

# THE HOPE OF ISRAEL.

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

Marion, Iowa, Third-day, Aug. 25. 1863.

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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 a living faith 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.

### "PRAYER"

Oh Father, cleanse this heart,  
From all of sin's dark stains;  
Let purity and truth impart  
That joy that e'er remains.

As innocent and free,  
Oh make it by thy power,  
As when I breathed my simple plea  
In childhood's guileless hour.

Oh make this youthful brow,  
Where care has left its trace,  
As joyous and as sunny now  
As 'twas with childish grace.

Oh let these erring feet,  
That long have trod crushed flowers,  
Be for green pastures meet,  
And ever blooming meadows.

Help me to gain that home,  
Beyond the chilling tide,  
Where I shall rest, no more to roam  
In thorny mazes wide.

Marion, Iowa.

EMMA.

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### BABYLONIANISM.

(Concluded.)

We cannot describe the lamentable results which followed such a confederacy better than by quoting Dr. Newman's own words, in his Essay on Development;—"The Arian question opened a controversy it did not settle. It discovered a new sphere, if we may so speak, to the worlds of light to which the church had not yet assigned its inhabitant. Then there was a wonder in heaven! a throne was seen far above all created powers, mediatorial, intercessory, a title, a crown bright as the morning star—a glory issuing from the eternal throne—robes pure as the heavens, and a sceptre over all. And who was the predestinated heir of this majesty? Who was that wisdom, and what was her name? The mother of love, and fear, and hope, exalted like a palm-tree in Engedi, and a rose plant in Je-

icho, created from the beginning, before the world, in God's councils, and in Jerusalem was her power! The vision was found in the Apocalypse, a woman clothed with the sun, and with the moon under her feet, and upon her head a crown of twelve stars. The votaries of Mury do not exceed the true faith, unless the blasphemers of her Son come up to it. The church of Rome is not idolatrous unless Arianism is orthodox." (403) Truly did the beloved disciple say—"Even now there are many anti-christs, whereby we know it is the last time." Truly did the apostle Paul write of this day—"The mystery of iniquity doth already work." There was no new scheme, but the old apostasy still at work...

We have referred to the monks of Mount Carmel. There had existed at Mount Carmel long before the birth of Christ, a college of priests. The Romanists say, they were disciples of Elijah and Elisha, but let us remember those men stood alone in their day and generation, therefore, it is not likely that they should have founded a college. There is little doubt that the college belonged to the idolatrous priests of Baal and Ashtaroth, who ate at Jezebel's table. "The prophets of Baal four hundred and fifty, and the prophets of the groves four hundred." (1 Kings xvii. 19.) We also find the names of these two idols coupled together in Holy Scriptures, at a very early period in Israel's history; as for instance, (Judges ii. 13.)—"They forsook the Lord, and served Baal and Ashtaroth." These names evidently signify, Baal, the supreme father of our Lord; and Ashtaroth, the queen of heaven. In the second century after the birth of Christ, a man named Basilides was the high priest of this order at Mount Carmel. He was a man of profound knowledge, and first astrologer of the day. All the Chaldee leaders were magicians, as we learn from the Book of Daniel, for we find that Nebuchadnezzar sent to consult them about his dream. Basilides saw the progress of the gospel; it could not be overturned, (he thought,) but it might be corrupted. Hence he proposed, like our Broad Church dreamers of the present day, to bring about an alliance of all sects and parties, who could unite in one common form of worship, without regard to the peculiar views which each might entertain. Basilides and his followers now joined themselves to the Christian church. Thus they secured a share in the election of pastors and bishops, and the worshippers of the queen of heaven could now, by exercising judicious reserve, slowly, but surely, introduce their doctrines. Henceforth no congregation could tell whether the pastors were worshippers of the queen of heaven, or believers in the God of the Bible; and no minister could tell whether or not the deacons of the church, or the most influential persons in his congregation,

were worshippers of Astarte or Jesus Christ. The same part was thus played in the second and third centuries which was afterwards played by the Jesuits in the seventeenth century, at the period of the Reformation, who, pretending to be Episcopalians in one place, Presbyterians and Independents in other places, as best suited their purpose, disseminated their own views without suspicion.

Is not this very much the case in our own day? Are not the present enemies of the gospel those who creep in unawares into churches and congregations, insinuate themselves, and finally overturn and upset everything, nothing new but the same old working of the mystery of iniquity? Basilides was joined in his profane scheme by Ammonius Saccasus, a Greek by birth. He had settled at Alexandria, and was the first philosopher and metaphysician of the day, deeply skilled in human nature, by intercourse with mankind and experience. He was benevolent and well meaning; but alas! here was the failure, he was altogether ignorant of divine truth, by divine teaching. At length, this mighty philosopher applied to be admitted into the Christian church at Alexandria. He was received, and became the instructor of the Christian youths of Alexandria. The chief characteristic of this man's teaching was its defectiveness. He had only got at the husk and knew nothing of the kernel. The most distinguished of his pupils was the celebrated Origen. He had been sent early in life to Chaldea, where he studied and became initiated in the highest mysteries of the Assyrian apostasy. On returning to Alexandria, he became head of the school, and finally bishop. During the reign of the Emperor Alexander Severus, himself a member of the Oriental apostasy, the whole weight of Origen's talents and influence was directed to aid the emperor in his design of uniting all creeds in one at Rome, and with a view to this end, he prevailed upon the emperor to add the name of Christ to the number of the gods. Origen then immediately changed his own name, originally Adamantus, adopting that of Origen, which signifies the son of Horus or Assarac. Suffice it to say that the views of Basilides were successfully advocated and enforced by the then so-called fathers of the church, Clement of Alexandria, Basil, Origen, and both the Gregories. They were entirely successful, yet these are the men of whom many falsely called Protestant boast, and from whose writing they seek to obtain testimony, instead of turning to the unerring word of God. We fully believe, that with the exception of Augustine, the whole of the men called Fathers, from the commencement of the fourth century downwards, were corrupt and dangerous writers, and the seeds of all errors are moreover found in all the earlier writers after the apostles themselves.

From the moment that Origen lent himself to the Emperor Alexander Severus, in his attempt to combine all creeds in one, from that very moment the distinctive doctrines of the gospel ceased to be taught generally. . . .

The atonement was no longer spoken of. The second advent of Christ and his future kingdom were denied; the resurrection of the body was explained away, and magic was maintained to be a true and lawful science. The conspiracy triumphed under the pontificate of Damasus, raised to that position by the introduction of such men and teaching as we have just referred to, into the Christian church. The worship of the Virgin was everywhere set up in the year 381, moreover Damasus is said to have immediately after enforced it throughout his dominions. Mary was everywhere worshipped as the mother of God, the queen of heaven. Sir Isaac Newton states, that at the close of the fourth century, the worship of the queen of heaven had superseded the worship of Christ throughout the Roman empire. Gibbon considers the system of virgin worship as established throughout the Roman empire in the fourth century. The Romanists themselves admit that the worship of Mary was enacted by the Council of Constantinople 391, and universally sanctioned by the expulsion from church of all who refused it, in the year 471, when the faith of that church was finally established at the council of Ephesus. Under Damasus the heathen temples were restored and beautified, and the rituals re-established. One point alone was insisted upon, namely, that the many-named goddesses should henceforth be called Mary. Thus the queen of heaven occupied the place of the Lord Jesus Christ in the professedly christian church at Rome. The faithful loudly opposed this, they declared their hope and expectation to be that the Lord Jesus Christ would speedily return, take to himself his great power and reign, and set up his everlasting kingdom. Damasus declared that the millennium had already commenced, and expelled from the church as heretics all who looked for Christ's second advent and kingdom. In the East, things for a time wore a better appearance.

According to Dr. Newman, the school of Antioch was practically protestant, but at length arose Gregory the Thaumaturgus, and proclaimed that the queen of heaven had appeared to him and miraculously instructed him to go forth and preach her worship. He did so with all signs, lying wonders, and magical performance. He used reserve, he spake mysteriously and eloquently; this plan succeeded, all the world went after him; he proposed to be received into the church at Alexandria, and the church not only received him, but made him bishop, though unbaptized and wholly ignorant of God's word. In one day he was baptized, confirmed, ordained, and consecrated bishop. The emperor alone was alarmed; he appointed Nestorius head of the school at Antioch, in order to check the progress of the apostasy. However ignorant on other points, we know not or care not, certain it is Nestorius has been stigmatized as a heretic, by Rome. (A common de-

vice nowadays with the enemy, respecting men whose teaching damages their craft, and is according to truth.) But at all events, he directed men's minds from the virgin to her Son. He declared that she was not the mother of God, that her Son derived only his human nature from her, and that, although blessed above other women she was but a woman; in other words, he denied that God had still; he denied that the virgin; become incarnate in the person of the virgin; he denied the old Chaldean and then Romish doctrine, that the Virgin and not her Son should bruise the serpent's head. The bishops, clergy, and people were excited. The Emperor called a council, which assembled at Ephesus, and in the year 431 Nestorius was expelled from the church, and the worship of the Virgin was established in the Eastern branch of the Roman empire, as it had formerly been in the West. Solemn curses were pronounced upon all who refused to worship the goddess, and the festival of her assumption into heaven was imposed upon the falsely called church of Christ, to be observed throughout the empire on the 8th of September.

Signs of the Last Days of Gentile Reign.

BY ELD. S. DAVISON.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken." Luke xxi. 25, 26.

In this and the parallel passages, Mark xiii. and Matt. xxiv., our Lord had been discoursing to his disciples, of the destruction of Jerusalem, the dispersion of the Jews into all nations, and the persecutions of his followers:—a long period of great tribulation, which is not yet fully ended. Mark says: "In those days, after that tribulation;" Matthew says: "Immediately after the tribulation of those days;" shall these signs be seen in the sun, and in the moon and in the stars, and in the powers of heaven. All these things are of very solemn import to the world, and especially to the household of faith; for he adds: "When ye shall see all these things, know that it is near, even at the doors." The impersonal pronoun IT, is by some, as in the margin of some editions of the common version, rendered HE; that is, the Lord is near, even at the doors. By attending to the parable in which it occurs, it will be readily seen that it is neither the person of the Lord, nor a single event of the congeries of events foretold, that is there intended, but the time intended by summer in the parable. In Luke xxi. 31, it reads: "When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." But the eventuation of the Kingdom of God is not a single circumstance, but the issue of a combination of circumstances, a grand climaxial event, the result of a number of contributory events, eventuating in the triumph of Messiah over all his foes. It is of course often spoken of as one great absorbing event, but I know of nothing in the word of God which warrants us to expect the kingdom of Christ as the event of a single day, or of a single year. There will, doubtless, be a day—an hour, when the sign of the Son of man in heaven will be as sudden as the lightning flashing—shining

from one side of heaven to the other, or from horizon to horizon; but I doubt whether it will encompass the world at the same instant of time. Is. lxxvi. 19. says: "I will send those that escape of them unto the nations . . . . that have not heard my fame neither seen my glory; and they shall declare my glory among the Gentiles." From this and other passages of a similar import it is plain that the kingdom is not instantaneous. A period elapsed after the Lord assumes his glorious reign ere the nations of the earth come into it, yea, before some even hear of it.

THE TIME FOR THESE SIGNS TO APPEAR, IS SPECIALLY STATED BY MARK AND BY MATTHEW TO BE "AFTER THAT TRIBULATION." By the same evangelists that tribulation is called "the abomination of desolation spoken of by Daniel the prophet;" and it is especially placed in Judea and in Jerusalem, and the people of that land and of that city are forewarned that they "shall be led captive into all nations, and Jerusalem trodden down of the Gentiles until the times of the Gentiles be fulfilled." These signs in the sun, and in the moon, and in the stars, and the distress of nations, cannot therefore precede the end of that tribulation; they may be contemporary with that end, probably are so. We do an injury to our faith, and violence to others' convictions, when we antedate these signs, and make omens of the coming Kingdom of God out of natural phenomena. It is therefore a serious question Whether the tribulation of the Jews is ended? Whether the treading down of Jerusalem by the Gentiles is finished? Nay, are they not rather undeniable facts, that neither is as yet accomplished? Is it not apparent that the Saviour's prophetic teachings suffer violence at the hands of men impatient for the end foretold? The Jews are in all the leading cities of commerce of the world; the Turks still rule in Jerusalem, and their unholy mosque occupies God's holy place on Mt. Zion. The signs, therefore, cannot have transpired. Matthew and Mark distinctly say "AFTER;" Luke, "Until the times of the Gentiles be fulfilled." But it should always be remembered, that prophetic events and prophetic periods are not divided by architectural lines and mathematical numbers! They are foretold very much as a painter would draw the picture of a landscape in a thunder storm; there is the murky sky, the snowy thunder heads, the thickening mass which advances with ponderous portents, until it hides sun moon and stars, and envelops earth and sky, and absorbs all our thoughts and apprehensions. Thus the Saviour says of the commencement of that tribulation of the Jews. There shall be wars, famines, earthquakes, pestilences; fearful sights, and great signs from heaven; but the premonitory climate is, Jerusalem is encompassed with armies. Signs of the Gentiles are fulfilled, their time of tribulation comes: and the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken: and then shall appear the sign of the Son of man coming in the clouds of heaven with power and great glory.

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All these are acknowledged works of God, but they are not instantaneous nor simultaneous. They are the distinction of a time—a period—that follows “immediately after the tribulation of those days.” Has that period arrived? Our Lord illustrates it by a parable, saying: “Behold the fig tree and all the trees: when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know that the Kingdom of God is nigh at hand.”

Now, it is our opinion that this parable aptly pictures the state of things among the nations at the present time. Buds come before the leaves open, and both before the summer opens in its strength. So with the signs of his coming. The tribulation of the Jews is partially ended; once they were the prey of every rapacious tyrant of the earth: now they are invested with citizenship and office in most of the enlightened nations of the world. I am not certain that I am quite correct, but I think I have seen their enfranchisement reported from every government of Europe but the Papal, and the kingdoms of Spain and Portugal. They have the greatest monied capitalists of any class of men on earth, and this has modified their condition in all countries. There are more Jews in Jerusalem now than at any former time since their dispersion by the Romans.

The last prophetic division of the fourth beast of Daniel has nearly run its appointed course; the last, the eighth head, has assumed his positions, and is manufacturing his implements of war for the subjugation of the nations and the establishment of his pretensions as the head and protector of oppressed nationalities.

Gog has hooks in his jaws: he has assumed the protectorate of all Greek ecclesiastical communities and their access to all the holy places of Jerusalem.

The beast (alias the seven-headed beast), the dragon, and the false prophet, have their emissaries in every part of the world, negotiating national alliances with a view of defeating every rival; in reality, to meet an inevitable conflict of the nations for and against the so called rights of mankind and the pretensions of the old sovereignties of the world. China and Japan, and the Islands of the South seas, and the democracy of all nations, are taking lessons of the model Republic, the false prophet of the nations. Every nation on the earth is in process of revolution, and every leading spirit among them is anxious to shape their destiny. Liberty and equality are in deadly conflict with ancient thrones and established orders.

These things portend the end of Gentile dominion of the world. They are the buds of the Saviour's prophetic summer; we shall soon see the opening leaves bring the predicted signs.

(To be continued.)

### WHAT IS CHRISTIANITY?

IN my last article I designed to show that reforms are essential to Christianity. To still further show the failure of all our religious teachings, with unimportant exceptions,—to educate Christians to intelligent conceptions of what CHRISTIANITY consists of, I would say that during the first 20 to 30 years of this century, “self-denial”

(in opposition to indulgence of animal appetites and passions,) had not become a part of religious instruction from either pulpit or press; and for 30 years subsequent, where pulpit and press have held out such views of Christianity as its Author inculcates, they have generally been found outside the pale of orthodox religious fellowship; and to the present hour I think it will be found on inquiry, that four out of five members of churches, if not a much larger portion, still BELIEVE that Christ used intoxicating wine,—enjoined its use, and even created it,—that it is a good creature of God, “one of nature's products for our enjoyment, and not the product of death and corruption, alike destructive of life and morals,—still believe (practically) that nothing a person's appetite craves of food or drink should be refused (because it “cannot deile the man,”) still believe that poisons are not objectionable, are even healthful, necessary to life, and do enter into as a component part of all healthful food; some even believing that our purest, “most valuable bread [wheat bread] is composed in part of arsenic;” some even (believing themselves “over-seers of the flock of God”), still teaching that fermented intoxicating liquors (as wine and malt liquors for instance,) cannot be repudiated by the church without sin.

Now whilst this state of things exists, until our religious literature becomes CHRISTIAN literature, reflecting the teachings and spirit of Christ,—becomes reformatory in a practical sense,—teaches that self-denial means something more than joining a church and continuing “sound in the faith,”—the Arch-deceiver will have it all his own way; for he prefers a religion minus the Christianity, to infidelity itself. For christians to talk of reforming the world, or even themselves and families alone, with such a literature as mental and moral aliment, is simply to stultify themselves, placing the handle of every weapon they possess, of either aggressive or defensive warfare, in the firm grasp of the enemy. The highest wisdom after doing this would be, simply to run away from the conflict.

I cannot at this point better illustrate the identity of reforms and christianity, than by an extract from Dr. J. C. Jackson's *Four Drunkards*. All churches or societies of Christians, to “grow in grace,” must become reformers, and this extract will help them to apprehend the fact that they have something to learn, something to do, something to teach.

“The student's epitaph was:

“The only son of his mother, and she a widow.”

I saw him die. How my young soul was shocked! From my earliest day I recollected him. He was ten years older than myself, and I was conversant with all his changes. He was exquisitely handsome, he was above all criticism beautiful when I was old enough to draw comparisons. He was of the sweetest disposition, and of the mildest temper. Richly gifted in intellect, and without a peer, his mother lived in him, and looked forward to the day when, with her face wrapped in gray hair and her eyesight dim, his flowing locks and eagle gaze should be ample substitute for her own.

A human devil taught him when twelve years of age to smoke and chew tobacco; and the habit once firmly fixed, rioted through his young blood like fire over a prairie. When he was not eating or sleeping, he was chewing or smoking.

It sapped his strength, It poisoned his blood,  
It sallowed his cheek, It blurred his eye,  
It spoiled his temper, It benumbed his heart,  
It confounded his head, And palsied his genius.

I watched him as he grew, and I watched him as he faded, and I stood at his bed-foot when he gave up the ghost, and though no doctor told me, and no minister warned me, I was as certain that tobacco killed him, as I am that he died. That glassy, lusterless look, which shows irresolution and absence of all manly courage, I more than once saw dispelled by the smoking of a good cigar, rousing up his flagging vigor as a snows stout will a tired horse—sad but triumphant proof that in the greenness of his days he had overhanging most the doom of a fool, one whom God had blessed most richly, but who had become accursed.

How strangely his mother looked as he died! Others cried, I cried, but she did not. I wondered why she did not. She loved him. Of this there could be no doubt. He was her only child, and lay dead before her; yet she did not weep, nor cry, nor rave. She stood stock still. Oh, Despair! thou art begotten of Death, and his fingers are scarcely more icy in their clutch than thine! She was alone—that was the reason why she did not cry. It is a fearful thing, a terrible thing, a dreadful thing to be alone on earth. The poverty, the rickety, the tortured, the bereft, do not know nor understand the mission of Jesus Christ to mankind, they never would stand as did this mother, confounded by a blow. Poor woman! She knew how to wash, to iron, to mend, and to eat the bread of carefulness; but she knew not how to believe. So Despair sat on her heart like a night-mare, till she looked like hewn stone.

They buried him, and put up his monument. Early as was his decease, he had twined round the hearts of many his own heart-strings, and such cherished his memory. I, who have had to deal with misery in all forms, in after years came to know why and wherefore these four persons passed from among the living thus early. When the truth flashed on me, I saw how wide spread drunkenness is. One can find drunkards more easily than he can the sober. They are to be seen at love-feasts no less than at dancing festivals, at funerals as at military parades, at the sacrament as at the bridal board—

Some drunk on alcohol, Some on coffee,  
Some on opium, Some on tobacco.”

### THE BATTLE LOST.

A BATTLE lost! What a thrill of pain these words brought to our hearts in the months gone by! What a pall seemed to settle down over all that was wont to engage our attention! The battle lost! our brave men sacrificed! our wounded dying uncared for on the field! our forces scattered, fleeing or captured! the whole struggle a failure, and the loss so great!

A young man lay dying, not in camp or on the battle-field, but in the quiet of his own chamber, with loving friends about him to minister to every want. What were the words that fell upon the listening ear of love, bending above him? With dying energy, he raised himself on his pillow and exclaimed—

“The battle is fought, the battle is fought, but the victory is lost forever!”

No word of battle lost could ever sink with deeper gloom into loving, waiting hearts. Other defeats might be retrieved. After victories might repair the fallen fortunes of war, but when the battle of life is lost, it is lost forever.

“There are no acts of pardon passed  
In the cold grave to which we haste.”

Yet these battles are fought and lost around us every day, awakening but little interest or attention. We see even those who are dearest to us engaged single-handed in this terrible war with the powers of darkness, yet we do not come to their help, we do not earnestly strive to enlist them under the great Captain, who knows no defeat, under whom all are victorious.

“The battle is fought,” said Edward Payson, “but the victory's won forever.” With Christ for a leader, we can go forth as mighty conquerors over sin and Satan, and in the end may rest forever under the shadow of the true life.

“Then let my soul march boldly on,  
Press forward to the heavenly gate;  
There peace and joy eternal reign,  
And glorious robes for conquerors wait.”—Sel.

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD DAY, AUG. 25, 1868.  
B. F. SNOOK, EDITOR.

THE SECOND COMING OF CHRIST.  
ITS TIME AND ITS IMPORTANCE.

II. We can know the time.  
III. The importance of the event.  
II. There is no subject of the present day of more interest and critical investigation than the time of Christ's second coming. And notwithstanding there are multitudes who, in their ignorance or infidelity, scoff at the idea, and say that we cannot tell anything about it, they either argue that he will never come, or that his coming is very far away, and that the revelation concerning it is so mysterious that it cannot be understood. We propose a brief examination of this, and will review and expose the ignorance and fallacy of the whole position.

1. They say that our blessed Lord has forever proven that we cannot tell anything about the time of his coming, because he says, "But of that day and hour no man knoweth, no, not the angels of heaven, but my Father only." Matt. xxiv. 36. This text does not forbid us knowing the time in which he will come, but simply assures us that God only knows the day and hour of that event; neither does it intimate that we cannot understand the subject of the time, and be able to determine that it is near at hand. Our opposers jump to their conclusions rashly, when they argue from this that we cannot tell anything about the time of his appearing. We will now show you that we are commanded in this same chapter to know when his coming is near. "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." vs. 32, 33. Does our Lord contradict himself in this discourse? he does if our opposers are right; for they say v. 36 teaches that we cannot tell anything about the time of his advent, and it is very certain that v. 33 teaches that we must know when his coming is nigh, even at the doors. There is no contradiction, but the plainest of truths brought to view. In v. 36 we are not informed of but one thing; that is, that no man knows the day and hour of the event; but even this verse does not say but that we may know when it is near. In v. 33 we are assured that we may know by the fulfilling signs as truly when his coming is near as we may know by the budding fig tree that summer is nigh; but it does not imply that we are to know the day and hour.

2. The next argument against us is that the day of the Lord will come as a thief in the night. It is then assumed that he will come upon the whole family of man as a thief in the night, and argued that therefore all must be ignorant of the time when it shall occur. It is true that that day will come as a thief in the night, but not so universally as the objector assumes. We will now show upon what class he shall so come; and we here affirm that it is the wicked who reject the light of his word and cry "peace and safety"

whose doom is everlasting destruction. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape." 1 Thess. 2, 3. This describes the awful judgments in store for the ungodly. They now enjoy ease and pleasure, and is succeeded by the wine cup of the fury of the great God. Poor souls! how little they realize that the storm of wrath is fast gathering over them, and that soon it must discharge its fiery contents upon them, and reduce them to death. We will now show that God's holy and faithful children will escape, because they know the time. "But ye, brethren, are not in darkness, that that day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night nor of darkness." vs. 4, 5. The wise virgins will be watching the signs of his coming, will be prayerful, and watching for his appearing; and unto them who look for him he will not come as a thief, but as their great Deliverer and kind Saviour unto their salvation. Heb. ix. 28.

3. We will now adduce the testimony of the prophet of God to further carry out this very important idea. "Many shall be purified, made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." Dan. vii. 10. Again, it shall be as it was in the time of Noah. He was a servant of righteousness, and believed God, and was wise on the times and seasons of the coming judgment; but the scoffing infidels paid no heed to it: they rejected knowledge, were wilfully ignorant, "and knew not until the flood came and took them all away." Matt. xxiv. 37-39. So shall it be when Christ comes again: the wise shall know the time, but not the day and hour, and will be looking and praying day and night for his glorious appearing. During the same time the scoffers and wicked will continue in their revelry, gluttony, and drunkenness, when lo! as a thief our Saviour comes; and as Noah was shut up in the ark before the great waters fell, so the wise who are looking for him will be caught away to meet their Lord, and so to escape the great tribulation and "hour of temptation that shall come upon all the world." Rev. iii. 10. The wicked will then drink down the bitter cup: the wine of God's wrath will then be poured out upon them, and not a soul will escape that has refused to obey the Lord. O, sinner, flee from the wrath to come! oh, that day of dreadful wrath! how can you bear the awful thought of enduring it! you never can endure it; you will eternally perish, and fall never to rise again.

III. There is no event foretold by the prophets of God of so great importance as the second coming of Christ. The reason why so many have no desire for it, is because they are ignorant of the great blessings to be then revealed to the people of God. The following considerations will give us some idea of its great importance.

The resurrection of the righteous dead will then take place. The earth and sea today are the great repositories of the righteous dead; their dust is precious before the Lord; there is scarcely a cemetery in all the wide world of civiliza-

tion where Christians are not sleeping. Death the tyrant, has been reigning for many long ages in the past: he has done a vast evil; he has robbed our joys away, and left instead the bitter cup of painful affliction; he has broken our family circles, has torn from our fond embrace fathers, mothers, husbands, wives, brothers, sons and daughters, and swept them down to the dark tomb. Shall they remain there, and sleep eternally? Are the once loved and beautiful forms now faded and gone forever? No, they will arise again in the resurrection, at the last day. At our blessed Lord's appearing they will all come forth from their silent resting places to the full bloom of immortality. Paul says "the Lord himself shall descend from heaven with shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first." 1 Thess. iv. 16. Again, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Cor. xv. 51, 52. We are here informed that there will be a resurrection of the just to immortality at the sounding of the last trump, which will sound when Christ comes in the clouds of heaven with great power and glory. To this time the people of God looked forward in times of old Job says, "All the days of my appointed time will I wait, till my change come," (ch. xiv. 14) and "if I wait, the grave is my house," (xvii. 13.) "for I know that my Redeemer liveth, and that he shall stand at the latter day on the earth, whom I shall see for myself, and mine eyes shall behold, and not another." xix. 25, 27. David looked to the same time for the perfection of his bliss, saying: "As for me, I shall be satisfied when I awake with thy likeness." Ps. xvii. 15. The faithful patriarchs all died in faith, not having received the promises, but having seen them afar off, embraced them and confessed that they were strangers in the earth. They looked for deliverance from death on the glorious morn of the first resurrection. Death was not "the gate to endless joy" to them, but an enemy to be dreaded, and from whose iron grasp the faithful will be saved at the appearing of Jesus. As there is therefore no other passport for the sainted dead than the resurrection through which they may go to endless joy, and as that will take place at the appearing of Christ, it follows that that is an event of great importance to us all.

B. F. S.

The Resurrection of the Wicked Dead.

DEAR BRO. CARVER: I have just received the HOPE, and read your kind answer to my questions. I thank you for your candor, feeling that love and forbearance should always govern our heart and pens, especially when writing our views on God's word, and our differences. You say, 1st, "You understand that the death of our Lord Jesus Christ does fully set forth the nature of the penalty involved in the fall of man." I feel that this does not answer the first question perhaps I did not make it as clear as I meant to. I will try again. Does not the death of Christ declare plainly and without contradiction, what the whole penalty of God's law is? My dear

brother, I ask you in the fear of God if there is one intimation in the scriptures of the Old Testament (it was all they had at the time of Christ's ministry) of two deaths as the penalty of the law, or the wages of sin. It says "The soul that sinneth it shall die;" such is the tenure of the Old Testament; is that not enough? Thank my God, it is for me. No, no, my brother, you cannot find a penal life in all of God's word from Genesis to the last word of Revelations. If the wicked are raised to life it is a penal life, a threatened life. Where is such a threatening? If the death of Christ does not fully set forth the penalty of the law, I confess I cannot find in the word of God what does.

You say that "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." You say, "if this idea be correct, then we ask, why are not Christians exempt from this penalty?" I never meant to give such an idea and I do not think that the questions involve such an idea. What did justice demand of the sinner? Ans., life; the blood life; he had no other, no, man by his natural birth, had no other nature; when the life of that nature is gone, it is eternally gone; but Christ taking that nature in connection with another principle of life, that is, a spiritual nature, and by voluntarily surrendering the blood life, which he, as innocent, had a right to retain, met the claim of justice so far that God can now be just and yet justify unto life from the dead by a new life principle, viz.: "the spirit of life in Christ Jesus," all them that believe in Jesus as having given His blood in their behalf, and as having risen from the dead by the Spirit of God that dwelleth in Him. Thus the claims of the law are not given up, but the blood life, or animal life, is eternally lost by every sinner, and never recovered; and Christ sacrificed that life never to take it up again; thus "put to death in the flesh, but quickened by the Spirit;" and being made "alive from the dead." He "dieth no more; death hath no more dominion over Him." He liveth by the spirit life alone, and all that believe on him shall live again from the dead by the same spirit; and though the life forfeited and lost is never restored, yet "the gift of God is eternal life, through Jesus Christ our Lord;" for "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." The blood life is never restored: the forfeiture of that is final; but another is given by virtue of union with Christ, in whom alone, as the fountain of spiritual life, it dwells. Thus the subject of atonement, or satisfaction to divine justice, stands out distinctly.

You acknowledge that "if it were not for the plan of redemption devised by the Almighty mind, that the Adamic death would be eternal." I thought the gospel was good news, redemption from death a blessing. How can it be a blessing or mercy to the wicked? "He that hath the Son hath life, and he that hath not the Son, shall not see life, but the wrath of God abideth on him."

We will now look at the New Testament. I cannot find from Matthew till we come to the

Revelations, any mention of the "second death;" Jesus never mentions it, but on the contrary, He says in the vi. of John, "For I came down from heaven not to do mine own will, but the will of Him that sent me. And this is the will of Him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Four times in this chapter, is the resurrection spoken of as a blessing, on conditions of believing, of eating the flesh of the Son of man, and drinking his blood, and of living by Him. In his answer to the Sadducees he says, "They that shall be accounted worthy to obtain that world, and the resurrection from the dead, . . . die no more, but are equal to the angels, and are the children of God [why are they the children of God?], being the children of the resurrection." Is it not a blessing? Yes, verily.

I know that godly men die, but Christ can raise them up from the dead by another life principle, by the eternal Spirit of God, and yet justice have its full demand. I should like to answer every point in your article, but cannot, for the Hope is small, but more at another time. You quote I Cor. xv. 21, 22, and part of the 23rd verse, to prove the restoration of the Adamic life. You quote "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." Why did you not quote farther? "But every man in his own order. Christ the first fruits, afterwards they that are Christ's at His coming." This is the order; the wicked dead are not mentioned, neither do I find that the resurrection of the wicked is once mentioned in the chapter. All that are in Adam die, so all that are in Christ shall be made alive. So I firmly believe, "But every man that is in Christ, is a new creature." Further, Paul says, "Some men will say how are the dead raised up? with what body do they come?" Hear the answer, and may God give us wisdom to take heed how we hear. "It is sown a natural body, it is raised a spiritual body. [Will the wicked have a spiritual body?] It is sown in dishonor, it is raised in glory. [mark it] It is sown in corruption, it is raised in incorruption. It is sown in weakness, it is raised in power." You see there is none of the wicked mentioned here; if there is, universal salvation is true. The wicked sow to the flesh, and they reap corruption; the righteous sow to the Spirit, and they reap life everlasting. Paul says he had not failed or shunned to declare the whole counsel of God, and that he had not kept back any thing that was profitable for the church or world. And never once said that the wicked should have a resurrection. I know that we could infer from some things that Paul said, that there would be a resurrection of all, but it would be only an inference; it would lack a "Thus saith the Lord;" and it would militate against the general tenure of his writings, and all of the apostles, and prophets, in my view.

I know that all the doctrines of the Scriptures have their difficulties in some passages, but the general tenure of the word will harmonize all those difficult passages. I must close for the present. I mean to write short articles on all your strongest proofs, and may God grant us all

His Holy Spirit to lead us into all truth. May mercy, and truth, and the love of God, be and abide with you, and the whole Israel of God, henceforth and forever. Amen. Your Sister waiting for redemption. POLLY G. PETERS.

## REPLY.

Dear Sister, You ask me some questions in your letter, a full answer to which would occupy too much space in our little paper; but I will, in as brief a manner as I can, respond.

You ask "Does not the death of Christ declare plainly what the whole penalty of God's law is? In the sense of its nature, I have already expressed myself affirmatively; but in regard to its duration, I affirm that it comes very far short of it. The penalty of the Law is eternal death, and that our Lord never engaged to endure; and so far as the duration of his death comes short of being eternal, so far it comes short of declaring what the whole penalty of God's law is." I know that you try to escape from this difficulty by asserting that as man, by natural birth, had no other life than a blood life, which, when lost, is eternally lost; so Christ, by voluntarily surrendering his blood life (or human nature), met the claims of justice. In this, however, you have, as I think, fallen into the great error of making the sacrifice of our Lord a merely human one; for if he had, as you say, "another principle of life," that is, a spiritual nature, which he did not (as you intimate) "surrender," it is absolutely certain we are trusting in a merely human sacrifice for our salvation. Excuse me, dear sister, but I dare not adopt a theory involving such conclusions. All that you can say in favor of immortality and eternal life being attained only by virtue of the sacrifice of the Son of God, I fully and heartily believe and rejoice in, and am striving to attain by the grace of God, but I am not prepared to believe that a part of my Lord died on the cross while a part survived.

You ask if the Old Testament intimates any thing of two deaths as the penalty of the law; and after quoting "The soul that sinneth it shall die," you ask, "Is not that enough?" No, my sister, it is not enough for me, from the fact that since that time God has given us much more and complete instructions on this very subject. You seem to be satisfied that because the Old Testament does not speak of a second death to the ungodly, that there is none. I ask you to take the same book, and point out the passage that even intimates that there was to be two advents of the Messiah or Christ? You cannot do it; and if those scriptures can be silent on such a vital principle of the Christian religion as the first and second advents of our Lord, why may it not be silent as to the second death of the wicked?

Referring to my quotation from I Cor. xv., you ask why I did not quote further? The reasons are this: I understand Paul to teach in v. 22 that Christ will restore the human race from the death in which they have become involved by the disobedience of Adam. In the first clause of the next verse, he alludes, I think, to the fact (more clearly elucidated elsewhere) that in the resurrection there will be a distinction of orders (or companies), and subsequently confines himself to a description of one of the orders. This is  
(Continued on page 43.)

ADVENTISM VS. SPIRITISM.

Man's not immortal—form returns to clay;  
The spirit dies with Life's receding ray.  
The wildest hopes the spirit e'er conceived,  
The faintest dogmas that were e'er received,  
The mind's delusions and the heart's despair,  
Celestial hues to tint the Real's gloom,  
And paint Life's roses fast as they consume.  
All—all is darkness: Life's expiring sun  
Lights to the grave, and there his course is run.  
So deemed the Sages and the Saints of yore,  
Well versed in Reason and in Sacred Lore;  
They deemed man foolish when he wildly said  
A man is living when 't is known he's dead.  
Backed by the Sacred Book, each argument  
Gave evidence of soul-development—  
That they had delved in Reason's quarry long  
And brought the Truth to light and vanquished Wrong.

Ere yet, time was when men life's pathway trod,  
Content to have their future with their God,  
Content to reverence that sacred lore  
Remotest nations read in years before.

O time! what wondrous changes dost thou bring,  
Wrought by man's deep and wild imagining!  
If rats are heard to scamble now by night  
We deem some spirit from a sphere of light,  
Holds tenancy in common with our house,  
Perchance too, metamorphosed in a mouse.  
If darkest visions cluster round our bed,  
And make a tablet of each sleeper's head,  
Wherewith to write their spiritual dreams,  
With light which mystifies wher'er it beams,  
We deem we are *en rapport* with the dead—  
Or living, since they say life hath not fled.

O foolery and superstition vain!  
Can happy souls desire to come again  
To this dark world?—what pleasure would they gain?  
If it be true that when the soul hath shed  
Its mortal form, it rises from the dead,  
Unto perfection's sphere, where all is bright,  
Dissolved in Beauty's most ethereal light,  
Deem you a mother could to earth return,  
Or view her orphan child from heaven, nor mourn?  
Would not its agony imprint despair  
As deeply on her heart maternal there?  
They say communications purge the soul,  
That blessings flow from spirits' mild control.  
What ble sings—could judicial records o'er  
Be penned, we'd count divorces without score.  
One deems affluence he hath not found,  
(Nor ever will while mortal minds are sound.)  
Self-governed in another charms till pain  
Back to his senses brings the fool again.  
One deems himself a metamorphosed sage,  
The star and marvel of this blinded age,  
And straightaway forms a system of his own,  
Which leads the soul to heaven or hell alone,  
Or in such company as may be free,  
From all save Nature's own morality—  
Ignoring maxims time hath amply proved  
Eternal, and which nations grand have moved.

Now tables talk with mystic raps and thumps:  
Some medium grows pale and—up he jumps;  
Then—then we view the dead returned to life,  
Not at the sound of martial drum and fife,  
Or Necromancy's art, but simpler still—  
By machinations of some subtle Will.  
They say, they say: then off they tramp for heaven,  
Or equidistant spheres, where there's no even,  
Nor morn, nor noon, and what else none can know  
Unless he hath sojourned a while below—  
I think 't is called a sphere of endless Wo.  
Poor souls! they suffered when on earth they dwelt:  
Perchance each one internal hell hath felt,  
Wrought by remorse, or sights of others' woes,  
Which life will now and then at times disclose,  
*Requiescat!*—let them rest in peace!  
Seek not through them your sorrows to increase!

Though it were true that angels come in bands  
Whom in harmonious circles we join hands,

What evidence have we that all are pure  
Whose influence for good will long endure?  
At Passover one sneering demon stood,  
Or sat perchance, who sold his master's blood.  
By what criterion can we judge their will?  
If their advent will purest thought instill?  
Tis said that fiends as well as angels roam  
Throughout all space and make earth oft their home.  
Perchance a spirit lofty, undefiled,  
Comes to enlighten souls, by sin beguiled;  
Perchance a demon may be lurking near,  
Armed with the magic of some darker sphere,  
To mar our harmony, and print despair  
Upon a heart whose pulse beats free from care.

EXTENT OF ATONEMENT.

"But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift, for the judgment was by one to condemnation, but the free gift is of many offences unto justification." Rom. v. 15, 16.

The foregoing scripture has in times past been to us as a sealed book, and for a time we were content in having it placed in Peter's catalogue of things hard to be understood, without further investigation; but as we now look at it, we believe it to contain a subject of vital importance, and is necessary to thoroughly understand, lest we should wrest it to our own destruction.

We understand the first clause to make the statement that the transgression of Adam and the free gift, or atonement of Christ, are not alike. The second clause assigns the reason, viz: that the free gift vastly exceeds the transgression; and the third clause illustrating that reason: that as the transgression was but one sin (though it brought death to all men), yet the free gift is of many transgressions unto justification; for if the atonement of Christ had only atoned for the transgression of Adam, even canceling its penalty, and restoring the first, or natural life to all of Adam's posterity, then there would have been a likeness, and an equality of extent, the one exactly counterbalancing or canceling the other; and therefore, "as the offence, so was the free gift." Had this been the case, the result would be that as Christ is the *only* efficient atonement that can be made for sin, and with all the necessary attributes which he, and he alone possessed to make atonement for sin, no other name under heaven could ever after be given whereby we might be saved; therefore every individual sin and every transgression would consign their perpetrators to irrecoverable destruction without the possibility of escape. God has, therefore, in infinite mercy, made a different provision, which does not set aside the transgression of Adam by disregarding it, but by meeting its demands, fulfilling its penalties, and restoring all the subjects thereof to a second life. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust." Acts xxiv. 15. They that are in their 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." John v. 28, 29.

There is no exception: none so good he needs no resurrection: none so wicked he shall not have it: none so insignificant as to be overlook-

ed: none so secluded as not to be found, and none so remote as to be forgotten; "for as in Adam all die, even so in Christ shall all be made alive."

But "all have sinned and come short of the glory of God;" what shall be done with their sins? We thank God that "not as the offence, so is the free gift. For if through the offence of one many be dead, much more the grace of God hath abounded to many." The word translated hath abounded to many, "the word translated, abound signifies "to superabound, excel, surpass, go beyond;" which, with the adjunct "much more," makes it the strongest possible expression of excess. So far does the free gift exceed the transgression of Adam, that "the blood of Christ cleanseth us from all sin;" and by faith we unite with the apostle to exclaim, "Behold we unite with the Lamb of God that taketh away the sins of the world!" the atonement of Christ being sufficient to cancel all sins, and save every sinner, "for the judgment was by one to condemnation, but the free gift is of many offences unto justification." However many, then, a man's sins may be, the blood of Christ cleanseth from all sin; though he may live a hundred years, and commit ten thousand sins, each and every one of which may be sufficient to condemn him to eternal death, yet all may be laid at the feet of Jesus, and he still receive eternal life. So much doth the free gift exceed the transgression in its extent and efficacy.

So far, therefore, as Adam's sin concerns us, the free gift is absolute. It applies to every human being without conditions, because "all that are in their graves shall hear his voice," and come to life again. But not so is the free gift for unrepented individual sins; for though the free gift is a full and complete atonement for sin, yet it must be accepted by the individual sinner before it can be efficacious for the remission of his sins. Were this not so, there could be no future judgment for deeds done in the body; there could be no resurrection to damnation; there could be no second death—all of which are very plainly and forcibly taught in the word of God.

Not all, then, who are entitled to a second life by virtue of Christ's death, will have eternal life; for they refuse the offered mercy, and "count the blood of the covenant wherewith they are sanctified an unholy thing," and that which was made coextensive with every necessity of man, and all sufficient for every offence, even for the many offences, becomes of no avail to them; for the books shall be opened, and the book of life, and the dead shall be judged out of those things which are written in the books according to their works. Rev. xx. 12. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. xx. 6. I. N. KRAMER. Dry Creek, Linn Co., Iowa.

MANY attempts have been made to separate religion from science—some to make religion sufficient without science; others to make science sufficient without religion; others to bring the two into conflict. But they have all been abortive and pernicious.

THERE is no fear of our being too enthusiastic, too zealous in religion. In fanaticism we may be so: but in real religion there is no fear of this—all risk lies in an opposite way; there is not the slightest fear of expending all one's energies in the service of God.

## REMEMBER THE SABBATH DAY.

"Remember the Sabbath day, to keep it holy. Six days shall thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore the Lord blessed the sabbath day and hallowed it."

Dear Brethren and Sisters, Much has been written upon this subject; many good articles from the pen of eloquent writers have found a place in the columns of the HOPE. Indeed, enough has already been written upon this beautiful theme to convince any reasoning mind that the seventh day is the only true Sabbath of the Lord, and its observance as a holy day binding upon his people as it ever will be until it meets its antitype, when Jesus comes. Though many learned men have employed their time and talents in trying to prove that Jesus blotted out this portion of his Father's law, the sum and substance of which would be that God made such a great mistake when he wrote those ten commandments that it cost the death of his only Son to rectify it. But no: I do not so understand my Saviour's teachings. Plainly he has said, "Fill heaven and earth pass, one jot or one tittle shall in nowise pass from the law until all be fulfilled." And when will all be fulfilled? Not until the last loud trumpet sounds to awake the righteous dead.

Yes, enough has already been written to convince any reasoning mind: and I in my weakness cannot hope to add any convincing argument to the many that have already been presented to the public as to the day which our Creator designed us to keep holy. Why then, you ask, have I taken up the pen? Not, I answer, to specify the day we are to keep, but to drop a word concerning the manner in which we are commanded to keep it.

Dear Brethren, is it sufficient for us who are convinced it is our duty to keep sacred the Lord's day, to merely cease from labor ourselves while our children are roaming over the fields, playing in the streets, or perhaps gone to a neighbor's to seek amusement? or perhaps the boys are repairing some of their broken toys or playthings, or making preparations for a hunting or fishing excursion on the coming day with a party of those who consider Sunday as amusement day. But we consider *this* a sacred day; we have arranged our work so as to be unburdened by cares, and have seated ourselves Bible in hand, to read God's word. Oh, Brother or Sister, when you read "the seventh day is the sabbath of the Lord thy God, in it thou shalt not do any work," why can you not see the following passage, "nor thy son nor thy daughter?" this is found in the same verse (Ex. xx. 10); and yet there are those in the circle of my acquaintance, dear Brethren, whom I love, who seem never to have read this latter clause. They could not conscientiously perform any labor themselves upon God's holy Sabbath, but their children may roam whithersoever they will, and engage in whatever employment or amusement they may choose. I have been deeply pained, yea, my heart has often bled, to witness this state of affairs; and even now, as my mind dwells upon the theme, mine eyes can scarce withhold their tears. But

weeping could not assuage the grief that I have felt. Yet, (God forgive me if I have erred) I have never had the moral courage to admonish them face to face; for there were those whom I, feeling my own weakness, would sooner look up to for counsel and advice; yet I cannot refrain from breathing through the pen some of the emotions of my heart, hoping they may reach the eye of such as they are intended for, and cause them to repent. Parents, do you love your children? is their society dear to you? do you not wish to enjoy their companionship in the new earth? And do you expect they can ever reach that blessed abode, except through the same narrow pathway that has been pointed out to you? Ah, no!! Says Jesus, "Straight is the gate and narrow is the path that leadeth unto life" Matt. vii. 15. If your children ever obtain eternal life they must keep God's commandments; of this you are convinced. But when are they to begin? We all believe (for I am addressing none but believers,) that time is short, that Jesus is just at the door. Very soon, who can tell how soon, the door of mercy will be shut forever; and if that day finds your children still out of Christ, still violating the holy sabbath, there remaineth no more hope of their salvation; they must be forever shut out from the presence of God and the Lamb. And will you, Brethren, be held guiltless for permitting your children to violate repeatedly one of God's commands? As I understand the fourth commandment, you yourselves are not keeping it (though you do nothing of yourselves to violate it, if your children, or any one in your service, or the stranger that is within your gates, are not paying due respect to the day. Remember then, parents and heads of families, even though you could give up your children to the Destroyer, lest it be said of you also, *ye have not kept my commandments*, for "he that offendeth in one point is guilty of all."

But says one, In these last days children will be disobedient to parents. Then, I reply, let parents be more vigilant in these last days. We know the days in which we are living. We know the dangers that surround us; we are not left in darkness, and we have a never failing source of assistance: if we will only apply for help and live worthy of it, we shall be sure to obtain it. "If any lack wisdom let him ask of God. He giveth liberally and upbraideth none."

One more reason I must urge, and then I must close. The manner in which we keep the sabbath is noticed by our neighbors and associates around us; if we keep it and our families keep it holy unto the Lord they must be convinced that at least we believe the doctrine which we preach, and may perhaps be induced by our influence and example to study God's word for themselves and embrace the truth. But can they believe that we consider keeping the sabbath day essential to salvation, if we do not enforce it upon our children? No indeed! I heard one honest old lady say she had lived among sabbath-keepers, but she never studied the subject much herself, for their children were playing in the streets all day, and she thought they were no better than other people, if they would allow their children to violate one of God's commands; yet, said she, they were good

neighbors, and that was all the fault she could find with them; yet it was enough to convince her that the seventh day was not considered even by them, really a sacred day. O, may God help us each to look into our own hearts, and discover our own faults and short comings, and strive earnestly to overcome them.

These remarks are not intended to injure any brother or sister, but merely to stir up your pure minds by way of remembrance, that you may strive more earnestly to do the will of God, and live so consistently before the world that God may be pleased, his cause honored, and the world condemned.

Your Sister striving to keep all the commandments of God, and overcome through the merits of Jesus.

L. E. HORTON.

Bloomington, Mich.

## FROM HAGERSTOWN, INDIANA.

I TAKE the present opportunity of writing a few lines to let you know how we are progressing in the work of the Lord. Bro. Snook is here, and a good interest is manifested among the people. At first the doctrine did not take so well with some; but now there is a great good feeling with the people. Some twenty have come out to obey the commandments of God; I feel sure more will come out to obey the Lord. I hope that the good work of the Lord will go into every neighborhood, and that many may be brought to the knowledge of the truth. It is high time for us to wake up out of sleep; for the day of the Lord is nigh at hand, when He will come in the clouds of heaven, and will take vengeance on those who will not obey the gospel of Christ. O sinner, take warning before it is too late, or you will be overtaken before you are aware of the Saviour's coming!

There are people here who are professors, who say the doctrine Bro. Snook preaches is true and cannot be condemned, and who say they will not obey. To such we would say you do wilfully sin against God; therefore there remaineth no more sacrifice for sin. Christian friends, after you have received the knowledge of the truth, be careful that you do not sin wilfully against God. Give yourselves an honest heart; be true to God; know that we cannot hide any thing from his all-seeing eye; he knows the very thoughts and intents of our hearts. Then let us be faithful until we see our Lord appearing. Pray for me.

JOHN BRUNNER.

Aug. 5th.

## Obituaries.

DIED, at Lamar, Mo., our much loved Bro. William Cantrell, in the 56th year of his age, of heart disease, of which he had been afflicted several years. Bro. Cantrell was a consistent Christian, and spent his last days in trying to induce his friends and neighbors to keep all the commandments of God. He had long been connected with the Baptist church, and embraced the Sabbath under the labors of Bro. Millard. He rejoiced in the truth, and went about among his neighbors to talk of Christ and the truths of God's word.

R. GARRETT.

THE HOPE OF ISRAEL.

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MARION, IOWA, THIRD DAY, AUG. 25, 1868.

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

We would remind our subscribers that their subscription is very much needed just now; and we hope you will remember us, and come to our relief by sending in to the office your subscription price. Is the Hope your paper? is it a welcome visitor with you? If it is, we hope you will remember that in order for us to publish it, we must receive its subscription. We know that the Hope is appreciated by some of its readers, for we receive their warm testimonials in its favor. On reading this, consider whether your paper is paid for or not, and if it is not, and if you cannot send the pay for it just now, make an effort to do so as soon as possible. J. BRINKERHOFF, Secretary.

REPORT FROM BRO. SNOOK.

Began meetings near Millville, Ind., July 23rd, and continued over three Sundays. We began our labors here during the busy times of harvest, and amid the hottest days and shortest nights. We found much prejudice and a vast amount of fanatical bigotry against us. The cause of religion we found in a very languishing state. The sects holding forth in this community are Dunkers and Newlights, who in the main, are as bigoted and proscriptive as the church of Rome. We were glad to find among the people of this place, however, that God had a church owning his name, and taking the Bible as their only creed. This church, as yet, had not seen the light on the commandments of God, but otherwise were striving to do their duty. We were happy to form the acquaintance of their venerable and aged pastor, Eld. Samuel Hoover, whom we found to be a devoted Christian, and an honest seeker after light. We faithfully presented the truth to this people, and soon began to call upon them to come out and obey all the commandments. Among the first to make the start was Brother Hoover, who, though a minister of many years, was humble enough to own his mistakes, and acknowledge and follow the light. Quite a number of his brethren came along with him. Several also of other sects are now striving to keep all the requirements of God. Two were baptized, one of whom never made a profession of religion before. The interest of our meetings increased to the close. We leave many warm friends here among the world's people, whom we hope never to forget. They treated us with christian kindness, while many of the self-styled saints denounced us, and railed out against us with the most bitter spirit. It is strange, but nevertheless true, that we find a great deal more honesty and christian kindness among the outsiders than among many of the church members.

Here we were happy to make the acquaintance of Bro. and sister Brunner, who embraced the Sabbath from reading. They are good and faithful souls. We hope the cause here will prosper and spread, and we have no doubt it will, under the judicious care of Bro. Hoover and Bro. Brunner. May God carry on the work.

B. F. S.

The peculiar doctrines of the gospel, justification by faith, &c., must not only be revealed to us, but in us; and God therefore reveals them to us, that we may go to him to have them revealed in us.

(Concluded from page 45.) The only view of this passage satisfactory to my own mind that effectually takes it out of the hands of the believers in universal salvation; and as it perfectly harmonizes with the teachings of our Lord that "the hour is coming in which all that are in the graves shall hear his voice and that they shall come forth, they that have done good to the resurrection of life [one order or company], and they that have done evil to the resurrection of condemnation [another order]." I believe it to be a correct view.

You object to my view that the resurrection of the wicked is a result of the plan of redemption; the fact that the gospel is good news. It is from the fact that the gospel is good news to those who obey it; but the fact is clearly taught in the scriptures, that its rejection increases the guilt and punishment of its rejectors. Paul says, 2 Cor. ii. 15, 16, "For we are unto God a sweet savor of Christ in them that are saved and in them that perish. To the one, we are the savor of death unto death, and to the other the savor of life unto life." Our Lord says, John xv. 22, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin."

It is true as you say that the term "second death" is only mentioned in the book of Revelations. You say further, that "Jesus never mentions it." My dear sister, read again Rev. ii. 11 and xxi. 8 and you will see that it is Jesus himself who mentions the second death and in such a way as to make it a dreadful reality to those who shall endure it. H. E. CARVER.

FROM BRO. EVERETT.

DEAR BRETHREN SCATTERED ABROAD: Being in health and good cheer, I wish to say to you that I am happy to be with the church at Marion. I have enjoyed the society of old acquaintances, and formed several new ones. Last Sabbath we worshipped God together. I endeavored to stir up their pure minds by way of remembrance. It was a good time to me. They are striving together for the faith of the gospel. I was glad to see a goodly number of their children and youth in the Sabbath School, and the parents at the same time in the Bible class. The brethren here are laboring hard to send you the Hope. They need the prayers and co-operation of all the friends of the paper. Let us not only read it, but also write for it, lend it to our neighbors, and send it to our distant friends, and pay for it seasonably. Thus the Hope, by the blessing of God, will be sustained, and do much good. May the Lord bless you and your children, is my prayer. SAMUEL EVERETT.

WHAT IS YOUR INFLUENCE?

It is evident to all that every person exerts an influence on those around him and with whom he associates. And what is your influence, my brother, my sister, in the community in which you live, - in your church, - in your family? You have a profession of godliness, and you are considered a representative of the society which you claim sympathy for, or fealty to, and, by your example, you exert an influence in favor of, or against that association. If your daily walk and conversation is in accordance with men professing godliness, you are an ornament to your profession, and others "seeing your good works, may be led to glorify your Father in heaven;" but if your life is not a consistent one,

you give occasion to the enemies of the cross of Christ to blaspheme, and so bring the cause into disrepute; to blaspheme, and so bring the cause into disrepute. We are not always aware of the influence we exert, or the extent of it; but nevertheless, all we do or say is considered by others, and will turn for or against us and the cause we have espoused. We profess to have more gospel light - to believe more truth than our neighbors, and to be carrying out the principles of the reformation, and therefore we should live nearer to God, if possible, and therefore our words and actions tell that we believe what we profess, and let our influence be decidedly for the truth.

My brethren you are exerting an influence, not only at home, but abroad; and is that influence telling in favor of the Lord's cause? or by your slackness and disordered life, do those who are watching for occasion to speak against the cause you advocate find opportunity to do so? Are you living an isolated life, a way from others of like faith, and have not the benefit of their counsel and influence? Then you are called upon to be more guarded in your life, and to rely constantly upon the great Head of the Church for strength and support.

Many of us have broken from former organizations and associations for the sake of truths we hold dear as life, and our former brethren are carefully regarding us, to see if we are still living consistent christian lives, and if our course of life is as well ordered as when in their association, and if we are advancing in spirituality. If we are not, but have retrograded, and have gone back to the practice of habits that we then considered evil, and inconsistent with Christianity, and which we cannot now really regard as beneficial, but only an indulgence of appetite, or luxuries, then these are the greatest arguments they can use against us, and not only us, but against the cause we profess and love.

Brethren and sisters, what should your influence be, considering the responsibilities of your positions? You are not only watched by former brethren and by the world, but God and holy angels regard you, and the recording angel faithfully writes your lives. What is your influence? J. B.

Appointments.

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

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

JAMES WATKINS.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

R. GARRETT: The Hope has been regularly sent to Elisabeth Crawley, Horse Creek, Barton Co., Mo.

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. Eld. S. Everett, iv-1.
\$2.00 EACH. L. Stowe, iii-6.
\$.75 EACH. R. C. Hendricks, iii-19. Joseph Mullen, iii-19. Levi Shaw, iii-19. Wm Youngman, iii-19. Isaac H. Paul, iii-17.

Donations to the Publishing Association.

Eld. Samuel Everett,

\$5.00