, by carrying a sufficiency of water from the river in a suitable vessel, and sprinkling it upon them? But if immersion was the mode then practiced, there was a good reason why they should go down into the water, as they could not baptize without so-doing.

**COROLLARY.** We conclude, as they did go down into the water, and as they did not do so without a reason for so-doing; and as there was no reason nor necessity for them to do so to receive sprinkling or pouring, and as there was a reason and necessity for them to do so in order to be immersed, that immersion was the only mode of baptism known and practiced at that time.

2. Matt. iii. 16: "And Jesus when he was baptized went up straightway out of the water." "And straightway coming out of the water," *de.* Mark i. 10. On this we remark, 1. That our Saviour was baptized *in the river.* 5. That all who would be his followers must follow his example. Hence they must be baptized in the river, or where there is much water. 3. He came up out of the water; but this he could not have done unless he had been down into it. Query: What would put him down into the water? We answer, Immersion. Therefore our Saviour was immersed. Macknight says, "He submitted to be buried under water."

3. John iii. 23: "And John also was baptizing in Enon, near to Salim, because there was much water there; and they came and were baptized." Query: Why did John baptize in Enon? Ans.: Because there was MUCH WATER there. Does it require much water for sprinkling or pouring? But very little. Then John did not resort to Enon to minister either pouring or sprinkling. Does it require much water to immerse in? Yes; therefore John went to Enon for the reason that he might have much water to immerse in. But some of the learned Pedosprinklers of our day have found out something new under the sun. They very gravely inform us that John went to Enon where there was much water that the camels and other beasts of the multitude might be accommodated with water to drink. Well, suppose we admit this. What then? Why, it follows that John did not resort to Enon to immerse, they tell us. But could he not immerse where there was much water? It seems so, at least. This is only a subterfuge, invented to destroy the true meaning of this text. No honest man can fail to see its falsity.

4. Acts viii. 36-39: "And as they went on their way they came to a certain water, and the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more and he went on his way rejoicing."

The points to be observed in the above are, 1. They both went down, not upon the banks of the stream, but *into* the water. 2. Philip baptized the eunuch. 3. As those who immerse always do, they then came up out of the water. This is as plain a case of immersion as any honest man can ask for.

The learned Dr. Doddridge remarks as follows on this case; "Considering how frequently bathing was used in those hot countries, it is not to be wondered that baptism was generally administered by immersion, though I see no proof that it was essential to the institution. It would be very unnatural to suppose that they went down into the water merely that Philip might take up a little water in his hand to pour on the eunuch. A person of his dignity had, no doubt, many vessels in his baggage, on such a journey through so desert a country, a precaution absolutely necessary for travelers in those countries, and never omitted by them."

This author honestly concedes, 1. That immersion was general in the times of the apostles. 2. That to suppose that Philip went down into the water with the eunuch merely to sprinkle or pour a little water upon him, is unreasonable. See also Acts. xvi. 13-15. The foregoing instances are sufficient to show conclusively that immersion was the only mode of baptism practiced in the first age of the church. The language used in reference to the baptism then administered can convey no other idea. They were baptized in the river; in the river of Jordan: in Enon, because there was much water there. They went down into the water, baptized, came up out of the water, &c. This language is entirely incompatible with sprinkling and pouring.—*Christian Baptism*, pp. 21-24.

### CHANGING AND PASSING AWAY.

CHANGING and passing away is written upon all things here. In whatever direction the eye is turned, it meets this inscription engraven upon every object.

Those things which at first view seem impregnable to change and decay, upon examination, are found to be wasting by time, or are in prospect of certain dissolution.

The heavens above us are not eternal. "Passing away" is written in regard to them; and they ere long must perish according to the word of their Creator.

The earth presents an entire scene of change. From its hardest to its softest substance, there is nothing but what can be changed or destroyed by the action of some one or more of those elements by which it is surrounded; and subsequently will be dissolved. The diamond, the

hardest of substances, is not invulnerable to heat, and may be destroyed or rendered worthless by a mere accident. The granite that composes the monument wastes away by time, losing its polished surface; and the epitaph on the marble column is effaced by the same resistless hand.

The surface of the earth is continually changing. The mountain is seeking the valley for its resting-place, and the valley is being filled up by the mountain. The ocean sweeps away the land at one point, and gives place to it at another. The river widens and deepens its bed, or is narrowed and turned from its course. The cataract, pouring into the abyss, falls not there as it did three thousand years ago. The forest grows up and decays, going back to the earth from whence it sprang. The tender plant springs into life, blooms, fades and dies; falling back into the ground to give life and beauty to others.

The animal kingdom, too, is in a state of change. Many of the species originally created have become extinct, and others lessening and disappearing from the land.

Man also, who stands at the head of this part of the creation of God, is not exempt from change and decline. He, too, has seen a better day, has lived a longer life, and has been less subject to disease and decay. His mind was once nearer that of his Maker's. He once stood erect in moral and physical excellence. How he is bowed in mind and body by sin, and the violation of the laws of his being, and early returns to the ground from which he was taken.

Thus all things around us are changing and passing away. Nothing now is free from decay; but there is coming a time when the earth shall be surrounded by eternal heavens, and when it shall bloom perennial; when unchangableness shall be written upon every object, and all things recreated glorious shall remain forever and ever.—*I. I. Leslie, in World's Crisis*.

### TOBACCO.

"C. H. MURRAY, Clay City, Clay County, Ill.; I am surprised that so many who condemn spirituous liquors, hop-growing, and wine-making, do not call attention to the almost universal use of tobacco. Perhaps some of these very men do so with a quid of tobacco in their mouths. I have seen some get up and bawl themselves hoarse about the 'hellish traffic' in liquor, whose cheeks at the same time were distorted with tobacco, and whose expectorations during their oration would fill a quart spittoon. In truth, the use of tobacco is so general that there is scarcely a public sentiment against it. Lawyers, doctors, and men of letters are all implicated; and ministers of the gospel too frequently send their prayers to Heaven out of mouths that hogs would be ashamed to own. A president of a college, and a D. D., once gave me a lecture on morality, while the tobacco spit was running out of each corner of his mouth. At that college—a prominent one in the west—four out of seven of the faculty were inveterate chewers. Furthermore, all of the geographies in use in our common schools mention tobacco among the useful productions of the State in which it is most largely grown—ranking it with wheat, corn, and potatoes. This, in my mind, is as reprehensible as the mentioning of houses of ill fame would be, in connection with the useful institutions of a State. It begets in the mind of the child an idea that tobacco is a proper production, and that the consumption of it is not an impropriety. And this tho'

is carried into practical effect in many of our Western schools; for examples are not rare of boys from 11 to 12 years of age who use an ounce of tobacco a day. Now, if this is not a good thing, it is about time for Christian people to do something against it. I was much amused at an Eastern man's writing to the Farmer's Club some time ago of our people out here, and mentioning them as being so sallow complexioned. He attributed this to the prevalence of the ague, and the great use of quinine. Oh! how verdant! Those men that he saw—about Gallatin, Ill.—were pickled and smoked men, as thoroughly smoked as a ham or a herring. They were pickled in a decoction of tobacco, and fumigated in a decoction of the same weed. The process began when they were very young, in their mother's arms, and was diligently persevered in, until they acquired the color of smoked ham. This, and not quinine, my Eastern friend, was the stuff that tanned them."—*N. Y. Tribune*.

### TWO KINDS OF RICHES.

A LITTLE boy sat by his mother. He looked long at the fire and was silent. When the deep thought passed away, his eye grew bright as he spoke: "Mother, I wish I was rich."

"Why do you wish you were rich, my son?" The child said, "Because every one praises the rich, every one inquires for them. The stranger at your table yesterday, asked who was the richest man in the village. At school there is a boy who does not learn; he takes no pains to say his lessons well. Some times he speaks evil words. But the children don't blame him, for they say he is a wealthy boy."

The mother thought the child in danger of believing wealth might take the place of goodness, as an excuse for indolence, or cause them to be held in honor who led unworthy lives. So she asked him, "What is it to be rich?"

He answered, "I do not know. You tell me how to become rich that all may ask after me and praise me."

"To become rich is to get money. For this you must wait until you become a man."

The boy looked sorrowful and said, "Is there not some other way of becoming rich, that I may begin now."

She answered, "The gain of money is not the only nor the true wealth. Fires may burn it, the floods may drown it, rust waste it, and the robber may make it his prey. Men are worried with the toil of getting it, but they leave it behind at last. They die and carry nothing away. The richest prince of the earth dieth like the way-side beggar. Those who possess it are always praised by men, but do they receive the praise of God?"

"Then," said the boy, "May I begin to gather this kind of riches, or must I wait till I am a man?"

The mother laid her hand upon his little head and said, "To-day if you will hear his voice; for He hath promised that those who seek early shall find."

And the child said, "Teach me how I may become rich before God."

Then she looked tenderly on him and said, "Kneel down every night and morning, and ask that you may love the dear Saviour, and trust in him. Obey his word, and strive all the days of your life to be good to all. So, though you may be poor in the world, you shall be rich in faith, and an heir to the kingdom of Heaven."—*Seraph Book*.

Neither all the devils in hell, nor all the temptations of the world, can hurt that man that keeps himself humble and depending on Christ,

## The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, JULY 14, '68.  
B. F. SNOOK, EDITOR.

### LITERAL FULFILLMENT OF PROPHECY.

No. 1.

The apostle Peter has assured us "that no prophecy of the scripture is of any private interpretation." Also he says, "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts." 1 Peter i. 19, 20. As we shall have much to say in regard to unfulfilled prophecy, we wish to be particular as to the interpretation of it; for upon this depends our understanding of its import. We propose in the next place to call the reader's attention to the manner in which prophecy has been fulfilled in regard to our Saviour's first advent into the world.

1. It was foretold by the revered Patriarch Jacob that "the sceptre should not depart from Judah until Shiloh [or Christ] should come." Gen. xlix. 10. This prediction was fulfilled to the very letter in the birth of Christ.

2. It was foretold by Isaiah that "a virgin should conceive, and bear a son, and his name should be called Immanuel." Isa. vii. 14. Matthew testifies to the literal verification of this. He says, "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us." Matt. i. 22, 23.

3. The definite time of his birth was also foretold. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and three-score and two weeks." Dan. ix. 25. At the end of these 69 weeks or 483 years, our blessed Saviour was born.

4. It was foretold that he should "preach good tidings unto the meek, bind up the brokenhearted, proclaim liberty to the captives, and open the prison to them that are bound." Isa. lxi. 1. Its fulfillment: "And he came to Nazareth where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach to the poor, &c. And he closed the book. And he began to say unto them, This day is this scripture fulfilled in your ears." Luke iv. 16-21.

5. It was foretold that Jesus should be betrayed by one of his friends. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Ps. xli. 6. Fulfilled: "And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him." Matt. xxvi. 50.

6. It was foretold that he should be sold for thirty pieces of silver. "So they weighed for my price thirty pieces of silver." Zech. xi. 12. Fulfilled: "And he said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him." Matt. xxvi. 15, 16.

7. It was foretold that they would cast lots for the raiment of Jesus. "They part my garments among them, and cast lots upon my vesture." Ps. xxii. 18. Fulfilled: "And they parted his raiment and cast lots." Luke xxiii. 34.

8. It was foretold that in his crucifixion not a bone of him should be broken. Ps. xxxiv. 20. Fulfilled: "For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken." John xix. 36.

9. It was foretold that he should be pierced. "They pierced my hands and my feet." Ps. xlii. 16. Fulfilled: "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." John xix. 34.

10. It was foretold that he should be wounded in the house of his friends. Zech. xiii. 6. This was fulfilled by his being rejected and crucified by his own brethren according to the flesh.

11. It was foretold that he should be forsaken by his own Father at the time of his death. Ps. xxii. 1. Fulfilled: "My God, my God, why hast thou forsaken me?" Matt. xxvii. 46.

12. It was foretold that he should "make his soul an offering for sin," and that he should "pour out his soul unto death." Isa. liii. 10, 12. This was fulfilled in his crucifixion, when he gave his life a ransom for all, and died the just for the unjust, that a way of access might be opened up to God for fallen man, and that he might be restored back to divine favor.

13. It was foretold that he should arise from the dead on the third day, and in three days and three nights from his crucifixion. Hosea vi. 2. This was fulfilled when our Lord arose from the dead late in the Sabbath. Matt. xxviii. 1.

We have cited the foregoing, out of many prophecies that we might adduce, to show that the prophetic word of the past has been fulfilled to the letter. In all instances wherein a prophecy has been uttered to be fulfilled in past time, it has been verified according to the true sayings of God; in fact, there is no way to make the prediction good otherwise. If the prophecies of the past have been literally verified, will not those which relate to the future be as literally fulfilled? They certainly will. Then all the solemn warnings of God concerning future judgments should be heeded, Every promise is sure, and every threat will speedily be executed. Now is no time for the man of God to be sleeping and treating the word of God with idle indifference. The great purposes of Jehovah are fast coming to a grand and fearful crisis that must end in the destruction of all hypocrites and sinners, and the salvation of the true, wise, and faithful virgins.

Let us then read the future as we read the past, as a sure and certain verity, and act in reference to it as a stern reality that we must meet. May God help us to have our lamps trimmed and burning brightly, that when the Master comes it may be well with us, and that we may share in the blessings of his great salvation.

## THE HOPE OF ISRAEL.

### The Resurrection of the Wicked Dead.

Bro. SNOOK: I want to ask a few questions through the HOPE to you, and the readers, and brethren generally.

Does not the death of Christ declare plainly and without contradiction, what the penalty of God's law is?

Did Christ die twice? If not, how can two deaths be the penalty of the law?

If justice is satisfied and vindicated by the death of Christ, would it not be injustice to be raised and die again?

Will justice demand more of the sinner, than it does of the Saviour? If it does, how can it be said in truth that Christ made a perfect atonement?

I ask these questions for the glory of God, and for light on the subject for the brethren abroad.

Your Sister waiting for redemption.  
POLLY G. PETERS.

As Bro. Snook is not at home now, we take the liberty of replying to our sister.

1st. We understand that the death of our Lord Jesus Christ does fully set forth the nature of the penalty involved in the fall of man, but that it does not necessarily limit that penalty to one death, for then we should not read of any "second death" in the scriptures. Why should our Lord say (Rev. ii. 11), "He that overcometh Lord say (Rev. ii. 11), "He that overcometh shall not be hurt of the second death," if there is but one real physical death for each and every man? He has just exhorted the saints in the Smyrna church to be faithful unto death, with the promise of a crown of life; and then says they shall not be hurt of the second death, thus clearly indicating to our mind that some will endure a second death, which involves a resurrection from a first death in order to the infliction of a second one of a similar nature.

The central idea of the remaining questions seems to be that Christ by his death paid the penalty of man's sins, which penalty is simply one literal physical death. If this idea be correct, then we ask, Why are not christians exempted from this penalty? If Christ has laid down his life as payment for our debt, why do we have to die and thus pay it over again? Does there not seem to be as much "injustice" in this, as for the sinner to have to die twice? We know it is easier to ask questions than to answer them, but we have done this to show that the difficulties are not all on one side of this question.

We believe that there is a system or principle upon which all such apparent difficulties may be harmonized. We have thought much on this subject for many years past, and have endeavored to search out for our own benefit the true principle that underlies and harmonizes the teachings of divine inspiration on this subject, and the obvious facts with which we are surrounded; and without offering any apology to those whom we recognize as possessing far more intellectual power and culture than ourself, we proceed to state the conclusions of our own mind, in hope that it may be a benefit to our sister, and perhaps others who are under similar perplexities.

We understand that the penalty pronounced and afterward inflicted upon Adam as the head of the human race, was simply death as it has existed from his time until the present day; and

that if there had been a resurrection of the wicked dead, as it does in the present age, it would have been a great blessing to the race in the present age, as innocent men would have been revived in the present age, and the first resurrection, clearly to the credit of the dead.

Christ shall not be hurt of the second death, if there is but one real physical death for each and every man in his present age, and that all who are with Adam shall be resurrected, then Paul is mistaken in his opinion that the race is cursed by the fall of Adam.

Such language is a great deal of literal interpretation of the simple plain faith.

But our sister's question is the second cause why would see view does is placed by under law individually proper the individual as the great acquiesce that "it is after this restored towards cording to sow to the Law of God shall require whilst the disobedient reap corruptible to, death."

Taking extent scriptural a great from away; And I

that if there had been no plan of redemption devised by the Almighty mind, that death would be eternal. The plan of redemption, centering as it does in Jesus the Son of God, does not revoke the sentence of death pronounced upon the race in the person of Adam, in the sense of their not dying, for we know that godly men, as well as innocent children, die; but the penalty is revoked in the sense of a restoration to the life forfeited by Adam. We understand that the 21, 22, and the first clause of the 23rd verses of 1 Cor. xv. clearly teach this view. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order." If this does not teach that all who are involved in the same death with Adam will be restored to life by Jesus Christ, then it is to us a dark mysterious subject Paul is discussing; but with that view it is clear as noon day. As the death pronounced upon the race is absolute, and (with one or two exceptions) universal, so the restoration from that death will be absolute and universal, and thus the atonement of Christ, so far as the restoration to life is concerned, will be perfect; and, our Lord having paid the penalty of the race will be entitled to the perfect right to call forth from the dead all who are in the graves, as he has declared he will do. See John v. 28, 29. "Marvel not a this: for the hour is coming, in which all that are in the graves shall hear his voice. And shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Such language as this, understood in its plain literal import, can be easily comprehended by the simplest mind, and only demands our implicit faith in him who uttered them.

But our sister asks if it would not be unjust for the sinner to be raised to life and die again? If the second death were to be inflicted for the same cause which produced the first death, there would seem to be some injustice in it: but our view does not involve us in this difficulty. Man is placed here in this life on a state of probation, under law for the development of character, individually; and it seems nothing but right and proper that he should be held responsible for his individual character; and this at just such time as the great Lawgiver shall appoint; hence we acquiesce in the justice of Paul's declaration, that "it is appointed unto men once to die, but after this the judgment." Jesus Christ having restored mankind from this first death, can afterwards consistently reward or punish them according to their individual deserts. Those who sow to the Spirit by personal obedience to the Law of God, and faith in our Lord Jesus-Christ, shall reap, in the resurrection, Eternal Life; whilst those who sow to the flesh by living in disobedience to the requirements of God, will reap corruption, or a corruptible nature, susceptible to, and that can be, "hurt" by "the second death," according to the scriptures.

Taking this view we can appreciate to some extent the force and power of the following scripture testimony. Rev. xx. 11-15. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand be-

fore God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Upon no other hypothesis than that of a resurrection of the entire race of men, can we understand the passages quoted above, and numerous others bearing directly or indirectly on the subject. There may be to some an unfathomable mystery involved in the resurrection of the wicked but we should not permit this fact to weigh against the plain literal import of such passages as we have quoted, but believe with the apostle Peter that "the Lord knoweth [if we do not] how to reserve the unjust unto the day of judgment to be punished.

H. E. CARVER.

#### FROM BRO. EVERETT.

TO THE BRETHREN AND SISTERS IN MICH:

Dear Friends: I had a good meeting with you at Hartford. I enjoyed the presence and spirit of the Lord. I felt that God is ready to bless you, and that he will bless you if you are faithful. We all want an *every day*, as well as a Sabbath religion. Fathers and mothers, let us have religion daily in our families. Let us read a portion of the word of the Lord to our children daily, and pray earnestly with and for them. Let us live so near to God that we may have the humble, meek, quiet, loving spirit of Christ. Let our conversation be in heaven, *from whence we look for the Saviour*. What manner of persons ought we to be in all holy conversation and godliness, suffering the word of exhortation!

I had a good and safe journey through to Iowa. On the way met with Sunday Adventists at Berrien; enjoyed a good meeting with them. One was baptized. In Chicago I stopped at Bro. J. J. Perkins'. I, with him, attended two prayer meetings. I took part with them and enjoyed the meetings. Their preacher is a *whole-hearted* man. Bro. Perkins desires to be remembered to you all. I enjoyed a visit with the German Baptist minister, who, with a majority of the church, are looking for the speedy coming of the Lord. There ought to be a Sabbath-keeping church in Chicago. Since Christ *has magnified the law and made it honorable*, and has redeemed us from its curse, surely it becomes us to obey cheerfully all the commandments as well as *the faith of Jesus*. Let us be patient unto the coming of the Lord, and always be prepared to stand before the Son of man. I am your brother in the Lord.

SAMUEL EVERETT.

Iowa City, Iowa.

#### MIND AND THOUGHT.

THE mind and thoughts of man are invariably connected; and if we would but cultivate them, they would give us a higher view of heavenly joys than any faculty bestowed upon us. They bring to view the joys of eternal life. They

proceed from the Author of love—the Author of our being—yea, as a trophy of divine grace for us to improve. Lo, what wonderful gifts has God bestowed upon man,—gifts of power and comprehension. Man is the reflection of the Infinite. He has wrought out the most wonderful problems of nature through the powers of his mind, and in his progress he reflects the wisdom and love of his Creator as far as his capacity finds it needful. Let me illustrate more fully.

Mind and thoughts were given us, like all others which we possess, for a wise and good purpose. We have been made happy by the scenes which they have depicted. They come fraught with many golden aspirations of love and happiness. We soar on their buoyant wings to those once proud lands so lauded in history and song, where the inspired prophets wandered, and spent their lives in proclaiming messages of love to the poor and afflicted. And further, by imagination, the offspring of the mind, we may ascend on its pinions to the ethereal regions, where are God and Christ and all the holy angels in all their glory. O, how I love to contemplate the glories of the kingdom, and the happy period when the righteous shall strike their golden harps to the Redeemer's praise; when every voice shall be in union, and no discordant sound be heard.

The mind presents to us many attractions. It invites us to wander forth from the routine of care and sorrow, to the airy realms of celestial joys. It gives us a serene prospect in all we behold; it paints earth with beauty, and heaven with glory. But notwithstanding what has been said, we have a duty enjoined upon us to secure our soul's salvation. We must improve every talent God hath bestowed upon us. We must deny ourselves of every sinful pleasure, lead just and quiet lives, in all godliness and honesty, and exhort one another daily, and so much the more as we see the day approaching. According to the prophecies contained in the Old and New Testaments, and the signs of the times, which portray the coming of Christ as fast approaching, I would warn you in all kindness to prepare to meet him.

—Sel.

#### "I CANNOT SIR."

A YOUNG man—we will call him honest Frank—who loved truth—was a clerk in the office of some rich merchants. One day a letter came recalling an order for goods, which had been received the day before. One of the merchants handed it to honest Frank, and with a persuasive smile, said—

"Frank, reply to this note. Say the goods were shipped before the receipt of the letter countermanding the order."

Frank looked into his employer's face with a sad but firm glance, and replied—"I cannot sir."

"Why not, Sir," asked the merchant angrily.

"Because the goods are now in the yard, and it would be a lie, Sir."

"I hope you will always be so particular," replied the merchant, turning upon his heel and going away.

Honest Frank did a bold as well as a right thing. What do you suppose happened to him? Did he lose his place? No, quite different. The merchant was too shrewd to turn away one who could not write a lying letter. He knew the value of such a youth, and instead of turning him away, made him his confidential clerk.—S. S. Advocate.

A WARNING TO THE YOUNG.

YOUTH is said to be the seed time of life. During its time the seeds of virtue and righteousness that will yield the harvest of rich rewards must be carefully sown in the heart; if this is neglected, the heart will be seeded with a heavy crop of tares by the enemy. The first duty required of all the youth is to give themselves to God, and afterwards to realize that they are not their own, but the Lord's. This duty done, and they are secure from the dangers of an unregenerate life, and share the blessings of pardon, and the glorious hope of eternal life in the world to come. If persons of such character are called upon to lie down in death, they at once lean upon the sure promises of God as the basis of certain support and comfort in times of affliction, and are consoled in a dying hour in view of the lovely prospect that appears to, and for them at the first resurrection.

But oh, how different is it with the gay, giddy, and inconsiderate, who never think of any thing but present sport! whose minds are never concerned about their salvation; whose most interesting thought is the ball, the sociable, the party of pleasure, the festival dance, or the next show. How terrible to them is the first approach of death! they shudder and tremble like a leaf. They call for help, but call in vain; their cries are unavailing; death comes, and they must go. The next event to them is the awful judgment of the great day, at which time they must come forth to receive their final doom. What serious and painful reflections will then fill the mind! They will then think of the vanity of their lives, and the oft rejected warning, of the many prayers of kind parents and christian friends in their behalf, which, alas! were scoffed at and derided; and now, poor inconsiderate ones: they lose an eternity of joy.

I am now reminded of a youth, a female, of not more than sixteen years, still sufficiently old to be a Christian. She was a thoughtless and inconsiderate youth, but perhaps not more so than others of her age. She loved the pleasures and vanities of life, but felt no necessity for any thing better. She expected, doubtless, as most of her associates do, to live to see many days of pleasure in this world. But, alas for human vanity! how uncertain are all its boastings and airy anticipations. How soon can its finest and most flattering prospects be forever blasted! On Friday, June 19th, this young lady was kindling a fire, she (in a very thoughtless manner) poured some kerosene oil from the can upon the shavings. In a moment the oil ignited, burst the can, and set her clothing on fire. She ran for help as the flames enveloped her person. Her mother coming in and mistrusting that something serious had happened, ran in search of her, but did not find her until her clothing had mostly burned off her, and the dreadful work was done. She died before the sun of that day fell behind the western hilltops. How sudden and unexpectedly did this calamity befall her! how little she thought on that day that her last sun had arisen! And how illy was she prepared for it. Her feelings and forebodings of the future retribution were terrible. She had no hope of eternal life.

Dear friends, let me entreat you who read this, to prepare for salvation. God will not bear with sinners always. You have been warned many times. Put not off the day of your return to God. You may be called away from life any moment! Oh then get ready to meet the Lord in peace at the judgment seat of Christ.

'Oh hark, my gay friends,  
To a melancholy sound;  
The arrows of death  
Are flying around.

There is one of your number,  
A youth in her bloom,  
Was called for by death,  
And laid in the tomb.

Oh how little she thought  
She'd be summoned so soon  
Or that her bright sun  
Would be darkened ere noon.

When she was with us  
She was beautiful and gay,  
But now she is called for,  
And taken away.

But now she is dead,  
She will soon be forgot:  
Her friends and relations  
Remember her not.

Their cries and their tears  
Will be all wiped away,  
While her body lies mouldering,  
And turning to clay.

Oh, now she is dead,  
She is speaking to you,  
Her language is this,  
'Bid your follies adieu.

Seek God and prepare  
For the last dreadful strife;  
That you may be saved  
In the bright world of life.'

THE TREADING UNDER FOOT.

THE seven times as contained in the covenant (Lev. xxvi.) are, as we understand scripture, divided into two equal parts, of a time, times, and a half, or 1260 days each, and that two distinct purposes and events are marked by each, namely, the scattering, occupying the first half, and the treading under foot, the last half of the seven times. Notwithstanding these events are united and mixed up into one by expositors of prophecy, yet we believe scripture represents them as two separate and distinct things. John says that the Gentiles shall tread the holy city under foot 42 months, and whether these be literal or prophetic months, the figure of 1260 days is here carried out and applied to the treading under foot. But Daniel is sufficiently plain on this point in chapt. viii. 19, where he is told he shall be made to know what shall be in the last end of the indignation. We learn that the indignation is divided into, at least, two parts, and that the last end of the indignation is the time allotted to a little horn that should come from one of the four divisions of the Grecian Kingdom, which in the 10th v. is said to cast down some of the host of the stars to the ground, and to stamp upon them, or as the LXX have it, "to tread them under foot." The next verse we understand to speak of the services of God's house, or sacred rites, as being changed (in the sense of substitution or intermingling), by this little horn. Then a question is asked "How

long shall be the vision concerning (sacred rites), and the sin of desolating, to give both the sanctuary and the host to be trodden under foot? This question involves, at least, two things: 1st, a certain remaining portion of the (sin of desolating) scattering, and 2nd, the giving of the sanctuary and the host to be trodden under foot; and the answer is intended to cover the whole matter, even the remaining portion of the scattering, and the treading under foot; then after 2300 days "the sanctuary shall be cleansed," and the explanation concerning this horn the angel declares to be what shall be in the last end of the indignation.

In the 11th chapter, 31st verse, the pollution of the sanctuary is again mentioned, which we believe is attributed to the same power or horn, as the origin of the two appears to be the same. In this instance the word pollute is rendered by the LXX in the future tense of *Bainoo*, to tread, in the sense of being in a place, resting or standing in it. In this same sense all the actions of this little horn appear to be applied; for he here is said to (give, or) place the abomination that astonishes. And from the time that "the abomination that astonishes shall be given or set up, shall be 1290 days." Dan. xii. 11. This power seems also to be referred to in Dan. ix. 27, as the overspreading of abominations, for whom it was prepared by being desolated even unto their consummation, when that which was determined, viz., the treading under foot was given in addition to the desolation or scattering.

Thus a power is represented as resting or abiding on or over the holy places, treading them under foot, distinct and separate from the scattering powers, and that this power is represented by the little horn of Dan. viii. That this horn does not represent one of the first three scattering powers, viz., Assyria, Persia, or Grecia, all will admit. That it does not represent the last scattering power, or the fourth terrible beast, is evident from the time and place of its origin, and the work it accomplishes. That it does not represent the same power as the little horn of Dan vii, is evident from the fact that one originated in a country west of the Grecian Empire, the other originated in a division of the Grecian Empire. Three of the horns of the great and terrible beast were plucked up to make room for the one, the other waxed great toward the south, the east, and toward the pleasant land. The one was to wear out the people of the saints of the Most High, the other was to tread under foot the holy people.

All this will be looked upon as only a fine spun theory, but facts are stubborn things; let us therefore, leave all speculations as to what the prophecies teach, and look at the facts that now stand before us. We see that several hundred years before Christ, Assyria scattered Judah and Jerusalem, that she was followed in her turn by Persia, Greece, and Rome. That to the close of the Roman dominion over them was between 1200 and 1300 years, and that Roman dominion over the country of Israel, as well as all the Grecian countries, was broken between A. D. 600 and 700, by a little horn or power that arose in Arabia, with whom a league was made between 70 men, thus constituting this little horn a regal power; and so important was this event, that a large portion of the inhabitants of

the globe date, he worked decay and auth small people, w sia, and into Pa the holy places tenance of his occupied by G torians, be the tedly point to more than 1200 of Israel have followers of th

We may th when the mea and the 1260 da that they will, the Gentiles, an their country, them in all its the sacred servi restored, and th

The last of th power to scatte the little horn nearly run his waning, and we toration begin.

Dry Creek, I

WHAT BRO. SNOOK : by saying that ity;" but what turas with mor I am convince opinions, as wel errors. I think church-member Christ is what o isters teach; an to agree as to w

Religious pap respect general How many out and teachers w (what is beliefi sive to nial: 'If any m deny himself' olence; he was to the poor, to h deliverance to sight to the blind to save that wh have all our lab were Christ's." of Christianity t the Light we be talize a Christia Christ's image, kind by our exa ligious papers a the readers and this definition, TRUTH—the s Christ's spirit of Christ, he is of such papers t spect, is simply Mormonism, an

the globe date their time from it. After which he worked deceitfully, claiming to have divine aid and authority, and became great with his small people, waxing great into Arabia, into Persia, and into Palestine, when he took and occupied the holy places, erecting a temple for the maintenance of his religious services, on the spot once occupied by God's own house. Travelers and historians, be they infidel, Jew, or Christian, unitedly point to this power, and tell us that for more than 1200 years Jerusalem and the people of Israel have been trodden under foot by the followers of the false prophet.

We may therefore confidently expect that when the measure of their days is completed, and the 1260 days of treading under foot are up, that they will cease to be trodden under foot of the Gentiles, and God's people will be restored to their country, and their country be restored to them in all its beauty and wonted fertility, when the sacred services of God's own house will be restored, and the sanctuary cleansed.

The last of the four scattering horns lost its power to scatter more than 1200 years ago, and the little horn treading them under foot has nearly run his 1260 days: his power is now fast waning, and we may soon expect to see the restoration begin.

Dry Creek, Iowa.

I. N. KRAMER.

### WHAT IS CHRISTIANITY?

BRO. SNOOK: Some will answer this question by saying that "a belief in Christ is Christianity;" but what constitutes a belief in Christ returns with more embarrassing force still. Here, I am convinced, there is a great diversity of opinions, as well as most ruinous and corrupting errors. I think the impressions of the masses of church-members are to this effect: "A belief in Christ is what our creed says, and what our ministers teach; and scarce two sects can be found to agree as to what constitutes *faith in Christ*."

Religious papers as well as teachers are in this respect generally "blind leaders of the blind." How many out of one thousand religious papers and teachers will reply to the above inquiry (what is belief in Christ), "It is to earnestly desire and *strive to be like Christ*; first in self-denial: 'If any man will come after me, let him deny himself' (Matt. xvi. 24); second, in benevolence: he was 'anointed to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, &c.' (Luke iv. 18), 'to seek and to save that which was lost' (Luke xix. 10): to have all our labors and MOTIVES in life such as were Christ's." Is there any other definition of Christianity that is TRUE?—that is worthy of the Light we boast ourselves in?—that will vitalize a Christian profession—bring us nearer to Christ's image, and benefit the world of mankind by our example? Now the *value of all* religious papers and teachers consists in bringing the readers and learners up to the standard of this definition, PRACTICALLY to live out the TRUTH—the self-denial and benevolence of Christ's spirit ("If any man have not the spirit of Christ, he is none of his"). And the religion of such papers and teachings as fail in this respect, is simply at par with Mahommedanism, Mormonism, and Papacy: *more dangerous than*

Paganism, because more "whited"—better calculated to lure, and has made more infidels in the last half century than *every* other fraud of the destroyer.

The greatest mistake of our average religious press is in ignoring the reforms of this century. I should probably say REFORMATORY PRINCIPLES; as reformatory effects are scarcely discernible. "Infidelity" of Reformers is often held up as an excuse for leaving out of our religious literature all reformatory discussions. And it is no wonder that reformers become infidels! as the religious system which leaves out reforms becomes VALUELESS in their enlightened estimation, as compared with the reforms themselves, and the system must be rejected as a humbug, or its professors condemned as totally corrupt, or totally duped; and if they were sufficiently enlightened to go to Christ to learn Christianity, they would soon discover that the system and its professors both were not of God.

I feel that is a reproach—a blot—on all the religious literature of our country (with rare exceptions,) that most of its readers during their natural lives, hold conscientiously the idea that alcohol is a good creature of God, is food, or medicine, or both, and not a poison "that destroys more lives than famine, pestilence, and the sword" (and indeed is the very handmaid of "famine, pestilence, and the sword,")—that our great Sampler approbated its use, even enjoined it on his followers as a sacred duty—leaving those readers in a state of ignorance, of moral, religious and scientific mystification, rendering it impossible for them to come "to the stature of men and women in Christ," or to become safe educators of the young, or to escape the admonitory warning, "How great is that darkness."

Nearly all religious periodicals of our time are as oblivious of every other needed and essential reform, as of the Temperance Reform. Instance the Health Reform, which embraces not only the Temperance Reform in its technical sense, but all Christian Temperance; and I might say, *almost* all christian character. The conductors and patrons of those periodicals have, from time immemorial, deprecated the introduction of those reformatory topics, on the ground that they embraced unscriptural doctrines—were infidel inventions, and foreign to Christianity—that they were intended to subvert our "liberty in Christ—were the one-legged hobbies of false brethren, &c. But as a religious literature, which ignores or neglects these reforms sinks inevitably to the character of a sectarian hobby (without any legs at all), I am quite anxious that our HOPE should rise to a mission worthy of the profession and consecration of those who assume to "keep the commandments of God, and the faith of Jesus."

Some, indeed, will allege that all the readers of the HOPE can be better informed on all reformatory principles through periodicals devoted especially to those principles: so perhaps they might be; but for the fact that those who most need the information are totally ignorant, not only of the periodicals, but of the principles also, and will remain ignorant until their own approved teachers make known to them their necessities and their duties,—make known to them that, however much benevolence and reform there may be in existence, that is not Christianity.

There is no Christianity that is not based on benevolence, on self-denial, on reforms,—ever onward and upward. A religion that is blind to these reforms is as valueless as a chain with several wooden links painted to resemble iron. If you buy it for a chain, you lose your money, at the very least. We need something better than a wooden chain to hold our souls to the anchor amidst the rocks, quicksands, and gales of these last times.

—RELIGION that does not go with us in our daily avocations, controlling and guiding us, is of little value. We should not make it obtrusive or ill-timed in any of its manifestations, but our hearts should be so thoroughly imbued with the spirit of Christ as to cause every act, in its own quiet way, to show forth the foundation principles of our life, and speak a stronger language for our Master than our direct words. It is in our worldly business, if any where, both in its effects and ourselves, and on those with whom we are brought in contact, that its power is made manifest.

### Letters and Extracts.

#### From Bro. Perkins.

BRO. SNOOK; It has been some time since I have heard from those of like precious faith. A few days ago Bro. S. Everett called on me in Chicago, and it rejoiced my heart to see him, and receive instruction from that aged father in Israel. My prayer is that the good Lord will sustain and keep him, in perfect peace till Jesus comes. I live in Chicago, No. 917 South Clark Street. I want all the brethren to know where I live, and I shall be happy to have any of my brethren passing through Chicago to be sure and call on me. They shall be welcome to such as I have.

If any preaching brethren come this way do not forget to call on Bro. Perkins, No. 917 South Clark Street. Yours truly, a lover of Bible truths,  
J. J. PERKINS  
Chicago Ill.

#### From Bro. Cranmer.

BRO. SNOOK: I renew my subscription for the HOPE OF ISRAEL the coming year. May the God of Israel be with the paper, and those who conduct it. May it breathe forth the spirit of Christ and stand upon the high ground of Bible doctrine and upon the broad basis of christian liberty, and never become sectarian is my fervent prayer. You call for matter to make the paper interesting. I would be glad to comply with your wishes, but I cannot express my mind with my pen, but my prayers are with you,  
ELD. G. CRANMER  
Comstock Mich.

#### From Bro. Gaylor.

BRO. SNOOK: We receive the HOPE as a welcome friend, for it is the only preacher we have. It cheers our hearts to hear from the scattered ones who are trying to keep God's commandments. We have many trials, but we hope to overcome and be ready to meet the Lord at his coming.  
Yours in hope,  
RUSSEL GAYLOR.  
Otsego, Mich.

# THE HOPE OF ISRAEL.

## THE HOPE OF ISRAEL.

MARION IOWA, THIRD-DAY, JULY 14, '68.

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.

TO THE FRIENDS OF THE CAUSE IN INDIANA: I am now laboring in Henry Co., Ind., and expect to remain in this State till Sept. During this time we want to hold meetings in as many places as possible. All desiring our labors, and who are willing to contribute of their means to help the good cause along, will address B. F. Snook, Sulphur Springs, Henry Co., Ind., care of J. B. Benbow, and we will consider your case, and do all we can for you.

We wish to hear from the following brethren, and as many more as will write to us: Eld W. Phelps, G. W. Perry, H. S. Case, Gilbert Cranmer, J. C. Day, Ransom Hicks, James Watkins, E. A. Poole.

Dear Brethren: Are you doing any thing in the good cause? We feel anxious to hear an encouraging word from you. Please let us hear from you through the *Hope* as often as convenient; send us reports of the progress of the cause; also we would like to have you write some good articles for the *Hope*, and thus aid in spreading the truth abroad, upon the great themes of the commandments of God and the faith of Jesus. There are many others whose names we do not remember, that we will be equally glad to hear from. We are trying to do our part to move on the blessed cause. May God bless you all, and help us to do our part in the great work, that when Jesus comes we may be numbered with the wise virgins and Philadelphian Christians, who will be caught away from the great storm and tribulation when our Saviour descends in the heavens above us. Yours in the blessed hope of the Kingdom and coming of Christ, B. F. SNOOK.

A MOVE IN THE RIGHT DIRECTION.—At a recent meeting of the church at Marion for business, the following resolution was passed.

Resolved, That we discontinue the habit of smoking, chewing, or snuffing tobacco.

We are truly glad of this, for we think the habit should be disapproved by Christians, as a practice inconsistent with Christianity, and detrimental to health, both mental and physical. J. B.

### TAKE FREELY.

A SHIP was sailing in the southern waters of the Atlantic, when her crew saw another vessel making signals of distress. She bore down toward the distressed ship and hailed them.

"What is the matter?"  
"We are dying for water," was the response.  
"Dip it up then!" was answered. "You are in the mouth of the Amazon river!"

There those sailors were thirsting, and suffering, and fearing, and longing for water, and supposing that there was nothing but the ocean's brins around them, when, in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and did not know it. And though to them it seemed that they must perish with thirst, yet there was a hundred miles of fresh water around them, and they had nothing to do but to "dip it up!"

Jesus Christ says: "If any man thirst let him come unto me and drink." "And the Spirit and the Bride say, come, and take of the water of life freely." Thirsting soul, the flood is all around you; "dip it up!" and drink, and thirst no more.—*Earnest Christian.*

DR. CUMMING.—The report has been going the round of the papers that this well-known preacher has materially changed his views as to the times in which we are living, and now regards the close of this dispensation as perhaps millions of years in the future. But a letter from him, published in the *London Daily Telegraph*, contradicts this as a forgery and a falsehood, and asserts that he firmly adheres to what has been the tenor of his teachings all along.—*Prophetic Times.*

SEA BIRDS.—The question is often asked, where do sea birds obtain fresh water to slake their thirst? But we have never seen it satisfactorily answered till a few days ago. An old skipper with whom we were conversing on the subject, said that he had frequently seen these birds at sea, far from any land that could furnish them with water, hovering around and under a storm cloud, chattering like ducks in a hot day at a pond, and drinking in the drops of rain as they fell. They will smell a rain squall a hundred miles, or even further off, and scud for it with almost inconceivable swiftness. How long sea birds can exist without water is only a matter of conjecture; but probably their powers of enduring thirst are increased by habit, and possibly they can go without it for many days, if not for several weeks.—*Ev.*

—We are to be flooded with the lives of Christ. Beecher is to write one. Cox has undertaken a work on the same subject. Lyman Abbott, of New York, is engaged on the same theme. Collier, of Chicago, is announced to present the Unitarian phase of that subject, and others to the number of six are known to be preparing a publication covering the same ground.—*Star.* Another exchange very aptly remarks, that "there is an excellent his ory of Christ in a work called the New Testament, which is not likely to be improved upon."

### Appointments.

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

- Aug. 1st, at..... Casco.
- Aug. 29th, at..... Bloomingdale.
- Sept. 26th, at..... Trobridge.
- Oct. 24th, at..... Waverly.
- Nov. 21st, at..... Alamo.

JAMES WATKINS.

## BUSINESS DEPARTMENT.

### BUSINESS NOTES.

ERASTUS CLARK, Grand Rapids, Mich.: Your questions on the Resurrection of the wicked are answered in the article on "The Resurrection of the Wicked Dead," in this present No. Your other questions will be answered in due time.

J. J. PERKINS, Chicago: Your letters previous to June 28 were not received.

### RECEIPTS

#### For The Hope of Israel.

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

- \$1.50 EACH. R Gaylor, iii-1. Eld G Cranmer, iv-1. Daniel Tiffany, iv-1. John Glover, iv-1. Adam Hart, iv-1. R S Barnhill, iii-1. Jacob Decker, iii-1. A J Bock, iii-20. J B Benbow, iv-3. James Whitehall, ii-17. Ben Harvey, iii-20. Lydia A Rader, iii-7.
- \$2.00 EACH. Erastus Clark, iv-10. J J Perkins, iii-1. Stephen Munro, iv-10. Geo and Jane Stults, iv-9. John Ditto, iii-9. R R McCune, iii-1.
- \$.75 EACH. R W Johnson, iii-13. H W Decker, iii-13. Clark T Havens, iii-16. Geo Delinger, iii-16. D Staley, iii-16.

WHEN one sin is admitted, it is generally found that it has a companion waiting at the door, and the former will work hard to gain admission for the latter.

### Books and Tracts For Sale at this Office.

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

THE BEAST WITH SEVEN HEADS AND TEN HORNS of Rev. xiii, 1-8. What does it symbolize? By W. H. Brinkerhoff. Price, Post-paid 75 cts. This work is designed to overthrow the foundation of the application of the Prophecy of the Two-horned beast of Rev. xiii, 11-18, to the United States.

THE MINISTRATION OF CHRIST: WAS IT Changed in 1844? By D. W. Hull. Price, 50 cts.

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

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

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

STEPHENSON AND RUSSELL'S DEBATE on the Kingdom of God upon Earth, its Nature, Locality, the Time of its Establishment, and its Duration. 205 pages 12mo. Price, 50 cts.

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

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

THE VISIONS EXPOSED, or a Review of Uriah Smith's Answers to the objections against the Visions of E. G. White: being an examination of the teachings of the Prophetess of the Seventh-Day Adventists, as compared with the Bible. By Thomas Hamilton. Price, 12 cts.

THE TRUE CHURCH, and what it is called. By Alexander Locke. An argument on church names. Price 5 cts. Postage 2 cts.

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

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

THE ONE GOSPEL, or God's blessing to Abraham. By Joel A. Simonds, 12 cts.

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer, or a history of the doctrine of the Reign of Christ on Earth. 406 pages. By D. T. Taylor. Price 50 cts.

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

### TWO CENT TRACTS.

DID THE CHURCH OF JESUS CHRIST CONSTITUTE A PART OF the two-horned beast. By W. H. Brinkerhoff.

BIBLE MEANING OF FOREVER AND EVERLASTING. INFIDELITY AND SPIRITUALISM, shown to be of like character.

### ONE CENT TRACTS.

PERSONALITY OF GOD. A popular error disproved.

THE LAW OF GOD, the Ten Commandments, by John Wesley.

MUSIC. Two beautiful pieces of music on one folio sheet, entitled "Redemption" and "Benediction," by S. C. Hancock. Price, 12 cts. per sheet, post-paid.

Also Sheet Music by H. L. Hastings, nine pieces on one sheet: Calvary, 'Tis the very same Jesus, Over there, Hallelujah, Grave, and We shall walk through the valley in peace: Price 20 cts.

those who professed to be taught the many end the floor; and is turned, see size of a will for the sextor christian mat looked in the "Let ad thio

Again, ho profes ion, to his mouth a while he part replaces it ag see him wher from his mou ly is high tin to their duty degrading be enlist in the

Another ite bacco, is the on this heal man spends t —what? To appetite by s amount of n vile weed wa tressed orpha be made to le

with sorrow, every servan temperate in pouised the o thing that re aware that he can muster s confess that w

orth a fartl tobacco for th ed to the hab says he comm ease or mala that he comm other says he bacco to red

Let no serva offering such tempt to exp cuses only be ter how mer in any sin o it aside whe

Sulphur S This sign sl a sin ful nation On several Jews of the s unto themsel doth this gen unto you, Th eration." In generation set be given unto In Matt. xii nights in the