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

Present Series.

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

Vol. III.---No. 16

THE OF ISRAEL HOPE

IS PEBLISHED SEMI-MONTBLY BY ASAHEL ALDRICH,

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med to advocate the great truths of Eterns Ivation through Christ: The perpetuity and of God? Personal holiness The second pe judge the world: The restoration of Israe David's throne on the earth in the times of r led Bible truths.

REGRET.

Oh years, ye by-gone years, How dark your shadows lic, Upon a heart so surny 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 Pll forget; Pll 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?

What utteres.

Fa ther, 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, Iswa

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' refered to in chapter i. is a moral image, then the dust of 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 literal and there was under his feet as the foregoing and is translated soul, 38 times; life, 40 times; mind, 3 times; heart, twice; us, once; voul, once. But notwithstanding the frequent world in the literal image (form) and there was under his feet as a spirit, and there was under his feet as a constant of 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 same than the image of the foregoing and there was under his feet as the foregoing and there was under his feet as the foregoing and there was under his feet as the foregoing and there was under his feet as 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 that the word soul, in its primary sense, means the whole person. See Gen. XIV. 26—"All the world soul, in that the word soul, in that THE NATURE OF MAN.

His present Condition.

THE SOUL.

Modern theology informs us that all men posses 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 were a paved work of a sapphire stone, and as it were the body of heaven in its clearness.

(Ex. xxii. 9, 10.) They saw his feet. Moses saw his hack parts; (Ex. xxiii. 18-23.) but no man can see his face and live. No mortal saw his hack parts; (Ex. xxiii. 18-23.) but no man can see his face and live. No mortal saw his hack parts; (Ex. xxiii. 18-23.) but no man can see his face and live. No mortal saw his heat there is no future state, and say the death is an eternal sleep. Numberless theories are advanced in regard to man's pressions are advanced in regard to man's pressions are advanced in regard to man's pressions are diversed to the plain testimony of holy writ. But we shall not attempt to explore the vague and uncertain theories of ancient or modern large in our investigation of this important slipet. "Secret things belong unto the Lord of God, but those things which are revealed land, the say the following properties of the plain testimony of holy writ. But we shall not attempt to explore the vague and uncertain theories of ancient or modern large in our investigation of this important slipet. "Secret things belong unto the Lord of God, but those things which are revealed large of the invisible form of his Maker's person.

Says the objector, "This breath of life, which may be a good name, so a bad book may have a good title."

RULES FOR READING.—Better to read one likely you will not have time to finish it. Be slow to begin to read a book, if it is important large in the literal form of his Maker's person.

Says the objector, "This breath of life, which may be a good name, so a bad book may have a good title."

and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; life that the man of God may be perfect, thoroughing 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 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



FULLNESS OF THE GENTILES.

That blindness in part has happened to Israel until the fullness of the Gentiles become in. Rom xi. 25.

THIS language is supposed by some to extend to the end of Gentile probation, in which time the Gentile nations will have been converted to Christ, or that the majority of them have been converted, and all who can be reached by the gospel message will have been brought into the faith of Jesus; and therefore no offers of mercy ever extended to Gentile nations thereafter. But in opposition to this we believe that the Scriptures teach plainly that there will be a revival of the Jewish nation, after which hosts of Gentiles are brought into the truth, and made

partakers of God's blessings.

And first we refer to the 60th chapter of Isa iah. In the latter part of the preceding chapter, we are told that "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." Here is both a locality and a people unto whom the Savior comes. same locality and the same people are the subjects of address throughout the entire 60th chapter. Let us then ascertain what locality and what people are here addressed. It is said that "the Redeemer shall come to Zion." What, and where is Zion? Some say it is the church, spiritual Zion, and spiritual Israel to whom the Savior is here said to come, and from whom he turns away ungodliness. If so, then we have the church fenc ed in with walls and gates, covered with multitudes of camels, ships bringing her sons to her, the fir and box tree growing in her, and so badly forsaken that no man goes through her, But others tell us that spiritual Zion is the New Jerusalem. Then if this be the Zion here referred to, strangers are to build the walls of the New Jerusalem, it having been the scene of violence, wasting, and destruction; hence we are left to this one conclusion, that the Zion here referred to is the literal city, where David dwelt.

But it will be said that when the Savior comes to Jacob, he comes to spiritual Israel; But does he come to Jerusalem, the literal Zion, to find spiritual Israel? When he came to Jerusalem first, there was no spiritual Israel there to whom he came and turned away ungodliness. Will he come to Jerusalem at his second coming to find his spiritual Israel gathered together there, then and there to turn away ungodliness from them? Why, it is supposed that ungodliness is already turned away from spiritual Israel. Hence, we are here very plainly taught that Christ at his second coming will come to literal Zion, and turn away ungodliness from literal Jacob, or Israel to whom pertains the promises and the covenants. In the first verse, Jacob is called upon to arise and shine, for his light has come; and in the 3rd verse, that Gentiles should come to his light, and kings to the brightness of his rising. Was this the rise of the Jews out of Mesopotamia, or Canaan? or was it their rise out of Egypt, and the light, glory, and prosperity that thereafter attended them? or yet was it their rise out of Babylon, when they returned from their captivity, and bless-

not serve them should perish, and be utterly destroyed (v. 12); and their gates are to be open day and night in order that the wealth of the Gentiles might be brought in (v. 11); and those that despised them shall come bending unto them (v. 14); violence and destruction will be no more heard in them (v. 18), and the people shall all be righteous, and inherit the land forever.

But it is said that it is Christ's light and his rising to whom Gentiles and their kings come. If this be so, then camels covered him, dromedaries and flecks came to him (v. 6); and was possessed of walls and gates; (v. 10, 11), violence, wasting, and destruction having been heard in him (v. 18); became so forsaken that no man went through him (v. 15), &c. Others will say it is the light of the Gentile church, or the spiritual Israel and their glorious rising; but it is said that the Gentiles will come to this light. Will Gentiles come to their own light, and kings to the brightness of their own rising? For the persons here addressed are introduced in contradistinction from the Gentiles, and must therefore be the Jews. Hence we conclude that there is yet to be a light and a rising of a literal Israel, unto whom the Gentiles come, and receive blessings thereby; "For if the diminishing of them be the riches of the Gentiles, how much more their fullness."-Rom. xi. 12.

Such also is the declaration of Isaiah xlix. 6-'It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." "Ask never yet had the heathen for his inheritance, but when he shall have raised up the tribes of Gentiles. "And it shall come to pass, that as ye ye shall be a blessing." Zeeh. viii. 13.

Again: If we take the account concerning the army of Gog in its relation and result, we will also find that after the return of the Jews, probation is extended to the Gentiles. From the 8 to 13 of the 38th chapter of Ezekiel, we are told that when the mountains of Israel, which head of this article. With the fullness of the goods, and great prosperity, that Gog thinks an hing more than a limited dominion in the spoil and a prey. Then it is that "Judah shall families which the Lord hath chosen, he ha governors of Judah shall be as a hearth of fire el, that they should no more be a nation before hand and on the left," (Zech. xii, 6,) making ishing of them the riches of the Gentiles."

that time the nation and kingdom that would shall know the Lord their God from that distance shall know the Lord their God from that distance shall know the Lord their God from that distance shall know the Lord their God from that distance shall know the Lord their God from that distance shall know the Lord their God from that distance shall know the Lord their God from that distance shall know the Lord their God from that distance shall know the Lord their God from that distance shall know the Lord their God from that distance shall know the Lord their God from that distance shall know the Lord their God from that distance shall know the Lord their God from the lord the l shall know the Bold their dod from that day for, ward.—Ezek. xxxix. 22. Then will be blown the ward.—Excel Adams of the house of Israel, and ac great trumper to the days of their expedition from eording to the show marvellous things unto Egypt, will he show the them.—Micah vii. 15. And they shall know the them.—Mican vii. to the shall know the Lord their God which caused them to go into captivity among the heathen; and having been gathered out of the nations he will hide his face no more from them.—Ezek. xxxix. 28, 29. "For he brought back the captivity of Jacob, and had mercy on the whole house of Israel."—Ezek, xxxix. 25. "And the heathen shall know that God is the Lord, the holy one of Israel" (Ezek. xxxix. 7); and they shall "know that the house of Israel went into captivity for their iniquity,"

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-Ezek. xxxix. 23. Zechariah also describes the same events. He says that all nations shall be gathered against Jerusalem to battle (Zech. xiv. 2), and the Lord shall go forth and fight against those nations (Zech. xiv. 3), and Judah also shall fight at Je. rusalem (Zech. xiv. 14), and God shall smite with a plague all the people that have fought against Jerusalem (Zech. xiv. 12), and every one that is LEFT of the nations that came up against Jerusalem, shall go up from year to year to worship the King, the Lord of hosts; and whose of all the families of the earth will not go up to Jerusalem to worship, upon them shall be no rain.

-Zech. xiv. 16, 17. Isaiah, describing the same scene, says, "The Lord will come with fire, and chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for he will plead with all flesh by fire and by sword; and the slain of the Lord shall be many."-Isa. lxvi.15, thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii. 8. Christ has and they shall come and see his glory."—Isa lxvi. 18. And he will "send those that escap of them unto the nations, and to the isles afar Israel, then will he be glorious in the eyes of the that have not seen my glory; and they shall de clare my glory unto the Gentiles. And the were a curse among the heathen, O house of Ju-shall bring unto Jerusalem the house of Israe dah, and house of Israel, so will I save you, and out of all nations as an offering unto the Lord. -Isa lxvi. 19, 20. Then may ye rejoice with Jerusalem and be glad, for God will extend p to her like a river, and the glory of the Gentiles like a flowing stream.—Isa. lxvi. 10-12.

We come now to consider the limitation indicated in the scripture we have quoted at the have been always waste, are brought back out of Gentiles in v. 25, we have in v. 12 by contrast the nations, and are safely inhabited (by the the fullness of the Jews, who have not yet attribe of Judah), and have gotten them cattle and tained to their fullness. They never had any evil thought, coming up and many people with world, and that little dominion they have lost him against the mountains of Israel to take a even their nationality is no more; for the "two fight at Jerusalem" (Zech. xiv. 14), "and the even cast them off, and they have despised Isra among wood, and like a torch of fire in a sheaf, them."-Jer. xxxiii. 24. And the "fall of them to devour all the people round about on the right became the riches of the world, and the diminthem as the "goodly horse in the battle, out of that they are diminished, the Gentiles become whom came forth the corner, the nail, the the govenors of the world. There is not an battle bow, and every oppressor together." (Zech. posing hand to Gentile rule; and Gentile they returned from their capacity, and the say, harvey, yppressor together. (Zeen. posing hand to dentile rule; and this from the fact that the circumstances and conditions attending them as recorded in this with Judah, a sixth part escape, for God said he down harvey, yppressor together. (Zeen. posing hand to dentile rule; and the first, "(Zeen. xiii. 7.) But in this warfare of Gog But the apostle argues, that if the fall of the would turn him back and leaves have a sixth part escape, for God said he down has brought so great spiritual ble-sings to chapter never took place in the past, for from would turn him back and leave but a sixth part the Gentiles, how much more will their fullness

prove a blessing to them. But what is the full-shall have been the fullness of the Gentiles, for ness of the Jew? and what does it imply? Or course it implies a restoration to the favor of God; but what more? Does it not also imply a restor-ation of their dominions? Yea, does it not im-ply 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 dominiou. The kingdom shall come to the daughter of Jerusalem."-Micah iv. 8. Their offeers shall execute the duties of their office in righteousness.-Isa. lx. 17. The sons of their anietors shall come bending unto them, and their despisers shall bow down at the soles of their feet.—Isa. lx. 14. For the nation and kingdon that will not serve them shall perish and be atterly wasted .- Isa. lx. 12. Thus in the fullness of the Jews, Gentile dominion will ceas nevertheless, according to Rom. xi. 12, their spiritual blessings will be far more abundant. In the fallness of the Jews then, the government of the whole earth will rest in the Abrahanic 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 fallness of the Jew, the government will be taken from the Gentile, and therefore their dominion over Jerusalem and her legitimate children will cease forever.

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Paul's parpose in declaring this mystery, that hardness of heart had come upon a portion of Israel until the fullness of the Gentile be come ia, 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 circmustances 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 Geniiles. This same blindness the apostle elsewhere represents by a vail, and the same limitation is expressed by the taking away of that vail, 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, 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 bliadness 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

Jewish hardness will then have departed. on 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 havecome in, for the hardness of Israel will then

"Behold your houses shall be left unto you desolate, for I say unto you, Ye shall not see me henceforth, till 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, "Bless ed 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 cevenant] be fullfilled. 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 full ness 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.

Marion, Iowa.

I. N. KRAMER.

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; stablish, 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 Forwaken, nor their land any more termed Desolate; then the Gentiles shall see their righteousness; and all kings their glory,—Isa. lxii. 3, 4. Then 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, "Crificism 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 ether, 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 pursuade 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 in spiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in rightcousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17.

Erastus G. Branch.

Wateryliet. Mich. come reconciled to God, and that they must obey all

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.

 The Kingdom is now an object of promise to e Saints. Jesus said, "Fear not, little flock, for Luke xii. 32. James corroborates kingdom." Luke xii. 32. James corroborates the same. "Hearken,my beloved brethren; hath not God chosen the poor of this world, rich in ised to them that love him." Jas. ii. 6. Here since they were Christians? To say so we learn that the kingdom is now a blessed be to charge the holy Spirit with folly. faith, heirs of the kingdom which he hath prompromise 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.

saints are now flesh and blood, and hence cannot has well said: 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 preyailed 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

shall deliver me from every evil work, and will preserve me unto [in order to] his heavenly kingdom."—I Tim. iv. 18. The Thessalonian christians were not as yet in that happy state. "Which is a manifest token of the righteeus judgment of 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." "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 it is your Father's good pleasure to give you the into the everlasting Kingdom of our Lord and 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 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 kingdom cannot now be possessed. "Now this of well doing and falls back to his sins again, I say brethren, that flesh and blood cannot in- will be finally lost. And O how great will that kingdom cannot now be possessed. "Now this large the finally lost. And O how great will that I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." I Cor. xv. 50. The delight, and of ecstatic joys. Of him the poet

"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'

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 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" brought forth to substantiate them; and we have always noticed that the advocates of error year elways noticed that the writer of this criticism does not bring anything from 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" brought forth to substantiate them; and we have always noticed that the advocates of error year elways noticed that the writer of this criticism does not bring anything from 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" brought forth to substantiate them; and we have always noticed that the advocates of error year elways noticed that the advocates of error year elways noticed that the writer of the correctness of positions advanced on Bible subjects when there is no "thus saith the I cord" brought forth to substantiate them; and we that the disciples are not only in the kingdom. To this the following scriptures in the kingdom of God."

Acts xiv. 22. From this we conclude that the disciples are not now in as an able and fearless defense of the truth, and

There is not the least hint given in the Mosale marrative that the days spoken of in Gen. 1. and ii. were epochs of indefinite duration, but rather to the contrary. Now to say that God has er to the contrary. Now to say that God has er to the contrary. Now to say that God has er to the contrary of the discoveries of Geology or that is dependent on the discoveries of Geology or that is dependent on the discoveries of Geology or that is dependent on the discoveries of Geology or that is dependent on the discoveries of Geology or that is dependent on the say that which should be definite and absolute, has to be well as the 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. 1)

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

This beginning may have been an epoch at an un-measured distance, followed by periods of undefined

measured duration, &c.

And again:

Millions of years may have occupied the indeficite period between the beginning in which (dod 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 save upon this point Ex. xx. 11—"For in six days the Lord made 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 teld. Andrews says that "on the first day of the veek God created the heaven and the earth," he says nothing but that which the Scripture abundantly prove. According to this write God did not create the heaven, and earth, and sea, and all that in them is in six days, but rather created the heaven and earth as sea, 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 Bakewells' Geology.

The six days in which creative energy renovated the loge and called into existence different contents.

The six days in which creative energy renovated ty globe and called into existence different classes of an mals, will imply six successive epochs of indefinite deration. The absence of human bones in stratified rock or in undisturbed beds of gravel or clay, indicates the 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 und the present surface of the earth.

We remark right home, that a leave that of the content of the content of the content of the carth.

ferent 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 infided 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 offer 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 is peaking of the Creator, use language similar. Instead of speaking of God as the Creator of althings, it is, "creative energy;" as though he was a principle, rather than a being of almight power and infinite wisdom. But what about this argument of the absence of human bones is stratified rocks, &c. It is all speculative and it true, amounts simply to this: That bones an immals have been found buried deep under the present surface of the earth, while human bones is true, amounts simply to this: That bones an immals have been found buried deep under the present surface of the earth, while human bones is true, amounts simply to this: That bones and in the prove the absence of human bones? How dithey know but that thure disclosures may yet disprove the absence of human bones? How dithey know but that these bones were place there by the convulsions of the flood.

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Well, i common a thousand by reading the "fact But why to the fir three?" It is because fourth dances. But the season of the seas ness. E day, an ness bei was create was created was created was been think in the control of the control o

Moses commences his account of the creation from the beginning; but yet he gives us no account of the creation of any animals until the sixth day, the very same day upon which man again he says: the Mosaic Gen. i. and i., but rath. the God has anderstood, s of Geology to impeach y that that te, has that

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large share, if , are infidel in their aim to of Geology dis-gives of the cre-tave never been that there has

In construing the word day in the Mosaic account of creation, periods of time of indefinite duration must be bstituted.

He then quotes U. Smith as saying that "the word day is sometimes used to denote an indefinite period of time." Who does not know this, that is at all acquainted with the Bible? But does this prove that the word day in the first of Gen. must be so rendered? The word death in the Scriptures is often used to denote man's condition, morally, or spiritually; but does this prove that it must always be thus constru-d? By no means. Let us try this substitute and see how it will work. Gen. i. 5.—And the evening and the morning were the first period of time of indefinite duration. Ex. xx. 11.—For in six periods of indefinite duration the Lord made heaven and earth, &c. Ex.xx. 10.—The seventh period and earth, &c. Ex.xx. 10.—The seventh period of indefinite duration is the Sabbath of the Lord thy God. What a pity that Moses did not understand this system of indefiniteness, that he might have given us a correct rendering of the world day in his account of the creation.

Again he says: Common sense ought to bring us to the same conclusion in regard to the first three days, for the text says, the sur, moon, and stars were placed in the firmament to divide the day from the night.

the sur, moon, and stars were placed in the firmament to divide the day from the night.

Well, it must be that common sense is not so common after all; for there is not one person in a thousand that would come to such a conclusion by reading the Bible, unless he had got some of the "facts" of Geology in his head to help him. But why come to such a conclusion in regard to the first three days, any more than the last three? The writer does not say, but we suppose it is because the sun was not created until the fourth day, to divide the light from the darkness. But this conclusion is illegitimate. The first three days were each composed of a light part being called day, and the dark part being called from the darkness before the sun was created for that purpose. But how about the last three days after the sun was created. By the present revolution of the earth we have a light part—or an evening and a morning; and unless the revolution of the earth whave a light part—or an evening and a morning; and unless the revolution of the earth whave a light part—or an evening and a morning; and unless the revolution of the earth whave have a light part—or an evening and a morning; and unless the revolution of the earth whave how a light part—or an evening and a morning; and unless the revolution of the earth whave how a light part—or an evening and a morning; and unless the revolution of the earth when the last three days must have been twenty-four hour days, and if the last three were, they evidently all were.

But the worst part of this indefinite theory has not yet been told. He further states "that

wenty-four hour days, and if the last three were, they evidently all were.

But the worst part of the further states "that the Creator's rest day also included an indefinite theory has not yet been told. He further states "that were the period of time." We have of the Sabbath say that God commanded one state the Sabbath say that God commanded, and that there was no definite day commanded, and the supposer to the Sabbath, we retain sound that there was no definite day commanded, and the supposer to the Sabbath, we will be supposed to the Sabbath and foundation of the second had the sale that you can, or are you neglecting duty because the commanded one supposer to the Sabbath, we come from an open if such language as this had could not have been opposer to the Sabbath, we come from an open if surprised. This position strikes at the very life surprised. This position strikes at the very life surprised. This position strikes at the very life surprised, and ministering to your mester. It is "Go, preach may gospel," the seventh day, not a part of it, but satisfy the seventh day, not a part of it, but satisfy ing, are the facts believe the sabbath, we should not count even carly lives decreased that the says the way of the Lord; and the aposite has been composed to the facts believe the same in the

But again: How can we reconcile this indefinite theory with the fact as stated in Gen. i. 27 that God created Adam on the sixth day, or before the last, or seventh indefinite period had come? How did Adam get over the last part of the sixth, and all of the seventh period of time? He must have been a great deal older when he died than the Bible says he was, according to this.

Geod that the Bible. I am satisfied that these Geological speculations lead not into the truth, but rather into scepticism, and finally to a rejection of the Bible.

M. B. SMITH.

Good People, or professing good People, Setting a bad Example.

Good People, or professing good People, Setting a bad Example.

A showr time ago there appeared an article in the Hope under nearly the same heading. All that is there taught I fully endorse; and now the transport of the speedy coming of him whose right it is to reign, who with me are professing to keep all the commandments of God, and the faith of Jesus, who with me profess to believe the Bible to be the word of God, and have publicity taken it as our rule of faith and practice—how many of us are there who are not in some way, if not in many ways, setting a bad example? Let us not be deceived; God is not mocked by a heartless profession. "What we sow, that shall we also profession. "What we sow, that shall we also profession. "What we sow, that shall we also profession. "What we sow the world as shall honor and glorify God, and inster us an abundant entrance into that rest that remains for his children? Are we like a city set upon a hill, whose light cannot be hid? are we like the lighted cannot be hid? are we like the lighted staint and sinner? or are we, by neglecting so to do, setting a bad example?

How is it, brethren and sisters, with our words? for by them the Bible says we shall be justified or condemned. Is our conversation always seasonet ed with grace, or are we indulging in vain jesting, which God through the aposile has told us should not be so much as named among us as becomet Christians? Brethren, are any of us by indulging in this practice, setting a bad example? Again: are we keeping all the faith, ample? Again: are we keeping all the faith, or teaching of Jesus, by actually, in thought, word, and deed, seeking first the kingdom of God and his righteousness, or are we belying our profession, and saying to the world that there is no re

word of admonition for the sinner, or cheer for the saint, with whom we are called to associate,? If not, we are setting a bad example, And again, although not called as watchmen to blow the atthough not called as watchmen to low the authority, we nevertheless have our work to do, and sacrifices to make as well as they; and burethren and sisters, are we doing it? are we doing our part in publishing this good news of the soon coming kingdom? are not in the messengers of Christ kept at home and hindered from doing their duty by our neglecting to furnish them the means which God has entrued to use? Brethren, it is the church's duty to support the messengers of this good news. To apostle says, "He that hathete goods of the world, and seeth his brother have need, and shutteth up his bowels of compassion on hin, how dwelleth the love of God in him? and if withholding aid from a needy brother debars us from the love of God in him? and if withholding aid from a needy brother debars us from the love of God in who gave himself for our good? And ow, brethren and sistors, are we hones? do we believe the savior is near, even at the door? do we believe these things, or we want to the door? do we believe these things, or we want to the door? do we believe these things, or we want to be the door? do we believe these things, or we want to be the door? do we believe these things, or we want to be the door? do we believe these things, or we want to be the door? do we believe these things, or we want to be the door? do we believe these things, or we want to be the door? do we believe these things, or we want to do we d

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I praise and adore that illustrious grace,
That sovereign compassion, that love which did plan
In the couries dutin from death and from sin.
A way of salvation from death and from sin.
Thanks to God for the plan to bring men from the fall—
But where were my hope, if the planning were all?

I rejoice that the Son of the Eather in heaven
Left the bliss of that world for the sorrow of this;
Endured contradiction, grief, agony even,
Till be prayed, if it might be, the trial might pass.
If the legions of angels had come at his call,
And the cup had passed from him, alas for us all!

So with juy I behold by the eye of my faith
Lifted up on the cross the Redeemer of men;
And with heart-hooken thankfulness see in his death
The one all-sufficient atonement for sin.
To praise him for this all my heart I will call;
But where were my ransom, if this had been all?

For if Christ be not risen, I read in the Word,
Then all his disciples are perished who die;
But the grave could not hold our immaculate Lord,
For he lived High Privat of his people to day,
All hall to his name whom the grave could not keep,
Who became the first-fruits of the nations that sleep!

Nor yet for all this am I pardoned of God,
Until on this Christ I myself do beliere;
The once crucified Lamb, the now-giorified Lord,
By repentance and faith I myself must receive;
He has bidden me come, for his Spirit has striven,
So I fall at his feet to be freely forgiven.

Still, though he doth plend in the heavenly place,
Though I share in his love and be washed in his blood,
Though I have the assurance, the pardon, the peace,
The earness, the hope, and the witness from God;
Yet the sight, the fruition, the home where I go,
The eternal salvation not yet do I know.

Oh! when shall it be that the victory's won?

And when shall the righteous appear before God?

When this mortal shall put immortality on,

When he that soon cometh shall bring the reward,
Their treasure in hearen that's kept for them there—
The crowns which there wait for them then shall they

Till then, while I live, may I live to his praise;
Till then, if I die, may I sleep in the Lord;
So waking or sleeping, be counted as his,
And be called to sit down in the kingdom of God,
To behold in his glory the Jesus that died,
And in his blest presence forever abide.

Voice,

THE NAME OF THE HARLOT. No. 1.

Mysterr, Rabylon the great, the mether os of the earth. Rev. xvil. 5.

DEAR HOPE: I recently sent you a brief arti-

cle on the proper mode of studying the Scriptures, which you have been kind enough to lay before your readers, and I now propose to offer a few remarks upon the evident prophetic meaning of the foregoing text.

The study of the Scriptures is a matter greatly glected at the present day, even by professing Christains; and the idea of understanding the prophecies, and the figures used in connection therewith, is by many considered almost preposterous. Hence, some of the books of the Bible are looked upon as dark and mysterious, even by a majority of those who profess to believe therein and be guided thereby. This is especially the case with the book of Revelation; and yet, when properly understood, no book in the Bible contains more glorious promises for the encouragement of the true believer, and none more fearful threatenings against the ungodly than does this one.

usually symbolized under the figure of a woman when corrupted, as a lewd woman or harlot.
The text before us, I believe, is universally acknowledged by Protestants to refer to the Roman Catholic Church. With these things in our minds, we are better prepared to understand the prophetic ideas set forth in our text, which is said to be written on the forehead of the harlot: that is, these things are such prominent features of her character that they can be seen as plainly as the name of a person when written upon the forehead. Let us then, briefly examine its fulfillment in the Roman Catholic Hierarchy.

MYSTERY. This word, as part of the name of the harlot, seems clearly prophetic of the first and most prominent features of her character, and that of her offspring; and it is an indisputable fact that there is a very great amount of mystery connected with religion and the Bible at the present day, and that this mystery is almost, if not entirely, traceable to the Romish Church. modern system of "spiritualizing" all such passages of Scripture as cannot be otherwise construed to sustain any peculiar pet theory or creed, is the grand cornerstone of all this mystery, and would much more properly and consistently be called mystifying Scripture than spiritualizing it. It was first promulgated by Origen, who wrote and taught about the middle of the third century; and he seems to have originated it for the purpose of making the holy Scriptures sustain certain pet theories which he brought with him from heathen schools, and which he could not give up for the word of God. He did not deny that the predictions of the restoration of the Israelites, the rebuilding of Jerusalem, the first resurrection, and the reign of the Messiah, teach, if taken in their literal sense, what the Chiliasts [the Millenarians of his day,] ascribed " but he taught that "the Scriptures are of little use, if we understand them as they are written;" that, "the Scriptures are full of mysteries, and have a three-fold sense; viz.; a literal, a moral, and a mystical; and that the literal sense is worthless." The great church historian Mosheim, speaking of the doctrine of the millennium, says, "Its credit began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with me of his favorite sentiments,"

Here, then, we may see the origin of the mustifying system, which, according to Mosheim, Duffield, and other good authority, evidently laid the foundation for this prominent characteristic of the harlot woman and her offspring; and we see that then, as now, it was based upon a want of implicit faith in the sure word of God. Origen's ideas were principally drawn from Pla-

Before turning to the real object of this article, as to sustain his heathen philosophy. Just as to sustain his heathen philosophy. Before turning to the real object of this article, as to sustain his heathen philosophy. Just sout allow me to make a few remarks in reference to as to sustain his heathen philosophy. Just sout the force against the force agains Before turning to the real object of this arcice, allow me to make a few remarks in reference to the figures named in the context, and directly the figures named in the context, and directly theory fixed in their minds, which they imagent to in our text. In the emblematic imreferred to in our text. In the emblematic im-agery of the Bible, a beast usually denotes a great political or givil navor, an empire, and a horn agery of the Bible, a boust usually denotes a great ine must be right, and which they are not will.

political or civil power—an empire; and a horn ing to sacrifice upon the altar of God's truth;

political or civil power—an empire; and a horn hence, when they read such portions of his must be right, and which altar of God's truth;

political or civil power—an empire; and a horn hence, when they read such portions of his must be right, and which altar of God's truth; usually signifies a smaller power of the same hence, when they read such portions of his word with the areligious or ecclesiastical power is as cannot otherwise be distorted into a support usually symbolised under the figure of a woman of their reculiar theory, they claim for it a smally symbolised under the figure of a woman. isually symbolized under the figure of a woman of their pecuniar meaning; or what is at the present day find meaning; or what is at the present day find meaning. With an appearance of their pecuniar meaning. wild and dangerous by nearly every sect of proture in general use of any wonder that the truth fessed Unrestants, 15 can behind an almost impenof God's word is maken ? And in view of these etrable croud of mose of the things, how incumbent is it upon us, who prothings, now incommed away from them, to dilli, gently search the Scriptures from day to day, gently search the old paths, the good way, and endeavoring to walk therein. (Jer. vi. 16.) BEREAN.

THE 1335 DAYS.

Ir is generally admitted that there is but one starting oint given in the 12th of Daniel from which to date the 1835 dars. This date we are told is when the abound ation that maketh desolate is set up. Some have taken ation that maxed de coace to be run out in 1868. But as the Lord has not come, nor the resurrection taken place, it is therefore erident that that date is wrong. We now take the date on which we have stood for a number of years-that is 538-and we will try to prove our position.

First, I contend that the abomination, when set up was to obtain the seat of the dragon .- Rev. xiii, 1-7. We think it will not be denied that the city of Rome was the ancient seat of the dragon. The city of Rome was in the possession of the Ostrogoths up to the year 587. (Gibbon, Vol. iv. p. 159.) In this year Justinian required the abduction of the Ostrogoths from the city. (ibid, op. 153, 154.) No sooner had the Goths withdrawn from the city, and the city came into the possess. ion of the Roman army, than the Goths, being reinforce ed, again besieged the city in order to retake it. While in this situation, a letter was intercepted from Pope Sylverius on its way to the Gothic King, saying that the gate joining the Latteran Church should be secretly opened to his troops. The Pope was immediately call ed to the headquarters of Belisarius, and there convicted of the crime of treason. He was then stripped of his pontifical robes, clad in the habit of a monk, and banish ed to the isle of Palmaria, where he afterwards died of starvation. (Gibbon, Vol. iv. p. 168, and notes by Milman, p. 252.) The Church of Rome, left thus with out a Pope, Justinian ordered the clergy to elect a new The clergy assembled, and after an invocation of the Holy Ghost, they elected one Vigilius, a deacon in the church, a man every way fitted for their purpose He obtained the papal throne for a bribe of 200 pounds of gold. (ibid p. 169.) Thus the civil and ecclesiastics powers were united and ready to act. Their first action proves them to be the power that maketh desolate. Their first act was to slay all the Arian clergy at their altars, and 300,000 perished at once,

This was the first act of the defenders of the Catholic faith. (ibid p. 176.) 300,000 homes made desolate; Surely this is that power. Gibbon says, (p. 164) that a new religion was set up. We ask, what religion was to, a heathen philosopher; and, although prohad sufficient faith in the word of God to make religion, for that had been established by the spessions

We have t in Rev. xv. Myste of barlots and above not was to comp Rodota History, 1 of the command o ith year of his age. a says (A \$18) that and by the French n the Fear 1798. and defer to be Alls. heigh us to the end EXHORT ON

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s din de we meet et press upon the thin domition of the apos conversation was in side from public gath to erbort with all long as to me that while t during the week, se calculated to d im an exhortation is kindness would pr and now let me sa his we meet each oth r, that we are spraki hed to the good ada one of another. his brother, and ju lu'av." Again Ja sudstile in your he truth. This wi tel is earthly, senso e "Straight is the 66 min bie, and 6 to the thought? a resi of exhauts tal though the c T these things o parie: "Sprak right of speaking should not in of new I would go for a few A) To "T 40]

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hundred years before that. It must have been the this spirit among us. Here we are fast burrying down to the comine of our Lord ustrue it fre hundered been the papel religion. We have this religion—this church ust so at papel less the name, in Rev xvii. 5: "And en her forehead creed or was a name written, Mystery, Babylon the great, the y imag. gather of harlots and aborninations of the earth." This ot willmathet power was to continue 1260 years. I turn to truth; gobbins' Modern History, p.305, and read that Napoleon is word gonaparte took command of the invading army in Italy support a the 27th year of his age, Feb. 23rd, A. D. 1796; and ta mysgoodrich says (p. 503) that the Papal government was int day suppressed by the French army taking the Pope from ith this Rome in the year 1798. That leaves our date to begin the 1335 days to be 538. We then add 1335 and 538. Serip. of proand it brings us to the end -1873. John Reed. ie truth impen.

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EXHORT ONE ANOTHER.

"Let us consi ler one another to provoke unto love and good works." Here the apostle seemed to have his eye apon 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 export one an other 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 list 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." Hour 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 buth, 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 wil of his brother, and judgeth his brother, speaketh eril of the law." Again James says, "If ye have bitter myyings and strife in your hearts, glory not, and lie not gainst the truth. This wisdom descendeth not from above, but is earthly, sensual, and devilish." Truly did lesus say, "Straight is the gate and narrow is the way hat leadeth unto life, and few there be that find it." O low solemn the thought! And now I believe that we may give a word of exhortation through the columns of the Hore; and though the chips may fly in my own face, Tell know these things ought not so to be. Again ays the apostle: "Speak evil of no man," This takes way our right of speaking evil of our enemies. Again; le that offendeth not in word, the same is a perfect an." And now I would say, I have thought much upthese things for a few weeks in the past, for the ripture tells me "if any man have not the spirit of ceiving their rewards before the resurrection brist, he is none of his." Surely this is straight work. and judgment day occur.

Another class, and not a small class are the Another class, and not a small class are the leve and good works. Again we are told, "If any in spreading far and wide their mission of lies ask the prayers of all God's children in spreading far and wide their mission of lies ask the prayers of all God's children. Yours waiting the coming of Christ Yours waiting the coming of W. D. are forgetting to consider one another to provoke un shall ask and he shall give him life for them that sin ural immortality, and by reason of which the of unto death." Would to God that we had more of way of truth is evil spoken of.

Another, but very minit class, are cugaged in fulfilling one portion of sacred scripture, exhort one another to provoke unto love and good works, or to 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 band 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.

Watervlet, 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

en 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.—Mall. III, 16.

From Bro. Waters.

DRAR 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 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 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 low, throughly they have fulfilled and and the proclamation of the proclamatic of the proclamation of the proclamatic of the p how thoroughly they have fulfilled and are are without a home in this life, telling of the 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 sinpride, 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 there-Intidelity is emboldered to lower the standard of bible rewards and punishments, making the word of God of none effect by re-

Spiritualists, who are indefatigably engaged Jesus, the mediator of the new covenant.

such as the words of Jesus, "Search the Scriptures, for in them ye think ye have eter-nal 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 second Adtestimony is that we are in heart vent 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 vail, 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 hrothers and sisters who 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

Yours waiting the coming of Christ, Wm. Purvis.

THE HOPE OF ISRAEL.

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

BF THE Editor of the Horz does not hold, himself responsible for he sentiments contained in articles writter for the paper. Each wri-or will be hold responsible for his or her views of scripture. We old ourself responsible for editorials, scientions and comments; but

To every Friend of the Cause.

DEAR BRETHREN: There is now a debt of DEAR BRETHREN: There is now a debt of six hundred dollars against our office. Our good 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 fortyeties to pay, this debt, which will be only ton delt. five to pay this debt, which will be only ten dollars each. Our paper will then be free and inde-pendent, 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 B. F. SNOOK. and his cause.

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

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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.

with the Editor's comments.

"Day before vesterday, 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 due to the solid rock to receive the last remains of this antedituvian 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 office of the least of the formulations. The Femur measures of frontis, and very flat on top. The Femur measures wenty-six and a quarter inches, and the Fibula twenty-twenty-six and a quarter inches, and the Fibula twenty-twenty-six and a quarter inches, and the fibula twenty-twenty-six and a quarter inches, and the fibulation in the foot, the length is ton feet nine and a half inches, measure around the cheet is fifty nine and a half inches. The grain must have weighed at least nine hundred frounds, when covered with a reasonable amount of footh the naked bones, now weigh three hundred and four but the naked bones, now weigh three hundred and for but the naked bones, now weigh three hundred and four but the naked bones, now weigh three hundred and four but the naked bones, now weigh three hundred and four but the naked bones, now weigh three hundred and four but the naked bones, now weigh three hundred and four but the naked bones, now weigh three hundred and four but the naked bones, now weigh three hundred and four but the naked bones, now weigh the least nide inches and the flow of January to the Hope of Israel.

Annexed to each recipi in the following latt in the flow of January to the Hope of Israel.

For The Hope of Israel.

The Nature of Mn. Stephenson on the law; Thought on the bullwish measure for the Hope of Israel.

For The Hope of Israel.

For The Hope of Is

rock that remained perfectly separated from the surrounding grante rock.

These wonderful remains of an antediluvian, gigantic
race, are in possession of a gentleman, who has started
with them to his residence east. We have read of the
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
which these remains pour into the inquiring mind? We
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 straser of rocks that now abound here; but this is mere conjecture. If it should happen that this should turn out
to be an anteddiuvian grave yard, the world will have
tood 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. Stapless while digging recently in a sait 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 sait 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 cak—which were evidently two centuries old. The Chattanooga Union says that Mr. Wm. Staples,

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.

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