

THE HOPE OF ISRAEL.

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

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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 person of the Trinity; The 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.

MUSINGS.

In every life is grief with pleasure blent;
From sorrow springs the soul's development;
And lasting peace the mind can ne'er attain
Till it is fitted, both by joy and pain,
Life's foibles and grandeur to survey
As unsubstantial as the lightning's ray.

Where'er we turn the eye, below, around,
No peace enduring can on earth be found.
If Fortune smiles it is but for a day—
Black Ruin levels all in swift decay:
If warmest friendship seems to yield repose
From real sorrow or from fancied woes,
Too oft Betrayal's hell beneath it glows,
To burst in rage volcanic, far and near,
And make life but a purgatorial sphere.
The brightest beams Love's Orient can impart
In Sorrow's Occident must soon depart,
And darkest shadows, springing from despair,
Must gather on the heart and settle there.
But if in spheres above, the soul more pure,
Eternal as its Maker shall endure,
And quaff from Wisdom's pure, untroubled spring
Draughts deeper than the soul's imagining,
Hope's light is left to guide us through the gloom,
Which deepens onward to the dreaded tomb—
Whatever life's destiny on earth may be,
Its ending must be in eternity.

The Deity, who, from yon heaven serene,
For ages hath beheld life's gloomy scene,
Marks well the mountain-sorrow which oppresses
The wretched spirit: in its loneliness:
Ne'er yet a tear-drop fell from mourner's eye,
Unmarked by Him who watcheth from on high:
No sigh yet breathed but waked an echo there,
And found a medium in an angel's prayer.

God is perfection—such man cannot be,
Yet from much thought unholy may be free;
By Reason taught, he may his passions school,
And live by Christ's unchanging Golden Rule—
Accord to others rights himself may claim,
Nor seek his neighbor's motives to defame.

On Truth's foundation man should strive to build
A moral temple, tenanted and filled
By Virtue's thought and Wisdom's soul refined,
Which would perfect the ashlar of the mind.
Then the Millennium no more would seem
The dim creation of prophetic dream,
But heaven would tenant every part of earth
And souls of men receive the purer birth. R.

BABYLONIANISM.

Published by request.

ABOUT one thousand and eight hundred years before the birth of Christ, there lived an Assyrian Queen, whose armies, commanded by her son, subdued nearly the whole of Asia and Egypt. She was called by the Assyrians, Astarte or Athor, and was subsequently known and worshipped in different countries by the names of Asphrodite, Cybele, Semiramis, Isis, and Ashtaroth, by which last name she is frequently mentioned in the Holy Scriptures. She had a magnificent temple at Zidon, served by three hundred priests. Her son was called Assarac, and was known and worshipped in other lands by the names of Adonis, Horus, Apollo, and Tammuz, which last name is mentioned in Ez viii 14. Then the Lord was revealing the abominations that existed amongst the people that professed to be his servants; and he says in ver 13-15; "Turn thee yet again, and thou shalt see greater abominations than these." Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz. Then he said unto me, Hast thou seen this, O Son of man? turn thee yet again, and thou shalt see greater abominations than these." This individual is supposed to be a son of the Nimrod of Scripture. By this Queen Astarte, the Chaldean mysteries were invented for the purpose of forming a distinct class of mankind, drawn from all the races whom she had conquered, who having resigned their individual nationality, might become altogether devoted to herself. This was her primary object. Once admitted into this class or order, they were no longer Babylonians, Assyrians, Egyptians, or Arabians, but members of a mystical brotherhood or priesthood, over whom was placed a pontiff or high-priest. This order was divided into certain classes or ranks, the higher taking the vow of celibacy, the lower being permitted to marry. Elated by the success of her original project, the queen eventually pretended to be an incarnation of the Divine Spirit, the bride of the supreme Father, and the queen of heaven, the being who was destined to bruise the serpent's head. Henceforth therefore, she became the object of worship in Assyria, as also did her son, whom she proclaimed to be the Son of God, the Deliverer, the Messiah, whose heel the serpent had bruised; he having been killed in one of his warfaring expeditions. The exact resemblance of the Babylonian goddess, as shown on the cylinders and terra cotta figures found at Babylon, by Sir Robert Kerr Porter, to the images of Madonna and child, as used by the church of Rome, is truly striking. The ostensible objects of worship in this new system of religion were the supreme Father; the incarnate female, or queen of heaven; and the

false Messiah, or Deliverer, her son; but the two, viz, the queen of heaven and her son, were in reality the only objects of worship, as the supreme Father was said not to interfere in mortal affairs. . . .

No doubt, this system was the commencement of the great ancient apostasy from the knowledge of God, for we must remember that this queen lived soon after the deluge. From Babylon this apostasy spread unto the ends of the earth, and subsequently divided into three grand schisms, each having its own pontiff or high-priest, each pretending to be the true, though all continued fundamentally alike, and all alienated from Jehovah, the Creator of heaven and earth. These schisms were centered in Babylon, Memphis, the capital of Egypt, and in Thibit. From "Reminiscences of Tartary, Thibit, and China, in 1844-45-46," we learn that the system continues to this day in full force, in Thibit, as originally established, and the exact similarity of the whole system in Thibit, with the religion of modern Rome is truly striking. The images of the woman and child, the queen of heaven and her son, the monks and nuns, the dresses and the priests, the confessional, the doctrine of purgatory, and the merit of men's works, together with the absence of any thing like truth on the subject of the atonement, justification, and the salvation of sinners, proclaim aloud the identity of the religion of Thibit with the religion of modern Rome.

But to return to Babylon. In this mystical brotherhood there were distinct classes; to the first, the literal meaning; and to the second, the mystic sense of the religion was communicated. In the one class, the queen of heaven was the chief object of worship as the incarnation of the Divine Spirit; but in the other, the initiated were taught that Jehovah, the Creator of the world, was a cruel tyrant, hating human happiness, that the prince of the power of the air, Satan, was the true god taking compassion on mankind, had sent Assarac, or Tammuz, the son of the queen of heaven, who was in reality Satan's son, to be man's deliverer from the power of Jehovah, that he would free all those who worshipped him and his mother, from the bondage of the body in which man's spirit had been imprisoned by Jehovah, the Creator; that Assarac would again become incarnate for final victory, and that his worshippers should dwell with him forever in disembodied felicity. This creed is held in Assyria, now called Koordistan, to this day. The initiatory rite, in this system, was immersion in water, after which, the priest made the person pronounce a formula, renouncing his nationality, and devoting himself entirely to the queen of heaven; after which he marked his forehead in mystic characters, with a mixture of salt, spittle, and water. The individual was then placed under

an instructor, to whom he confessed his every thought, and when pronounced worthy by the teacher, he was admitted to the interior or higher class, and made acquainted with the mysteries of the system. He was then sprinkled with holy water, and presented with a cake called "mola," and it is very remarkable that the same name, "mola," is now applied in Italy to the water used in the mass. This cake he ate in honor of the queen of heaven, and swore at the same time to be faithful to her. These cakes are spoken of in the Holy Scriptures; by Jeremiah, vii. 18, "The women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings to other gods, that they may provoke me to anger." When warned by the prophet concerning their apostasy from Jehovah, we find the women of Israel replying—though Jerusalem was destroyed, and the land an astonishment and curse at that time, for this very abomination—Jer. xlv. 16-19, "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make cakes to worship her, and pour out drink offerings unto her, without our men?" i. e., without the approval of our husbands. No, all were agreed. Hence we see how firmly rooted was the apostasy in their hearts, and how this Babylonish system had usurped the place of truth in that special nation which God had separated from all other people to witness for himself in the earth; and we learn the true cause of God's righteous indignation against them. The initiated were required to keep three feasts in honor of the goddess; the feast of her birth, corresponding with the 25th of March, Lady-Day; the feast of her assumption into heaven, and re-union with the Deity on the 8th of September; and the feast of her son's birth on the 25th of December.

This is a brief outline of the system by which ancient Babylon was distinguished; spiritually considered, that is, in reference to Him who is a Spirit, and requireth men to "worship him in spirit and in truth," who declares of the apostate heathen, by Paul, in the Epistle to the Romans, i. 19, "That which may be known of God is manifest in them; for God hath showed it unto them; so that they are without excuse; because that, when they knew God, they glorified him not as God, neither were they thankful; but became vain in their imagination, and their foolish heart was darkened." My object is not only to show that the system of religion by which modern Rome is distinguished in this day is identically the same with the ancient Babylo-

nish apostasy from the revealed will of God, but I hope clearly to prove that an actual union was effected in the fourth century after Christ, between the offices of the Bishop of Rome and the High Priest or Pontiff of the Babylonish mysteries, between apostate Christianity and the religion of Ashtaroth; instead that, thenceforth, the Roman pontiff, instead of being the apostolic successor of St. Peter, as he professes to be, is the high priest of Astarte or Ashtaroth, of Assarac or Tammuz. Then if we thus expel the halo which exists to so many eyes around Rome and her system, we shall settle the question. Whilst the worship of the queen of heaven spread far and wide in Asia, Egypt, and Arabia, it seems to have made no way amongst the barbarous tribes of the north, who, pouring down upon Assyria in the year 560 B. C., destroyed Nineveh and occupied Babylon. The Chaldeans found their religion at first tolerated and patronized, but subsequently opposed by the conquerors. Various rebellions followed, till at length the city was taken and sacked, and the inhabitants slaughtered by Xerxes in the year 487 B. C. Xerxes removed the capital to Shushan, in Persia, and whilst the soldiers fled to Thibit, the priesthood of the queen of heaven sought refuge in Pergamos, and finally established themselves there, making it the center of their system, as Col. Chesney shows, in his very able and interesting work. Those who are well acquainted with the Bible will not fail to remember the remark made by the Holy Spirit, upon this city, "I know where thou dwellest, even where Satan's seat is." "He that hath an ear to hear, let him hear what the Spirit says unto the churches." Pergamos was the headquarters of this great apostasy in St. John's day.

We now proceed to trace the actual connection between the Babylonish system and Rome. When the Etrurians emigrated into Italy, from Lydia, they brought with them a religion and rites corresponding with the Chaldee mysteries, as is clearly shown by their celebrated monuments. Their images of the queen of heaven perfectly agree with the early representations of the Romish Madonna, both in figure and costume, and several of the old Etrurian images are worshipped at this day as Madonnas. This people at a very early period after their arrival, had set up in Etruria a Pontifex Maximus, or supreme pontiff, who with them was above all law, and exercised a veto upon all proposed laws and measures which he considered displeasing to the Deity. He was head of the priesthood, and had the power of life and death over them. From the time of Numa, the Romans (Rome being in Etruria) had accepted the supreme pontiff as their civil chief. Julius Cæsar, the first emperor, was made supreme pontiff on the death of Metellus, having been previously made becomig heir to all the rights, powers, and titles of Attalus the Pontiff, King of Pergamos, who had made Rome his heir by will, the Roman emperor became also the head of the Babylonian priesthood, the supreme pontiff of the queen of heaven.

In the year 218 A. D., the Roman army quartered in Syria, having rebelled against

Macrinus for having kept them encamped during the whole winter, unanimously elected the Emperor Heliogabalus the high priest of Cybele, at Hierapolis. He was shortly afterwards chosen supreme pontiff by the Romans, and thus did all the western branches of the Roman Babylonian apostasy center in the Roman Emperor. The first act of the new Emperor Heliogabalus (one of the greatest monsters that ever disgraced humanity,) was to declare himself a fresh incarnation of Assarac, and to proclaim himself, and his mother the queen of heaven, the alone objects of worship. He proceeded to the capital with the image of the goddess, and henceforth the Assyrian queen or Babylonian harlot Astarte took the position at Rome which had previously been occupied by Jupiter. The Emperor of Rome continued to exercise the office of supreme pontiff till the year 376, when the Emperor Gratian refused to attire himself in pontifical vestments. "He justly observed," says Milverton, "that as the whole nature of the office was idolatrous, it became not a Christian to assume it," and he not only declined to perform the duties of the office himself, but refused to appoint even a deputy, as his predecessor Valentinian had done.

Religious matters soon became so disorganized that it was found absolutely necessary to elect some one to fill the offices from amongst the people. Two individuals were recommended to the Emperor for the office of the supreme pontiff; Symmachus, the prince of the senate, who had previously acted as deputy for Valentinian; and St. Damasus, then the so-called christian Bishop of Rome. This Damasus had been put forward in 366 for the Bishopric of Rome, by the Assyrian and Egyptian monks of Mount Carmel, a college of Babylonian worship, originally founded by the priests of Jezebel, long before the birth of Christ, and in actual existence at this day as a religious house in connection with Rome. His election was distinguished by the slaughter of three hundred faithful Christians who opposed the measure. In the year 378 this same Damasus was declared Pontifex Maximus or supreme pontiff, a title which the Pope of Rome retains to this hour. The imperial edict, conferring the pontificate is to be found in the Appendix to the Code of the Emperor Theodosius, in which it is declared that the new high priest of religion should be sole judge of religious matters, and that sacred things shall only be decided by priests. This man, Damasus, now united in himself the office of a Christian Bishop, and all the rites, titles, and power of the high priesthood of Astarte, the queen of heaven, the Babylonian harlot. Satan had triumphed, the church which could not be overthrown, had now been successfully corrupted. A grand alliance was now formed. All were amalgamated, and henceforth there need be no disunion. Men had only to worship the queen of heaven under the name of Mary, and to call her child by the name of Jesus. The priests of the goddess had long been preparing the people for this measure, and had loudly proclaimed that the third person in the Holy Trinity, once revealed in Astarte, had again become incarnate in the Virgin Mary, and so widely had these views ob-

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THE Pope, i summoned al Rome to atten cil, which is te cember, 1869. currence in th Even by count centuries, wh with those of t of them all do that of Trent, of arresting an tion of the si three hundred bishops of the c in a general m 1854, convoked world to be pr Immaculate O doctrine of th second meeting Rome, but nei a General Cou days, and thei dress to the Pe proval of some

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tained, that at the Council of Nice, held some years previously, under Constantine, in the year 325, the Melchite portion of the council maintained that the three persons in the Trinity were the Father, the Virgin Mary, and their Son. At this council, the faithful remnant of Christian men, anxious to secure the recognition of the Godhead of the Lord Jesus Christ, in opposition to the Arian, refrained from attacking the Melchite section, who held the Virgin to be divine, and their success was only secured by accepting the aid of such fearful allies.

(To be continued.)

AN ECUMENICAL COUNCIL.

THE Pope, as had long been expected, has summoned all the bishops of the Church of Rome to attend a general or Ecumenical Council, which is to begin in Rome on the 8th of December, 1869. A General Council is a rare occurrence in the history of the Church of Rome. Even by counting in the councils of the first centuries, which had very little in common with those of the middle ages, the total number of them all does not reach twenty. The last one, that of Trent, which was called for the purpose of arresting and suppressing the great Reformation of the sixteenth century, was held about three hundred years ago. Since that time the bishops of the church have never been assembled in a general meeting, until the present Pope, in 1854, convoked them from all countries of the world to be present at the proclamation of the Immaculate Conception of the Virgin Mary as a doctrine of the Church. Since then, in 1867, a second meeting of the kind has been held in Rome, but neither of these had the character of a General Council. They lasted only for a few days, and their only action consisted in an address to the Pope expressing an unqualified approval of some recent Papal measures.

A General Council is expected to be in session at least for several months. In the opinion of the Church of Rome, the General Councils are infallible in all decisions concerning matters of faith. In the earlier Church the authority of the councils was by far superior to that of the Bishop of Rome or of any other bishop. The first eight councils, down to that of Constantinople, in 869, were called by the emperors, not by the bishops of Rome, and the emperors either presided over them in person or by commissioners, and the final ratification of the decisions was also left to the emperor. If delegates from the bishops of Rome were present, they had no influence whatever. One of the councils even condemned a bishop of Rome as a heretic. But since the separation of the Greek from the Latin Church, the Popes have gradually succeeded in magnifying their own authority at the expense of the General Councils. Though their personal infallibility has not yet been declared to be an article of faith, the Popes have claimed and generally enforced the same degree of submission to all their decrees as though they were clothed with the infallibility of the councils. Nearly all the Popes since the middle ages have claimed to be infallible, and the number of bishops and priests who have dared to dispute the claim has become smaller and smaller. So prevailing appears,

therefore, at present, the acceptance of the dogma of Papal infallibility that many members of the Roman Catholic Church believe that the approaching Council will declare it to be an article of faith. This would complete the subordination of the General Councils to the Pope. In the ancient Church the assembled bishops claimed to be supreme legislators for the Church. Subsequently, in the middle ages, though they admitted the necessity of co-operation with the Bishop of Rome, yet they still mustered courage to depose the Pope when the peace of the Church was disturbed by the conflicts between popes and anti-popes. If the Pope is possessed of the fulness of power which was formerly ascribed to the councils only, the former legislative faculty of the latter ceases, and they are degraded to the rank of a Papal council.

And be this as it may, if the General Council of 1869 shall really meet at the appointed time, it will not fail to be of unusual interest. However inferior in real importance it may be to its predecessors, it will, to some extent, have the prestige which surrounds, in the annals of church history, many of the former councils. Roman Catholics and the Romanizing parties in the Anglican and some other churches will sound its praises and magnify its significance. A sensational press will send its "own correspondents" from all parts of the globe in order to gather some fresh material for public excitement. The Protestant churches will chiefly be interested to notice the position which the Council will occupy with regard to the remainder of the Christian world. However great the corruption may be which has for centuries pervaded the whole of the Church of Rome, there yet remain some fundamental doctrines of Christianity which are held by the Church of Rome no less than by Protestants. This element of common Christianity has been greatly weakened by Papal innovations and corruptions, but it is not yet extinct. To watch its working in the deliberations of a universal council of the Roman Church will be to Christians of every name a subject of profound interest.—*The Methodist.*

FAMILY WORSHIP.

WHAT can be more beautifully appropriate than the worship of God in families?

Here is a little company of human beings, joined together in the most intimate connection—dwelling under one roof, fed at one table, supplied with the necessaries of life from sources of income that are common to them all, feeling themselves to have altogether common interests, common wants, and common exposures, it is granted that they all ought to worship God; is it not appropriate that they should worship him together? Each of them ought to thank God for his daily food, and daily to ask God for the needed supply. But the family take their food together. It is supplied from a common store, and spread upon a common table, and the daily gatherings around that table are the recognized symbol of their close intimacy. Is there any other scene which ought to be sanctified with prayer, if not that where a family most frequently look in each other's faces—where the responsible providers distribute the liberal provision—where parental love lavishes itself upon its tender objects—and where the children not only have their bodies nurtured, but their minds and manners cultivated?

A prayerless family meal is a most unchristian, a most ungodly thing, and seldom does that graceless spirit whose plainest name is *fashion*, show her impety more plainly than when, at a social entertainment, she whispers that, as the family table would be too narrow for so numerous a company, so the family custom of giving of thanks at table is too homely for so splendid an occasion; just as if the larger and costlier provision did not need the Divine blessing, and did not call for thanks, as much as the ordinary meal; and just as if an unblest meal, partaken by a numerous company scattered through the ample spaces of a parlor, were any more Christian than the same thing at an ordinary table.

Nor is it only at table that families should worship. Sheltered by one roof, the family have laid them down in peace and slept, and awoke in safety, because the Lord hath sustained them. Coming from their several chambers, they meet and exchange their affectionate salutations, glad to feel, "*We are all here.*" It is a common protection they have shared. They have together been kept from the assassin, from the fire, from "the pestilence that walketh in darkness." Should not they kneel together, and give thanks to their heavenly Guardian? They are going forth, too, to duties, and to dangers, and they need a common guidance; shall they not ask for it together? And at the close of the day, have they not equal reasons for united prayer and thanksgiving? They have all been led and kept by one Providence, and they all need to commit themselves to one divine guardian. On both occasions it is appropriate, besides the prayer, to read the Divine Word together, and to unite, if they are able, in sacred song.

There will, of course, be mornings when all have not come from their chambers in the glow and the joy of health; there will be evenings when the family will sadly gather, returning from a new grave. Thereafter, at the table and at the fireside, there will be "one vacant chair." All families must have these days of sorrow. What shall they do with this sorrow? To whom shall they tell it? On whose friendly strength shall they lay it? There is no such other place for a bereaved family to soothe and comfort themselves as their family altar. Is it the father that is gone? Nowhere else will they find such comfort as kneeling, in their tears, at the family altar, and pouring out their prayers from their broken hearts, through the channel perhaps of a feebler and softer voice than that to whose manly tones they were accustomed.

Or has one of the little ones been taken? The table must henceforth lack the light of his happy face—the house will no more ring to his merry laugh; but there is no sweeter memory, when you see the white hands laid together on the still breast, than that you had seen them folded on the edge of the table at the giving of thanks, or on the chair by your side at the daily worship.

In joy and sorrow, amid all the varieties of domestic experience, they who live together may most appropriately and beneficially worship together.—*American Messenger.*

KNOWLEDGE, planted by the hand of affection, in the hallowed sanctuary of home, is wont to take deeper root than "seed sown by the way side." Parents who write with their own pencils lines of heaven on the fresh tablets of their children's hearts—who trust to the hand of hirelings their first, holiest, most indelible impressions—will usually find less than others to blot out when they read it in eternity.

He who thinks he has enough of the Holy Spirit will quickly find himself vanquished by the evil spirit.

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, AUG. 11, '08.
E. F. SNOOK, EDITOR.

TO THE DISCIPLE BRETHREN.

GREETING.

Having recently been dismissed from your fellowship and connection as a member of your church, I feel called upon to make this appeal to you, and give some of my reasons for the relation in which I stand to you.

Before I was connected with you, I had long felt and seen a discrepancy in the orthodox sects of so-called Christianity; I had noticed a general inclination to straggle from the word of truth; I was not unaware that creeds, confessions of faith, &c., were deleterious to the cause of Christ, and I had long before lost all confidence in human wisdom as a guide to immortal life. I know and felt all this, and doubt not that many of you have felt the same. My Bible and my reason both taught me that I was responsible to God for my actions, and that I was a sinner in His sight; but what must I do? this was the great, the all-absorbing question with me. Methodism said this, Calvinism said that, Lutheranism said something else, and every ism had its own answer to this great question; no matter where I turned, it was lo here and lo there; even Spiritualism dared to raise its impious head, and breathe its blighting influence across my path. In this emergency I could only lean upon God for succor. I read His word, tried to learn His will, and determined to obey whatever He might command with all simplicity and honesty of heart. I learned to repent toward God, (Acts xx. 21) in whose sight I believed myself to be a sinner. I was cited to the sacrifice of the Lamb of God, and that through faith and obedience I might obtain the pardon of my sins; I was instructed to confess the name of the Lord Jesus and be baptized, and (although I had been *be-sprinkled* when an infant) when I read what the word of God says about this, my reason told me that nothing short of what it commanded would answer the purpose: I must confess the name of the Lord Jesus and be *baptized* with Him in baptism. I looked around me for an opportunity to do this, and could see it nowhere but with you. I knew that I had repented of my sins, and that I believed on the Son of God; so taking hold of God's word and promises, I determined to obey every known duty, and become obedient to the faith, and a disciple of Him who spoke as never man spoke, and determined to live faithful unto the end, that I might inherit the crown of life.

When I had been inducted into the church, and heard its doctrines explained, I became more and more astonished at the light of the Gospel truths that shone along my path and around me. I had no expectation of becoming a member of a body which entirely ignored creeds, and professed to take its stand only upon the word of God; in other words, professing to practice nothing for which it could not give a "THUS SAITH THE LORD" either by precept or example. This had a beauty that charmed

me; this was, to my mind, a step in the right direction, an effort to retrace the steps of error that our forefathers for many generations had taken from the way of truth. This principle became so completely interwoven with my affections, rules of life, and sense of right, that I am determined never to part with it as my watchword through coming life.

Recently the time came when I was put to the test on this principle. My attention was called to the fact that there is no divine warrant for keeping as holy a day that God never sanctified, and breaking the commandment of God that says: "REMEMBER THE SABBATH DAY TO KEEP IT HOLY." . . . "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD," and substituting in its place the first day (sometimes erroneously called Lord's day) as a day of rest. I determined to examine the scriptures to see whether these things are so, and found overwhelming evidence in favor of the seventh day Sabbath; every argument (and I thought that I had good ones) was taken from me; one by one they vanished like the morning dew before the touch of investigation; I was determined to battle it as long as I could, and yielded only after the severest struggle; but every support for Sunday keeping was fairly removed, every objection that I could think of met and set aside; while not only my arguments, but those of a learned one who has boasted that he has made it a special study, were met and answered. The great and vital question then came up: What shall I do? Shall I give up those cherished principles upon which I had taken my stand, and which I had pledged myself to defend? Never! I determined to obey God rather than man, and to prize the Law of God rather than the traditions of men; and the consequence is, that without the privilege of making a defence, I have been dismissed from your fellowship as a heretic, and as one guilty of creating schism among the children of God. I call upon you to show me the heresy whereof I am guilty. I call upon you to prove the duty of keeping the first day of the week holy instead of the day that God, the Creator of heaven and earth, has sanctified from creation. I call upon you to show that the sanctity has ever been taken from the seventh and transferred to the first day of the week by any one having the authority to do so; and I appeal to you in the love of truth to take your stand upon the Bible in all things taught and commanded therein, and not upon Roman Catholic traditions. Determine to obey God, let it cost what it may. Will you do it? or will you for the sake of the world and its influence and rewards, still cling to a tradition that has no divine warrant or sanctity, and for which there is neither reason or argument? I am aware that you claim to have all this, but where are they? Where does the Bible give a reason for Firstday keeping? upon your lips, and were sounded through the length and breadth of the land: "The Bible and the Lord!" "No creeds but the Word of God!" "Open meeting-houses!" "Free investigation of Bible subjects!" I ask you will you stand by them or will you now discard them as being unworthy of the cause you advocate? Will you now deny the

great principle which you have done so much to establish? I verily believe and tell you in the fear of God that you are silently but certainly having a creed founded that, although it is not written, is nevertheless well understood, and as stereotyped as those you have so often condemned. If this is not so, why the opposition and hostility to those who appeal to you to accept bible truths? Why was it said to one who was dismissed from your fellowship, when he appealed to the Bible to sustain his course, and demanded Bible reasons for dismissing him: "You know our custom?" Why was no bible evidence brought forth to prove the charge of heresy? simply because there is none. Why are we cast out as evildoers? Why, after your many denunciations of others for closing their meetinghouses against you, do you close yours against us, as is done in many places. Why will you not hear us, and refute our arguments if they are not sound? In the name of reason and the cause of truth, I appeal to you to be consistent with your teaching, or give up your claims to the high position of *advocates of truth* alone to those who still stand in defense of those precious principles of truth that you once pledged your lives to defend.

J. J. KISEN,
Sulphur Springs, Ind.

The Resurrection of the Wicked Dead.

BRO. SNOOK:

I would like to write a few lines on the question asked by Sister Pitts, in No. 3, not thinking to instruct any one, but wishing to be corrected if my belief is not according to scripture.

I do not understand that the first death is the penalty of sin, but that it is the consequence of sin. If it is the penalty of sin, then why do little children die who have never sinned? and why are not those who have repented and found forgiveness of sin, exempt from death? If it is the penalty, then the just have to be punished as well as the unjust; the innocent as well as the guilty; and man receives his punishment before he is judged, which would be like hanging a man before having his trial. If Jesus died to satisfy justice, then he has paid the penalty, and there should have been no more death after the crucifixion; but if the first death is not the penalty of sin, how can it be the consequence of sin? We read in Gen. ii. 9 that "God planted the tree of life in the midst of the garden, and also the tree of the knowledge of good and evil." "And the Lord put the man into the garden of Eden to dress it and to keep it." "And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." (15, 16.) But man disobeyed God, and ate of the forbidden fruit. "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever: so he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life," (vs. 22, 24.) lest man put forth

his hand, and eat of the tree of life, and live forever.

We see by this that the tree of life was the means by which man was to perpetuate his life; (for God says, "Best he eat of it and live forever,") but in the day that he was shut out from the tree of life, he was in a dying condition; he had no means by which he could perpetuate his life, and the consequence is, he must die. And this must be the condition of the human race, until they are placed where they can eat of the tree of life in the Paradise of God. But Christ died to carry out a plan by which all men may have the same chance for eternal life that Adam had in this life.

The way of good and evil is placed before us, and if we choose the good, and obey God in all things, we shall come forth unto eternal life; but if we choose the evil, we shall come forth and suffer eternal death, which is the penalty of sin. Christ died to atone for the sins of all who will cast their burden upon him, and accept of salvation through him; but all who will not receive him as their Saviour must bear their own sins, and suffer the penalty, which is death eternal. O, how thankful I am that Jesus undertook redemption from death; that there is a way of escape for those who enter the cold prison-house of the enemy, and that the day is near when those that sleep in Jesus shall come forth unto eternal life.

"Over there I'll find my treasure,
Jewels lost, long, long ago;
Love and bliss in fullest measure,
There my sad heart shall know."

Your sister in hope, M. A. HARRIS.
Otsego, Mich.

The Church at Sulphur Springs, Indiana.

DEAR BRETHREN: On the 1st of September last, through the labor of Elders B. F. Snook and E. W. Shortridge, we organized a church numbering 28 members, taking the BIBLE, (not a part of it), and the BIBLE only, for the rule of our faith and practice, keeping the "COMMANDMENTS OF GOD and the FAITH OF JESUS." We now number 33 members.

On the 9th of the same month we organized a SABBATH SCHOOL, the only one in the County, and perhaps the only one in the State. Have never missed a Sabbath but what we have had Sabbath School and social meeting after the close of the Sabbath School exercise; and in addition to this we have a BIBLE CLASS at three o'clock P. M. every Sabbath. In our Sabbath School and Bible Class we use the BIBLE, from King James' translation up to H. T. Anderson's. "FREE INVESTIGATION" is our motto. Our Sabbath School has been well attended, and the attendance is increasing. The attendance for the last three months has been from 60 to 80 scholars.

We have thus far braved the storm of opposition, and still LIVE, notwithstanding the many predictions of our opposers that we could not maintain our organization six months. The cause we plead has been assailed here by almost the entire MINISTRY of the different denominations around us, from the HIGH-TONED (professed Christian) PULPIT ORATOR down to the loafer, with MISREPRESENTATIONS (often wilful we think,) and SLANDER. But we are rejoiced to

see the opposition and prejudice against us fast fading away before the mighty HOST of the MOST TALENTED MINISTERS (of different denominations) the world has ever produced who are now on the WATCH-TOWER of ZION, sounding the trumpet in thunder tones that the COMING and KINGDOM of Christ is "NEAR AT HAND." We can but say with the illustrious apostle of Jesus, "Brethren, our hearts' desire and prayer to God or Israel is, that they might be saved." But alas! our kindred and countrymen are asleep to the great and stupendous events that will soon burst upon our sin-cursed world.

Brethren, let us have on the whole armor of God, and let our lamps be trimmed so that the great day of the Lord and the coming of Jesus will not overtake us as a thief in the night.

Your Bro. in the hope of eternal life,
J. B. BENBOW.

Sweet Thoughts of Home.

THE long day had been cold and dreary with only a few gleams of sunlight to penetrate the dark overhanging clouds; but as the gloomy day had almost finished its race, just as it was passing into the unknown eternity, the sun scattered the impending clouds and shone forth with all its soft resplendent rays, lighting up all things, making objects unlovely appear really beautiful; and as it sank from sight behind the western hills, soft beams of golden light overspread the heavens which lingered till the shadows gathered around, and the moon with her brilliant train came and took their accustomed places to accomplish their mission of love.

As I watched these changes and contemplated the beauty of the closing hours of that day which had been so cold and gloomy, I could but compare it to this life, which has so much gloom and sorrow; its sunniest hours are never free from shadows; its purest joys are blended with the bitter. Fit emblem is it of some lives that seem to be almost completely made up of blighted hopes, disappointment and toil, with so few gleams of sunshine to dispel the shadows; but like the glorious sunset which bathed the earth in beauty, will the life hereafter burst upon the weary tired heart.

Had that day been all sunshiny and free from clouds, the sunset would not have appeared so lovely, neither would it have been so much appreciated. So will it be when the bright morn of eternity shall dawn, when the long dark night of time is gone, when earth's shadowy years have passed away; that one who has most felt its darkness will enjoy the light and beauties of the heavenly home far more than he who has trod a smoother pathway. He who has tasted the bitter cup of disappointment, whose web of life has been woven with sighs, with down-cast hopes and fears, will have a crown more brilliant with stars than he whose life has been so free from suffering, from toil and anxious cares; when we shall regale ourselves on the bright shores of immortality, where all things are enshrouded with a halo of glory proceeding from Him who sits upon the throne, who will lead his children to the living fountains of water, and wipe away all tears from their eyes, we shall fully realize that

"Wherever a tear had fallen down
Gleams out a diamond rare,
And jewels befitting a monarch's crown,
Are the fool-prints left by care."

"And wherever had swept the breath of a sigh,
Is left a rich perfume;
And with light from the fountain of bliss in the sky,
Shines the labor of sorrow and gloom."

Then take courage, you who are called by a kind Father to endure suffering and earnest labor for his name. Though life's pathway is thorny and rugged, let us remember we cannot be carried to unending joys on "flowery beds of ease." We must fight if we would win the prize; to him who fights the most valiantly and engages in the battle with the greatest earnestness, who does the most to accomplish the work given him to do, the rest will be the sweeter when he reaches the final goal. Then let us pray that

"When our last work is done,
And the silver life-cord riven,
Be the stain of sorrow the deepest one,
That we bear with us to heaven."
EMMA.

The Resurrection of the Body Rendered Unnecessary.

Who that believes in going to heaven, or paradise, in the form of an immortal spirit, but have queried in their own mind concerning the object of the resurrection of the body? If to die, and so "depart and be with Christ," was "far better" than to live in the body, why should soul and body ever be united? This question will force itself upon the mind; and thus the door has been opened in the most orthodox churches for the denial of the literal resurrection on the part of many; while multitudes neither care for or think of it. An inspired Paul may cry, "If the dead rise not, those who have fallen asleep in Christ are perished!" but his words will have no effect on those who believe the body to have been merely a cage or prison for the soul, and that the latter having left the body has departed to be with Christ, and it is, thus, in a far better condition than it could be while in the flesh.

If the Pauline theology had never been corrupted by the introduction of false notions concerning the intermediate state and the true nature of man, the rise of a multitude of errors would have been rendered impossible. The true import of baptism would never have been lost in meaningless sprinkling or affusion. It was only losing sight of the importance of the resurrection of the body that such trifling ceremonies ever obtained in the church. Rationalism, Restorationism, Universalism, Spiritualism, the Roman theology, all are founded on the doctrine of man's natural immortality. In short, there is scarcely an error corrupting modern theology but falls to the ground with that dogma. The great original falsehood, "Ye shall not surely die!" deceived our first parents, and their children have drank deeper and deeper into the error, until it is well nigh universally received.—*Sci.*

VIRTUE consists in doing our duty, in the several relations we sustain, in respect to ourselves, to our fellow men, and to God, as known from reason, conscience, and revelation.

THE COMMANDS OF HOPE.

Wear weary wanderer, pause, consulting, When rest offers in the transient homes of earth; Struggle onward, calmly buffet Storms that chill, or seething flames of furnace hearth; All resource husband, until Duty claimeth; Then effort spare not, for "a rest remaineth."

Sea-worn voyager, bask in sunshine, When a sabbath casts its oil o'er yielding waves; Grasp with strong hand helm and halyard, When a tempest through night's lengthened darkness raves; Bide thy watch,—faithful to the CROSS that's given, And soon shall triumph in a brilliant Heaven.

Christian soldier, to thee even Sabbath sometimes offers respite from the strife; Sleep in harness, grasping weapons, Subtle foemen ever plot against thy life. When war is o'er, thy "Captain of salvation," Will share with thee a glorious coronation.

A new Letter from God.

THE following letter purporting to come from God, we clip from the Cincinnati Daily Commercial of June 24, 1868; It shows that the power that makes and loves a lie is not dead yet. He derives too much gain to have his dupes tremble at the thought of violating the Sunday. He knows too much about the Bible not to quote that in his favor. The production is beyond all doubt from the same quarter that all other Sunday evidence is from, the Church of Rome. The spirit is the same as that which consumed the martyrs of Smithfield, and burnt Michael Servetus. We would advise all those who would be insured against lightning, storms, hail, fire, and other plagues, to at once secure and keep a copy of this letter about the house. But to make it effectual you must keep Sunday, otherwise you shall be burned. We fear if this be true that we shall be burned.

B. F. S. COPY OF A LETTER SAID TO HAVE BEEN WRITTEN BY OUR LORD AND SAVIOR JESUS CHRIST.

And found eighteen miles from Iconium, twenty-five years after our blessed Savior's crucifixion, and transmitted from the Holy City by a converted Jew, and faithfully translated from the original Hebrew copy, now in possession of Lady Cautvas's family, in Mesopotamia.

The letter was found under a stone both round and large, at the foot of a cross, eight miles from Iconium, near a village called Mesopotamia. Upon the stone was written and engraved, "Blessed be he that shall turn me over." All that saw it prayed earnestly to God, and desired that he would make known unto them the meaning of this writing, that they might not in vain turn it over. In the meantime a little child, about six or seven years of age, turned it over, to the admiration of all present; and under the stone was written the commands of Jesus Christ in a letter, which was afterward published by the angel Gabriel, ninety-eight years after the death of our blessed Savior, and carried by a person belonging to Lady Cubass, and made public in the city of Iconium, &c.

The letter of Jesus Christ is as followeth: "Whoever worketh on the Sabbath day shall be cursed. I command you to go to church and keep the Lord's day holy, without doing any manner of work. You shall not idly spend your time in bed, or decking yourself with superfluities of costly appareance and vain dresses, for I have ordained it a day of rest; I will have that day kept holy, that your sins may be forgiven you.

You shall not break my commandments, but observe and keep them. Write them in your heart, and fastly observe that it is written with my own hand, and spoken with my own mouth. You shall not only go unto the church yourself, but also cause your men servants and maid servants to do the same, and to observe my words, and learn my commandments. You shall finish your labor every Saturday in the afternoon, by six of the clock, at which hour the preparation of the Sabbath begins. I advise you to fast five Fridays in every year, beginning with Good Friday, and continue the four Fridays immediately following. You shall diligently and peaceably labor in your own respective dwellings, and where in it hath pleased God to call you. You shall love one another with brotherly love, and cause them that are not baptized to come to the church and receive the sacrament of baptism, and the Lord's Supper, and to be made members of the church, in so doing, I will give unto you long life and many blessings; your land shall flourish, and your cattle bring forth abundance, and I will give unto you man's blessing and comfort in the greatest temptations.

"And he that doeth to the contrary shall be unprofitable. I will also send a hardness of heart upon them, until I see them; but especially upon the impertinent and unbelievers. He that hath given to the poor shall not be unprofitable. Remember to keep the holy Sabbath day; for on the seventh day I have taken to rest myself. And he that hath a copy of this letter written with my own hand, and spoken with my own mouth, and keepeth it without publishing it to others, shall not prosper; but he that publisheth it to others, shall be blessed of me, and though his sins be in number as the stars of the heavens, and if he believe in this, he shall be pardoned; and if he believe not in this writing and these commandments, I will send my own plague upon him, and consume both him and his children, and his cattle. And whosoever shall have a copy of this letter, written with my own hand and spoken with my own mouth, and keep it in the house, nothing shall hurt them; nor the lightning, fire, thunder, or pestilence shall happen to them to do them any harm. And if a woman with child and in labor has a copy of this letter about her, and the family put their trust in me, she shall be safely delivered of the child. You shall not have any tidings of me but by the Holy Scriptures until the day of judgment. All goodness, happiness and prosperity shall be in the house where a copy of this letter shall be found. Amen.

"JESU HOMINUM SALVATOR."

Scripture Reference: Man's Mortality.

- 1. MAN is not an immortal soul, but a material being, made of the dust of the ground. Gen. ii. 7; xviii. 27; iii. 19; Job iv. 17-19; x. 8-11.
2. Man is called a Nephesh Chaiyah, a living soul, or living creature. In the following passages where we have the phrase, living creature, the Hebrew is Nephesh Chaiyah, and designates every thing that lives. Gen. i. 21-24; vi. 19-20; ix. 10.
3. Paul testifies to man's entire mortality and materiality. 1 Cor. xv. 45-49.
4. Death is a cessation of life, a suspension of the vital functions, a returning again to dust. Gen. vi. 17; vii. 21; iii. 19; Isa. xxxviii. 1; Eccl. iii. 19-21; Ps. civ. 29.
5. In death man does not remember God. Ps. vi. 3-5.
6. The dead praise not the Lord. Ps. cxv. 17.

- 7. In death man ceases to think. Ps. cxviii. 3, 4.
8. The soul of man is not immortal, but dies. Ps. xxii. 29; xxx. 3; lxxxix. 48; lxxxviii. 50; Eccl. xviii. 4; Jas. v. 20.
9. The dead do not go to heaven or hell at death, but go to the grave, or Sheol, or Hades, the State of the dead. Gen. xxxvii. 35; Job xiv. 13-16; xxi. 13, 14; Ps. xlix. 14, 15; Numb. xxi. 31-33.
10. The dead are unconscious in their graves. Eccl. ix. 5, 6.
11. The dead are not now in heaven. Job iii. 13; vii. 33, 34; xiii. 33.
12. They are in the graves, earth, or sea, outside the enemy's land. Job iii. 11-19; x. 20-22; xiv. 10-14; Dan. xii. 2; John v. 28, 29; 1 Kings xiii. 31; Acts ii. 29.
13. Man is not judged at death. Acts xv. 30-31; Rev. xx. 12; 2 Pet. ii. 9.
14. Man is neither rewarded nor punished at death. Matt. xvi. 27; xxv. 31-34; Luke xiv. 14; John v. 28, 29; Col. iii. 3, 4; 1 Thess. iv. 13; Heb. xi. 38-40; 1 John iii. 2; Rev. xi. 18.
15. The dead will sleep till the resurrection. Job xiv. 10-12; Acts xiii. 36; John xi. 12-14; Ps. xvii. 15; Matt. xxvii. 52.

OUR PRIVILEGES.

It is impossible to enumerate our privileges. To be a Christian is the greatest privilege that we can enjoy on earth. We are made heirs of salvation, and joint heirs with Christ. Unto us are made great and precious promises, and it is the Christian's privilege to hope for the realization of these promises. It is a great privilege to be raised from the low grounds of sin, to be made to sit with Christ in the heavenly places. Together with the privilege of being Christians, we are privileged to associate with those whose lives and characters are refined by the holy profession of religion, and our own characters will thus be benefited and made purer by such associations. Our privileges are far greater than the worldlings'; their minds and contemplations are occupied only with the things of this world, while the Christian can calmly contemplate the future, and with the calm serenity of faith look forward to the time when this old earth will reel to and fro, and the nations be in deep distress, and the people of God be shielded till the "indignation be overpast," and the Kingdom of God open up with all its ineffable glory. While the man of this world is perplexed with the cares and troubles of life, it is the Christian's privilege to cast all his care on Him who careth for us, and who has bidden us to "seek first the kingdom of God and his righteousness," and then all things needful for our welfare shall be given unto us.

Our privileges are greater than we realize. It is our privilege to enjoy no small degree of the influence of the Holy Spirit to cheer us in our pilgrimage through life towards the Celestial City; and it is a great privilege to meet together from time to time, with those of like precious faith, for social and divine worship; and this privilege we seldom appreciate until we are deprived of its comforts. And it is not only a duty, but a privilege to own our Saviour's

name bet he says h er's face What Kingdom ear hear of man, I them th them an he has re shall be! Immortal privileg of Para tree of l has in p he actu UN of shall on that do heaven. DEAR Christ v heart, t the will propos to de co It is sad manda must b one ser every s are exc as it is views t not like who pe we ma, one bu them a your n My br I hear yet th it is m lians to and re suit w and sa ready know friend hour; dersta the tin wond Jesus, give; in the I hav to you about that; and t pray signa helpi from way

name before men on the earth, for, if we do this he says he will own our names before his Father's face in Heaven.

What will it be our privilege to enjoy in the Kingdom of Heaven? "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit." And by his Spirit he has revealed that "when He shall appear, we shall be like Him." Oh, to be like Jesus! holy, immortal, and glorified! And we will then be privileged to enjoy all the glories and beauties of Paradise, and to partake of the fruit of the tree of life. The privileges which the Christian has in prospect are great, besides those which he actually enjoys. J. B.

FROM BRO. PERRY.

"Not every one that saith unto me Lord, Lord shall enter into the Kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matt. vii. 21.

DEAR BRETHREN: As we read this saying of Christ we feel an uneasy sensation in our own heart, to know if we are ready, and surely doing the will of our Father in heaven. We therefore propose to throw out a few ideas and questions to be considered more thoroughly in the future. It is said by some that if we keep the ten commands, Sabbath with the rest, that therefore we must be doing the whole will of God. Now, in one sense of the word, we grant it, but not in every sense; why? because the commandments are exceeding broad. We may keep all the law as it is written, and yet be so sectarian in our views that we can thank the Lord that we are not like other men, or even like that poor man who pays little or nothing into S. B. society; or we may forget the word of Jesus, and salute no one but those who believe as we do. We hear them say, "Come over to our side, and pay us your money, and then you will be all right." My brethren, are these things right? methinks I hear you say, these things ought not so to be; yet they are so, and we cannot deny it. Now, it is manifest that this is not the way for Christians to do; what shall be done? we will tell you and refer you to your Bibles, then leave the result with God. Speak to the first one you meet and say to him, Jesus is soon coming, are you ready? the answer may be to you, "No man knoweth the day nor the hour;" but hold, friend, we have said nothing about the day and hour; but we have said that the wise shall understand: understand what? why, the signs of the times. Signs about what? those signs and wonders which should precede the coming of Jesus. Please give me some signs; well, I will give you two; just see how little faith there is in the world, and how the wicked are increasing. I have not time to talk more at this time; turn to your Bible when you get home, and read all about these things, and if you find anything that you cannot understand, call at my house and we will talk more about this matter, and pray to the Lord for wisdom to understand the signs of the times. And so we will pass along helping those that need help, and getting help from those that are able to help us in the good way until Jesus comes to take us home.

And may the Lord make you to increase and abound more in love one toward another and toward all men. 1 Thess. iii. 12. "Be patient therefore, brethren, unto the coming of the Lord." Jas. v. 7. May the Lord carry on the good work he has begun in all our hearts, until we are prepared for his coming, and then save us all in his heavenly kingdom is my prayer.

G. W. PERRY.

Coloma, Wis.

SAVED.

MUCH has been said on the subject of being saved in the present tense. Some say we are saved now. Some say once in grace always in grace. But we read, "He that endureth to the end, the same shall be saved." Saved from what? Saved from sin and death forever when Christ comes. But suppose the believer does not endure unto the end; what then? That will make no difference, if he is already saved. A man is a great drunkard, but is persuaded to sign the pledge, and stops drinking; that man is saved from a drunkard's grave; how long? until he breaks the pledge; that may never be, or it may be when he again meets with his old associates. A man goes to sea, falls overboard, and is rescued; therefore is saved from drowning; how long? until he falls overboard again; that may never be, or it may be the next voyage. Paul did not think he was saved in the present tense, but had to be careful "that after he had preached to others he himself should be a castaway."

We are admonished to always do right, or the crown intended for us some one else will get. Many think they are saved by belonging to the church, some by paying much money, some by doing much; but by grace we shall be saved, the gift of God, not now, but when he comes. Two men may run a race for a prize; the prize may be a thousand dollars, it may be a crown, or perhaps eternal life; they both may start together, and both bid fair to win; but if one stops by the way, he will lose the prize, even if he is within a few hours of it, and he must needs begin it over again; for it is only those that endure to the end that shall be saved, or win the prize.

We are saved when all danger comes to an end, which can never be until Christ comes. May we all be saved then.—*W. D. Babcock in World's Crisis.*

THE cross of Christ is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or as sails to a ship, to carry me forward to my desired haven.

LETTER DEPARTMENT.

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

From Bro. Dalbey.

BRO. SNOOK: I feel like taking advantage of the privilege extended through the Conference Department of our paper, to give in my testimony on the Lord's side. A few years ago I was a traveler in the broad road to destruction, but the Lord arrested me in my downward career, and

applying his ointment to the eyes of my understanding, I saw the immutability of his law. I then knew and felt that I was a sinner under the sentence of death; but the Lord was pleased to give me faith in Christ. I followed my Lord in baptism, and trust that I arose to walk in newness of life. What a change! From once a scoffer and contemner, to hope only through Him who died to save sinners! What a peace and joy in believing! How glad I am that Jesus receives sinners and eats with them, for how greatly has my poor soul been blessed while with others around the sacramental table. I can say,

"I'm not ashamed to own my Lord, Or to defend his cause."

Brethren, we have all had the claims of the holy Law of God presented to us; we have all felt how lost we were while under its condemnation: all around us we see the world teeming with individuals in exactly the same circumstances. What are we doing to enlighten them? Anything? Has God given us means, and are we using them to his glory and honor, or are we using them to administer to our lusts and appetites? If we are not faithful in the unrighteous mammon, how can we expect God to entrust to us the true riches. What are we doing to spread the gospel? Is our liberality proverbial, or does the cause of God suffer for lack of means? How many can say that they have been brought to see the light through our instrumentality?

Here is our paper. It comes to us freighted with words of comfort and good cheer. What are we doing for its support? simply giving our dollar and a half, or are we donating liberally, and trying to widen its sphere of usefulness? Shall we let it linger out a feeble existence, and thus cause the enemies of the gospel to triumph, and we be put to shame? or shall we make it a powerful instrument in declaring salvation to sinners, and the coming of the Lord and his Kingdom, and all those kindred truths which it is our privilege to believe? I would willingly give double, or even treble the subscription price to have our paper a weekly. I love the truths it advocates. Alone as I am, without one particle of christian sympathy here, the benefit I receive from its perusal is to me incalculable; and my heart is made to rejoice when I know so many others feel as I do.

Brethren, pray for me, that I may in all things prove faithful, and at last have an inheritance with the faithful of all ages in the Kingdom of God.

M. A. DALBEY.

Footo, Iowa Co., Iowa.

From Bro. Randall.

BRO. SNOOK: I like the HOPE and I wish it success. I like the great truths it advocates. I love to meditate upon the great doctrine of immortality through Christ; His soon coming; the Sabbath of the Lord, and all other Bible truths. I like all doctrines that are rooted and grounded in the Bible. I believe the Bible to be a standard of holiness, and the only true standard of perfect piety. Give me one "thus saith the Lord," and it is worth more to me than all the new lights that have sprung up since the days of the apostles. Yours in love of the truth,

D. W. RANDALL.

Troy, Mich.

THE HOPE OF ISRAEL.

THE HOPE OF ISRAEL.

MARION IOWA, THIRD-DAY, AUG. 11, '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 not farther.

ERRATA.—In Hope No. 4, article "What is Christianity," 2nd paragraph, 19th line, read "flock," for "flesh." As it reads the sense is much obscured.

BRO. SNOOK writes from Milville, Ind., Aug. 4th: "The work still goes on. I have not been here two weeks yet, and not less than twenty-five have decided to keep the commandments; and there is a good prospect for more. The house is large, 40 by 60, and is pretty well filled every night. Short nights and busy times no longer keep the people away. The truth is mighty and irresistible. To God be all the praise."

As we read Bro. Snook's encouraging reports and letters from Ind., we can but exclaim, O, for more laborers in the Lord's vineyard! Brethren, let us hear from other parts of the field. Is the cause advancing in your locality? Shall Ind. be the only State from which we may hear of the onward progress of the cause? J. B.

Questions for No-Lawites.

Was it right for the Gentiles to steal, commit adultery, and murder, before Christ came into the world? If so, why did God threaten Abimelech with death?

If it was wrong for them to sin in these things, was it not equally wrong for them to break the fourth commandment?

If the law is abolished, on account of which you can break the fourth commandment without sin, is not the Catholic duke innocent of sin who violates the second command by worshipping images? B. F. S.

THE JEWS of New York are considerably interested in the question of a better observance of the Sabbath. On the 28th of June, a meeting to consider the subject was held, attended by delegates from various congregations. It was proposed to recommend to all congregations to make ineligible to office in the synagogues those who keep their places of business open on the Sabbath. The proposition was not adopted; but the orthodox Jews are determined to continue the discussion till they succeed.—Sabbath Recorder.

The Great Aim of Religion.

WERE a man (says Dr. Barrow) designed only, like a fly, to buzz about here for a time, sucking in the air and licking in the dew, then, soon to vanish back into nothing, or to be transformed into worms, how sorry and despicable a thing were he! And such, without religion, we should be. But it supplieth us with business of the most worthy nature and lofty importance; it setteth us upon doing things great and noble as can be; it engageth us to free our minds of all vain conceits, and to cleanse our hearts from all corrupt affections, to cure our brutish appetites, to tame our wild passions, to correct our perverse inclinations, to conform the dispositions of our souls, and the actions of our lives to the eternal laws of righteousness and godliness. It putteth us upon the imitation of God, and aiming at the resemblance of His perfections, upon providing for an immortal state; upon the acquisition of joy and glory everlasting.—Sel.

Scripture Reference: The Sabbath.

TIME when the Sabbath was instituted. Gen. ii. 1, 2, 3; Ex. xx 8-11.

Time originally counted by weeks. Gen. viii. 6-12; Gen. xxix. 18-28.

The Sabbath was made not for the Jew or Gentile, as such, but for man. Mark ii. 27.

God commands man to keep it, and promises a blessing on all who thus obey Him. Isa. lvi. 1-6; Ex. xx. 8-11.

It is God's sign or memorial binding upon man, perpetual as the generations of Israel. Ex. xxxi. 13-17; Ex. xx. 12-20.

Christ recognized the Sabbath as a divine institution, and declared that he is Lord of it. Mark ii. 28; Matt. xii. 8.

It was the day of his customary worship. Luke iv. 16-31.

He recognized its existence long after his death. Matt. xxiv. 20.

It was Paul's custom to religiously observe the Sabbath. Acts xvii. 1-4; xviii. 1-11.

It was the day of prayer in the time of the apostles. Acts xvi. 12, 13.

It was the day of worship to both Jews and Gentiles. Acts xiii. 42-44.

The disciples of Christ kept it according to the commandment. Luke xxiii. 56.

It will exist in the New earth state, and be kept there by all flesh, notwithstanding the world will then be just as round as it is now. Isa. lxvi. 22, 23. B. F. S.

THE JEWELS.—A rich nobleman was once showing a friend a great collection of precious stones, whose value was almost beyond counting. There were the diamonds, and pearls, and rubies, and gems, from almost every country on the globe, which had been gathered by their possessor by the greatest labor and expense. "And yet," he remarked, "they yield me no income."

His friend replied, that he had two stones which cost him but ten florins each, yet they yielded him an income of two hundred florins a year.

As much surprise he desired to see the wonderful stones, when the man led him down to his mill, and pointed to the two tolling, grey millstones. They were laboriously crushing the grain into snowy flour, for hundreds who depended on this work for their daily bread. Those two homely stones did more good in the world, and yielded a larger income, than all the nobleman's jewels.

How many "polished" men and women there are who yield neither to God nor to the world any real income! How many homely ones who are perpetually blessing their race!

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, and immediate notice should be given if money sent for the paper is not in due time acknowledged.

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