

THE HOPE OF ISRAEL.

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

Present Series.

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THE HOPE OF ISRAEL

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

SEEKING AID.

FATHER of love, I come to thee;
Comfort and strength I would receive;
I pray thee turn me not away,
But unto me thy Spirit give.

Helpless and ignorant I am:
My heart is all defiled by sin;
Here I confess my guilt with shame;
No righteousness have I to bring.

I come in Jesus' name alone,
Pleading the sufferings he endured;
He for our lives gave up his own;
I plead the merit of his blood.

Father of mercies, hear me now;
Look in compassion from above,
While at the mercy-seat I bow;
O fill my soul with heavenly love.

And grant me faith, O God, in thee,
That faith which purifies the heart,
That faith which works by love, and sees
How kind, how merciful thou art.

Dark clouds sometimes my path obscure,
I scarce can see which way is right;
O grant me patience to endure;
O grant me wisdom, grant me light.

Thou art the source of strength and light;
On thee alone my hopes are stayed,
Teach me to come to thee aright,
And ask aright for heavenly aid. —*ScL.*

THE NATURE OF MAN.

His present Condition.

IMMORTALITY.

MODERN Theology tells us that "the body is mortal, and will soon die; but the soul is immortal and can never die." But we have already seen that the Bible nowhere teaches the immortality of the soul. The apostle Paul is the only writer in the whole Bible who makes use of the word *immortal*, or *immortality*. He never applies it to sinners; he never applies it either to the righteous or to the wicked in this world; he never applies it to men's souls at all, either before or after death. He speaks of it as an attribute of God alone; xi. 25) "I am the way, the truth, and the

"Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory forever and ever."—1 Tim. i. 17. He declares that God only possesses it. 1 Tim. vi. 16—"Who only hath immortality, dwelling in the light which no man can approach unto." It is presented as an object which men are to *seek after* by patient continuance in well doing. Rom. ii. 27. It is brought to light, or revealed, in the gospel of the Son of God. 2 Tim. i. 10. It will be bestowed or "put on" by the saints of God at the *resurrection*. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in a twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. xv. 51-53

But, says the objector: "The soul must be immortal, for we are taught in the Bible that man is conscious in death." But let us first consider the question before us. Does man possess an immortal nature? Philosophers tell us that man is in possession of some principle of a higher nature than matter for man thinks and reasons; and we are told that matter cannot think, and neither has it the power of self-motion, and would remain inactive, were it not for the immortal power of volition which man naturally possesses." But beasts think and reason; therefore beasts are immortal! Who would argue that beasts have immortal souls? Surely no one. But, says the objector: Christ says, "He that believeth on me *hath everlasting life*."—John vi. 47. But how does the believer have everlasting life? Let Paul answer. "I am crucified with Christ, nevertheless I live; yet not I, but *Christ liveth in me*; and the life which I now live in the flesh, I live by the *faith* of the Son of God, who loved me, and gave himself for me."—Gal. ii. 20. Christ also says: "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead, I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. . . . Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, *hath eternal life*; and I will raise him up at the last day."—John vi. 48-54. But how does the believer eat the flesh and drink the blood of the Son of man? Let Jesus answer: "He that eateth my flesh and drinketh my blood, *dwelleth in me*, and *I in him*; as the *living FATHER* hath sent me, and *I live by the FATHER*; so he that eateth my flesh, and drinketh my blood, *shall live by me*." (v. 56, 57. "I am the resurrection, and the life. (John xi. 25) "I am the way, the truth, and the

life." (xiv. 6.) Paul says that the life of the true believer "is hid with Christ in God."—(Col. iii. 3.) Then the true believer hath everlasting life in Christ, who is our life. This is all plain.

But is there any way by which man may obtain immortality? Yes: "To us are given exceeding great and precious promises, that by these ye might be partakers of the divine nature [immortality], having escaped the corruption that is in the world through lust."—2 Pet. i. 4. If men can be partakers of immortality, who has power to bestow immortality? "The GIFT of God is *ETERNAL LIFE, through Jesus Christ our Lord*." (Rom. vi. 23.) But will God bestow eternal life upon all men? No. He "will render to every man according to his deeds." (Rom. ii. vi.) Upon whom will God bestow immortality? "To them who by patient continuance in well doing, *seek for it*."—Rom. ii. 7.

We have now examined the divine record and all that we can learn of man in his past or present condition, is that he fell from that state of innocence in which he was created, and consequently became subject to death. And through his disobedience and moral apostasy, death has passed upon all men. All must die. In this respect, man hath no preeminence above a beast. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other. *Yea, they have all ONE BREATH*."—All are of the dust, and all turn to dust again."—Ecc. ii. 19, 20.

From the foregoing investigation we establish the following propositions.

1. Man is mortal; that is, he dies like any other animal.
2. God offers eternal life to mortal man by his Son Jesus Christ.
3. But *this* life is offered conditionally.
4. Man is placed on probation in order to acquire a *fitness* for immortality.
5. No man is constituted immortal, till his race is run, his fight of faith ended, and his probation completed.
6. That he is then proved fit, or unfit, for immortality, as the case may be.

THO S. HAMILTON.

CONFORMITY WITH CHRIST.—The chief study of a christian, and the very thing that makes him to be a christian, is conformity with Christ. The sum of religion is to be like him whom thou worshippest. And that truly is our only way; there is nothing but darkness and misery out of him: "but he that followeth me," says he, "shall not walk in darkness." And therefore it is set before us in the gospel in so clear and lively colors that we may make this our whole endeavor to be like him.

PREACH THE WORD.

2nd. Tim. iv. 2.

"ABRAHAM'S LINEAL DESCENDANTS," OR THE JEWS AS A NATION, WILL NOT RETURN TO PALESTINE, BECAUSE THEY ARE NOT THE RIGHTFUL HEIRS OF THE PROMISED LAND.

PROOF.

Matt. iii. 9.—"And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham."

John viii. 39, 44.—"They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. Ye are of your father the Devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

Rev. ii. 9.—"I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan."

Rev. iii. 9.—"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

Isa. lxxv. 11-15.—"But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer: when I spake, ye did not hear; ye did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name."

Could the title of "Abraham's lineal descendants," or the Jews as a nation, to the land of promise, be denied in stronger language?

Acts xvii. 45, 46.—"But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of eternal life, we turn to the Gentiles."

Rom. ix. 25-28, 31, 32.—"As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people: there shall they be called the children of the living God. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved; for he will finish the work, and will cut it short in righteousness: because a short work will the Lord make upon the earth. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? [or why?] Because they sought it not by faith, but as it were by the works of the law. For they stumbled at the stumblingstone."

Isa. vi. 9-11.—"And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with

their eyes, and hear with their ears, and understand with their heart, and convert and be healed. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."

Deut. xxviii. 61, 63.—"Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. . . . And it shall come unto pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it."

Jer. xxiii. 39, 40.—"Therefore, behold, I, even I, will utterly forget you, and I will utterly forsake you, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

In the foregoing passages we are taught that the Jews,—"Abraham's lineal descendants,"—are to be left in utter desolation and blindness, till the end—and that instead of being converted and restored, they are to be plucked up forever—to be an everlasting reproach, and a perpetual shame.

We shall next endeavor to show from scriptural testimony that

BELIEVERS,—CHRISTIANS, ARE THE TRUE JEWS, THE REAL ISRAEL OF GOD, THE TRUE SEED, AND THE RIGHTFUL HEIRS OF THE PROMISED LAND.

PROOF.

Rom. ii. 28, 29.—"For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Those whom we call Jews, are NOT JEWS, in fact.

Rom. ix. 6-8.—"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

Gal. iv. 23.—"Now we, brethren, [ALL who believe, whether Jew or Gentile,] as Isaac was, are the children of promise."

Let us next examine the original promise as made to Abraham.

Gen. xiii. 14, 15.—"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever."

Gen. xvii. 7, 8.—"And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

The following passages show clearly that the promise was not of *literal Canaan*.

Acts vii. 4, 5.—"Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

Heb. xi. 8-10.—"By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."

13-16.—"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they desired that which was declared plainly that they had seen: and truly, if they had been minded of that country from whence they came, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

39, 40.—"And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

Original promises to Isaac and Jacob.

Gen. xxvi. 3, 4.—"Sojourn in this land, and I will be with thee; for unto thee and thy seed I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed."

Gen. xxviii. 13, 14.—"And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed."

Now, who are THE SEED? We will let the inspired testimony of the apostle Paul answer the question.

Gal. iii. 7-9.—"Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, In thee shall all nations be blessed. So then they which are of faith are blessed with faithful Abraham."

16-19, 26-29.—"Now to Abraham and to his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise. Wherefore then, serveth the law? It was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither male nor female, for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

The above texts show to whom the promises belong. The following allegory presents the subject in a clear light.

Gal. iv. 21-26, 28, 30, 31.—"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, Abraham had two sons, the one by a bond-woman, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free woman

was by promise. Which things are an allegory: for these are the two covenants; the one from Mt. Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and which is in bondage with her children. But Jerusalem which is above, is free, and is the mother of us all. . . Now we, brethren, as Isaac was, are the children of promise. . . Nevertheless, what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not the children of the bond-woman, but of the free."

Brethren—readers of the HOPE OF ISRAEL, who possibly may have imbibed a belief "that the Scriptures teach the restoration of Abraham's lineal descendants to the Holy Land,"—the land promised to Abraham, Isaac, and Jacob, or "to Abraham and his seed, which is Christ": I have felt it duty to bring before you and invite your special attention to the clear Bible light of the subject as gathered and set forth above; and I now submit it to your prayerful contemplation and judgment, without further comment. I wish, however, simply to say that in 1843-4, when Adventists were a unit in faith and doctrine, the doctrine held in certain branches of nominal Christendom of a return of the Jews to the promised land, was a great obstacle in the way of a more general reception of the second Advent faith. With all Adventists this mooted question was then settled according to the above Bible teaching; and Judaizers, or those who taught a "restoration of Abraham's lineal descendants to the Holy Land," were effectually frustrated and measurably silenced, not being able to maintain their doctrine by the Bible.

Providence, R. I.

R. HICKS.

HOLY ENTERTAINMENT.

It is a little strange that our judgment of religious service should turn so much upon the idea of enjoyment. When persons attend prayer-meeting in these days a sort of holy entertainment is expected; if not—then the assemblage is very much like a failure. If the leader does not lead off in a wide awake, interesting train of thought, if the singing is not fine, and the remarks and prayers are not happy and able; why, then 'tis a pretty poor affair, and who is going to such dull meetings? That's the crowning charge, pronounce a prayer-meeting dull and 'tis a finality—'tis weighed in the balance, and found wanting. They must smack of interest, and entertainment. People who carry them on are bound to make them such. For they have taken seats, not so much to worship God, or pray to Him, as to have some sanctuary entertainment, and if they don't get that—why, they are not coming. Does it look as if we were standing upon the right ground exactly? When people come to a prayer-meeting, or missionary concert, it is not in fact quite the nature of an evening lecture, or public concert. And those who carry them on, do not engage to amuse and entertain the audience gratuitously. We don't understand a prayer-meeting to have entered into any such contract with the public as that. Now that praying unto God, talking of Him, are necessarily dull and stupid,—nor always entertaining either. It is no proof that a prayer-meeting is a failure, because it seems dull. For there is business to be done with the Lord, deep striving of the heart, strong supplications of the soul to go up,—and is it any wonder that they seem hard, heavy too? The main thing is having the work of the assembling done—faith mighty, down-

pulling exercised, love strong, and deep-burning kindled—the whole heart set on fire with it; that's the business, and what if it isn't so very entertaining.

When the farmer goes out to plant his corn, or reap his grain, he hasn't much notion of a jolly summer's holiday; he does not go out for a pleasant recreation, but for work, and his idea of a good day, is to do a big amount of work—they don't go about congratulating each other with a "What a nice pleasant time we've had," but "What a rousing day's labor we have done." And should not something of this notion pervade our prayer-meetings instead of this puerile idea of enjoyment.

Now if we went to the place of prayer, not anticipating so much a good time, being carried into all the beatitudes, but expecting there was work, girding ourselves up for down-right, solid work, it would make some difference; at any rate we would not be so apt to go home grumbling how dull and stupid the meeting was—some mouths might be stopped of that anyway, and it may be a lit'e more of that "inworked, fervent prayer" done, that James says availeth much.—Advance.

DOES GOD MEAN WHAT HE SAYS?

The above question has suggested itself to my mind from the reading of Bro. Hamilton's "Criticism of J. N. Andrews' History of the Sabbath," as laid before us in No. 14 of the HOPE OF ISRAEL, present volume.

Bro. H. seems to suppose, with many others, that the idea of the "heavens, and the earth, and sea, and all that in them is," being created in six literal days, is utterly incongruous with facts as revealed through the science of Geology. Now I do not claim to be a Geologist, but I am informed that while a certain class take the position for which Bro. H. contends, viz: that the six days spoken of in the Mosaic account of creation are six indefinite periods, there is another class who tell us that Geology reveals nothing which would militate against the six days being literally understood. So we see there is discrepancy in the views of Geologists; but there is none in the word of our God, which positively declares "that he created the heavens, the earth, the sea, and all that in them is, in six days, and rested the seventh." And that for this cause he blessed and sanctified the Sabbath day.

Suppose it can be proved—and I have no disposition to deny—that fossil remains and gigantic bones have been found at various depths in the earth, and in various places on its surface, which in consideration of the natural order of things might have required the untold ages of which our geological friends speak, to bring them into their present condition and position. Who can calculate the vast changes which were effected by the flood? and have been, also by the numerous earthquakes of various magnitude and extent?

I think if we carefully consider all of these things as we should, we shall have no difficulty in reconciling the scriptural account of creation with facts brought to light through Geology.

And now dear brethren, while on the one hand we shun Spiritualism as a denial of God's holy word, let us be careful on the other hand not to let the enemy lead us into the same error through a misunderstanding of science.

S. C. HANCOCK.

Forestville, Conn.

CAN YOU BELIEVE?

I. CAN YOU believe that all men are immortal, when God positively declares that *man is mortal*? Job iv. 17.
 II. CAN YOU believe that all men are immortal, when Paul says, "God only hath immortality?" 1 Tim. vi. 15, 16.

III. CAN YOU believe that all men are immortal, when Paul tells us that we must *seek for immortality*? Rom. ii. 6, 7. What need of seeking what we already possess?

IV. CAN YOU believe that the heathen Socrates brought immortality to light, when God's Word says it was brought to light by the Gospel? 2 Tim. i. 10.

V. CAN YOU believe that the soul will never die, when God declares "the soul that sinneth *it shall die*?" Ezek. xviii. 4.

VI. CAN YOU believe this to be simply a spiritual death to the soul, when God's Word shows that souls were cut in pieces with the sword and UTTERLY DESTROYED. Josh. x. 35, 37, 38; xi. 11.

VII. CAN YOU believe that Samson believed in the undying nature of the soul, when he exclaimed, "Let my soul [margin] die with the Philistines?" Judges xvi. 30.

VIII. CAN YOU believe that Balaam believed in the endless existence of the soul, when he said, "Let my soul die the death of the righteous?" (marginal reading, which is correct.) Numb. xxiii. 10.

IX. CAN YOU believe that David taught the undying nature of the soul, when he says, "God spared not their [the people's] soul from death?" Psa. lxxviii. 50. And again when he said, "none can keep alive his own soul?" Psa. xxii. 20.

X. CAN YOU believe that the soul is immortal, when such an expression is not to be found in the whole Book of God, but which teaches so positively that it dies?

XI. CAN YOU believe that God made man's body and put a soul into it, when Paul says the *first man was made a living soul*? He did not make a soul and put it into him.

XII. CAN YOU believe that the dead know more than the living, when God's Word plainly says, "the dead know not anything?" Eccl. ix. 5, 6.

XIII. CAN YOU believe that man's thoughts live on when the body dies, and the breath goes forth, when David says, "they perish in that very day?" Psa. cxlvi. 3, 4.

XIV. CAN YOU believe the dead are praising God in heaven, when David says, "the dead praise not the Lord?" Psa. cxv. 17.

XV. CAN YOU believe that dead folks know more about the Lord than the living, when the Psalmist says, "in death there is no remembrance of thee?" Psa. vi. 5.

XVI. CAN YOU believe that David is now in heaven, when Peter says he is both dead and buried, and that he is not ascended to the heavens?" Acts ii. 29, 34.

XVII. CAN YOU believe that there is any necessity for a future judgment and resurrection, if men are now in heaven and hell, receiving their rewards? If so, what is the use of bringing them out, judging them, and sending them back to the same place again?

XVIII. CAN YOU believe that Paul believed in and taught the doctrine that all the good of ages past, are now in heaven, receiving their reward, when he said, "if the dead rise not, then they also which are fallen asleep in Christ, *are perished*?" 1 Cor. xv. 18.

XIX. CAN YOU believe that Paul esteemed the resurrection of as little worth as men now do, when he said, "what advantageth it me if the dead rise not, let us eat and drink, for to-morrow we die?" 1 Cor. xv. 32.

XX. CAN YOU believe that "death is the gate to endless joys," when Paul says it is an "enemy?" 1 Cor. xv. 26.

XXI. CAN YOU believe that Paul expected his crown at death, when he says the Lord will give it him "at his coming?" 2 Tim. iv. 8.

XXII. CAN YOU believe that murderers will live forever, when John declares that no murderer hath eternal life abiding in him?" John iii. 15.

XXIII. CAN YOU believe that the wicked will never cease to be, when God's word declares that "they will be as though they had not been?" Obad. 16.

XXIV. CAN YOU believe that the wicked will live forever and never die, when God positively declares that "all the wicked will he destroy?" Psa. cxlv. 20.

XXV. CAN YOU believe that wicked men will suffer eternal pain, when God says, "They shall be burned up both root and branch," and be destroyed, shall perish, be consumed, die, lose life, and come to an end, and shall not live out half their days? These terms are applied to the punishment of the wicked in about two hundred texts; 1. The wicked will be punished. 2. This punishment will be eternal. 3. It will consist in destruction. Matt. xxv. 46; 2 Thess. i. 7-10.—Sel.

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, JAN. 26, 1869.
B. F. SNOOK, EDITOR.

REVIEW OF J. M. STEPHENSON ON THE ORIGIN, UNITY, DURATION, AND UNI- VERSALITY OF THE LAW OF GOD.

No. 1.

I. *The origin of the Law of God.* Eld. Stephenson takes the position that the Law of God originated at Mt. Sinai. If this position is true, the entire family of man was without law for at least twenty-five hundred years. And, as where there is no law, there is no sin, the world was without sin for the same length of time. He says:

"According to Paul it was just four hundred and thirty years after the Abrahamic covenant, Hear his testimony:

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. iii. 17.

This testimony settles the question in regard to the origin of the Law."

"It is clear that the Law of God originated twenty-five hundred years subsequent to creation and four hundred and thirty years subsequent to God's covenant with Abraham."

The arguments adduced to sustain the above position are such as are common with the No-law School. The text referred to proves nothing in regard to the ten commandments, for it is clear that it refers to the sacrificial law. That the law of ten commandments was publicly proclaimed to the children of Israel from Sinai's summit, is admitted, but that fact no more involves the idea that it originated there and on that occasion, than the fact that the time God was made known to Israel in Egypt proves that he originated there and then. Ezek. xx. 5. We will now disprove the above assumption by showing the positive existence of the Law of God during the Patriarchal age of the world.

Prop. The ten commandments were given to man in the beginning, is the Law of the moral government of God, and as such was universal in its obligations. It is true the Law was not then written on tables of stone; but does that prove that there was then no law for the government of the people? As well might it be said that the doctrine of a future life based upon the promises of God, had no existence during the same time because no such things were written. If, because the ten commandments were not written in a book, they neither existed there nor were binding upon man, then the commandment to love God with all the heart did not exist during the same time, nor was it binding upon man; for it was not written till after the ten commandments were. The first record we have of it is in Deut. vi. 5.—"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Was it man's duty to love God from the beginning, though this divine requirement was not then written in a book? Every body says yes. Then for the same reason it was man's duty from the beginning to obey the ten commandments, not

withstanding they were not written in a book, nor on tables of stone. The Scriptures are clear upon this important matter, and the argument invincible.

Arg. 1. God destroyed the wicked in the days of Noah for their sins. Gen. vi. 5.—"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." If, however, the above position is true, not one of the ten commandments was binding upon that people. Then what was their sin? It was not idolatry, profanity, Sabbath breaking, murder, adultery, theft, lying, nor covetousness. Can Eld. Stephenson tell what law was binding upon this people, and what their sin was, according to his supposition? He cannot. Paul says, "Where no law is, there is no transgression."—Rom. iv. 15. Eld. S. says, "The Law of God did not exist at this time." Then according to Paul there was no sin there, and God was mistaken when he destroyed the antediluvians, supposing they were sinners. Such are the consistencies of error!!! It is evident that the Law of God was binding upon them, and that they violated it; else how could they have been accounted sinners?

Arg. 2. The Sodomites were also destroyed for their sins; but if the above position is true, there was no law binding upon them, and therefore, as where there is no law there is no sin, they were not sinners; and God is again charged with destroying the innocent. This theory makes God out a worse tyrant than the endless misery theory does. That doctrine says he torments the wicked to all eternity; this says he destroyed the innocent, and turned them to ashes. On this case we have positive proof of the obligation of the law upon this people. Peter says, "And delivered just Lot, vexed with the filthy conversation of the wicked. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds,)" Here it is declared that their deeds were unlawful. But deeds can neither be lawful nor unlawful in the absence of law. Unlawful deeds are such as are against the law, therefore God's law was binding in their day and upon them; else they could not have sinned against it.

Arg. 3. God's law as a code was binding in Abraham's day. Gen. xxvi. 5.—"Because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Ps. cv. 8-10.—"He hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac: And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:" Here we have it stated by Jehovah himself, that Abraham obeyed his statutes, commandments, and laws; that this law is his covenant, or moral constitution, the word which he hath commanded to a thousand generations, and is the great condition of the promised inheritance.

Arg. 4. This code existed, but did not originate in the time of Moses. (Ex. xv. 26; xvi. 4, 27.) Moses here refers to the law as an established institution, and not as something new. He enforces it as of present obligation, and that too at least fifteen days prior to the time when Eld.

S. says the Law originated. God says by Moses, "How long refuse ye to keep my commandments and my laws." How had they refused to keep the law of God? By violating the Sabbath, for this law embraced the Sabbath. Ex. xvi. 23.—"And he said unto them, This is that which the Lord has said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you and to be kept until the morning." And yet we are told that the Law of God did not originate until subsequent to this time!! It is passing strange to me that a man that has ever read his Bible could make such an unscriptural assertion, and take a position involving such michievous consequences.

Arg. 5. The ten commandments are all referred to, and of acknowledged authority and obligation, long anterior to their proclamation on Mt. Sinai.

The first command. Gen. xxxv. 2-4.—"Then Jacob said unto his household, and all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: and let us arise, and go up to Beth-el; and I will there make an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all their strange gods which were in their hands, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." Here is an injunction to put away the strange or false gods that were among them, showing that there was a law then known that forbade idolatry.

The second. Gen. xxxi. 19.—"And Laban went to shear his sheep; and Rachel had stolen the images that were her father's." Here is a clear implication of image worship forbidden in the second commandment.

The third. Lev. xix. 11, 12, 30.—"Ye shall not steal, neither deal falsely, neither lie one to another. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord. Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord." Here among other sins charged upon the Canaanites is the sin of profanity (v. 12), which proves beyond equivocation that the Law of God was not only binding during the earlier ages, but that it was binding upon all the Gentiles. Why should God destroy and exterminate the Canaanites for the sin of profanity unless the law forbidding that sin was binding upon them. This is a most effectual overthrow of the foregoing assumption.

Fourth. Ex. xvi. 25-28.—"And Moses said, Eat that today: for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Gen. ii. 2, 3.—"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work

which God created and made." This testimony shows unmistakably the existence of a Sabbath, and consequently of the fourth commandment, and its "origination" (1) on Sinai.

Fifth. Gen. ix. 22-24.—"And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him." Ham broke the fifth commandment in dishonouring his father, and his posterity was cursed on account of it.

Sixth. Gen. iv. 8-11.—"And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." 1 John iii. 12.—"Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Cain violated the sixth commandment when he killed his brother, and was punished as a murderer. Besides, we have the penalty for this sin specified. Gen. ix. 6.—"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

Seventh. See Gen. xx. 1-7; also xxxviii. 10. Here is a very clear recognition of the seventh commandment. Abimelech had taken Abraham's wife. God revealed to him in a dream his liability to sin. Abimelech said, "In the integrity of my heart have I done this." To which God replied, "I know that thou didst it in the integrity of thy heart. Therefore have I withheld thee from sinning against me." This testimony proves beyond doubt the existence of the Law then, and its obligation upon the Gentiles, for Abimelech was a Gentile. Joseph resisted the temptation of Potiphar's wife, saying, "How can I do this great wickedness and sin against God." And yet the law of God did not originate until it was proclaimed on Sinai!!

"Show pity Lord, Oh Lord forgive."

Eighth. Gen. xxxi. 32.—"With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them." This scripture shows that not only was the commandment binding which forbids stealing, but that the penalty for that sin was death.

Ninth. Gen. xxxi. 33-35.—"And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then he went out of Leah's tent, and entered into Rachel's tent. Now Rachel had taken the images, and put them into the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not. And she said to her father, Let it not displease my

lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images." This shows that Rachel bore false witness. So did the wife of Potiphar testify falsely against Joseph.

Tenth. Ex. xviii. 21.—"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." Here is a plain recognition of the sin of covetousness, and, per consequence, of the tenth commandment.

We might adduce much more evidence on this point but sufficient has been said to establish forever the truth that God's law was binding upon men from the earliest ages. In conclusion upon this point we will say, if the position of Eld. S. is true, for twenty-five hundred years from creation there was no sin in idolatry, profanity, Sabbath breaking, murder, adultery, stealing, lying, or covetousness. For he says, "The law that forbade these sins did not originate until twenty-five hundred years after creation." Is this the morality of his theory? If so, may the good Lord deliver us from it. If this picture looks too dark to him, and he acknowledges that the individuals doing the evils herein specified, during the aforesaid time, were sinners before God, then he must acknowledge that such evils were criminal before the law originated, which forbids them; or else acknowledge that his position proves nothing, and consequently, should renounce it.

B. F. S.

REPORT FROM BRO. CRANMER.

BRO. SNOOK: I wish to say through the HOPE a few words with regard to my tour in the north of Michigan the present winter. The first stopping place I made was in the northwest part of Newaygo County, in the town of Denver. Here I preached one week, and organized a band of twelve members; from thence I went six miles, amongst the Disciples, preached one week, and there a half dozen more stepped out to keep the whole law, as well as the gospel. From thence I came to the county of Ottawa, and preached amongst the Battle Creek Adventists, showing up the imperfections of E. G. Whites' visions, and their unscriptural mode of church government. Six or eight threw off their galling yoke. From thence I returned home, about worn out with fatigue and cold, and found my family all well.

The harvest is truly ripe, but where are the laborers? Pray ye the Lord of the harvest to send more faithful laborers into the harvest.

Yours in hope of eternal life,

ELD. G. CRANMER.

Galesburg, Mich.

REPORT FROM BRO. SNOOK.

LEFT home for our field of labor near Keithsburg, Ill., Dec. 23. On arriving at Muscatine we found the Mississippi River not closed, and the ice running so that the citizens generally regarded it hazardous and dangerous to life to cross. We however ventured, trusting that if we were serving God, we would be safely landed on the other shore. We were taken over in a skiff, for

which we had to pay five dollars. The ice ran so that the ferry boat had quit running. We arrived safely at Keithsburg in care of Bro. Stubblefield, after a very cold ride over a long and rough road, on Dec. 25, and began meetings the evening following. Circumstances appeared to be much against us, both from the opposition and from deep injuries inflicted upon the cause by the unfaithfulness of some of its professed friends. We began the work trusting in God that good might result. We closed the meeting after preaching a series of twenty-one sermons. The attendance from first to last has been very good. The congregation part of the time being so large that there was not room for them to stand up with comfort. The interest has been equally good, and the result much better than we at first expected. Six were added to the church, three of whom were baptized, and five are new Sabbath-keepers—three from the Disciples, one from the Presbyterians, and one from the world. A goodly number besides, are convinced, some of whom we expect to be with us soon.

The brethren here, though much scattered, and living from 2 to 6 miles from the place of meeting, were present without fail, notwithstanding rough or muddy roads, or the blowing winds, and were ready to do their part to help carry the meetings along. When we saw their zeal and good courage, we felt encouraged, and as though we were working together for God. How different is it where a brotherhood cannot get out unless the weather and roads are just so and so! How I have felt after going to meeting through cold and storm to find on arriving a few outsiders and two or three brethren to preach to, instead of seeing God's professed people all rally out to the help of the Lord against the mighty. One will say, Well, it's dark and cold, or rainy to-night, and there'll be nobody there; it's no use for me to go. Another says the same; and so on. The result is but few are there. Under such circumstances there is the greater necessity of going. A soldier of Jesus who will back out and refuse to march because the weather is not pleasant will not get through to the kingdom. We have too many fair-weather and dry and smooth-road Christians, and not enough of such as have hardihood to go out on duty in the storm and over bad roads. 'Tis time we are awake, 'tis surely death to sleep, though we fear some will not awake until awakened by the terrible hail-storm of the last day. Brethren, everywhere, awake to duty! Arouse from your lethargy! God calls you to duty! Be engaged in faithful prayer. Let your light shine by your good deeds, or you will not be saved. The storm of the great and final judgment will soon be here, and unless we do our part we will certainly perish. Remember Lot's wife. We are too much at ease in Zion; too much wrapped up in the garb of our own self-righteousness, and too much unconcerned about the future. Let us get our hearts right before God at once, and then work for the salvation of others. God is willing and will bless our faithful labors. May God move upon our hearts to do his holy will, and save us all.

B. F. SNOOK.

REAL christians are the resemblances of Christ; and if we love the original, we must also love the copy.

THE TIME OF PRAYER.

Come to the morning prayer,
Come let us kneel and pray;
Prayer is the Christian pilgrim's staff
To walk with God all day.

At noon, beneath the Rock
Of Ages, rest and pray:
Sweet is that shadow from the heat
When the sun smites by day.

At eve, shut to the door,
Round the home altar pray,
And finding there "the house of God"
At "heaven's gate close the day.

When midnight seals our eyes,
Let each in spirit say,
"I sleep, but my heart waketh, Lord,
With thee to watch and pray."
Montgomery.

**THE NAME OF THE HARLOT.
No. 2.**

Mystery, Babylon the great, the mother of harlots and abominations of the earth. Rev. xvii. 5.

DEAR HOPE: In my last I endeavored briefly to give an introductory to the prophetic meaning of the name of the harlot woman, and to point out the fulfillment of the first part thereof—*mystery*. I now propose to offer a few remarks upon the second part of that name—

"BABYLON THE GREAT."

The word *Babylon* is undoubtedly derived from *Babel*, which means confusion; and as Babylon of old was the chief of all idolatrous cities of that day, the head fountain from whence flowed the corruptions of the heathen of that age, she is taken as a fit emblem of Papal Rome, from whence was to flow the great stream of corruption and confusion that was to overflow Bible truth; and surely the prophetic meaning of this part of the name of the harlot, which might be paraphrased as the *great confusion*, has a very significant fulfillment in the present condition of religious matters throughout Christendom.

Reader, imagine yourself utterly ignorant of Bible religion, and just arrived in Christendom for the purpose of learning its principles as taught and practiced by those who have grown up with the Bible in their hands. When you were told by all the sects that the law of God, embracing the ten commandments, was immutable, unchangeable, and binding upon all, and yet saw nearly all the people observing the first day of the week instead of the seventh as the Sabbath, you would naturally conclude there was something wrong; and on making inquiry, and learning that these observers of the First-day were again divided among themselves, some claiming that the Sabbath was changed, and some that the fourth commandment was done away, &c., would you not at once say there was both mystery and confusion in all this?

Then, again, you would be told that *man is immortal*, that *this body is only a temporary house* in which he dwells in this life; and that just as soon as the body dies, the righteous man goes immediately to his eternal reward in heaven, (a place located somewhere, but no one has ever been able to tell where, but which is frequently described as being beyond the bounds of time and space;) while the wicked man is at once sent to a place called hell, there to suffer the pangs of fire to all eternity, "forever dying, yet

never dead;" and yet you would be told that there is to be a day of judgment, when all men shall be judged for the deeds done in the body. You would scarcely fail to see at once the inconsistency of this rewarding and punishing men before they had been judged, and then after they had enjoyed part of their reward, or suffered part of their punishment, to call them up to be judged; but when you read in the word of God judged; but when you read in the word of God that we must seek for immortality, or eternal life, (Rom. ii. 7,) that it is "the gift of God," "through Jesus Christ our Lord," (Rom. vi. 23,) that the wicked shall be destroyed, (Ps. xxxvii. 38; xcii. 7,) that they shall be as though they had not been, (Obad. 16,) that God will create the earth anew for the eternal abode of the righteous, (2 Pet. iii. 13; Rev. xxi. 1-8,) and that men are to be judged and rewarded for the deeds done in this life, at the resurrection and the coming of the Lord (2 Tim. iv. 1; 1 Thess. iv. 16, 17; Luke xiv. 14,)—then would you exclaim, Surely this corrupting power has brought upon the world confusion worse confounded.

I might go on and show how nearly every fundamental doctrine of the Bible has been perverted and subverted before the eyes of nearly all the world by this corrupting power, to say nothing about the minor differences that exist between the almost numberless religious sects of the present day, which are all more or less directly traceable to this great fountain of wrong; but want of space forbids, and my object is merely to draw attention to this matter, and leave Bible students to follow it out for themselves; yet have I not presented enough to show clearly the fulfillment of the prophetic meaning of the second part of the name of the harlot woman?

BEREAN.

TESTIMONY FOR THE SABBATH.

The following is from *Kitto's History of the Bible*, a very able and authoritative work, which is endorsed and recommended by one hundred and twenty-three ministers of the different denominations. On the Sabbath he says: (p. 47.)

"This" (the creation of Eve,) "was certainly the last act of the whole creation which by the Almighty power of God was made perfect in the space of six days; at the close of which, the Creator took a survey of the whole, and pronounced it good, or properly adapted to the use for which it was intended. The next day [which was the seventh from the beginning of the creation,] God set apart as a time of solemn rest from his labors. He blessed and sanctified it; and to impress mankind with a just sense of his infinite wisdom, power, and goodness, ordered it ever after to be kept sacred.

Thus was the seventh day appointed by God from the very beginning of the world to be observed as a day of rest by mankind, in memory of the great benefits received in the formation of the universe. It has been a question among the learned, whether any Sabbath was observed before the promulgation of the law by Moses; but the most judicious commentators agree that Adam and Eve constantly kept the seventh day, and dedicated it in a peculiar manner to the service of the Almighty; and that the first Sabbath, which Philo [one of the most ancient writers,] calls the *birthday of the world*, was celebrated in Paradise itself; which pious custom, being transmitted from our first parents to their posterity, became in time so general that the same Philo calls it the universal festival of mankind."

On the law of God (after giving a description

of the awfully grand and sublime scenes, that attended the descent of Jehovah upon Mt. Sinai,) he says: (p. 171.)

"At length, on a sudden, the most solemn silence took place, and after a short pause the fire mightly was heard [from the midst of the fire and smoke which still continued,] to pronounce the law of the Decalogue, or Ten Commandments; which is indeed a complete system of the moral part of the Jewish institutes, and in few, but very significant words, comprehends the duty of mankind to God, themselves, and their neighbors.

Though the Ten Commandments were given to the Jews particularly, yet the things contained in them are such as all mankind, from the beginning, were bound to observe; and, therefore, under the Mosaic dispensation, they, and the tables on which they were engraven, and the ark, in which they were put, were distinguished from the rest of God's ordinances by a peculiar regard, as containing the covenant of the Lord. And though the Mosaic dispensation be now at an end, yet concerning these moral precepts of our Savior declares, that 'one jot or tittle shall in no wise pass from the law, till all be fulfilled.' To comprehend the full extent of these commandments, it will be requisite to observe the following rules: Where any sin is forbidden in them, the opposite duty is implicitly enjoined; and where any duty is enjoined, the opposite sin is implicitly forbidden. Where the opposite degree of any evil is prohibited, what is faulty in the same kind, though in a lower degree, is by consequence prohibited. And where one instance of virtuous behavior is commanded, every other that has the same nature, and the same reason for it, is understood to be commanded too. What we are expected to abstain from, we are expected to avoid as far as we can, all temptations to it, and occasions of it. And what we are expected to practice, we are expected to use all fit means that may be able to enable us to practice it. All that we are bound to do ourselves, we are bound on fitting occasions to exhort and assist others to do, when it belongs to them. And all that we are bound not to do, we are to tempt nobody else to do, but keep them back from it, as much as we have opportunity. The Ten Commandments, excepting two that needed enlargement, are delivered in a few words; which brief manner of speaking has great majesty in it. But explaining them according to these rules—which are natural and rational in themselves, favored by ancient Jewish writers, authorized by our blessed Savior—we shall find that there is no part of the moral law but may be fitly ranked under them."

Sulphur Springs, Ind.

FAITH IN MAN AND CHRIST.

SIMPLE illustrations of the method by which faith may be exercised, are often effective in relieving a troubled sinner from doubts and fears. The following incident shows how readily men trust in the word of their fellowmen, and how much more reason they have to trust the word of God:

It was a time of spiritual awakening in a small manufacturing town. The foreman in a department of one of the factories became anxious about his soul. He was directed to Christ as the sinner's only refuge, by many, and by his own master among the rest; but it seemed to be without result. At last his master thought of reaching his mind, and bringing him to see the sincerity of God in the gospel, by writing a note, asking him to come to see him at six o'clock, after he left "the work."

He came promptly, with the letter in his hand. When ushered into his room, his master inquired:

Do you wish... James was... requesting... The letter!... Oh! I wanted... message, y... surely, sir!... Well, see, I... by one eq... ture up a s... ture took... James took

Come—un... lips quit... like to c... into his... handker... and the... owing wh... Am I to l... your l... Just in th... of we gre... God is gre... This exp... at lib... night a... in... rary, and... eader, if... eaded to... his word... e throu... not deny

DEAR... ations... they end... end at... years o... m Ada... was... the en... of Solon... the eu... breakin... the Ch... Christ

this date... and t... the fir... as, ye... 2 E... heba... year b... sion I... make... the t... add... are t... to the... add... from... the... 1871

THE HOPE OF ISRAEL.

We have also the 70 jubilee, Lev. xxv, which end at the same time, 1878. We have already shown that the entering into Canaan took place in the year A. M. 2556. We claim that the first sabbatic year was held the 5th year after their entering into the land. This would make the year A. M. to be 2568 at the first sabbatic year. Josh. xxii. 4. We now take 2568 from the 6000 years, and it leaves us 3487, the time of the jubilee. We have shown that the year A. M. at the birth of Christ was 4127. Now we take the 2568 from 4127, and we have 1559 years from the first sabbatic year to the birth of Christ. We now take the 1554 from the 1588 to the 7th of Herod. We now divide by 49 (Lev. xxv. 8), and we have 31 jubilees, and 14 years; and as every 7th year was a sabbatic year, it proves our starting point to be correct. Hence, we conclude that in 1878 the great jubilee trumpet will be blown, when all Israel will return to their possessions. I have also the 7 times of Israel's affliction (Lev. xxv. 28), which we also end in the year 1878.

"Do you wish to see me, James?" James was confounded; and, holding up the letter, he said, "I see—you believed that I wanted to see you; and when I sent you a message, you came at once." "Surely, sir! surely, sir!" replied James. "Well, see, here is another letter sending for you by one equally in earnest," said his master, holding up a slip of paper with some texts of Scripture written on it. James took the paper and began to read slowly. "Come—unto—me—all—ye—that—labor," &c. His lips quivered; his eyes filled with tears; and like to choke with emotion, he thrust his hand into his jacket pocket, grasping his large and handkerchief, with which he covered his face, and there he stood for a few moments, not knowing what to do. At length he inquired: "Am I to believe that in the same way I believed your letter?" "Just in the same way," rejoined the master. "If we receive the witness of men, the witness of God is greater." This expedient was owned of God in setting James at liberty. He was a happy believer that every night and has continued to go on his way rejoicing in God his Saviour, to point others to glory, and walk in the narrow way. Reader, if anxious about your salvation, be persuaded to believe God, when he speaks to you in his word, in the same way you would credit the word of honorable men, and you will obtain grace through the precious blood of Christ. "He cannot deny himself."—Christian Treasury.

THE 6000 YEARS.

Dear Brethren: As I have in my former communications given the end of the 2890 days, showing that they end in 1878, also the 1835 days, showing that they end at the same time, I will now show that the 6000 years of our world's history also end in 1878. From Adam to the entering into Canaan 2556 years. I can pay for it. It is all the preacher we have according to our faith. Your articles on the second coming of Christ, and his sitting on the throne of David his father, on Mount Zion in Jerusalem, and that glorious Age to come, was like meat in due season to me. Go on, dear brother in the holy bible truths; endure hardness as a good soldier of Christ. I wish you I would tell you a good story about my lovely deans, how he has revealed himself to me as he does not to the world. And how I long for his appearing to change this vile body! Pray for me that I may be ready with my lamp trimmed and burning, and my joints girt about with truth when the Bridgroom cometh. Our enemies are encamped about us; there is no man here that I do not expect any brother to have that same care for us, as Bro. Phelps; for he has labored hard for us, and begotten us in the gospel, and we esteem him as a father, and our souls long after him that he may confirm the just to everlasting life.

LETTER DEPARTMENT.

Dear Brethren in Christ: I feel as if I could not do without our good paper as long as I can pay for it. It is all the preacher we have according to our faith. Your articles on the second coming of Christ, and his sitting on the throne of David his father, on Mount Zion in Jerusalem, and that glorious Age to come, was like meat in due season to me. Go on, dear brother in the holy bible truths; endure hardness as a good soldier of Christ. I wish you I would tell you a good story about my lovely deans, how he has revealed himself to me as he does not to the world. And how I long for his appearing to change this vile body! Pray for me that I may be ready with my lamp trimmed and burning, and my joints girt about with truth when the Bridgroom cometh. Our enemies are encamped about us; there is no man here that I do not expect any brother to have that same care for us, as Bro. Phelps; for he has labored hard for us, and begotten us in the gospel, and we esteem him as a father, and our souls long after him that he may confirm the just to everlasting life.

From Sister McEvony. Dear Brother in Christ: I feel as if I could not do without our good paper as long as I can pay for it. It is all the preacher we have according to our faith. Your articles on the second coming of Christ, and his sitting on the throne of David his father, on Mount Zion in Jerusalem, and that glorious Age to come, was like meat in due season to me. Go on, dear brother in the holy bible truths; endure hardness as a good soldier of Christ. I wish you I would tell you a good story about my lovely deans, how he has revealed himself to me as he does not to the world. And how I long for his appearing to change this vile body! Pray for me that I may be ready with my lamp trimmed and burning, and my joints girt about with truth when the Bridgroom cometh. Our enemies are encamped about us; there is no man here that I do not expect any brother to have that same care for us, as Bro. Phelps; for he has labored hard for us, and begotten us in the gospel, and we esteem him as a father, and our souls long after him that he may confirm the just to everlasting life.

Dear Brethren: As I have in my former communications given the end of the 2890 days, showing that they end in 1878, also the 1835 days, showing that they end at the same time, I will now show that the 6000 years of our world's history also end in 1878. From Adam to the entering into Canaan 2556 years. I can pay for it. It is all the preacher we have according to our faith. Your articles on the second coming of Christ, and his sitting on the throne of David his father, on Mount Zion in Jerusalem, and that glorious Age to come, was like meat in due season to me. Go on, dear brother in the holy bible truths; endure hardness as a good soldier of Christ. I wish you I would tell you a good story about my lovely deans, how he has revealed himself to me as he does not to the world. And how I long for his appearing to change this vile body! Pray for me that I may be ready with my lamp trimmed and burning, and my joints girt about with truth when the Bridgroom cometh. Our enemies are encamped about us; there is no man here that I do not expect any brother to have that same care for us, as Bro. Phelps; for he has labored hard for us, and begotten us in the gospel, and we esteem him as a father, and our souls long after him that he may confirm the just to everlasting life.

Bro. Snook; I want to say a few words through the Hope. I am still striving to get the Lord in my weak manner, although I feel that I do not do as I should; but when I think I am strong in the Lord, then I find I am weak; when I would do good then evil is present with me. But so it appears to be with the human family; we all have all that we can do to obtain the crown that is promised to the faithful. But as the poet says, "I'll try to prove faithful." But then to think, if the ungodly and the sinner appear! Does not righteousness consist in doing the will of God? It is said of Abraham, that "he obeyed God and it was accounted unto him for righteousness;" so must it be with us; so let us obey as did Abraham in whatsoever the Lord commands, for he requires nothing of us but what is reasonable service; nothing that we should obey; and though we think the commands are small, God requires us to obey them all; if not he would not have given them. Let us remember who gave them, and live so as to meet him in peace, and not in wrath, and live forever in that beautiful world. Brethren I will try by the grace of God to meet you there. Pray for us.

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OBITUARIES.

Died, on the 7th of December, 1868, Sister Wedge, wife of Bro. Wm. Wedge, of Jefferson Co., Iowa, in the 50th year of her age. Though she suffered long with that dreadful disease, consumption, yet she bore her affliction with great patience, and died in hope of the soon coming of the Son of God to wake the just to everlasting life.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD-DAY, JAN. 26, 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 no farther.

SHEET MUSIC.—We have just received, and have for sale at this office, some of H. L. Hastings' Sheet Music, containing many of his beautiful pieces of composition and music. Song Sheet No. 1 contains—Sunshine, The Parting Hand, The Resurrection Hymn, Consummation, We shall Walk through the Valley in Peace, I shall Know thee in the Morning, Saints Coronation Day, and hymns without music—The Gospel Feast, All Night Long, and Shall we know each other. Song Sheet No. 2 contains—Calvary, 'Tis the very same Jesus, The Shining Land, Sing to the Lord, Say, Brother, shall we meet, Bright Angels open the Door, Over there, and The Little Grave. Price, 15 cents per sheet, postage 2 cts. Also small sheets, with Calvary, single; others containing—O, I must be a lover of the Lord, and, Gathered in the Morning. Price, 5 cents.

Lovers of good music, send in your orders for these fine pieces. They only need to be seen and sung to be appreciated.

The American Bible Union translation of the New Testament. Small size, Agate, 32 mo. For sale at this office. Price 25 cents, postage, 4 cts.

To every Friend of the Cause.

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 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.

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
W. J. Wilson,	\$10.00
I. N. Kramer,	\$10.00
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Mrs. Jane Martin,	\$10.00
S. C. Hancock,	\$10.00
Isaac Zirkle,	\$10.00
E. P. Goff & wife,	\$10.00

Important Historical Facts on Baptism.

Bousquet, Roman Catholic Bishop of Meaux, says: "John's baptism was performed by plunging. In fine, we read not in the Scriptures that baptism was otherwise administered; and we are able to make it appear, by the acts of councils, and by the ancient rituals, that for thirteen hundred years baptism was thus administered throughout the whole Church as far as possible."

With regard to the time when, and the authorities by whom sprinkling and pouring were first introduced in the place of immersion, we have the most explicit testimony, and that, too, from Pedobaptists. In *The Edinburgh Encyclopedia*, edited by Sir David Brewster, in the article "Baptism," we find the following: "The first law for sprinkling was obtained in the following manner:

"Pope Stephen II. being driven from Rome by Adolphus, King of Lombardy, in 753, fled to Pepin, who a short time before had usurped the throne of France. While he remained there, the monks of Oresay, in Brittany, consulted him, whether, in case of necessity, baptism performed by pouring water on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact should be allowed, which some Catholics deny, yet pouring and sprinkling were admitted only in cases of necessity. It was not till the year 1311 that the Legislature, in a council held at Ravenna, declared immersion and sprinkling to be indifferent. In this country [Scotland], however, sprinkling was never practiced in ordinary cases, till after the Reformation; and in England, even in the reign of Edward VI. immersion was commonly observed."

With reference to the foregoing, Basnage says: "This is accounted the first law against immersion." The Pontiff, however, did not dispense with immersion except in cases of extreme necessity.

Dr. Wall, corroborative of the foregoing, in his *History of Infant Baptism*, says:

"France seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health, and in the public way of administering it. It being allowed to weak children (in the reign of Queen Elisabeth) to be baptized by aspersion, many fond ladies and gentlemen first, and then by degrees the common people would obtain the favor of the priest to have their children pass for weak children, too tender to endure dipping in water. As for sprinkling, properly so called, it was at 1645 just then beginning, and used by very few. It must have been begun in the disorderly times after '41. They [the assembly of divines in Westminster] reformed the font into a basin. This learned Assembly could not remember that fonts to baptize in had always been used by the primitive Christians, long before the beginning of Popery, and ever since churches were built; but that sprinkling, for the purpose of baptizing, was really introduced (in France first, and then in other Popish countries) in times of Popery, and that, accordingly, in all those countries, in which the usurped power of the Pope is, or has formerly been owned, have left off dipping children in fonts; but that all other countries in the world, which had never regarded his authority, do still use it; and the basins (to sprinkle out of), except in cases of necessity, were never used by Papists, or any other Christians whatsoever, till by themselves."—*Baptist*.

READ a chapter in your Bible every morning, and when care and trouble arise, you will have a store from which consolation will be whispered into your heart; your pleasures, too, will be more sweet, because you can

thank the Giver of all good for them.

SMALL faults indulged are little thieves that let in grater.

BUSINESS DEPARTMENT.

Communications Received for THE HOPE.

Nature of man, 3 & 4; Why should the Wicked have a resurrection; Criticism No 3.

Donations to the Publishing Association.

Willy Wilson,

\$ 75

RECEIPTS For The Hope of Israel.

Annexed to each receipt in the following list is the Volume and Number of the *Hope of Israel*, to which the money received pays. Immediate notice should be given if money sent for the paper is not in due time acknowledged.

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THE TWO-HORNED BEAST of Rev. xiii 11-18. THE symbol as applied to the United States government disproved, and identified as the Papacy, or Roman Catholic Hierarchy. By W. H. Brinkerhoff. 80 pages. Price 30 cents, Post-paid.

THE BEAST WITH SEVEN HEADS AND TEN HORNS of Rev. xiii, 1-8. What does it symbolize? By W. H. Brinkerhoff. Price, Post-paid 75c. This work is designed to overthrow the foundation of the application of the Prophecy of the Two-horned beast of Rev. xiii, 11-18, to the United States.

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