

THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Third-day, Feb. 9. 1869.

Vol III.---No. 18

THE HOPE OF ISRAEL

IS PUBLISHED SEMI-MONTHLY BY
ASAHEL ALDRICH,

FOR

The Christian Publishing Association.

H. E. CARVER, PRESIDENT.

B. F. SNOOK, EDITOR.

Address HOPE OF ISRAEL, Marion, Iowa.

TERMS:—One dollar and a half per year in advance
FREE to those unable to pay.

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

THE KINGDOM OF REST.

I THINK of a home in the kingdom of rest,
Where the loved of the Lord will abide,
A home which the glory of God doth illumine,
And nothing of ill can betide.
Where sorrow and tears are forever unknown,
And joys never-ending find room,
Where the brow wears the impress of heavenly peace,
And the cheek immortality's bloom.

O kingdom of rest! would we taste of thy bliss,
And share in the promised reward?
We must cheerfully lift every cross that appears,
And joyfully follow our Lord.
Though the road lead through toiling and suffering
here.

We must "drink of the cup" that is given,
Through much tribulation" his chosen must pass,
If they enter the kingdom of Heaven.

If trials are needful the heart to prepare
For that world of enrapturing bliss,
Let me march with the army of cross bearers here,
And share in the conflicts of this.
And let not the heart sinful murmurings know,
Nor tongue speak of hardship or loss;
We'll reach home ere long if we follow the Light,
And journey in sight of the cross.

I would gird close around me the armor of God—
The helmet, the breastplate, and shield;
For the enemy's pickets are weaponed and strong,
And his hosts even now in the field.
Then courage, O heart! in the contest be brave,
Soon, soon, will the warfare be done;
The triumph will come when the battle is o'er,
And rest when the victory's won. —Review.

ELDER PREBLE ON THE SABBATH QUESTION.

PERHAPS the readers of the HOPE will remember that in May last we gave expression to a few thoughts on the subject of the Elder's late work on this question. Within a few days past we have received an article from him designed for publication in our paper, in which he complains in quite severe terms of what he is pleased to call unfairness, and by implication, dishonesty, in the way in which we station his positions. We think Bro. Preble is entirely too sensitive in the investigation of this subject, and too ready to reach the con-

clusion that other people are not honest, because they do not view things from the same standpoint he occupies. We did not charge him with unfairness or dishonesty in the promulgation of his views, and we think we should have the benefit of all the christian courtesy and forbearance he possesses. He complains that we only gave brief extracts selected from different parts of his book, and charges us even with *garbling* those extracts in our brief article against his work. In reply we say that we did not propose to enter very lengthily into the subject; our paper is too small to admit of this; but we claim the right, after reading a work or hearing a discourse, (if we think the cause of God demands it) to state the main points or propositions of the writer or speaker, and then offer our own observations, either for or against. This we understand to be the privilege of all; but in doing so we deem it to be a christian duty to always give a fair statement of the positions of an opponent; and this we endeavored to do in the case before us. Our statement was that "the general position of the author seems to be that the decalogue, or ten commandments, was abrogated, annulled, passed away, or died at the commencement of the gospel dispensation, and was succeeded by the law of Christ, which included all the principles of the old law, the only change being the substitution of the first day of the week for the seventh as the sabbath." This was precisely the position we understood him to assume in his book, and in stating it we used his own language. In speaking of the law of ten commandments, he applied to it the very words we used, i. e. abrogated, annulled, passed away, died. There is not a no-law advocate who would ordinarily select stronger language than this to affirm the total extinction of the moral law, yet we did not charge him with doing so, but gave him credit for the reestablishment of the same principles under Christ.

In endeavoring to correct our supposed misapprehension of his views, Bro. P. re-states his position, as follows: "1. The Sabbath, as an institution, was made for all mankind. 2. The Sabbath, as an institution, was embodied in the fourth commandment of the decalogue. 3. The old law of the decalogue is done away; not however, in the sense of complete destruction, but as being made complete, or perfected in this dispensation of the spirit." Now, it may be a manifestation of obtuseness in us, but we confess we have yet to discover any difference of ideas expressed in these two statements, one from Bro. Preble's pen, and one from ours. When we see any, and learn in what wise we have misrepresented him, it will be a pleasure to correct it.

Bro. P. claims that we represented him as not pointing out any particular day of the week as the sabbath. It seems that he must have read my remarks very carelessly, to put

forth such an assertion, for we said nothing of the kind; on the contrary, we virtually admitted that he claims to keep the first-day on the authority of the fourth commandment. We did, however, understand and so represent his theory as teaching that the *commandment* does not point out a particular day as the sabbath. We based our remark on his statement that "the sabbath as an institution, and the day of the week on which it is holden, are two distinct things." Now, if the sabbath as an institution, and the particular day of the sabbath, are two distinct things, and if the sabbath as an institution is embodied in the fourth commandment, then we think Bro. P. will find it very difficult to find the particular day of the sabbath in that law. But if Bro. P. wishes to retract his statement above given, and affirm that the fourth commandment teaches the observance of the first day of the week as the sabbath, we are ready to meet the issue with him. Will he do it?

But Bro. P. complains of our quoting briefly from different parts of his book, as he styles it, "picking and culling a few words here, and a few words there," &c. Now, we claim the privilege of quoting from any part of a work we undertake to review or comment upon, and just as briefly as we see proper, but always holding ourself responsible for giving the *ideas* of the writer just as clearly and distinctly as we can comprehend and express them. This we think, is fair, and all we ask of those who may differ from us, when presenting or combating our positions. This course we ever intend to pursue, and if in our brief analysis of Bro. Preble's book, we have brought together extracts which, speaking upon the same identical points, manifestly conflict with each other, or are illogical, if not absurd, it is not our fault, but the misfortune of our brother, and he should learn to bear such things with more equanimity of temper.

But Bro. Preble makes this proposition: "If H. E. Carver, or any one else, will fairly meet me in the discussion of this seventh day question, I shall be pleased to have them do so."

Although it may be considered presumptuous in us to undertake such a work, and conscious though we be of our inability to do justice to the great subject of the sabbath, yet having had a longing desire for years past to lay before our old Advent brethren the reasons why we keep the seventh day instead of the first day as the sabbath, we accept Bro. Preble's invitation, upon certain conditions, which we consider fair and honorable. 1st. That we each one take an affirmative position, Bro. P. in favor of the first day of the week, and ourself in favor of the seventh, as the sabbath. 2nd. That there be no restrictions that will prevent either side from distinctly stating and sustaining all the evidence for or against either side in the discussion. 3rd. That it be a written discussion; and 4th. That it

be published in the HOPE OF ISRAEL, and in *The Voice of the West*.

Bro. Preble states that the point at issue is this: "Is the sabbath or Lord's rest-day to be observed on the seventh day of the week, answering to the definite seventh day of 24 hours in which the Lord rested when he had finished the world in six days?" We do not know that we understand what he means by this expression, but we will affirm anything of the seventh day in connection with the sabbath commandment that he will of the first day; or if this is not satisfactory, we will affirm that the seventh day, commencing on Friday at sunset, and ending the next day at sunset, is the sabbath of the Lord, answering to the seventh day on which the Lord rested at creation; provided Bro. Preble will take a corresponding affirmative position in favor of the first day. If our four conditions are accepted, and it is thought best to let what has been written constitute the introduction to the discussion, then let the *Voice of the West* publish our former article, and we will give Bro. P's. response in the HOPE, with remarks which *The Voice* can copy; or in any other way to bring the subject fully before the readers of both papers.

In addition to this, we offer another acceptance of Bro. Preble's challenge, on the basis of an oral discussion of the question. Not being a public speaker, we do not accept it on our own behalf, but propose to furnish a speaker fully competent to do justice to the subject, and who will treat an opponent with that christian courtesy and forbearance due from one professing to be a Christian. If this is satisfactory, we should be pleased to correspond with Bro. Preble, or any other of our first-day Advent brethren who may be disposed, and able to maintain their side of the question, as to the time and place of such friendly discussion.

And now in conclusion, permit us to say that we shall be glad at all times to greet our first-day Advent brethren with all christian courtesy and love. We regard the advent movement of the last quarter of a century, very imperfect as it has unquestionably been, as the work of God to arouse and prepare a people for the hastening kingdom of God. We love all the great leading doctrines pertaining to this people: The coming of the Lord; Immortality only in Christ, with all its legitimate consequences, and the restitution of the earth as the kingdom of God. We rejoice that these truths, maintained with such indomitable perseverance by our first-day Advent brethren, are gradually extending and strengthening their influence even among the members and ministers of the popular churches of the day. We verily believe that the seventh-day sabbath is but another link in the great chain of truth that will fit and prepare us for the kingdom of God, hence we feel that we must press the subject forward modestly and with discretion, but still with untiring zeal.

H. E. CARVER.

Marion, Iowa.

THE effect of sin in the soul is like the hammering of steel; every blow renders it harder and more elastic.

PREACH THE WORD. Reply to R. Hicks by S. Davison.

WE cheerfully comply with our brother's invitation to give special attention to the light which he presents on the restoration of Abraham's lineal descendants to the holy land; but we must apprise him in the outset that we think him in error on the matter, and that his light looks to us darkness visible. We think he comes to the matter from a wrong standpoint; God's rejection of Israel is not a finality: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, UNTIL the fulness of the Gentiles be come in."—Rom. xi. 25. God's anger with them is not enmity: "How shall I give thee up, Ephraim? Shall I deliver thee, Israel [i. e. to thine enemies]? Shall I make thee as Admah? Shall I set thee as Zeboim? My heart is turned within me, my repentings are kindled together; I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God and not man; and the Holy One in the midst of thee."—Hos. xi. 8, 9. Though Israel has been by God delivered to the reproaches of the nations, yet God does not approve the spite of the nations against them. He says: "Many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their hands; for thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink it, and be moved, and be mad, because of the sword that I will send among them."—Jer. xxv. 15, 16. "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth: the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off."—Isa. xi. 12, 13.

We have long loved to contemplate the lineal descendants of Abraham from the standpoint that God appointed for them, when he called their great ancestor to be the friend of God. 428 years after the deluge all the posterity of Noah had rejected the government of God, and assumed nationalities, and set up governments of their own instituting, thus despising God's covenant of setting up the one seed of the woman for a restorer of the first dominion. At that awful period of human apostasy, God called Abram, and promised if he would obey him, he would establish—establish is the word, not make,—his covenant with him, and his seed after him; and the apostle says that by faith in this promise, Abraham became heir of the world. Rom. iv. 13. And thus Moses understood it, for he says: "The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."—Deut. vii. 6. This choice of Abram and his seed, and the appropriation of the covenant and the promise of the restoration to him and his seed, is as really a rejection of the Gentiles (i. e. the nations, for here the distinction originated) as it is an adoption of Abraham and his seed for the heirs thereof. And it is frequently so spoken of in the sacred writings. Isa. lxiii. 19 says: "We are thine:

thou never bearest rule over them: they were not called by thy name." Had Israel been obedient they would have been the head of all nations from David's day unto this; and although they are for a time cast off, under Messiah's reign they will yet have this position (i. e. in the age to come), for the throne of David is to be erected, and the Messiah is to sit thereon and rule all nations. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and he shall judge among the nations and shall rebuke many people."—Isa. ii. 3, 4.

This is the standpoint from which we look at the future of Israel and the Jews.

In the remaining part of this reply, we solicit our readers to read first a section of Bro. Hicks' article, then our first section, and so on, section by section as they are numbered.

1. "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; John viii. 39-44; Rev. ii. 9; Rev. ix. 9; Isa. lxx. 11-15. Could the title of 'Abraham's lineal descendants,' or the Jews as a nation to the land of promise, be denied in stronger language?"

All that these texts prove, all that they were spoken for, was to show that the unrighteous, although Abraham's lineal descendants, will not inherit the kingdom of God; a truth which all the prophets, John the Baptist, Jesus Christ and his apostles, constantly enforced. But that Israel is not utterly cut off as a nation, is many times affirmed by God. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod [i. e. a priestly robe], and without a teraphim [i. e. idolatrous images of deceased friends]. AFTERWARD shall the children of Israel RETURN, and seek Jehovah their God, and David their king, and shall fear Jehovah in the latter days."—Hos. iii. 4, 5. This describes the Jews as at present, and as they shall be hereafter.

2. "Acts xiii. 45-46; Rom. ix. 25-28, 31, 32; Isa. vi. 9-11; Deut. xxviii. 61, 63; Jer. xxii. 30, 40. 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."

The gospel was first preached to the Jews, and the apostles turned unto the Gentiles only on the Jews rejection of their message. "I say then hath God cast away his people? God forbid!"—Rom. xi. 1. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost part of heaven, from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it."—Deut. xxx. 1-5.

3. "We shall testify that the real Israel of the promise are those whom we call the Jews."—Gal. iv. 21-22.

The terms: as proper and sometimes our Lord said: "Indeed, Rom. i. 16-17, with God."

of God." N that the u Abraham are not destroy t of their prop from other n and the new main before need and you

4. "Let us ne to Abraham. following pass not of literal 16, 39, 40. Gen xxvi. 3, 4 read? We w the Paul answer 30. The ab long. The fo clear light. G

As before a ly teach that the promises distinctions: "Are all ap teachers? at the gifts of xii. 29, 30. the twelve t all belong to vii. 4-9.

5. "Brether possibly have the restoration Holy Land, th Jacob, or to A here felt it du special attent gathered at to your praye further comm 1843-4, when this, the doc Christendom and, was a 2 respon of t me, this moob above Bible to a restoration they laad, w the need, not the Bible."

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THE NATURE OF MAN.

LIFE AND DEATH.

WHEN God infused the breath of life into man, that which man received was not a portion of God's essence, or a participation of divine nature; but that principle of divine virtue or influence, which was necessary to constitute man a living creature. If that influence, or "breath of life," rendered man immortal, it also rendered other beings immortal, as we have before seen. Says the Psalmist, in speaking of beasts: "Thou takest away their breath, they die. Thou sendest forth thy Spirit, they are created."—Ps. civ. 29, 30. From this we learn that every living thing receives animation from the same great source of life, the GREAT CREATOR. Now when God takes back to himself that *spirit*, or *breath of life*, all beings cease to exist. Says the PREACHER, in his last admonition to the young after exhorting them to "remember their Creator in the days of their youth," and enumerating the infirmities of age, in speaking of death as the end of all men—"Then shall the dust return to the earth as it was, and the spirit [breath] shall return unto God who gave it." (Ecl. xii. 7.)—An exact counterpart to what is recorded in Gen. ii. 7.—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The one informs us of his organization; the other of his dissolution. Death, then, is the opposite of life. One is animate, the other inanimate. The one a "living soul," the other a dead creature. How vain then to talk of a "never-dying soul," or a "deathless spirit." Says the poet Watts:

"Oh, the soul that never dies,
At once it quits its clay;
Ye thoughts, pursue it as it flies,
And track its wondrous way!
Up to the courts where angels dwell,
It mounts triumphant there;
Or devils drag it down to hell,
In infinite despair!"

Again:

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers."

"Thus saith the Lord, Behold, all souls are mine; as the soul of the father, so, also the soul of the son is mine. *The soul that sinneth, it shall die.*"—Ezek. xviii. 4. "*The dead praise not the Lord, neither any that go down into silence.*"—Ps. cxv. 7. "In that very day his thoughts perish."—Ps. cxlvi. 4.

What a contrast! Modern theology says the dead "praise the Lord." The Bible says "the dead know not anything." Ecl. ix. 5.

Again: We often hear on funeral occasions, hymns like this:

"Why do we start and fear to die?
What timorous worms, we mortals are!
Death is the gate to endless joys,
And yet we dread to enter there."

If this sentiment were true, death would be a friend to the poor, way-worn traveler, tossed on life's tempestuous ocean. It would disrobe death of all its terrors. It would be a glorious "boon to die;" this "favor" could not "be prized too high!" Dear reader, this doctrine cannot be true; for death would be the gate to endless joy, to the hardened sinner as well as to the child of God; and would usher the whole human race

into the never ending happiness of heaven. But death is an enemy to our race; and well might our first parents tremble, as they listened to the awful sentence pronounced upon them in consequence of their transgression in the garden: "Dust thou art, and unto dust shall thou return." Oh death, who can meet thy stern behest unmoved? Who could court thy cold embrace? Alas, none! Why did the Savior agonize in the garden? What caused the Lamb of God to sweat, as it were, great drops of blood? What wrung from his bosom that agonizing cry, "Father, if it be possible, let this cup pass from me!" It was the cup of suffering he was about to drink—to give his life, to save a world!

But where are the dead? They are not in heaven. Jesus said: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, *whither I go ye cannot come*; so now I say to you."—John xiii. 33. "*For David is not ascended into the heavens.*"—Acts ii. 34. They are not in hell-fire (if so, what need of a judgment). "The wicked are reserved to the day of judgment [destruction];" they shall be brought forth [from the grave] to the day of wrath."—Job. xx. 30. They are in their graves. "Marvel not at this; for the *hour is coming*, in the which *all that are in the graves shall hear his voice.*"—John v. 28. They are all in one place. "All go to one place [the grave]; all are of the dust, and all turn to dust again."—Ecl. iii. 20. They are in the dust. Says Job: "For now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be."—Job vii. 21. But how is death represented in the Bible? It is represented as a *sleep*, and as a negation of all life, thought, or action. Says Job:

"But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? as the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time and remember me. If a man die, shall he live again? all the days of my appointed time will I wait, till my change come."—chap. xiv. 10-14. Where will Job wait? let him answer. "If I wait, the grave is my house. I have made my bed in the darkness; I have said to corruption, Thou art my father; and to the worm, Thou art my mother, and my sister."—chap. xvii. 13, 14. But what becomes of your "deathless spirit," Job? Man is mortal.—Job iv. 17.

Ministers of the present day tell us that death is a separation of soul and body; or in other words, "the immaterial soul leaves the material body." But this is nonsense! We live and move in a material universe, and we can appreciate only material things. Immaterial things are only things of imagination, which we can neither hear, see, feel, taste, or touch. Who desires to possess such a soul? Or who wishes to go to an immaterial heaven, where our senses can have no scope? Says the poet:

"Beyond the bounds of time and space,
Look forward to that heavenly place,
The saints secure abide."

This is immateriality. But Christ says, "As I live, ye shall live also." Where? "To him that overcometh, will I grant to sit with me on my throne, even as I overcame and have set down with my Father on his throne." Not an immaterial throne. No, no. But a real durable throne.
T. HAMILTON.

8. "We shall next endeavor to show from scripture 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. Those whom we call Jews, are not Jews in fact. Rom. ix. 6-8; Gal. iv. 28."

The terms Jew and Israel, are sometimes used as proper names of classes or families of men, and sometimes as religious appellations: thus our Lord said of Nathanael, "Behold an Israelite indeed." And thus Paul speaks of a Jew indeed. Rom. ii. 28, 29. Israel signifies "a prince with God." Jew signifies "one that has praise of God." Now because the Scriptures affirm that the unrighteous lineal descendants of Abraham are neither one nor the other, it does not destroy their nationality, nor deprive them of their proper names which distinguished them from other nations. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."—Isa. lxvi. 22.

4. "Let us next examine the original promise, as made to Abraham. Gen. xiii. 14, 15; Gen. xvii. 7, 8. The following passages show clearly that the promise was not of *literal Canaan*. Acts vii. 4, 5; Heb. xi. 8-11, 13-16, 39, 40. Original promises to Isaac and Jacob. Gen. xxvi. 3, 4; Gen. xxviii. 13, 14. Now, who are the seed? We will let the inspired testimony of the Apostle Paul answer the question, Gal. iii. 7-9, 16-19, 26-29. 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."

As before admitted, the scriptures uniformly teach that the unrighteous will not inherit the promises; but do these scriptures destroy all distinctions among the heirs of the kingdom? "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of tongues? do all interpret?"—1 Cor. xii. 29, 30. Will all sit upon thrones, judging the twelve tribes of Israel? Matt. xix. 28. Will all belong to the twelve tribes of Israel? Rev. vii. 4-9.

5. "Brethren, readers of the HOPE OF ISRAEL, who may possibly 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 comments. I wish, however, 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."

If the Adventists under William Miller's teaching, had believed the prophets who affirm the restoration of the lineal descendants of Abraham, Isaac, and Jacob, to the land of Palestine, they would not have expected the appearing of our Lord in 1843-4; and they would have saved themselves a great disappointment, and the unbelieving world much scoffing.

THERE is no honor like a relation to Christ; no riches like the grace of Christ; no learning like the knowledge of Christ; and no person's learning like the servants of Christ

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, FEB. 9, 1869.
B. F. SNOOK, EDITOR.

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

No. 2.

II. *The unity of the Law.* Eld. S. in the next place takes the position that the Law of God is a unit, or that there is but one law. His first argument is based upon the unity and character of God. He says:

"God is a unit; his Law, being founded upon his own immutable character, is a unit also. The mode of administration may change, but the principle remains changeless as the character of God."

This argument is against the position of our friend in every respect. 1. A law founded upon the immutable character of God must be an immutable and perfect law. 2. It is therefore changeless as God himself. 3. It is *one law*, and essentially one. This is true of the ten commandments. 4. But the law of sacrifices is not founded or made upon the character of God. Paul says it was made, or given, on account of sin, which sin was a violation of the moral law. Gal. iii. 19. Here is a very clear distinction between the two laws.

His next argument is that the Law of God and the Law of Moses refer to the same law. That may all be true and still there may be two laws. The ceremonial law, or law of ceremonies, which is the same, is God's law because he originated it. It is called the law of Moses because God gave it to the people through him. All the scriptures the Eld. quotes on this point are to be applied in this way. But this comes far short of proving that the ceremonial law is the moral law. We will now prove the following proposition:

The Scriptures teach that God has given to man two laws, the first for his moral government, the second as a remedial law in which is set forth the plan of salvation. This is beautifully illustrated in nature. God has given us the physical laws of our being. By obedience thereto we preserve our physical health. By disobedience thereto we sin, and must suffer from disease as the result. We must then apply to a skillful physician who will administer remedies to us according to the remedial law, and heal us. When we are healed, he will say, you must now obey the laws of your physical being, and you will not become sick again. It is also the same in the laws of our country; the man who violates the civil law is punished as a sinner against the law, and when pardoned by the judge, receives that favor according to another law, which is the law of reprove or pardon. The same principle exists in the divine economy. The ten commandments are given to man for his moral government. In obedience to them we preserve our moral health. If we violate them, the disease of sin follows; then we must apply to Jesus the Great Physician, who will restore us by the gospel, the great remedy for sin, and the power of God unto salvation. Rom. i. 16.

We will now show that there is such a marked distinction between these two laws that no man can harmonize the teaching of the Bible without admitting the positions:

1. The ten commandments arise from the relation that exists between God and man, and man and his fellowman. The first four of the ten commandments relate to our duty to God, and hang upon the first great commandment. Deut. vi. 5; Matt. xxii. 36-38. The last six of them relate to our duty to our fellowmen, and hang upon the second great commandment. Matt. xxii. 39, 40.

2. This law is a complete code of itself, and not a part of another law. Ex. xxiv. 12.—"And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written: that thou mayest teach them." Here is a law embracing ten commandments which God wrote.

3. This law embraces man's entire duty. Eccl. xii. 13.—"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

4. If man had obeyed it perfectly, no atonement would have been needed. 1 Sam. xv. 22.—"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

5. The great importance of this law is shown in the fact that God wrote it with his own finger on two tables of stone. Ex. xxiv. 12.

6. It is the only law that was placed within the ark beneath the mercy seat. Deut. x. 5.

7. Its violation made the atonement necessary, without which no man can be saved. Heb. ix. 22.

8. The law of necessity must be perfect, else God could not be just in inflicting a penalty for its violation. Ps. xix. 6, 7.

9. It is declared to be holy, just, true, and good. Neh. ix. 13, 14.

10. It is a condition of eternal life. Matt. xix. 16.

THE CEREMONIAL LAW.

It originated with sin and on account of sin. Heb. x. 8.—"Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law." Gal. iii. 19.—"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

1. We are told this law was added because of transgression. But what law was transgressed before this law was added? Evidently the ten commandments, for we have proven their existence and obligation from the beginning. The Ceremonial Law was added as a typical remedial law, to bring the people to Christ for pardon. For by it offerings were made for sin.

2. It was not good in its nature, and its obligations were all positive, and grew out of its commands. Ezek. xx. 24, 25.—"Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their father's

idols. Wherefore I gave them statutes that were not good, and judgments whereby they should not live."

3. It was a school-master that pointed him who sinned against the ten commandments to Christ for salvation. This it did by means of its types and shadows, which could but typify the true salvation. Gal. iii. 23-25.

The New Testament contrast.
1. The moral Law: "For we know that the law is spiritual."—Rom. vii. 14. The Ceremonial Law: "Who is made not after the law of a carnal commandment."—Heb. vii. 16. Does Paul speak of but one law here? If so, he contradicts himself as all can see.

2. James teaches that the royal law, or ten commandments as a whole, is binding upon man, and that he that sins against one, offends against the whole. Jas. ii. 8-12.—"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." Paul teaches that the ceremonial law, or handwriting of ordinances, is abolished. Col. ii. 14. Do Paul and James refer to the same law? If so, they contradict each other.

3. Jesus, when speaking of the moral law, says he did not come to destroy or abolish it; that not the lest iota of it shall fail, and that "whosoever shall break one of its commandments and teach men so shall be of no esteem in the kingdom of heaven."—Matt. v. 17-19. Paul testifies that of necessity the law is changed. Heb. vii. 11. But not the moral law, or he would contradict the blessed Savior. The law changed is the ceremonial, in regard to the priesthood.

4. John, when speaking of the moral law, says, "Sin is the transgression of the law."—1 Jno. iii. 4. But Paul, speaking of another law, says it was imposed upon them till the time of reformation. Heb. ix. 10. Is sin the violation of that law? Certainly not. Do Paul and John speak of the same law? If so, they contradict each other.

5. John, speaking of the moral law, says: "This is the love of God that we keep his commandments; and his commandments are not grievous."—1 Jno. v. 3. Peter, speaking of another law, says: Acts xv. 10.—"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear." Do Peter and John refer to the same law? Then they contradicted each other.

6. Paul, speaking of the ten commandments, declares they are binding; for says he, "Do we therefore abolish or make void the law through the faith or gospel."—Rom. iii. 31. But when speaking of the ceremonial law, he says it is disannulled. Heb. xvii. 8. Did Paul teach the Romans one doctrine, and contradict himself when writing to the Hebrews? He did, if Stephenson is right, who denies the two laws.

7. Paul testifies that the moral law is binding upon the whole world, and that all men are under it. Rom. iii. 19. But the ceremonial was not a universal law; it is only for him who needed salvation from sin.

8. Paul obeyed the moral law. He said: "For I delight in the law of God after the inward man."—Rom. vii. 22. "So then with the inward I myself serve the law of God."—v. 25. But the ceremonial law was not to be obeyed after the abolition, nor did Paul delight in it.

9. Christians obey both the moral law and the gospel. Rev. xii. 17.—"And the dragon was slain with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." xiv. 12.—"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." They obey the law as a rule of life, and the gospel as the remedy by which they are healed of the disease of sin. Rom. i. 16.

10. The ten commandments are the standard of righteousness. Deut. iv. 8.—"And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Ps. cxix. 172.—"My tongue shall speak of thy word: for all thy commandments are righteousness." But the ceremonial law never was the standard of righteousness.

11. The ten commands were and are a standard of holiness. Lev. xix. 1-3; Rom. vii. 12; Deut. xxviii. 9; 1 Pet. i. 15, 16. But the ceremonial law never was a standard of holiness.

These distinctions clearly and unmistakably show that Eld. Stephenson errs when he says that there is but one law. It is a very easy matter for him to create a man of straw, and vanquish him most unmercifully. But I aver that he will find it a difficult task to meet and set aside the arguments that we have here presented. We have only tried in this to defend the truth on the two-law question. We leave the matter for you, friendly reader, to decide as to whether we have succeeded. We will conclude by adding a thought from A. Campbell, that is well worthy of our consideration. He says: "It is utterly impossible for the sinner to be pardoned by any law which he has in any one instance violated. If, therefore the sinner is pardoned, it must be on some other principle than law, and hence must be of grace." *Book on Baptism*. Hence, we would say, if there be no law binding on man but the gospel, it is impossible for any to be saved. Because the law that condemns cannot pardon. B. F. S.

REPORT FROM BRO. SNOOK.

AT our last report we had finished our protracted labors at the place before designated. Our next place of labor was the school-house near Bro. John Ditto's. Here we labored over two Lord's days and Sundays. The attendance was very good, the house being densely crowded most of the time. A goodly number decided with us in sentiment, but were not ready to obey the Lord. May God still be gracious to them. Our Sabbath meetings were held at the brick school-house, the place where the brethren hold their regular meetings. During these meet-

ings four more were added to the church, two of whom were baptized into the name of the Lord Jesus. Some others came out to keep the Sabbath, but did not unite with us. We closed our labors with the last week in Keithsburg. This, considering the circumstances of two other meetings going on at the same time, was a very good meeting. The attendance was good till the weather became bad; but even then we had our share of hearers.

Having oversteaid our time here, we returned home, after an absence of 42 days, in which we preached 44 discourses. We were happy to find all well; and on Sabbath enjoyed a good meeting with the brethren at home, who are striving for a home in the promised land. Our prayer is that the work may go on to victory in the Lord. We are much encouraged; the work moves on in various parts of the field. We rejoice that God is blessing Bro Cranmer with success in his faithful labors in Michigan, and that he is encouraged to work for the Lord. May the Lord move upon the hearts of all his professed ministers to labor for the salvation of sinners. Brethren, let us all be more diligent and faithful in our labors for the Lord. B. F. SNOOK.

THOUGHTS ON THE TOMB.

How delightful to take a stroll on a lonely afternoon to view the silent repository of the dead! And while we slowly wind our way along the beautiful gravel walks, we are met on either side by the tall white marble slabs as they mark the resting place of some one of earth's pilgrims. While here we are carried away in the most profound meditation; and as we thus stand in the midst of the receptacle of the dead, we are reminded of the weakness of man. The various places which mark the silent abode of the dead, are but other evidences of the mortality of man, and that we must all be cut down by the scythe of time, and fall under the stroke of the grand leveler of human greatness.

But while we are thus meditating upon the last resting place of our friends and kindred in this world, we are led to ask ourselves the question, Is this the last end of man? And so far as a solution of the question is concerned, we confess that, without the aid of revelation, all would be dark and gloomy. There is not a solitary ray of light in all the works of nature that can pierce the deep impenetrable gloom of the grave and point to a hereafter. There is no question, perhaps, of more importance to a humble follower of the meek and lowly Nazarene. Ah! it is the question of questions; all important, when we take into consideration the fact that a graveyard may be found in almost every quarter and hamlet of this broad land of ours, decked with marble slabs that stand to tell the melancholy story to passers by, that many, many of our race lies sleeping there. Scarcely an assemblage of persons can be found in all the land without some one clad in the habiliments of mourning. How important then the question is this, the last end of man! But when we turn to the volume of inspiration and read, all is well, all is clear. Our Master said while here, "The hour is coming in the which all that are in their graves shall come forth."

Blessed thought! One single sentence from

the lips of our Savior solves the question, and puts it forever at rest. Oh, blessed day; Oh glorious hope! when, as one of the old servants of God says, the Lord shall call and they shall answer.

Long time have many of the saints of God been sleeping in death's cold embrace; age after age has passed away since the key was turned that locked many a servant of God in the cold, cold prison house of death; but when the Lord shall come and call, they will respond and come forth. Then it is that death will be disrobed of his sting; then it is that the strong man will be bound by a stronger than he, and his house spoiled of its goods. Blessed consummation! when the voice is heard to earth's remotest bound, Arise, ye sleeping millions, and come to judgment! The green turf graves will burst asunder to let the sainted host go free. All ills and all pains will be left behind; in immortal and glorified bodies they will come forth to wear the victor's crown in the kingdom of God, and shout their sufferings over forever and forever. S. S. P.

Sulphur Springs, Ind.

CORRECT SPEAKING.

WE would advise all young men to acquire, in early life, the habit of correct speaking and writing, and to abandon, as early as possible, any use of slang words and phrases. The longer you live, the more difficult the acquirement of correct language will be; and, if the golden age of youth, the proper season for the acquisition of language, be passed in its abuse, the unfortunate victim, if neglected, is, very properly, doomed to talk slang for life. Money is not necessary to procure this education; every man has it in his power. He has merely to use the language which he reads, instead of the slang which he hears; to form his taste from the best speakers and poets in the country; to treasure up choice phrases in his memory, and habituate himself to their use, avoiding, at the same time, the pedantic precision and bombast which show the weakness of vain ambition rather than the polish of an educated mind.

FATE OF THE APOSTLES.—Matthew is supposed to have suffered martyrdom, or was slain in a city in Ethiopia. Mark was dragged through the streets of Alexandria, in Egypt till he expired.

Luke was hanged to an olive tree in Greece. John was put in a boiling cauldron at Rome, but escaped death. He died a natural death in Ephesus, Asia. James the great was beheaded at Jerusalem.

James the less was thrown from a pinnacle and beaten to death.

Philip was beheaded. Bartholomew was skinned alive. Andrew was crucified, and pounded while dying. Thomas was run through with a lance. Jude was shot with arrows. Simon was crucified. Matthias was stoned. Barnabas was stoned to death. Paul was beheaded by the tyrant Nero at Rome.

The most useful and industrious inhabitants of Abyssinia are Jews. They claim to have lived in that country since the destruction of the temple at Jerusalem. Their book of laws is in the Ethiopian language. They have all the sacred writings of the Jews except Esther, which they place among the Apocryphal works. The Ethiopian enuch was probably one of these Abyssinian Jews.

ing to win souls to the Savior; for the promise is that "the righteous shall shine forth as the sun in the kingdom of their Father, and they that turn many to righteousness as the stars for ever and ever." It is cheering to know that they who sow in tears shall reap in joy; that each shall be rewarded according to his works; and that the rich rewards are not alone for the wealthy, the mighty, the learned and honored of earth.

To those of us who believe that an extensive education will increase the happiness of the reformed because their capacities for enjoyment will be greater, but who have not the privilege or perhaps the talent of attaining to that proficiency in science which some have, it is sweet to contemplate that all of their increased happiness on account of their greater knowledge, we may make up by deeds of love and mercy done for the Savior; for methinks, if we can, when gathered safe on the sunny shores of immortality, all in bringing to that home of purity of love, it will add more to our crown of rejoicing than would a knowledge of all the deep and hidden things of science. Then let us endeavor, wherever we are and whatever our station in life, to labor untiringly for the Master; for there is something that willing hands can always find to do; remembering that they who sow beside all waters shall reap rich gladness through the unending years.

EMMA F. ALDRICH.

Marion, Iowa.

CHRISTIAN TEMPERANCE.

MRS.—DEAR SISTER IN CHRIST.

Being impressed with a desire to converse freely with you on some views of Christian responsibility, regarding which we do not "see eye to eye." I take the pen as the most available means for the securing of the privilege sought, having first decided that the impression came from a good spirit. You are aware that I think it inconsistent with Christian character and the "golden rule," to expend money or time, or thought, on luxuries, or habits, or customs, or fashions, that do not "pay,"—do not in any sense aid our efficiency as the honest representatives of Christian principles. On a certain occasion, a professed minister of the gospel of Christ told me publicly that tobacco was good to chew, smoke, &c.; he "knew it was," because he could not compose nor deliver a passable sermon without its aid; and souls would be lost, or exposed to the "second death," through his failure as a preacher, if he should abstain from its use. My view of the case was different, to wit: the measure of his dependence on tobacco to enable him to preach, was the exact measure of the sinfulness of its voluntary use, because of its poisonous quality; to which add the loss of health and life, the moral obtuseness and deceivings, resulting from its use, its money cost, and the time spent in using it, together with the destructive fires in city and country incident thereto, and we have the sum total of the sin of its use; unless we count the sufferings that might be prevented by the benevolent consecration of the funds thus wasted to the comfort and salvation of the "naked, starving, sick, and imprisoned poor," whom we have always with us. But here arithmetic fails, and human estimates are utterly impotent. We shall not be able to approximate any conception of the loss thus alluded to, until the revelations of "THAT DAY" shall quicken, enlighten, and strengthen our apprehensions of Christian responsibility,

under that final response of the JUDGE—"Inasmuch as ye have not done it unto one of the least of these, ye have not done it unto ME."

I am aware, sister, that you will agree substantially with my view of the sin and waste of using tobacco as a luxury, but will differ very widely when I apply the same principles and estimates to tea, coffee, and the minor stimulants. You will say tea costs less, is not injurious, unless used intemperately, does not so enslave its devotees, as given us for our comfort and health by "OUR FATHER," &c. I will admit that tea costs less than tobacco to this nation. But suppose it costs only five millions of dollars per year, or one hundred and fifty millions for a generation (an unreasonably low estimate); it will answer all the purposes of our present inquiry. Now, as there is in tea no aliment for bone, muscle, nerve, or brain, nothing that can replenish or supply the waste of our ever wasting tissues, nothing to justify its use save an unhealthy or acquired appetite, who is to take the responsibility of wasting this 150,000,000 of dollars? Who but those aiding and abetting the waste, doing a part of it voluntarily, and in proportion to their appetite and means of procuring its gratifications? But the 150,000,000 of dollars does not represent the real and entire waste, nor the half of it; should we count time spent in preparing, the cost of the necessary furniture for tea drinking, &c., the "mockery" accepted for enjoyment by the drinkers, the absolute damage to health suffered by them, the occasional sacrifice of infant life from the scalding contents of the tea-cup, teapot, or tea-kettle,—not to speak of the paralyzing of all normal influence which every rational man and woman should exert against alcohol and tobacco, or other intoxicating drinks, we may rest assured that the 150,000,000 of dollars is the smaller item of the bill (accumulating interest through eternity), assumed by those who have "the light of the gospel of life proffered them," but close their eyes.

If you have the right, through example, or through the law of hereditary descent, or both combined, to implant in your children the appetite for stimulants,—they, surely, circumstances being equal, have the right to indulge those appetites. You may, of course, assume that tea, coffee, pepper, spices, &c. are not only harmless, but useful as replenishers of our wasting tissues; but assuming that the earth is flat, and does not revolve on its axis daily, and that poisons are necessary to health, does in no wise effect the facts in either case; nor prevent the fashionable table stimulants, condiments, and seasonings, from becoming the inevitable stepping-stones to the grosser forms of drunkenness, nor prove that the means, the time, the health, absorbed through the indulgence of abnormal appetites, is not a "hiding in the earth of our Lord's money," instead of providing "bags that wax not old,—a treasure in heaven that faileth not."

You may plead that your bill of dietary stimulants for an entire life time, does not exceed one or two hundred dollars, and no one shall hold you responsible for the waste of that amount. But you are willing that God shall hold responsible every sane devotee of alcohol and tobacco, for the waste and woe resulting from their voluntary indulgences; and why should He not? Whatever a person helps to do, according to the measure of his inclination and means, he endorses in a moral sense, certainly; he is "aiding and abetting." On what principle is your case as a tea-drinker differently related to the aggregate cost of the tea used by your generation from the case of the tobacco or rum devotee, as related to their aggregate cost to his generation? Should you fear as to the healthfulness or safety of

plain unstimulating dietary habits for God's children, examine the record of holy men of old in first chap. of Daniel; also the record of the precepts and practice of our Divine Sampler.

I once knew a man in middle age, of aristocratic tendencies, holding no religious principles that I know of, save unqualified devotion to mammon, who incidentally discovered that he was enslaved to TEA; and he thereupon vetoed its use by his children, some of whom were nearly full-grown; he required them to substitute water for drink at their meals, alleging that he did not like to be responsible for the enslavement of his children to a bad habit. How true it is that "the children of this world, are wiser in their generation than the children of light!" To me it appears plain, that, if "bought with a price," Christians should so interpret the "Golden rule,"—the command, "Love thy neighbor as thyself,"—the conditions of character securing the approval of the Life-giver ("Come ye blessed of my Father,") as to lead them to waste no money, time, influence for good, nor health,—God's most valuable blessing in the present life, on useless, not to say injurious habits. Sister, have I the right view of this matter?

E.

To allow yourself deliberately to sit down satisfied with any imperfect attainments in religion, and to look upon a more confirmed or improved state of it as what you do not desire, nay, as what you secretly resolve you will not pursue, is one of the most fatal signs we can imagine, that you are an entire stranger to the first principles of it.

LETTER DEPARTMENT.

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

From Bro. Rogers.

BRO. SNOOK: As the opportunity has presented itself to me, I thought I would try by the help of the Lord, for the first time, to write a few lines for the HOPE, which makes me feel proud that we have such a paper that heralds its news abroad over the land, proclaiming the joyful news of a soon coming Savior, to take possession of the land of promise, wherein the saints of God shall ever remain with the Lord. Dear brethren and sisters, this glorious hope of living in such a land as that, ought to cheer up every true saint of God, and cause them to strive more to bring sinners to see the necessity of becoming obedient to God's will, and conforming to all the requirements which are laid down in God's law. O, how thankful we, as Christians, ought to feel to the servants of God, who are proclaiming the Lord's word to a dying world of sin and transgression. May the time soon come when Jesus will come and restore the holy Jerusalem, and the inhabitants who shall dwell therein. May we so live and conduct our course that we shall have the pleasure of entering in through the gates into the city, where the redeemed shall ever remain.

Dear brethren and sisters, I beg an interest in your prayers, that I may hold out faithful, and in the end obtain the crown of eternal life. I remain yours in hope of the Kingdom of God.

Victoria, Mo.

P. D. ROGERS.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD-DAY, FEB. 9, 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.

In writing articles for the *HOPE*, the brethren should bear in mind the necessity of writing as briefly as possible. We have lately published some very lengthy articles; the *HOPE* is small, and we hope all will study economy of space, as well as argument, in writing. An article of two columns length is more likely to be read than one which occupies more space.

We hope that our brethren and friends who have contributed for the columns of the *HOPE*, will not consider their articles rejected if they do not see them appear in the first number or two after their reception at the office. We are glad to find ourselves so well supplied with manuscript, and must ask the brethren and friends to be patient with us, and your communications will appear in due time.

SIX MONTHS SUBSCRIPTION.—We suppose that those who have subscribed for the *HOPE* for six months expect their paper to be discontinued at the end of that time. We have continued sending the paper to six months subscribers, hoping they would be sufficiently interested in it to renew their subscriptions. If we do not hear from such, we do not know that they want it any longer. Now is a good time to investigate the reasons of our faith through the *HOPE*. The Review of Stephenson on the Law, presents the evidence of the immutability and perpetuity of God's law of ten commandments. We are also giving a rehearsal of the evidence of man's mortality and life only in Christ, in the articles on the Nature of Man; and much other interesting matter. We are sorry to drop the names of any from our list. Let your subscription be renewed; and, let the brethren and sisters everywhere act as agents in extending the circulation and usefulness of the *HOPE*.

THE OFFICE DEBT.—We have an addition of seven names to the list of those who will pay \$10 to relieve the office of debt. With this addition we have 29 names; who will be the other 16? The names are as follows:

Mary A. Ayrhart, Mary A. Logan, Laura L. Clark, Elisabeth Ditto, Elisabeth Whitehall, Sophia Clark, C. P. Moseley.

We are glad to welcome the liberal aid of our good sisters of the Keithsburg Church in paying the debt of our office. We have many other good sisters who, doubtless, will follow their example. We are thankful that the sisters love the truth. We think all this pretended love that never reaches to the pocket amounts to but little. Brethren and sisters, how many of you love the truth ten dollars worth? Let us hear from you thick and fast, till this debt is paid, and we care not how many speak at once. Sister Martin, whose name stands first in the list among the sisters, is a poor widow living in Ire-

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land, and never heard a sermon on the present fruth. She surely deserves our prayers and sympathy.

We commend to the brethren the following note from Bro. Page:

"A few words to the brethren scattered abroad: I was much disappointed when the call was made to the brethren for ten dollars each to free a free press, and I feared that my pledge would be too late, but it appears that the brethren love money more than truth and liberty. If Bro. Snook would make an iron or sectarian yoke and lay it upon your necks, then you would pull; but since liberty is held out, you are all afraid. It appears there are no brethren in Mo. who love the truth and liberty; God loves the one who gives freely. I hope that by another week the number will be full. ELD. SAMUEL PAGE."

THE HOPE WEEKLY.—

"Bro. SNOOK: Inclosed please find one dollar in payment for residue of current volume of *THE HOPE OF ISRAEL*, as I propose six months hence, "the Lord willing," to forward the same amount for the next six months of the ensuing volume, and so on,—judging as a brotherly type that your subscription price (\$1.50) is hardly sufficient to meet the outlays of a semi-monthly per year. Indeed, for one, I should be glad to double my proposed price of \$2 to \$4, if the Sabbath friends would start the new volume a *weekly* instead of *semi-monthly*, as better calculated to meet the requirements of your readers—"Good tidings of good"—"Once a week,"—and thus more nearly equalizing the weekly issues of the *Battle Creek Review*.

I am greatly pleased, also, Bro. Snook, with your 'Age to Come' views, believing them to be most in accordance with 'the Scriptures of truth;' which views, I have realized, are about as unpopular and unwelcomed received and entertained among the general body of Advent believers as is the question of the seventh day Sabbath. And sometimes when reading the special pleadings of the opponents of both these propositions (the Sabbath and Age-to-Come), it is surprising that every student of prophecy is not convicted of the fitness and propriety of them, when advocating their kindred views of the coming and kingdom of the Lord Jesus, who is the 'Father of the everlasting Age,' and consequent *Giver of life to all*, both quick and dead, who are partakers of that age of 'glory, honor, immortality [unto] eternal life.' But we can hopefully labor to the end, knowing that it will eventuate in the fruition of a pure language, and knowledge, and understanding; and then 'my people shall see eye to eye,' when 'the Lord shall bring again Zion.'

Your brother pilgrim in patient waiting for the Blessed Hope. J. L. BOYD.
Philadelphia, Pa."

We are glad to hear from Bro. Boyd. He speaks like a good and faithful soldier of Jesus. Many persons wish to have the *HOPE* weekly. We hope to see it so soon; but its present debt must be paid first, and its existence as a semi-monthly made a sure thing, then we will advance to a weekly. Brethren, you who are behind with your subscription for your paper, pay up. If you love the *HOPE*, please let us hear from you.

B. F. S.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

S. G. Cottrell: Your letter of Jan. 10th containing two dollars was not received. We, however, send you "Ministration," and "The True Church."

W. J. R.: "Bible against Tradition" can be obtained by addressing Eld. Geo. Storrs, 37 Park Row, New York City, Price, 70 cts postage, 6 cts.

Communications Received for THE HOPE.

The Orthodox Mystery; The Creation Week; Discourse for the "Hope."

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

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