

# THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Third-day, Jan. 12, 1869.

Vol III.—No. 16

## 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's Personal holiness. The second personal reign of Christ on David's throne on the earth in the times of restitution, and other kindred Bible truths.

### REGRET.

Oh years, ye by-gone years,

How dark your shadows lie,  
Upon a heart so sunny once,  
Still young to human eye.

Oh years, ye by-gone years,

Your wasted hours have fled;  
Lost, lost are pearls I might have gleaned—  
Lost with the early dead.

Oh years, ye by-gone years,

Your darkness I'll forget;  
I'll cross the Lethe's sluggish stream,  
There leave each vain regret.

Oh years, ye coming years,

What will ye bring to me?  
What joys untasted shall I know?  
What untried sorrows see?

Father, thy will be done,

Whate'er the years may bring;  
Assured thou'lt guide through joy or gloom,  
If to the cross I cling.

EMMA F. ALDRICH.

Marion, Iowa.

### THE NATURE OF MAN.

His present Condition.

#### THE SOUL.

MODERN theology informs us that all men possess souls which never die; that death is only a separation of soul and body, and consequently all mankind are immortal. The infidel, also, tells us that there is no future state, and that death is an eternal sleep. Numberless theories are advanced in regard to man's present and future condition, all of which are opposed to the plain testimony of holy writ. But we shall not attempt to explore the vague and uncertain theories of ancient or modern times in our investigation of this important subject. "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. xxix. 29. Dark indeed were our world, were it not enlightened by divine revelation. "All scripture is given by inspiration of God,

and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17.

Let us examine the inspired record, if we wish to know the truth on this interesting subject. In Gen. ii. 7, we are told that "the Lord God formed man of the dust [mould] of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here we are informed that the Lord God formed man of pre-existing matter; not that he created him out of nothing, but fashioned him out of the mould of the earth. But he was lifeless; he had not yet received the living principle—the breath of life—without which he could not become a "living soul." We now see that man in his organization is wholly material; but he needed the life which his Maker alone could give. How was he to receive it? By breathing the "breath of life," without which no created being can exist.

But, says modern theology: "Man was made in the image of God: God is immortal; therefore man must be immortal also." How can this be? "Why," says the objector, "this image was a moral image; that is, man was made with a character like God; and as God is immortal, man, to be like him morally, must be immortal also." Not very sound logic for if the "image of God" referred to in chapter i. is a moral image, then the dust of the ground was in the moral image of God; for man was in the image of God before the breath of life was breathed into him. Does inanimate matter possess a character like God? Certainly not. Man was created in the literal image (form) of his Creator. No, no, says the Methodist Discipline: "God is a spirit, without body or parts." But the Bible represents him as a person. "Then went Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness." (Ex. xxiv. 9, 10.) They saw his feet. Moses saw his back parts; (Ex. xxiii. 18-23.) but no man can see his face and live. No mortal eye can bear the dazzling brightness of the glory of his face. Paul testifies to the truth of our argument. He says that Christ is the image of the invisible God (Col. i. 15). He is in the form of God (Phil. ii 5, 6). He was the express image of his person (Heb. i. 3). Christ was fashioned as a man. Therefore we think we have shown conclusively that man is made in the literal form of his Maker's person.

Says the objector, "This breath of life, which God breathed into him, is what became a living soul; for it, being a part of God, must be immortal; for God cannot die, neither will he destroy a part of himself." O no, this is

false reasoning, for the same term in the original Hebrew, which is here rendered living soul, is elsewhere applied to beasts, and is sometimes rendered living creature, as in Gen. i. 24—"Let the earth bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after his kind." And in chapter ii. 19—"And whatsoever Adam called every living creature [living soul], that was the name thereof." See also Gen. vii. 21-23—"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and in every man; all in whose nostrils was the breath of life." Then we have proved that this breath of life was in the nostrils of all living creatures; man and beast, fowl and creeping things. Hence, if this breath of life which God breathed into man, made him immortal, it also made every living creature that breathed immortal. This argument proves too much; it is therefore good for nothing.

We find from the foregoing investigation that the word soul, in its primary sense, means the whole person. See Gen. xli. 26—"All the souls that came with Jacob into Egypt . . . were three score and six." Also Acts xxvii. 37—"Two hundred three score and sixteen souls." The Hebrew word *neh-phesh*, from which soul is rendered, occurs in the Old Testament 745 times, and is rendered soul about 473 times. It is translated life 118 times; person 29 times; mind 14 times; heart 15 times; body (or dead body) 10 times; will 4 times; appetite 2 times; lust twice; thing twice. It is translated 43 different ways. Besides the foregoing, it is rendered by the various pronouns, breath, beast, fish, creature, ghost, pleasure, desire, &c. It is never rendered spirit.

The Greek word *psukee*, from which soul in the New Testament is rendered, occurs 105 times, and is translated soul, 38 times; life, 40 times; mind, 3 times; heart, twice; us, once; you, once. But notwithstanding the frequent use of these words, they are never qualified by such expressions as immortal, never-dying, deathless, &c.; and though the original Hebrew and Greek words, from which soul is rendered, occur in the Bible over 800 times, yet it is never called an immortal soul.

THO'S HAMILTON.

RULES FOR READING.—Better to read one good book carefully, than to read ten carelessly. Be slow to begin to read a book, if it is likely you will not have time to finish it. Be careful how you spend time in reading books which are not worth reading. You had better throw away money than time, for time is worth more than money. As a bad man may have a good name, so a bad book may have a good title.



prove a blessing to them. But what is the fullness of the Jew? and what does it imply? Of course it implies a restoration to the favor of God; but what more? Does it not also imply a restoration of their dominions? Yea, does it not imply an increased dominion, and supremacy over all the nations of the earth? Such in fact is the testimony of scripture. "Unto the strong hold of the daughter of Zion shall it come, even the first dominion. The Kingdom shall come to the daughter of Jerusalem."—Micah iv. 8. Their officers shall execute the duties of their office in righteousness.—Isa. lx. 17. The sons of their afflictors shall come bending unto them, and their despisers shall bow down at the soles of their feet.—Isa. lx. 14. For the nation and Kingdom in that will not serve them shall perish and be utterly wasted.—Isa. lx. 12. Thus in the fullness of the Jews, Gentile dominion will cease; nevertheless, according to Rom. xi. 12, their spiritual blessings will be far more abundant. In the fullness of the Jews then, the government of the whole earth will rest in the Abrahamic family, which dominion has never yet rested in the seed of Abraham. Thus we conclude that the fullness of the Gentile is coextensive with Gentile dominion, and that in the fullness of the Jew, the government will be taken from the Gentile, and therefore their dominion over Jerusalem and her legitimate children will cease forever.

Paul's purpose in declaring this mystery, that hardness of heart had come upon a portion of Israel until the fullness of the Gentile be come in, was to express a limitation to Jewish blindness, or hardness. This appears to be the sole object of the scripture before us. What then does this limitation mean? what does it include? and what circumstances attend it? for if we ascertain these, we can know to some extent what the fullness of the Gentiles means; because Jewish blindness is hereby limited to the fullness of the Gentiles. This same blindness the apostle elsewhere represents by a veil, and the same limitation is expressed by the taking away of that veil, when it shall turn to the Lord.—2 Cor. iii. 16. When is that? It is when the fullness of the Gentiles be come in, for blindness has come upon a portion of them until then.

But more particularly in the conditions of God's covenant to Israel, it is stipulated a period of seven times afflictions, dispersions, and rejections, as the penalty attached to the violation of said covenant.—Lev. xxvi. Now when the seven times is completed, the penalty will have been paid, and they must necessarily return to their own land (and be delivered from their blindness and other afflictions attending their dispersion), by virtue of limitation; consequently, at the end of the seven times the fullness of the Gentiles will have come in. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof goeth forth as brightness, and the salvation thereof as a lamp that burneth. Ye that make mention of the Lord, give him no rest till he establish, and till he make Jerusalem a praise in the earth. Isa. lxii. 1-7. When shall this be? When Israel shall no more be termed Desolate; nor their land any more termed Desolate; when the Gentiles shall see their righteousness; and all kings their glory.—Isa. lxii. 3, 4. Then

shall have been the fullness of the Gentiles, for Jewish hardness will then have departed. Upon the land of my people shall come up thorns and briers, because the palaces shall be forsaken; the multitude of the city shall be left, the forts and towers shall be for dens forever, until the spirit be poured out upon us from on high, and the wilderness become a fruitful field. Isa. xxxii. 13-15. Then will the fullness of the Gentiles have come in, for the hardness of Israel will then be removed.

"Behold your houses shall be left unto you desolate, for I say unto you, Ye shall not see me henceforth, until you shall say, Blessed is he that cometh in the name of the Lord."—Matt. xxiii. 38, 39. Hence, that tribe of people whose houses were left unto them desolate, will say, "Blessed is he that cometh in the name of the Lord," when their blindness shall have been removed at the fullness of the Gentiles. "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles [the seven times of the covenant] be fulfilled. Luke xxi. 24. So also when the fullness of the Gentiles come in, not only is Jerusalem and her people come out of this captivity, but also their blindness will be removed.

"How long shall be the vision concerning the daily sacrifice, and the sin of desolation, to give both the sanctuary and the host to be trodden under foot? Unto 2300 days; then shall the sanctuary be cleansed." Dan. viii. 13, 14. As the sanctuary and host are trodden under foot during the alienation and hardness of the Jews, the 2300 days are a limitation extending to the fullness of the Gentiles. "How long will it be to the end of the wonders?" (of the little horn of Dan. viii. and the willful king of Dan. xi.)? "It shall be for a time, times, and a half; and when he shall have finished to scatter the power of the holy people, all these [times] shall be finished." Dan. xii. 7. Daniel tells us (viii. 19) that these times are the last end of the indignation; and in xii. 7 that they finish the dispersion; hence, we expect them to end when the fullness of the Gentiles be come in. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, without an ephod, and without a teraphim." When? During the period of their hardness and blindness, of course. "Afterward [viz: at the end of the many days which they abide without a king, &c.] shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord, and his goodness in the latter days." Hos. iii. 4, 5.

I. N. KRAMER.

Marion, Iowa.

APOLOGY FOR SUNDAY HORSE-RACING.—At the recent Parliamentary election in England, a Mr. Merry, who offered himself as a candidate for Falkirk, was opposed for the reason that he run his horse in a race on Sunday. He acknowledged the offense, but pleaded in extenuation, first, that he had never committed it but once; second, that it was committed seven years ago; third, that it was committed in Paris, where the people were not shocked or injured by it; fourth, that he himself was not present at the race, but was at a Protestant religious meeting; and fifth, and lastly, that his horse won the grand prize. The electors were satisfied, and passed a vote of confidence in Mr. Merry.—*Ec.*

### Communication from Bro. Branch.

DEAR BRO. SNOOK: It is some time since you have seen anything from my pen in the columns of the *HOPE*, yet I am ever glad to get the little sheet, and read from the pen of others. In No. 14, Vol. III, I see an article headed, "Criticism on J. N. Andrews' History of the Sabbath," written by Tho's Hamilton; here the writer tries to show that the information that Moses gives of the creation is not in keeping with Geology, and that the day and night spoken of in the first of Genesis does not mean twenty-four hour days, for the opinions in regard to the Mosaic account of the creation and facts of science are at variance, and science shows that "millions of years may have occupied the indefinite period between the beginning in which God created the heaven and the earth, and the evening or commencement of the first day of the Mosaic narrative." Here Andrews' History of the Sabbath and science are at variance; and it is impossible to reconcile the theory of the twenty-four hour day, as endorsed by J. N. Andrews, with the discoveries of Geology. And in "construing the word day in the Mosaic account of creation, periods of time of indefinite duration must be substituted;" and then the reader is referred to the *Journal of Science*.

And again the writer says: "We are told that the word day does in fact signify an indefinite period of time;" and again, "common sense ought to bring us to the same conclusion in regard to the first three days." And again, "Sound philosophy and revealed religion are naturally connected with each other, and should go hand in hand." Thus we have the Scripture, which is given to us by inspiration of God, on the one hand, and Geology, Science, common sense, and philosophy on the other. And now dear brother, when I realize that we are living in a time when men will not endure sound doctrine, and Paul saw this time, I do not wonder that he also said, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. ii. 8.

And in conclusion, the writer says, "The creation week included six periods of indefinite duration, and that the Creator's rest-day also included an indefinite period of time." Now, if this statement be true, then God has called upon us to keep an indefinite period of time, for he says, "Remember the Sabbath day," and if it is indefinite time, it may be longer or shorter; and hence, we cannot tell anything about it, and we cannot "turn away our foot from the Sabbath, from doing our pleasure upon his holy day, and call the Sabbath a delight," only as we place our own wisdom upon the moral law of God, and our wisdom is foolishness with God; thus we make the Word of God of none effect by our traditions.

But let us look "to the law and to the testimony;" if they speak not according to this word, it is because there is no light in them.—Isa. viii. 20. And now, dear brother, there is a great work to be done, and I am in the great harvest field trying to persuade men to become reconciled to God, and that they must obey all the commandments of God, and "whosoever shall break one of the least of these commandments and shall teach men so, shall be called the least in the Kingdom of heaven." And now while we believe our brother to be honest, for we have often read from his pen with interest, we should be careful lest we should put weapons in the hands of those that cavil, and they use them to their own destruction. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17.

ERASTUS G. BRANCH.

Watervliet, Mich.

## The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, JAN. 12, 1869.  
B. F. SNOOK, EDITOR.THE SECOND COMING OF CHRIST.  
Its Relation to the Kingdom of God.

## No. 7.

1. *The Kingdom is now an object of promise to the Saints.* Jesus said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke xii. 32. James corroborates the same. "Hearken, my beloved brethren; hath not God chosen the poor of this world, rich in faith, heirs of the kingdom which he hath promised to them that love him?" Jas. ii. 5. Here we learn that the kingdom is now a blessed promise to the faithful Christian. It is promised to him as his final home, where he may enjoy the blessings of immortal life, free from the trials and cares to which he is here exposed.

(2.) We will prove in the next place that the kingdom cannot now be possessed. "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." I Cor. xv. 50. The saints are now flesh and blood, and hence cannot possess or inherit the kingdom until they are made immortal.

(3.) The saints will possess the kingdom when Antichrist is destroyed. "I beheld and the same horn made war with the saints and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." This antichristian horn will make war upon the people of God in connection with the last judgment, and afterward, when their great enemy is destroyed, they will possess the kingdom forever. See Dan. vii. 18-22. To this the objector says, The saints are now in the kingdom, and hence they must possess it. Col. i. 13. That the saints are in the kingdom by faith in the promises of God we have proved; but that they are in it in fact now, is impossible, for we have shown "that flesh and blood cannot inherit the Kingdom of God." The Thessalonian Christians were delivered from the wrath to come in Paul's day. 1 Thess. i. 10. How could they be delivered from the wrath to come before the *wrath had come?* By faith in the promises of God, and not otherwise. Just so the Colossians are said to have been translated into the kingdom of his dear Son. They believed in God, and therefore enjoyed the kingdom by promise, and had the assurance that when it is set up they shall be remembered, and saved from all their sorrows.

2. *The Saints are now on probation for a home in the Kingdom.* To this the following scriptures bear a clear testimony. "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the Kingdom of God." Acts xiv. 22. From this we conclude that the disciples are not now in the kingdom, else Paul would not have exhorted them to faithfulness, that they might enter into it. Paul himself was not in the kingdom; for he says, "And the Lord

shall deliver me from every evil work, and will preserve me unto [in order to] his heavenly kingdom."—1 Tim. iv. 18. The Thessalonian Christians were not as yet in that happy state. "Which is a manifest token of the righteous judgment of the God, that ye may be counted worthy of the Kingdom of God, for [in order to] which ye also suffer."—2 Thess. ii. 5. Peter bears a similar testimony of all the saints scattered abroad. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so shall an entrance be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—2 Pet. i. 10. 11. Would the spirit of inspiration admonish these brethren to a life of holiness that they might enter into a kingdom that they had been living in ever since they were Christians? To say so would be to charge the holy Spirit with folly. The promise is made to all the faithful in Christ Jesus. Those who humbly do his holy will, will receive the promise, and enter into the Kingdom when it is established in the earth. He that starts to this heavenly country and grows weary of well doing and falls back to his sins again, will be finally lost. And O how great will that loss be to him. He will lose a world of eternal delight, and of ecstatic joys. Of him the poet has well said:

"The fearful soul that tires and faints,  
And walks the ways of God no more,  
Is but esteemed almost a saint,  
And makes his own destruction sure."

But the obedient are ever blessed; they have a right to the tree of life, and will enter in through the gates into the city. Blessed day, when the people of God shall all get safely home!

"With saints and with angels at rest,  
And Jesus himself will be there."

B. F. S.

## Communication for the "Hope."

IN the HOPE of Dec. 15, we find a "Criticism on J. N. Andrews' History of the Sabbath," upon which we propose to offer a few thoughts for the consideration of the readers of the HOPE, leaving them to judge whether they are "facts" or not.

The main point which this writer seems to be aiming at, is to prove that the days spoken of in Gen. first chapter and Gen. ii. 2 were not days of twenty-four hours. Now we have ever looked upon Eld. Andrews' History of the Sabbath as an able and fearless defense of the truth, and it seems to us that as we profess to believe with Eld. Andrews that the seventh day is the Sabbath of the Lord, that an attack on his work looks like an effort to tear down this great truth, rather than to build it up. We are always very doubtful of the correctness of positions advanced on Bible subjects when there is no "thus saith the Lord" brought forth to substantiate them; and we have always noticed that the advocates of error generally either build up their theories outside of the Bible, or else pervert what little of it they do bring forth. We notice that the writer of this criticism does not bring anything from the Bible to sustain his position, but rather by the "discoveries of Geology." We are willing to accept of scientific facts to confirm a Bible doctrine, but are not willing to rely on supposed facts to build up a doctrine which is contrary to the Bible; because there is a great deal in our day, as well as in the days of Paul, that is falsely called science. See 2 Tim. vi. 20.

There is not the least hint given in the Mosaic narrative that the days spoken of in Gen. i. and ii. were epochs of indefinite duration, but rather to the contrary. Now to say that God has given us a revelation that cannot be understood, or that is dependent on the discoveries of Geology for a true interpretation, is certainly to impeach his wisdom; and as much as to say that that which should be definite and absolute, has to be explained and interpreted by that which is uncertain and indefinite. He says:

It is nowhere said that God created the heaven and the earth in the first day.

Mark the language. Now Moses says (Gen. i. 1) that "in the beginning God created the heaven and the earth." The beginning of what we ask. He says:

This beginning may have been an epoch at an unmeasured distance, followed by periods of undefined duration, &c.

And again:  
Millions of years may have occupied the indefinite period between the beginning in which God created the heaven and the earth, and the evening or commencement of the first day of the Mosaic narrative.

But we should think that this beginning was the commencement of the first day spoken of in the 5 v. of the same chapter.

And now let us go to another portion of the writings of Moses, and see what he says upon this point Ex. xx. 11—"For in six days the Lord made heaven and earth, &c. Now if God created heaven and earth and all that in them is in six days, he certainly did not create the heaven and earth millions of years before the commencement of the first day of the six; and consequently, when the Eld. Andrews says that "on the first day of the week God created the heaven and the earth," he says nothing but that which the Scriptures abundantly prove. According to this writer, God did not create the heaven, and earth, and all that in them is in six days, but rather created the heaven and earth at a period probably millions of years before the commencement of the first day spoken of in the first chapter of Gen. And what is his proof for all this. Let me quote his authority from Bakewell's Geology.

The six days in which creative energy renovated the globe and called into existence different classes of animals, will imply six successive epochs of indefinite duration. The absence of human bones in stratified rocks, or in undisturbed beds of gravel or clay, indicates that man, the most perfect of terrestrial beings, was not created till after those great revolutions which buried different classes and entire genera of animals deep under the present surface of the earth.

We remark right here that a large share, if not a majority of the Geologists, are infidel in principle; and it has ever been their aim to make it appear that the science of Geology disproves the account which Moses gives of the creation of the earth. In this they have never been very successful, from the fact that there has not been any considerable agreement among themselves in regard to the facts of Geology; and further developments of the science often come in direct contact with the positions of leading Geologists of this class. We know nothing of Mr. Bakewell's religious principles, but his language, as quoted, rather savors of Spiritualism. How often do we hear Spiritualists, when speaking of the Creator, use language similar. Instead of speaking of God as the Creator of all things, it is, "creative energy;" as though he was a principle, rather than a being of almighty power and infinite wisdom. But what about this argument of the absence of human bones in stratified rocks, &c. It is all speculative and untrue, amounts simply to this: That bones of animals have been found buried deep under the present surface of the earth, while human bones have not been. Well, how do Geologists know how these bones got there? and how do they know but that future disclosures may yet disprove the absence of human bones? How do they know but that these bones were placed there by the convulsions of the flood.

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five hundred years before that. It must have been the Papal religion. We have this religion—this church—with her name, in Rev. xvii. 5: "And on her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth." This united power was to continue 1260 years. I turn to Robbins' Modern History, p.305, and read that Napoleon Bonaparte took command of the invading army in Italy on the 27th year of his age, Feb. 23rd, A. D. 1796; and Goodrich says (p. 503) that the Papal government was suppressed by the French army taking the Pope from Rome in the year 1798. That leaves our date to begin the 1335 days to be 538. We then add 1335 and 538, and it brings us to the end—1873. JOHN REED.

EXHORT ONE ANOTHER.

"Let us consider one another to provoke unto love and good works." Here the apostle seemed to have his eye upon a people living near the last days; for says he, "Not forsaking the assembling of yourselves together, as the manner of some is, but exhort one another, and so much the more as ye see the day approaching." Now, are we to suppose by this that we are to exhort one another only at such times as we are gathered for public worship? I think not. I think the great apostle, as he looked down the stream of time and saw that in the last days perilous times should come, and that men should be without natural affection, and so on, he saw the necessity of exhorting one another, and by so doing, encourage each other, and provoke unto love and good works.

How often do we meet each other during the week, and converse upon the things of the world, and neglect the admonition of the apostle, "to exhort one another." If our conversation was in heaven, we would find much time aside from public gatherings, to exhort, to reprove, rebuke, exhort with all long suffering and doctrine. It appears to me that while we have to mingle with the world during the week, and while our surroundings are calculated to draw our minds from the truth, that an exhortation from a brother or a sister given in kindness would provoke unto love and good works. And now let me say, is it not too often the case that when we meet each other, instead of exhorting one another, that we are speaking evil of one another; not giving heed to the good admonition of James, to speak not evil one of another. "Brethren, he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law." Again James says, "If ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, and devilish." Truly did Jesus say, "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." O how solemn the thought! And now I believe that we may give a word of exhortation through the columns of the Hope; and though the chips may fly in my own face, yet I know these things ought not so to be. Again says the apostle: "Speak evil of no man." This takes away our right of speaking evil of our enemies. Again: "He that offendeth not in word, the same is a perfect man." And now I would say, I have thought much upon these things for a few weeks in the past, for the Scripture tells me "if any man have not the spirit of Christ, he is none of his." Surely this is straight work. Now while we feel like speaking evil of our brethren, we are forgetting to consider one another to provoke unto love and good works. Again we are told, "If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death." Would to God that we had more of

this spirit among us. Here we are fast hurrying down to the coming of our Lord, and how little we consider one another to provoke unto love and good works, or to exhort one another as we see the signs that portend his coming! O that God would hasten the time when his children will be of one heart and of one mind. But brethren, the day is just before us that "will try every man's work of what sort it is;" then it stands us in hand to "gird up the loins of our mind, and be sober, and watch unto prayer, and try to exhort one another, and so much the more as we see the day approaching." From your sister struggling for eternal life.

Watervliet, Mich.

SOPHIA BRANCH.

BAD thoughts are worse enemies than lions and tigers; for we can keep out of the way of wild beasts, but bad thoughts win their way everywhere. The cup that is full will hold no more; keep your heart full of good things, that bad thoughts may find no room to enter.

MAKE no more vain resolutions, but proceed at once to duty. Know your weakness, trust and pray. God will help you through, and give you patience.

LETTER DEPARTMENT.

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

From Bro. Waters.

DEAR BELOVED HOPE OF ISRAEL, *Greeting:* With a thankful heart I sit down to acknowledge the goodness of our heavenly Father in sparing me and my feeble companion to see this day of wonders—a day of the signs of the speedy coming of our King, who will soon appear in the clouds of heaven with power and great glory. The sun, moon, and stars have testified to this truth; this old earth has borne its terrific testimony by its earthquakes; the sea and waves have roared and dashed their mad waves against the feeble resistance of mortal man, to his great dismay; and while the elements are fulfilling their mission of divine prophecy, we look at man and we behold him devoting himself with untiring zeal to fulfill the prophecy concerning himself. How clear the light! The Gentiles have heard the proclamation, "Prepare war," and how thoroughly they have fulfilled and are fulfilling their mission!

The next class in prophecy is Paul's last day professors, who would be heady, high minded, lovers of pleasure more than lovers of God, covenant breakers, having Sodom's sin—pride, and fulness of bread, and saying, "Where is the promise of his coming?" for since the fathers fell asleep all things continue as they were from the beginning; having a form of godliness but denying the power thereof. Infidelity is emboldened to lower the standard of bible rewards and punishments, making the word of God of none effect by receiving their rewards before the resurrection and judgment day occur.

Another class, and not a small class are the Spiritualists, who are indefatigably engaged in spreading far and wide their mission of lies from the father of lies, advocating man's natural immortality, and by reason of which the way of truth is evil spoken of.

Another, but very small class, are engaged in fulfilling one portion of sacred scripture, such as the words of Jesus, "Search the Scriptures, for in them ye think ye have eternal life." "Who is that servant whom his Lord will make ruler over his house, giving each his portion of meat in due season. Blessed is that servant whom his Lord, when he cometh, shall find so doing."

The other class of servants are fulfilling their work of beating their fellow-servants, and "saying in their hearts, My Lord delayeth his coming." The former class are giving heed to the words of Jesus, "Have your lamps trimmed, and ye yourselves like unto men that wait for their Lord, that when he cometh they may open unto him immediately."

For twentyfive years my wife and myself have been trying to keep in sight of this last class—the Advent people. We have had many temptations to turn away from this loving people who are looking for their King; but we have never seen the moment that we have felt ourselves at home with any other people but the second Advent people. We feel ourselves unworthy of a name among the true Advent people, but we must conclude that we do belong to the second Advent people. Our testimony is that we are in heart second Advent believers; and we do thank the Lord and all his dear children of the Hope for their love and confidence and liberality towards us in sending us the Hope free. The most I can do is to pray for you. I send my mite, one dollar; may it please the Lord to accept it for his cause. E. W. WATERS.

Norwich, N. Y.

From Bro. Purvis.

THE Hope of Israel, which is above all other hopes the hope that reaches within the veil, whither our forerunner for us has entered, Jesus, the Son of God. The HOPE is a welcome visitor to me; when it comes to my office it does not lay very long in the box before it is called for, and its contents carefully read; and many times my heart is made to rejoice in anticipation of the reward that is in reserve for those whose hope is sure and steadfast. There is nothing more cheering to me than to hear from the lonely brothers and sisters who are without a home in this life, telling of the prospects of a better home than here, that is undefiled and that fades not away. I would say to those lonely brothers and sisters, who are lonely and have not the privilege of the society and of meeting with other brethren who are identified in church order, do not become faint and tired, and grow lukewarm in the good cause. Remember the prophet Elijah; he was alone, perhaps for at least three years and six months, and he was cared for, and fed by ravens a part of the time; so brethren, if our hope, faith, and works, and our confidence in God is as pure as Elijah's was, it will not be long until we shall be associated with an innumerable company of angels, and with the church of the first-born, and with Jesus, the mediator of the new covenant. I ask the prayers of all God's children.

Yours waiting the coming of Christ, WM. PURVIS.

Tampico, Ind.

THE HOPE OF ISRAEL.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD-DAY, JAN. 12, 1869.

The Editor of the Hope does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible for editorials, selections and comments; but not farther.

To every Friend of the Cause.

DEAR BRETHREN: There is now a debt of six hundred dollars against our office. Our Bro. Aldrich offers to pay one hundred and fifty dollars of this, provided you will pay the rest. We now make a call to the good brethren of Iowa, Mo., Ind., Wis., Mich., and elsewhere, to volunteer in this good work, and be one of forty-five to pay this debt, which will be only ten dollars each. Our paper will then be free and independent, for it is now about self-sustaining, and is growing in interest, and our list of subscribers fast increasing. Come, then, to the help of God's cause, and remember that for every dollar thus spent you will receive in the end a big interest. We are all poor, still we must sacrifice for God and his cause.

B. F. SNOOK.

Each one of this list will pledge to pay ten dollars when the requisite number is made up.

- B. F. Snook, \$10.00
- M. N. Kramer, \$10.00
- M. B. Smith, \$10.00
- V. M. Gray, \$10.00
- J. W. Wilson, \$10.00
- I. N. Kramer, \$10.00
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- A. Friend, \$10.00
- Wilson Aldrich, \$10.00
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- J. T. Calcott, \$10.00
- J. W. McGuire, \$10.00
- Mrs. Jane Martin, \$10.00
- S. C. Hancock, \$10.00

Wonders beneath the surface of the Earth.

MANY curious and strange discoveries of organic remains and relics of art are frequently found beneath the surface of the earth, giving food for the investigations and speculations of geologists and other scientific men. The following account of the discovery of a gigantic human skeleton, which we take from *The Sauk Rapids Sentinel*, Minn., of Dec. 18, exceeds everything else we ever heard of. We give it in connection with the Editor's comments.

"Day before yesterday, while the quarrymen, employed by the Sauk Rapids Water Power Company, were engaged in quarrying rock for the dam which is being erected across the Mississippi at this place, they found imbedded in the solid granite rock the remains of a human being of gigantic stature. About seven feet below the surface of the ground, and about three and a half beneath the upper stratum of rock, the remains were found imbedded in the sand, which had evidently been placed in the quadrangular grave which had been dug out of the solid rock to receive the last remains of this antediluvian giant. The grave was twelve feet in length, four feet wide, and about three feet in depth, and is today at least two feet below the present level of the river. The remains are completely petrified, and are of gigantic dimensions. The head is massive, measures thirty-one

and one half inches in circumference, but low in the forehead, and very flat on top. The Femur measures twenty-six and a quarter inches, and the Fibula twenty-two and a half, while the body is equally long in profile and a half, while the crown of the head to the sole of the foot, the length is ten feet nine and a half inches. The chest is fifty nine and a half inches. This giant must have weighed at least nine hundred pounds, when covered with a reasonable amount of flesh. The petrified remains, and there is nothing left but the naked bones, now weigh three hundred and four pounds. The thumb and fingers of the left hand, and the left foot from the ankle to the toes are gone; but all the other parts are perfect. Over the sepulcher of the unknown dead was placed a large flat limestone rock that remained perfectly separated from the surrounding granite rock.

These wonderful remains of an antediluvian, gigantic race, are in possession of a gentleman, who has started with them to his residence in New York, and remains of the Mastodon discovered in New York, and of several other remarkable remains, but we have never seen or heard of anything like these. Here is a lesson for Geologists to study; but who can unravel the history of the remains pour into the inquiring mind? We which these remains posted either in geology or ethnology are not sufficiently posted either in geology or ethnology to form even a conjecture; and hence we shall leave it to some one more learned than we, to solve the problem. This gentleman, it is said, will send the remains to Boston, and possibly we may hear all that can be said on the subject, by the learned in these things, in a few days hence. It is surmised by some that he will make a nice thing by selling them to some one who will exhibit them to an astonished world. It is supposed by some of our ablest men, among whom is General Thomas, that many more skeletons will be found during the process of excavating the granite rocks in this place. Some seem to think that these remains were deposited in this sarcophagus prior to the formation of the present strata of rocks that now abound here; but this is mere conjecture. If it should happen that this should turn out to be an antediluvian grave yard, the world will have food for reflection for the next century."

In Tennessee, we read of an excavation of a camp of salt works, at the same distance below the surface of the earth as the gigantic human skeleton in Minnesota, as follows:

*The Chattanooga Union* says that Mr. Wm. Staples, while digging recently in a salt lick on his farm, a few miles northeast of Kingston, Tenn., struck a solid limestone rock, about seven feet below the surface. He found in it a well about eight inches in diameter, filled with very salt water. After the discovery of the well, Mr. Staples prosecuted his investigations, and found to his surprise a line of salt kettles. The kettles were of stoneware, made of the same material as that used by the Indians for their house-ware, such as plates, dishes, etc. The kettles were about forty in number. A most striking fact connected with this discovery is that the kettles were found at the depth of seven feet below the surface of the ground. Growing above them were trees—poplar and oak—which were evidently two centuries old.

J. B.

CHARLES LAMB SAYS: "Of all sounds of all bells most solemn and touching is the peal which rings out the old year. I never hear it without a gathering up of my mind to a concentration of all the images that have been diffused over the past twelve-month: all I have done or suffered, performed or neglected, in that regretted time. I begin to know its worth as when a person dies."

An old maxim is, that religion will cost us something, but the want of it infinitely more.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

WM O. MYNRO: Your paper has been regularly sent to Allegan, since November 3rd, No. 11 of present volume,

Communications Received for THE HOPE

The Nature of Man; Communication from Bro. Page; Review of J. M. Stephenson on the Law; Thoughts on the Tomb.

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 was applied. Immediate notice should be given if money sent for the paper is not in due time acknowledged.

- \$1.50 EACH. Eld. Samuel Page iv-12, Mrs Sophia Matthews iv-14, Mrs Charlotte Scott iv 14, Wm Price iv-6, Mrs Martha L King iv-14, Mrs Hannah Gordon iv-14, Mrs Louisa Bonifield iv-1, Herman Jenkins iv-1, Amos Clark iv-2.
- \$2.00 EACH. Julia O. Dille vi-1, Mrs W.A. McEvony iv-10, E. B Carpenter iv-1.
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I come in J... Pleading... Be for our... I plead t... Fa her of r... Look in... While at t... O fill m

And grant... That faith... That faith... How ki... Dark cloud... I scarce... O grant u... O gran... Thou art... On the... Teach m... And a

TH... I

MODERN... mortal, a... immortal ad... already seen... the immor... Paul is the... who makes... mortality... never appli... icked in t... men's soul's... his speaks