

THE HOPE OF ISRAEL.

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

Present Series.

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THE HOPE OF ISRAEL

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

STANZAS.

O FATHER! when the heart is dark,
When every Hope-star sets in gloom,
And like a frail and fated bark,
Our souls drift onward to the tomb,—
Then, when in agony so deep,
We fear to faint, we dread to bear,—
Thy promise lends a hope to keep
The weary soul from black despair.

Hereditary doubts will brood
The dark familiars of the heart,
And make of life a solitude,
And freeze the teardrops as they start;
Yet through the gathering clouds of fear
The guiding star of Promise beams,
And makes life's wilderness less drear,
And tints with light our darkest dreams.

The empire of created life
Yields silent homage still to thee—
In dreams of love, in scenes of strife,
A consciousness of need must be;
We mark thy presence everywhere,
In smiling peace, in bloody war,
In wildest hope, in deep despair,
From deepest sea to highest star.

THE MARRIAGE OF THE KING'S SON.

MATT. xxii. 1-14

THERE is a Father—the source of all life—the Parent of the universe. We need not say who that Father is. We are all His offspring, and He has ever been a true Father to us, and to all His creatures.

This Father is a sovereign—a king. He is not only the Parent of the universe, but He is the absolute Monarch of the universe. He hath prepared His throne in the heavens, and His kingdom ruleth over all. He not only made all things, but by Him all things are upheld and governed. His empire is unbounded; His dominion is supreme; and His reign is forever and ever. He is the royal Head of all that is, and of all that transpires, on earth, in heaven, and throughout all time and space.

And this royal Father has a Son—not a creature, but begotten from His own divine and eternal substance—God of God, and Light

of Light—very God of very God,—made incarnate by the Holy Ghost, born of the Virgin Mary, and became man, although at the same time God, that is, God manifested in the flesh. About the form and character of His existence before His birth into the world, we know but little, except that His goings forth were ever of old, and from everlasting. With His earthly career and history we are all familiar, and have known of it from our earliest infancy. We know how He grew up as the Son of Mary, lived, taught, suffered, and died.

For this Son, the royal Father hath arranged a marriage. He is to have a Bride, who is to enjoy His princely love and favor, and to be joined to Him in the closest and holiest of relations. That Bride is His church, called out from the world, transformed by Divine grace, glorified, and made like unto Himself. "Come hither," said the angel of the Apocalypse to John, and "I will shew thee the Bride, the Lamb's wife." And from the most ancient times we have the divine proposals of grace set forth as a betrothment with a view to an eternal marriage; and all the subjects of grace, are virgins under pledges and promise to Christ, whom He has engaged to take to Himself, in a blessed and heavenly union, of which earthly marriage is the symbol. John saw that Bride as a city—a new and heavenly Jerusalem—having the glory of God, and the light of God, and the perfection of all created excellency. It had walls, and gates, and garnished foundations, and angelic watchmen, and Divine illumination. But it was the Lamb's wife, not with respect to the walls, gates and garnishments of a material sort, but with respect to the population which it contained. A city is not mere walls and pavements and street lamps, but a vast congregation of men, women, and children, who have their homes within those walls, and along those streets. And the heavenly Jerusalem is a city of saints; and it is in respect of those saints that it is called "the Lamb's wife." When Paul said of one of the cities that he visited that it was wholly given to idolatry, he did not mean that the houses and streets were idolaters, but that the people were. And so here; it is the population of the city that is the Bride of the Lord; and its jewelled foundations, gates, and streets, only as they accommodate the inhabitants. The Bride, therefore, is the glorified church—the body of the elect in their final union with Him who redeemed them by His blood, and saved them by His grace.

The Church is not yet the Bride of Christ, but only engaged and betrothed to become such hereafter. The marriage is not yet consummated. It is only a thing of promise and hope, which is to be fulfilled in the resurrection.

What that marriage is we do not precisely know. The august ceremonies have been described to us in part, but only in part. We know that it is to be attended with pomp and commotion in the heavens and in the earth. We know that it is to be heralded with shouts and voices which are to penetrate the graves and awake the oldest sleepers in Jesus that tenant them. We know that Christ is to leave the right hand of the Father, where He now sits; that He is to take His station again in those same clouds which received Him up out of human sight; and that there is to be a mounting up to Him on the part of those who are His, to meet Him in the clouds; that angels and celestial principalities shall take part in arranging and consummating the holy nuptials; that the eternal Father himself shall pronounce complete all that had been prophesied throughout the ages, and that then Christ will "fulfill all the good pleasure of His goodness," and be eternally happy in His people, as they are happy in Him.

A marriage is ever regarded as a glad event. It is a time when hearts overflow with life, and light, and seem at a loss to give adequate expression to their feelings. But the gladdest marriage that ever was celebrated, and summing up all the truer gladness of all the marriages that ever have been, will be the marriage of the King's Son.

In connection with this marriage there is to be a great dinner. It is not so much Gospel grace on earth, as final blessedness in heaven, the joys and blessings of the kingdom completed. There was a special people bidden to this marriage. The servants were first sent, not to call everybody, but them that were bidden. These were particularly the Jews.

The bidding to this marriage feast embraced all those prophetic utterances which preceded the Saviour's coming. It began with the promise of the conquering seed of the woman made in the garden of Eden. It was announced by patriarchs and prophets and holy men of God of all classes, and in all situations in life. It went forth in Abel's testimony, in Noah's ark, and in Abraham's sacrifice. It was declared in Egypt's sufferings, in Israel's wanderings, and in Joshua's victories. It was manifested in Sinai's flames, and in the temple's services. It was taken up and repeated by every successive prophet from Moses to John the Baptist. It was proclaimed in every summons to repentance and holiness which preceded the preaching of Jesus and His apostles. The prophets and preachers of the ancient dispensation were the men who did the bidding of the guests. But this was all they did. They prophesied only of things to come. The actual calling of them that were bidden, did not appertain to them. John the Baptist was the first in whose time the kingdom was actually present.

This bidding had a double aspect. It was a bidding to be at once both the Bride and the guests. The subsequent announcement of the readiness of things for the intended marriage had also this twofold significance. But the bidding was one thing, and the calling of those that were bidden was another thing. Those that were bidden were the Jewish people, and the calling of them that were bidden was the announcement to the Jewish people by John the Baptist, and the apostles in their first mission. God was then ready to fulfill all that He had promised by the prophets; and had those that were bidden complied with the call, all that God had determined might then have been consummated.

But a very sad history came in. "They would not come." Both John the Baptist's efforts, and those of the apostles in their first mission, were comparatively fruitless. The Jews as a people would not acknowledge Christ. They rejected the Prince of Peace for Cæsar. They chose Barabbas, and cried out for the crucifixion of the Messiah. For centuries they had been anxiously waiting for the blessed festival; and now when they were called to it they would not come. The very good for which they hoped, by their blindness they missed. The very joys for which they longed, when brought to them, they basely spurned and cast away. The call was renewed. He sent forth other servants to them that were bidden. This new invitation was made under the second commission of the apostles,—"beginning at Jerusalem." It was given when Stephen, Paul, Barnabas, Peter, and John, endowed with the new power from on high, and filled with a mightier eloquence, went forth, after the baptism of Pentecost, to proclaim the grand embassy of the everlasting Gospel. God was slow to relinquish His own chosen people, even after they had in bitter malice crucified His only Son. He gives them another opportunity. He directs them to be called again. Perhaps they would relent when they saw Him whom they crucified ready to forgive. New facts had occurred, new light had dawned, new demonstrations of the Saviour's glory had been added; perhaps these would overcome their obstinacy and cause them to repent and come. The experiment was made. The opportunity was afforded. The solemn responsibilities involved were pressed with all the unction of apostolic zeal and inspired eloquence. They were besought, entreated, warned, and most earnestly admonished. "But they made light of it, and went their ways, one to his farm, another to his merchandise." But the King was not indifferent to their behavior. "When He heard thereof He was wroth." What people do to God's servants, they do to Him. "And He sent forth His army and destroyed those murderers, and burned up their city." The wedding was ready, but they that were bidden were not worthy. Jerusalem fell, and the high distinction of the Jew fell with it.

Other guests were now to be sought, and a wider commission came into force. The common thoroughfares and byways and the neglected corners of the world were now to be traversed, that the wedding might be furnished with guests. From Jerusalem the call went

down to Antioch, Corinth, Athens, Rome, and through all the world. And it is under that wider and general commission that ministers are now acting, and that the call is still sounding. To us has this blessed invitation come. Through the fall of them that were bidden, salvation has come to the Gentiles. The marriage is now ready. All that delays is the making up of the requisite number of guests. The King's oxen and fatlings are killed. Every thing is matured. And we are here for no other purpose than to bid men, in God's name, to come to the marriage supper of the Lamb. How is it, then, that people deal with the message? Is not the Gentile at this day to be found repeating the Jew? What about that "farm," that "merchandise," that trivial turning away from the grace of God, that despiteful and persecuting treatment of God's servants, which the Jews put in place of compliance with the call of the great King? Alas, alas!

But there is a good deal of profession of faith and obedience in our day. There be many who say, "I go, sir, I go." But there is another item in the parable. The acceptance of the invitation requires a corresponding preparation. There is a wedding-garment to be put on, as well as uncharity to be laid aside, and farms and merchandise to be displaced from our supreme regard. There is a time at hand when the King will inspect the guests. How will it be with thee, reader, when that hour shall come!—*Prophetic Times.*

Signs of the Last Days of Gentile Reign.

BY ELD. S. DAVISON.

(Continued.)

"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.

WHAT ARE THE SIGNS IN THE SUN, AND THE MOON, AND THE STARS?

Are they extraordinary natural phenomenon that we are to look for? No doubt the sun stood still upon Gibeon, and the moon in the valley of Ajalon, when Joshua fought the confederated kings of the Amorites; no question but the sun went ten degrees backward upon the sun-dial of Ahaz when God gave Hezekiah a sign that his life should be prolonged; no doubt but there was darkness over all the land of Judea from the sixth to the ninth hour when the Son of God was crucified; and we have no doubt but that God can darken the sun and turn the moon into blood, and cause the stars to fall from their orbits at the second coming of our Lord! But are these events foretold without a figure? Are we to expect these as literal events? If so, how long will the sun be darkened? where will the blood from the moon flow? whither will the stars fall? and which of them are intended? and what becomes of the dwellers in the stars?

When our Lord said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven," he used a bold hyperbole which his disciples instantly understood as expressive of a certain impossibility, and all attempts to find the needle in the camel's gate belittles and befools all the Saviour's

language; because it makes that which he said was impossible with men, as easy to an Arab, as unpacking his camel to let him into the stable. When Isaiah wrote "The burden of Babylon," and said, "The stars of heaven and the moon," and said, "The stars of heaven and the moon," and said, "The stars of heaven and the moon shall be darkened in his going forth, and the sun shall be darkened in his going forth, and the moon shall not cause her light to shine," I will venture to say there was not a Chaldean astrologer that misunderstood him; * because he said also, "Behold the day of the Lord cometh, cruel, both with wrath and fierce anger, to lay the land desolate, and to destroy the sinners thereof out of it," then his celestial figures show that neither the king, nor his princes, nor his courtiers, should escape. So, when our Lord foretold the end of Gentile reign, following the end of Judah's tribulations, and said, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and the powers of heaven shall be shaken," no rhetorician can fail to see that by bold figures of speech, he predicts the overthrow of their king-ly, national, and other distinguished orders of governmental powers. He had foretold the fall of Jerusalem, and the dispersion of the Jews among the Gentiles for a long period, the latter part of the abomination spoken of in Daniel as twenty-three hundred days of treading down the host and the sanctuary; at the end of this he affirms not only the end of Gentile dominion, but in strong figures the fall and overthrow of all their national powers.

In foretelling the signs that should precede the fall of Jerusalem and the dispersion of the Jews, our Lord said nothing of darkening the sun, or moon, or stars, or the shaking of the powers of heaven. Why not? because all royal authority of princely classes had passed away from them before his ministry began. The signs he gave them were the conflicts of other nations, and calamities falling on the masses of the inhabitants of Judea: but the signs that immediately precede his second coming are the fall of the old Gentile dominions of the earth. The famines, pestilences, and earthquakes belong to other periods; and this agrees with what he said of that time in another part of his discourse: "For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Famines and feastings, pestilences and marryings, do not commonly distinguish the same times. Again, our Lord compared his coming to the unexpected inroad of a thief; so that instead of his coming being heralded by vast phenomena of nature, nature itself may be silent respecting the event, and the signs he gives such as believers only will understand and appreciate.

Revolutions among the nations are in accordance with the public sentiment of our day: and their occurrence arouses all the enthusiasm of all classes of politicians, carrying with them all the aspirations of the most ardent of mankind, seeking emolument and distinction. Such appears to me will be the state of things at the second appearing of our Lord. Doubtless, some will

* Did not David carry the prophecies to Babylon?

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think this inconsistent with "the distress of nations, with perplexity; the sea and the waves roaring, and men's hearts failing them for fear, and for looking after those things that are coming upon the earth." But a few reflections are sufficient to show their harmony in the great picture our Lord has given of those times. A time of revolution is a time of great excitement and vicissitude; the rapid changes of fortune affect all parties, and causes alternate exultation and depression of public and private spirit. Usually capitalists, office-holders, and commercial agents of government make great fortunes with rapidity; but in the falling parties, they are often as rapidly lost; and in all cases a revolutionary spirit compels all parties to be exacting and oppressive; and amidst the exultings of nations there is always an under-current of weeping and lamentation from widows and orphans, and bereaved parents, of grieved brothers and sisters, and ruined families. Such a period is not only attended with the fears of the falling powers, but a new state of society is always more or less unstable and perplexing. There is nothing more fallacious in the affairs of mankind than public auguries respecting the results of national revolutions. What have they done for European countries in the last eighty years? By the confession of American statesmen in late congressional conflicts, the problem of national self-government is not fully solved in these United States.

These reflections show that there is nothing incongruous in the signs our Lord has given of his second coming being preceded by falling Gentile dominions, feasting and marrying, going on amidst fears, and distress of nations, with perplexity.

(To be continued.)

GEORGE MULLER.

Geo. MULLER, the renowned founder of the Orphan Establishment, Bristol, England, has received and expended \$2,750,000, every penny of which was sent voluntarily, and without solicitation. He has twelve hundred orphan children under his charge, occupying five large stone houses, each distinct from the others. The following personal description is from the *Boston Journal* correspondence:

"He lives in the simplest style, and does not allow himself a lounge nor a rocking chair, unless he is sick. He was a poor man when he began, and he is a poor man to day, though he has handled millions of money, and could have spent it as he would. Muller is a Prussian, and was born in 1805. He was in the Prussian army. He was very wicked, and was converted by some signal display of grace; and he devoted himself from that hour to the cause of the poor. He is a tall, slim man, with the bearing of a soldier—with dark hair and gray whiskers—wears a black frock coat buttoned to the neck, and a white cravat without a collar. He speaks with a brogue. His preaching is very simple, earnest, and full of Christ. He is a man of great executive ability, and is the sole manager of this immense concern. I have been all over his establishment. It would do credit to any government on the face of the earth. I have talked with the people of Bristol about Muller—merchants, tradesmen, draymen, storemen, all classes, religious and irreligious—and they all express the highest confidence in his piety, and integrity, and honor, and assign him a high place among model men of the world. His theory is this: That God is a hearer of prayer; that he is the same faithful God that he ever was; that this he believes, and this he trusts, and has never been disappointed."—*Eccl.*

THE POPE'S LAST DELIVERANCE.

The problem of the Roman Church in its relation to American institutions is considerably complicated by its relations to the institutions of the Old World. The problem of becoming "all things to all men" is not so simple to the Pope as it was to the Apostles, mainly because the two policies are not founded in a like clearness of sincerity and honesty of purpose.

Father Hecker, of New York, has been informing our Western people that Romanism is the only religion consistent with our free institutions; that our system of government presupposes a natural goodness and wisdom in men, which the Protestant doctrine of Total Depravity denies. Pius IX., poor man, is too much involved with the political concerns of Europe to pay due heed to the necessities of the work in America, and so mercilessly contradicts Father Hecker. The Eldest Son of the Church—the Austrian Hapsburg—has found that he cannot continue to be both a foremost European monarch and an obedient Son of the Church. He has given his imperial assent to a series of laws which approximate Austrian institutions in some degree to those of America. Liberty is there, as with us, granted to hold and teach any religious opinion, and to establish colleges and schools and periodicals for its propagation. Civil marriage is to be valid; the national cemeteries are to be open to heretics as well as Catholics; the children of mixed marriages are to be brought up—the girls in the faith of their mother and the boys in that of their father; the control of public education is to be taken out of the hands of the priests and conducted under the supervision of the State.

These Americanizing laws, the Pope has the candor to tell us, in a recent allocution, are "odious" and "abominable"—"in flagrant contradiction of the doctrines of the Catholic religion" and "of natural right itself." Had his Holiness stopped here it might have been thought a mere matter of difference of religious opinion, with which the political world had nothing to do. But no; this petty civil ruler, who, since the battle of Mentana, has been the pupil and vassal of Napoleon III., proceeds to "declare those decrees null and powerless in their effect, both as regards the present and the future," and exhorts their authors "not to forget the censures and spiritual punishments" which may fall on them if contumacious. To which Baron Von Beust, the Protestant Premier of Austria, responds that his Holiness is an officious meddling and a busybody in other men's matters.

If we needed any evidence that Rome had not changed in her fundamental principles, and that the liberalizing talk of American Romanists like Hecker is utter falsehood, this document furnishes that evidence. Our national laws differ from those of Austria simply in that they are more "odious" and "abominable;" our marriages are, in the view of his Holiness, mere concubines; our school system an offence to God and man; our toleration of all opinions a wicked disregard of, and indifference to, the truth. It is true that Rome has not had the candor to make the application to ourselves; but place and distance can make no difference as to truth and principle. Rome has told us what we are to expect if the Roman Catholic Church should ever obtain such a preponderance as to control the legislation of America.

The revolt of Austria completes the work of the German Reformation as such, and divides Europe into three great religious territories, corresponding to the three great waves of immigration by which that continent was settled millenniums ago. The Church of Rome is the Church of the Latin race, which has inherited the language, the centralizing policy, and the ecclesiastical traditionalism of the Roman Empire. The Protestant Church is the Church of the Teutonic race, of the champions of individual liberty, the family life, and Bible truth. The Greek Church is that of the half-civilized Slavonic race, whose achievements and influence in the world's history are among the possibilities of the future. No one of these, it is manifest, can claim to be geographically the Catholic Church, which is received *semper, ubique et ab omnibus*.—*Am. Presbyterian*.

DR. PARKER ON TOBACCO.

A PROMINENT clergyman of Connecticut wrote to Dr. Willard Parker, of this city (New York), asking him his honest opinion in regard to the use of tobacco. The following is his reply:

"New-York, June 10, 1868.

DEAR SIR: I have received your letter, and I wish young men could be prevailed upon to abandon the use of tobacco. Why abandon? Because it is a *poison*. But what is a poison? I answer in the language of our most scientific authorities in medical jurisprudence: "A poison is a substance having an *inherent* deleterious property, which, when taken into the system, is capable of destroying life."

That tobacco is a poison is proved beyond a question. It is now many years since my attention was first called to the *insidious* but positively destructive effects of tobacco on the human system. I have seen a great deal of its influence upon those who use it and work on it or in it. Cigar-makers, snuff-manufacturers, etc., have come under my care in hospitals and in private practice; and such persons *never* recover soon and in a healthy manner from any case of *injury* or fever. They are more apt to die in epidemics, and more prone to apoplexy and paralysis. The same is true, also, of all who *chew* or *smoke* much.

This poison enfeebles the mind. The Emperor Napoleon had his attention called to this subject in 1862 by a scientific statistician. It was observed, from 1812 to 1862, that the tobacco tax averaged twenty-eight millions of francs annually, and there were eight thousand paralytics and insane in the hospitals of France. In 1862, the tobacco revenue had reached one hundred and eighty millions, and in the hospitals were forty-four thousand paralytics, etc. The undoubted inference is that tobacco has a strong influence in producing these classes of nervous diseases.

A commission was then appointed to inquire into the influence of tobacco in the schools and colleges. After a full and careful investigation, this commission reported that it had divided the people into two classes—the *users* and *non-users* of tobacco—and then proceeded to compare them, physically, intellectually, and morally. The result was that those who do not use tobacco were stronger, better scholars, and had a higher moral record. In consequence of this report, an edict was issued prohibiting the use of tobacco in these national institutions, by which thirty thousand persons were at once forced to abandon it.

I am sure that in *health* no one can use it without detriment to body, mind, and soul. This poison slowly but surely destroys life; and a man who uses it to any extent is made by it as old at fifty as he would be at sixty years without it. See Ecclesiastes xi. 8. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

The use of this poison is sinful. The commandment is, "Thou shalt not kill;" but its use destroys first the consumer and secondly the offspring. It is doing more harm in the world than rum. It is destroying our race, and it is sure to destroy the farms producing it, also, as it has done some of the best lands of Virginia.

I am ready to admit that it can be employed moderately by those who work their muscles in the open air; but it is ruinous in our schools and colleges, where it dwarfs body and mind.

I do not place my individual self in opposition to tobacco; but science, in the form of physiology and hygiene, is opposed to it, and science is the expression of God's will in the government of his works in the universe.

WILLARD PARKER,
No. 41 E. Seventeenth Street.
—National Temperance Advocate.

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, SEPT. 8, 1868.
B. F. SNOOK, EDITOR.

THE SECOND COMING OF CHRIST.
ITS GREAT IMPORTANCE AND ITS RELATION
TO THE TIME OF REWARD.

In our former we showed that the glorious resurrection to immortality is connected with the second coming of Christ. We will in the next place try to prove that the time of the saints reward is connected with the same event. This, to the man of God, laboring here amid the cares, anxieties, and sorrows of life, is a theme of great interest. When shall I receive my reward? When will my Lord bestow upon me a crown of glory? When shall I enter my Father's house of many mansions, and enter with Christ into glory? are questions of vast import, and no Christian should be ignorant of their meaning. Our Savior teaches

1. That at his second coming he will reward every man according to his works. Matt. xvi. 27. Again: "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxii. 12. Isaiah also says, "Behold, the Lord God will come with strong hand and his arm shall rule for him: behold, his reward is with him, and his work before him." ch. xl. 10, and lxii. 11. These scriptures unequivocally teach that the saints will be rewarded at his coming. Thence it follows that no man receives his reward previous to that time.

2. There is a time of honor in reservation for the careworn followers of the Lamb who have borne the heat and burden of the day, and who have been persecuted and evil entreated for Jesus sake. They will yet be more highly honored than the most honored potentate of earth. The kings of this world are crowned with crowns of perishing honor and fading glory; but the saints of God will be crowned with imperishable honor, and glory as unfading as the beauty of the stars of the bright firmament of heaven. But when will that enrapturing event occur? It will take place at a future time. The glorious day for it is already appointed. Hear the testimony of an inspired apostle: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v. 4. To the same effect is the final farewell of one of God's most faithful children, just before martyrdom; when all earthly hopes failed him, and all his friends were too weak to rescue him from an inveterate enemy's hands, he bore the following touching testimony to this blessed truth: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 6-8. Dear reader, would you have a crown on that day? would you meet your Lord in peace, and rejoice to see him? Then fight the good fight of faith, and keep the commandments of God, and you have the sure promise of God's word.

3. There is a place promised to the faithful, called the Father's house of many mansions, which embraces all the glories of the heavenly world. It embraces the various positions of honor in store for the people of God, and their final inheritance. Jesus says to his humble followers, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and I prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John xiv. 2, 3. This fixes the time of reward very definitely. When "I come again I will receive you to myself." How blessed the day that brings the long-expected Saviour and the much desired deliverance! How sweet to be with Jesus and dwell with him! How full of divine love is the heavenly expression, "I will receive you to myself!" Every word of it sparkles and glows with the beams of ardent affection for his people.

4. John, the beloved disciple, and the chosen one through whom the revelation on Patmos was given, was highly favored with a view of the time of reward. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 15, 18. We understand the seventh trump to be the same as the last trump of which Paul speaks, (1 Thess. iv. 16, 17.) which sounds at the second coming of Christ. Under it the nations who will be destroyed at Armageddon are angry, and the time comes for the saints and prophets to receive their reward, and to enter with Christ into glory. Col. iii. 4.

Having shown and proven conclusively that the time of reward is yet future, and will take place at our Lord's second coming, we now propose giving a brief review of the theology of the day which says that the righteous are rewarded at death. Such is the doctrine of the great leading sects of this time. It is also true that while they teach that the righteous go to heaven at death, they teach that the sinner goes to hell at death, and enters into his punishment. It is easily perceived that this is not the doctrine of the Bible, but that it is climbing up some other way. We would ask, have modern christians any more assurance of going to heaven at death than David had? Peter says of him that he "is not ascended into heaven," and that "he is dead and buried, and his sepulcher is with us to this day." Acts ii. 29, 34. Are they better than the innocent babes slain by King Herod? Hear what the prophet says of them: "A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy." Jer. xxxi. 15, 16. These children went to the land of the enemy at death. Is heaven the land of the enemy? Nay,

verily. Death is the land of the enemy, for the devil has the power of death. Heb. ii. 14. There is a blessed promise to them; They shall come again from the land of the enemy. Shall they come again from heaven? Shame on a theory that is so opposed to the Bible. Furthermore, that we should are we better than the patriarchs, that we should be more highly favored than they? they had no assurance of going to any place at death but the grave. Job says, "Why died I not from the womb? for now I should have lain still and been quiet, I should have slept: then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves; as an hidden untimely birth I had not been; as infants which never saw light. There [not in heaven] the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor." Job iii. 11-18. Again he says, "Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." ch. x. 10-22. Is heaven a land of darkness, of the shadow of death? It is, as truly as Job went there at death.

Paul, speaking of these ancient worthies, says, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 13-40. This settles the question, and shows that the modern go-to-heaven-at-death doctrine is a Pagan-Roman-Catholic fable, having no favor nor countenance in the book of God. Besides, the promise given to the saints did not embrace an immaterial abode upward beyond the stars, but the earth renewed, as our Savior says, "Blessed are the meek for they shall inherit the earth." Matt. v. 5. And Peter, "Nevertheless, we, according to his promise, look for a new heaven and earth, wherein dwelleth righteousness." 2 Peter iii. 13. The same Apostle also says that the wicked are reserved "unto the day of judgment to be punished." ch. ii. 9. From the above established points we conclude,

1. If the popular theory be true that the righteous go to heaven at death and the wicked go to hell at the same time, that there can be no future day of judgment?
2. That there is no need of a resurrection of the dead; for if they can go to heaven without that, they can stay there without it.
3. That there is no need for Christ to come again to raise, reward, and punish the dead.
4. That we have got the wrong book, for as we have clearly proven, no such doctrine is in it.
5. But the Bible is all right, and its doctrine true, but the theory in question is a fable of an antichrist, and a counterfeit gospel, the belief of which is no part of true and saving faith.

B. F. S.

THE intercession of Christ is as a wall of fire around his people; they are kept as by an impregnable garrison.—Harvey.

APOSTASY OF D. W. HULL.

As some of our brethren will wonder why the name of Mr. D. W. Hull has not appeared in the columns of the HOPE in the past three months, and for other reasons which will appear below, it has been thought proper and necessary to give through the paper an explanation of the case. It will be noticed that we do not call him *brother*; we cannot use that endearing appellation towards one who has renounced his allegiance to our Lord and Saviour Jesus Christ in favor of Spiritualism.

About three months ago (June 20,) the Elders of our church were surprised and pained to receive from him a letter stating that he rejected the Bible as being of divine inspiration, especially the gospel, and expressing himself in favor of spiritualism. He was labored with by the brethren to try and induce him to reconsider what was regarded as a hasty step, but all to no purpose. He replied that he had not acted hastily, but that he had been considering the subject for some time. When it was perceived that he was determined to pursue the course indicated in his letter, the church as a matter of necessity withdrew the hand of fellowship from him. If he had let the matter rest here we should probably never have mentioned his name again in the paper, except to mention the fact of his defection from Christ in favor of spiritualism. Instead of this, however, he prepared an article for publication, and then went to the office when no one was present but an apprentice boy, and carried off a copy of the subscription list of the HOPE, thus indicating his purpose to lay his spiritualistic ideas before our brethren. We have no fear of his influence against us where he is personally known, but as his position in the office and paper has doubtless given him some influence abroad, we deem it proper to give a brief history of his connection therewith, and the reasons why he was not retained there.

At our conference in 1836 it was voted that D. W. Hull be employed to take charge of the mechanical department of the office. This was rendered necessary on account of the failing health of Bro. W. H. Brinkerhoff. In accordance with the resolution, he came and commenced work at terms mutually agreed on, all of which have been paid to him, besides presents from the brethren here. It was in the minds of the brethren here that the management of the office and paper would ultimately be placed in his hands, and such would undoubtedly have been the case if he had developed a capacity to fill the situation; but in this we were sadly disappointed. As his insufficiency for this responsible position was developed, the way seemed to be providentially opened for Bro. Jacob Brinkerhoff to come into the office, and although entirely unacquainted with the art of printing, it was soon discovered that he, by experience, would become qualified not only to take charge of the mechanical department, but also of the financial, and the general management of the office. This caused jealousy on the part of Mr. Hull, which finally ended in an open rupture between them. The officers of the Association endeavored to effect a reconciliation, so as to retain both in the office; but when this was found to be impracticable, and the services of both were not longer needed, we

were at no loss which of them to retain, and Mr. Hull's connection with the office ceased. This action of the Association gave him great dissatisfaction, and he burdened the minds of many outside as well as inside the church with his complaints, until it became necessary for the church to take some action in the case. He was labored with in private and in church meetings, for all were desirous of his welfare, and he had many warm friends. At length he and Sr. Hull professed to be satisfied, made confessions, expressed themselves satisfied that the brethren had acted in good faith to him, and for his good, and expressed an intention to be with us, as he believed we were the people of God. Thus the difficulty seemed to be settled to the great satisfaction of all, and Mr. H. continued to meet with us, taught a class in the Sabbath School, and by invitation took the lead of our Sabbath meetings the two Sabbaths immediately preceding his renunciation of the Bible and of Christ; and yet he says in his letter that he had been considering the matter for some time previous.

These are the facts in the case, and we give them in our columns that our brethren may understand and properly appreciate Mr. Hull in any efforts he may hereafter make among them in behalf of spiritualism. He has apostatised from the principle that united him to our church here, and has identified himself with the Spiritualists, but they did not appreciate him highly enough to hire a hall in our place for him to give his reasons for his change of base.

H. E. CARVER.

Our last Meetings in Sulphur Springs, Ind.

IN Ind. we held our final meetings with the brethren in Sulphur Springs, beginning Aug. 21, and closing the 23rd inst. The interest and attendance were excellent. We were all glad to welcome to this meeting a delegation of our Millville brethren, who report well of the work there. We had an excellent meeting, and closed amid many tears and weeping farewells. God bless the brethren of Sulphur Springs. I shall never forget them, but remember them with the deepest love. The enemy has made heavy assaults upon this little band, but it stands yet gloriously clad with the light of the commandments of God and faith of Jesus. The brethren rejoice that the work of God is spreading and onward in Ind. They have acted a noble part in this. They sustained us well, paid us liberally, for which we all feel well, and praise the Lord. I am specially obligated to Bro. G. W. Shortridge, who so kindly superintended our finances. May God bless Bro. George and his good family; and I can say the same of all the brethren there. These brethren are bound to have a tent for next season, and we glory in this determination. With a tent in this State a great work can be done next season. We have willing souls here and liberal hearts, who are determined that with the blessing of God, the cause must move on.

We hope when the Lord comes and the saints all get home to their final rest, to meet a large delegation of these dear friends in that goodly land. We bade each other farewell, hoping to meet in the glorious kingdom of God. We feel that with such men as Bro. Shortridge, Kiser,

and Zirkle, for Elders, this little flock will be kindly disciplined and nourished with the word of the Lord. We hope soon to meet Bro. Pickering in the West, and heartily commend him to the brethren as a young man worthy of their highest respect, and he should be encouraged by all to improve his talent in the ministry. We hope Bro. Shortridge and Bro. Kiser will supply with preaching the brethren at Millville as often as they can. We were happy also to make the acquaintance of our excellent Bro. C. T. Havens, who feels the necessity of engaging in the ministry. May God lead on in this work.

B. F. S.

Meetings at Fisher's Grove, Ind.

WE began meetings in this neighborhood on Thursday, before the 5th Sunday in Aug., and held over Sunday. We found much prejudice against us, and much opposition to work against. Certain No-lawites who act as if they believed it were no sin to bear false witness against their neighbors, had busied themselves doing the Devil's work in circulating most villainous and slanderous lies against us. However, we trust this work of the enemy was overruled for good. We had an excellent meeting. The people turned out well, and gave us good attention. Six united with the church, and three were baptized. This little church is growing and increasing in spite of all the efforts of the wicked one to tear it down. Bro. Seward, the leader of this congregation is *alive* in the cause; and though a hard working farmer, neither buries his talent, nor hides it under a bushel. He, by the solicitation of his neighbors, speaks to them occasionally, and is instrumental in souls turning to God. May God imbue other Elders with the same spirit, and bless them similarly. We may well be glad of the work of God here. We hope to visit the brethren here again, soon, and labor more at length. I know of no place where so much good has been done with as little labor. We thank these good friends for their liberal donations, which helped us on our way.

We are now at home and glad to find all well. We have enjoyed the privilege of meeting again with the church at home, and rejoice that all are doing well and that the church in Marion is striving to let her light shine. We pray that God may bless the Elders of this church, Bro. Kramer and Carver, and endow them with much of His spirit, that as faithful shepherds they may carefully tend the flock.

We have had a pleasant campaign, all things considered. We have had good success as the reward of hard labor. We were gone from home eighty-two days and preached eighty-four discourses, which is more labor than we ever performed in the same time before. Our home is dear, and we enjoy it well, but

"It is not for me to be seeking my rest,
Nor lay up my treasure in regions like this."

Soon I must go again to the wide harvest field, and labor for the good of perishing souls. Oh, that God would send forth laborers into the field, and open wide the hearts of his professed people to sustain them!

B. F. S.

BE ye also ready, for in such an hour as ye think not the Son of man cometh.

"JOY COMETH IN THE MORNING."

Joy cometh in the morning, though evil triumph long,
And earth still groans in sadness, burdened with sin and
wrong;

Joy cometh, for He cometh whose right it is to reign,
The blighting curse to banish, and bid earth smile again.

Joy cometh in the morning to all the weary sinner's,
When filled with songs of gladness they cease their long
complaints;

The pain, the tears, the darkness, the shadows all be past,
The pilgrimage then ended, the rest be gained at last.

Joy cometh in the morning, when sundered friends
shall stand,

Secure from death and sorrow in Canaan's heavenly land;
No fear of separation shall cast a shadow there,
Their blessings are eternal, and crowns of life they wear.

Joy cometh in the morning, to the silent ones who sleep,
Forgotten in the graveyards, while storms around them
sweep,

These dark and dreary chambers shall open at His word,
And saints will rise triumphant to meet their coming
Lord.

Joy cometh in the morning, let every heart awake,
And wait with hope undimmed, the promised day to
break;

Soon over hill and vale will the joyful tidings sound,
"Messiah reigns in glory, on Zion's hill enthroned."
—S. L.

The Resurrection of the Wicked Dead.

TO SISTER POLLY G. PITTS:

I HAVE read and studied the contents of those works of Eld. Storrs you were so kind as to have forwarded to me, and will give you my opinion of them.

His work on the Judgment harmonizes, in the main, with the view I have held for many years, in fact, ever since I have had an intelligent idea of the scriptural doctrine of immortality only in Christ, and for which I stand indebted to Eld. Storrs' "six sermons," by which my attention was called to that subject; but let me call your attention to one very weak point, if not a fatal defect in his application. Paul, writing to the Hebrews, says, "It is appointed unto men once to die, but after this [i. e. after death] the judgment." Eld. S. will admit with me that this is the executive and not investigative judgment; and that it occurs "at the end of the world—end of the age—or at the resurrection," and that that executive judgment is brought to view in Rev. xx. 11-13. This view is intelligible to me, provided the dead are restored to life again at that time, in order for the executive judgment to be carried out in the case of the wicked, which our Lord declares in this connection to be the "second death;" but according to the Elder's view in another work, that when the blood life, or animal life, of the sinner is lost, it is never recovered; and thus the claim of the law is not given up nor relaxed in their case, but satisfied in their death, they having paid its penalty; the idea is necessarily involved that the executive judgment has been in process ever since the first one of our race laid down in death, an idea entirely subversive of those passages of scripture which locate that judgment in the future. I know he tries to escape from this dilemma, but his efforts appear to me like the struggles of a Sampson shorn of his strength.

In regard to his work on the "Atonement by Christ," I believe that in regard to its nature

and its bearing on the future destiny of the people of God, he is substantially correct, but in regard to its relation to the ungodly, I believe him wrong. I agree with the Elder that

"Man, according to the Scripture account of his own creation, is a unit: 'formed of the dust of the ground,' made alive by the 'breath of life,' producing the circulation of the 'blood,' which 'is the life of the flesh.' Man, thus created and made a 'living creature,' was placed on trial in order to bring out a moral development, and his future destiny was to be decided accordingly. If that development should be in harmony with the will of his CREATOR, there was the tree of life, of which he might 'eat and live forever.' Perpetual life was not in himself, but was within his reach, and nigh at hand. If he develops himself out of harmony with his MAKER, he is distinctly informed he shall surely die.

Thus we see precisely what justice demanded in case of transgression: it was the life of man; that life which he possessed as an animal being in common with all other creatures which the Lord God made out of the dust of the ground: all had a common origin, but man had proffered him a higher destiny, if he would harmonize with his CREATOR; otherwise, he was to fall under the law to which all animal beings were subject—viz: decay and death, and return to dust, out of which he was taken."

If this be true, it inevitably follows that if no provision is made for man's redemption from death, he can never again see life. This provision has been perfected by the sacrifice of the Lamb of God. Jesus voluntarily laid down his life, and by this act he not only magnified the law of God and made it honorable, but he also purchased the right to call back from the dead whomsoever he would. In all this the Eld. will agree with me, but here we part, for he plainly and explicitly declares that "man's natural life is forfeited, and lost by sin: that life perishes forever;" and again, "The blood life never is restored." Surely he must have forgotten the several instances recorded, especially the notable one of Lazarus, of persons who were dead having been called back to mortal life by our Lord, thus demonstrating that it is within the bounds of possibility for the dead to be thus restored, notwithstanding the Elder's assertions to the contrary.

This point having been settled by our Lord, we have only to inquire, will he restore the wicked dead to life again? I have already referred to the vth chapter of John as proof that they will be restored to life, but I will refer to it again, as the Elder has attempted to show that it means something else than what the language simply says. The Elder assumes that the resurrection of the two classes in this chapter, that of the doers of good to the resurrection of life, and of evil-doers to that of condemnation, cannot be a literal one of persons, from the fact that our Lord promised that he would quicken, or raise up, his disciples or believers at the last day, they having passed from death into life by faith in him. "This," he says, "being peculiar to believers, all others are excluded from the quickening." After arguing that because Christ promised to resurrect believers at the last day that therefore he can not, or will not, raise up to life any other class, he assumes that our Lord only meant that he would, at his coming, gather the dispersed of Israel as from their graves, and bring them into the land of Israel, and at that gathering those who had done good according to the light they had, should live, and others be condemned. He assumes that John v. 28, 29 is identical

with Ezek. xxxvii. 1-14, and that both relate to a national resurrection of Israel. Let us now examine that passage, and see if there is anything in the language or attending circumstances that will warrant such an application.

Jesus, at the time of a Jewish feast at Jerusalem, had taken occasion on the Sabbath-day to heal a man of an infirmity of thirty-eight years standing. This was a notable miracle, and brought Jesus prominently before the people; and the result was, they persecuted him for healing on the Sabbath; and their hatred was still further increased by his claiming to be the Son of God, Jesus then addressed this persecuting unbelieving people, and assured them that the work he was performing in healing the impotent man was done in accordance with the will of God, his Father, and that greater works than that should attest his claim as the Son of God; for "as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." Here then, our Lord, in the presence of this gainsaying people, claims the divine attribute of raising the dead to life again. In several instances God had manifested his power to that people in restoring to life persons who were dead; and now Jesus Christ, professing to be the Son of God, claimed the possession of that same power, and this in the face of an unbelieving nation, and right in its capital. Not only this, but he also claimed that God had committed to his hands the ultimate and final judgment of mankind, and that through him men might attain to everlasting life. After stating to them this comprehensive claim as the Son of God, he proceeds, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." This seems to have astonished them very much, notwithstanding they had just witnessed his divine power in healing the long afflicted and apparently incurable man. Jesus, however, tells them not to be astonished at this, for "the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Here then we see Jesus of Nazareth claiming to be the Son of God—that God had not only committed to him the power to give eternal life to his disciples, but that even the final destiny of the race is placed in his hands. He had already startled them with a notable miracle of healing, and now asserts that God would yet manifest more wonderful works, even to raising the dead in attestation of his claim; and upon the certainty of this circumstance he predicates his power to call from the graves all mankind, whether good or evil, and declares that he will call them forth.

Now I ask in all candor, what reason is there for understanding our Lord in any other sense than the language clearly and literally imports? He did not speak in the form of a parable, but in language that the most simple and unlearned minds could understand, provided he meant just what he said. But he has asserted that the time was at hand, when he should with his own voice call back the dead to life, and upon the fulfillment of this is predicated his claims as our Saviour. The question then is, has our Lord ever

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called the dead to life? If not, he is not what he professed to be; but if he has, then he is not only the Son of God, but he has given us an illustration of what will transpire when the time comes for him to call forth *all that are in the graves*.

The resurrection of Lazarus was a most notable fulfillment of our Lord's prediction. When he was informed that his dearly beloved Lazarus was sick, he told his disciples that the result of that sickness would be the glory of God, and that he (Jesus) might be glorified thereby. Lazarus died, and Jesus still waited till he had been buried four days before he goes to him. His grave is near Jerusalem, where our Lord had uttered his prediction. Many (probably of those very Jews who had heard his prediction,) came to comfort the sisters of Lazarus, and were there when Jesus came. They all proceed to the grave. Jesus directs the stone to be taken away, and then cries with a loud voice "Lazarus, come forth." What is the result? He that was dead came forth alive, thus confirming his claim as the Son of God, and clearly illustrating what he means by saying that "all that are in the graves shall hear his voice and come forth."

I believe this to be the doctrine of John v. I do not array it against a single text in the Old or New Testaments, for I believe that, taking it as a basis, every text in the Bible, in its proper application, is in harmony with it. I will refer to a passage or two in this connection.

Eld. Storrs, commenting on Dan. xii. 2, says that the true sense of that text may be expressed in the translation of Prof. Whiting, which is this: "And many from the sleepers of the dust of the ground shall awake, these to everlasting life, and those to reproaches and everlasting abhorrence." The "these" he thinks is predicated of those who rise, whilst the "those" refer to those who do not rise. Permit me to give the Professor's translation with a paraphrase, that seems to me perfectly natural and consistent with the body of the text, and that evidently teaches two resurrections. It is this: "And many from the sleepers of the dust of the ground shall awake, these [shall awake] to everlasting life, and those [shall awake] to reproaches and everlasting abhorrence." This makes a perfect harmony with John v., Acts xxiv. 15, and 1 Cor. xv. 22, 23, and shows that two distinct classes or orders, good and evil, are recognized in the Scriptures as coming forth from the dead.

I will now notice some of those texts the Eld. considers a sufficient foundation upon which to build his non-resurrection-of-the-wicked theory. Those texts may be found in Psalm xlix., Isaiah xxvi. and xliii. Jer. li. and Job xxiv. 19 combined with Psalm ix. 17. The language in Psalm xlix. upon which he relies mostly is the 19th v.: "He shall go to the generation of his fathers; they shall never see light." The text in Isaiah xxvi. is this: "They are dead, they shall not live; they are deceased, they shall not rise." In Isaiah xliii. it is: "They shall lie down together, they shall not rise; they are extinct, they are quenched as tow." Jer. li.: "I will make them drunken, that they may rejoice and sleep a perpetual sleep, and not awake." Now the question arises, did those holy men intend by these expressions to teach that there will not be a res-

urrection of the wicked dead? I cannot believe it for the following reasons:

1. If the prophets are to be thus understood, it becomes necessary to give to our Saviour's declarations in John v. a figurative or mystical interpretation, which prepares the way for a similar interpretation of all the great points of our faith. Immortality through Christ, his second coming to judge the world, and other kindred doctrines are not taught in any plainer language than is used in John v. to teach the resurrection of both good and bad of mankind, and if one may be explained away to mean something else, I see no reason why the other may not go with it.

2. It places the prophets too nearly on a parallel with the prophets and apostles of infidelity. Infidelity proclaims that "death is an eternal sleep;" and if the prophets of the Bible teach that there will be no resurrection of the wicked, they evidently do, in regard to a large portion of the human race, teach infidelity in harmony with Paine and his peers.

Such considerations as these render it impossible for me to believe such a doctrine to be in harmony with the Bible.

But perhaps I shall be asked what they do mean by such expressions. They are speaking of the wealthy, proud, lords, nobles, &c.—those classes that usually are the oppressors of their fellow-men: and I understand them to teach that when they die, their life of pride and oppression is done forever; they will never be restored to such a life again. I know it will be claimed that the language is too strong and positive to be thus understood. I answer, that two, at least, of those same holy men used very strong language in reference to themselves, which, if understood in an unqualified sense would prove that they themselves would never be restored from death. David, in the xxxixth Psalm, in consideration of the brevity and vanity of life, says, "O, spare me that I may recover strength before I go hence AND BE NO MORE." Here the Psalmist uses the very language in reference to his own decease which Elder Storrs would employ to represent the utter and eternal extinction of life, and yet we know that David only meant that he should be no more merely in regard to his then present state of existence. The patient Job said (chap. xvi. 22), "When a few years are come, then I shall go the way whence I SHALL NOT RETURN;" and this is but a repetition of what he says in ch. x.; but in chap. vii. he gives us an intimation of what he means by such strong expressions. "As the cloud is consumed and vanishes away, so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." vs. 9, 10.

If these holy men can use such language and only mean that they never expected to return to this life, I have no difficulty in understanding them to teach the same thing about the wicked without any reference to their resurrection at all. The difference between the Elder and myself consists in his taking the language of the prophets in its strongest and most unqualified sense for the foundation of his theory, and then explaining the plain and literal declarations of our Lord in harmony with his view of what

they teach; whilst I regard our Lord's language as positive and literal, and that of the prophets to be understood in harmony therewith.

H. E. CARVER.

FROM BRO. EVERETT.

DEAR PARENTS WHO READ THE HOPE: I was glad to learn by reading Sister Horton's article in the last paper that she feels such a concern for the honor of God's Sabbath in relation to your children. I trust that others sympathize with her in her grief. The Lord is my witness that I have great sorrow of heart on account of your children, as well as my own, at times; and I wish you could feel for them and pray for them as I do habitually. Fathers and mothers should not only pray for them *in the closet, but in the family, and in the place of worship*. Do not say I am backslidden and cold-hearted. Do wake up, O backslider, your children are stumbling over you, and can you bear the thought that they should be so careless and sinful, and rush on to ruin? Do arise and trim your lamps. Teach them to keep the Sabbath holy by your example as well as by precept. Train them up "in the nurture and admonition of the Lord." It is my prayer that you may have your hearts turned to your children, and your children to you in love. Yes, I do earnestly pray for you and your children. I trust that I touch a tender cord in some father and mother's hearts. Oh, that you may know the time of your visitation! It will soon be too late! Now is the time to prepare to hear the welcome voice, "Come thou and all thy house into the ark." "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." I would not only clear my skirts, but win, at least, some of your children to Christ. Dear children, do be persuaded by one who loves you to seek the Lord now, and continue humbly, earnestly, to seek till you find mercy to forgive all your sins; and shed abroad a Saviour's love in your hearts, and to live a new life, looking for the coming of the dear Savior unto eternal life.

From your loving friend and brother,

SAMUEL EVERETT.

A SCRIPTURAL MOTTO.—Down at St. Genevieve is an old stone church, and built at least a thousand years. The sculptor was directed to engrave above the grand entrance this passage of Scripture: "My house is the house of prayer." And so he did; but having read the Evangelists to some purpose, he went steadily on with the chisel and graver, and completed the verse. Hardly had he put a period to his work, when he was discovered by the architect, who ordered him to fill up the offending clause with cement. This done, the beautiful inscription was read of all men: "My house is the house of prayer." But as the years went on, ever like the writing on the wall with an unseen hand, new words appeared, one day, and the passage ran, "My house is the house of prayer, but ye have"—and there the phrase, like the White Nile, was lost to view. The months elapsed, and with the sentence, still the wonder grew, as the cement fell out particle by particle: "My house is the house of prayer, but ye have made it"—another winter finished up the work—"a den of thieves."—*Ex.*

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD DAY, SEPT. 8, 1868.

The Editor of the Hope... Each writer will be held responsible for his or her views of scripture.

We are glad to hear from some of our good Brethren in Wisconsin, Bro. Perry and Tiffany, and in answer to calls to labor in that State...

Bro. Babcock writes us from Nebraska: "I am still trying to extend the circulation of the Hope. I love the paper, because it advocates Bible truth, and I hope it may be published weekly."

Bible Questions and Answers.

Bro. Snook: Please give through the columns of the Hope an explanation of the following texts: Luke iv. 5, 6, 7. Titus iii. 5, last clause; "By the washing of regeneration," &c.

1 We understand Luke iv. 5-7 to teach that Satan is the world's present ruler, not by right, but by usurpation. See Eph. ii. 1, 2.

2e Titus iii. 5. You wish to know what is meant by "the washing of regeneration." By this it is evident that baptism is meant; not that we are regenerated thereby, but that we thereby are outwardly washed as a sign of an inward renewal of heart, and an initiation into Christ.

Bro. W. H. Ball's Conversion to the Visions of Mrs. E. G. White.

Some weeks ago I received a communication from Bro. W. H. Ball, of Washington, N. H., giving an account of his conversion to the visions of Mrs. White, with a request that the same be published in the Hope.

If this is not accepted, I have it in contemplation to write out and publish, either in a series of articles for the Hope, or in pamphlet form, my "Reasons why I cannot believe in the divine inspiration of Mrs. White's visions," and in which I shall probably present all the facts elicited by this correspondence with Bro. Ball, besides other well established facts, which combined, go to show, clearly, the true nature and character of one phase of the work in which Eld. White and wife are engaged.

H. E. CARVER.

THAT GLORIOUS HOPE.

THE second coming of Christ is "a glorious thought to those who believe the saints sleep in the grave. But to those who believe they go to heaven at death, His coming is robbed of all its glory; For what need the disembodied spirit wish again to be encumbered with clay, or even a glorified body, when it is perfect without it. Modern theology is meaningless, then, on this important subject, and no wonder they deny his actual, literal, coming. No wonder they seek to spiritualize it away. No wonder there are so many modern Sadducees. Let me at least believe the doctrine of the Bible, and rejoice in the soon coming of our Saviour. Let me hearken to its precepts, and follow in Christ's footsteps, tho' the world frown, and professors scoff and deride. "Unto you who believe he is precious." "And unto them that look for him shall he appear the second time without sin unto salvation." What beauty and excellency there are in the Scriptures. To me it is a glorious thought that Christ will soon come and redeem His people, and take them home, where sin and sorrow, pain and death, shall never come, into his everlasting Kingdom, to live with Him forever. U. M. B.

The late Dr. Nesbit, celebrated for his profound erudition and ready wit, being asked how he would define modern philosophy, replied: "It consists in believing every thing but truth, and exactly in proportion to the want of evidence, or, to use the words of the poet, "in making windows that shut out the light, and passages that lead to nothing."

Appointments.

The Lord permitting, I will hold meetings as follows: With the Vinton church, beginning on the eve of the 11th inst., and hold over Sunday.

With the church at Fairfield, on Tuesday evening, Sept 15th, where Bro. Murphy may appoint. We hope to see every Bro. and friend of the cause in and around this place at this meeting.

With the Keithsburg church, Sept. 18, and hold over Sunday. Bro. Pickering, from Ind. will be with us at this meeting. He purposes laboring wherever the way may open.

With the Centerville church, Sept. 25th. From there we go to Daviess Co., Mo. B. F. SNOOK.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

N. A. PERRY: Yes, we exchange. They will be reviewed.

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 pertains in due time acknowledged.

\$1 50 EACH. Luther L. Tiffany, iv-3. Abraham Baer Ricks, iv-3. L. D. Harvey, iv-3.

\$.75 EACH. Wm Swofford, iii-15. John A. Boring, iii-20. T. E. Adams, iii-20. Lucy Owsley, iii-20. W. S. McCorkle, iii-7. Mrs. M. A. Sherley, iii-20. J. W. McReynolds, iii-20. Wm T. Seward, iii-20. Wm James Whitehall, \$2 00, iv-1. Dr. D. J. Sherley, \$1.00, iii-7. J. R. Towle, \$.85, iii-22.

WATCH and pray, lest you pass your time without profit or fruit. But devout discourses do greatly further our spiritual progress, if persons of one mind and spirit be gathered together in God.

Books and Tracts For Sale at this Office.

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

THE BEAST WITH SEVEN HEADS AND TEN HORNS of Rev. xiii, 1-8. What does it symbolize? By W. H. Brinkerhoff. Price, Post-paid 40c. This work is designed to overthrow the foundation of the application of the Prophecy of the Two-horned beast of Rev. xiii, 11-18, to the United States.

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

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

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