

THE HOPE OF ISRAEL.

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

Present Series.

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THE HOPE OF ISRAEL

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

THE GLORIOUS PROSPECT.

Ou! the thought is soul-enlivening,
Joyful thought that soon I'll be
Free from toil, and pain, and sighing,
Welcomed home, and Jesus see,
In that home, with angels dwelling,
I will praise him, and adore;
With hosannas, loudly swelling,
Praise the Lord for evermore.

If I would that home inherit,
I must seek to overcome;
Purchased by a Savior's merit,
Thankful be to God's dear Son
Only through the precious Savior
Is my hope of heaven secure;
I will pray, and still endeavor,
That my life shall all be pure.

Of the pure and living fountain
Soon, if faithful, I shall taste;
And that high and holy mountain
I will seek with utmost haste:
There where living water flows,
In the new Jerusalem,
There's the place where I am going,
Trusting in the Savior's name.

Blessed Savior! oh! come quickly,
Thou in whom I put my trust;
Then may I obtain the victory,
And be numbered with the just;
'Tis for thee I long have waited,
Thou wilt come, and that to save:
To the meek and lowly-minded
Life eternal thou wilt give.

—Voice.

THE KINGDOM OF HEAVEN.

THE kingdom of heaven, though in its glorious realization yet future, has a relative bearing to all dispensations from the beginning. The germ of it was contained in the Adamic covenant, wherein it was said to him: "Be fruitful and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth on the earth." (Gen. 1:28.) And on his defection it was given to Christ as the second Adam, who "shall not fail nor be discouraged till he have set judgment in the earth, and the

isles shall wait for his law." Isa. xlii. 4. See also Psa. viii. 4-8, and Heb. ii. 6-9, where it is shown that the dominion promised to Adam is transferred to Christ, under whom all things are not yet put, though we see him crowned with glory and honor in his exaltation to the right hand of the Majesty on high, till his enemies be made his footstool. This kingdom was involved in the declaration that the woman's seed shall bruise the serpent's head, thus laying the foundation for the faith which was found in Abel, Seth, Enoch, Noah, and others of the antediluvian age, and was involved in the organic government then divinely administered over the community known as the "sons of God," in contradiction from the Cainite faction known as the sons of men. This kingdom was typically represented by the kingdom of Shem or Melchizedek from the deluge to the days of Abraham, to whom it was given by promise; "For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith—to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." Rom. iv. 13-17. To the nation of Israel, consisting of the natural seed of Abraham, it was promised, as already shown, on condition of obedience; and during their national trial, was included in their theocracy, until the Babylonish captivity, when God said, "I will overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Ezek. xxi. 27. The kingdom of Israel was confirmed in the family of David by an everlasting covenant (1 Chron. xvii. 9-14, and Psa. lxxxix. 34-47), and to Solomon, God promised, on condition of his obedience, to establish the throne of his kingdom upon Israel forever; but, as he was disobedient, the glory was not manifested, and Solomon died, and the kingdom was rent in twain, and his line continued in possession of the minor section only until the Babylonish captivity, when it ended in the childless Coniah, and the destruction of all that remained of Solomon's seed. Jer. xxii. 34-40, and iii. 10, 11, 31-34. But still the covenant insured that David should have a Son, who should also be God's Son, with whom the promise shall be fulfilled according to Isa. ix. 6, 7; and when the angel of the Lord announced to Mary the miraculous conception and birth of a son, he said, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no

end." Luke i. 32, 33. But the throne of his father David was not given to him during his first advent, nor after his resurrection; and when his disciples inquired, "Wilt thou at this time restore again the kingdom of Israel?" he replied, "It is not for you to know the times or the seasons which the Father hath put in his own power," or hath retained in his own right. Acts i. 6, 7. But when he ascended, and took his seat at the right hand of God, angels appeared to them, and told them that he should come again in like manner as they had seen him depart. And they subsequently learned, after God shall have visited the Gentiles, in the mercy of the gospel dispensation, to take out of them a people for his name, the Lord Jesus will return, and will build again the tabernacle of David, which is fallen down; and will build again the ruins thereof, and set it up. Acts xv. 16. And during the gospel dispensation, the kingdom of heaven is like the grain of mustard which a man took and sowed in his field: it is in its hidden, undeveloped, unmanifested condition. It is not now seen. It is sown in the world by the preaching of the gospel now, as it was formerly sown by the precious promises which contained it, by types and symbols which foreshadowed it, by the predictions of prophets and songs of poets in anticipation of it. And every true believer is an heir to that kingdom, and shall be a king and priest in it. But it doth not yet appear what we shall be; the world now knoweth us not, because it knew not Christ. The professing church is known and recognized as a power in the world, but the saints, the elect remnant, are not known, are not recognized as a power of the earth. The professing church is not the kingdom of heaven. It is only the blade, the stalk, the husk which serves for the better concealment of the precious grain. Nothing but the grain will be harvested at last; all the rest will be consumed with unquenchable fire. If it were not for the grain there would be no blade, no stalk, no husk; and if it were not for the remnant whom the Lord will save, there would be no professing church. The professing church and sectarian organizations are only preserved for the sake of the hidden remnant, the few names of Christ's chosen people. The church of Sardis may count her membership by thousands, but there are only a few who have not defiled their garments. In every age the saints of God have been a small remnant of the professed people of God.—*Prophetic Times.*

FAITH is the blessed tree which produces the noble and divine fruits of wisdom, virtue, and true felicity. But it is of so fine and delicate a nature, that it will not grow and thrive in the barren soil of man's heart, without his incessant care and industry.

THE NATURE OF MAN.

BY THOMAS HAMILTON.

THE RESURRECTION.

MAN, in consequence of sin, is condemned to a state of mortality and death. The sentence is,—"Dust thou art, and unto dust shalt thou return."—Gen. iii. 19. But is this death to be perpetual? Says Job, "If a man die, shall he live again?"—Job xiv. 14. This is an interesting question; upon the correct solution of which depends the Christian's hope. No doctrine is more plainly taught in the Bible, than that there will be a resurrection of the dead, the just and the unjust, all who are in their graves. Says Job: "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease, though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant. 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 [in the grave], 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 [in death] will I wait [in the grave], till my change come. Thou shalt call, and I will answer thee [from the grave]; thou wilt have a desire to the work of thine hands."—ch. xiv. 7-15. And again Job exclaims: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body; or as the margin reads; "after I shall awake, though this body be destroyed, yet in my flesh shall I see God. Whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me,"—ch. xix. 25-27.

Jesus Christ has died for our sins to redeem us from sin and death. "For Christ also hath once suffered for our sins, the just for the unjust, that he might bring us to God."—1 Pet. iii. 18. "For there is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 5, 6. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues! O grave, I will be thy destruction!" (Hosea xiii. 14.) "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man [Adam] came death, by man [Christ] came also the resurrection of the dead. For as in Adam all die [a temporal death], even so in Christ shall all be made alive [raised from the dead]."—1 Cor. xv. 19-22. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John v. 28, 29. "There shall be a resurrection of the dead, both the just

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and the unjust."—Acts xxiv. 15. "And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. [And the sea gave up the dead which were in it; and death and hell [hades] delivered up the dead which were in them; and they were judged, every man according to their works."—Rev. xx. 12, 13.

We have already presented evidence enough to prove our position, and we might justly submit our argument to the consideration of our readers. But as we sometimes meet those who believe that the wicked will never be raised, we wish to examine their view of the passage last quoted. They say: "This passage is a dramatic representation, as when it is said 'Sheol from beneath is moved to meet thee at thy coming.' And therefore these dead, who stand before God, will know nothing of the whole matter. It is said, the dead stood before God, and were judged, and so they were dead when they were judged, and hence they will always be dead, and will know nothing of the matter." But let us examine this idea in the light of truth and reason. These dead persons are not necessarily understood to be dead at the moment they stood before God. Dead persons do not stand till after the resurrection, the *resurrection*, or as Wickliff renders it, the "again rising," the *anastasis* of the dead. We read of the resurrection of the dead; does this imply that they are dead when they are raised? or were they dead just before? It is said of these dead persons, that death and hell [hades] delivered them up. Now is a man dead, after death has delivered him up? Surely not. The dead are dead only while death holds them. When death delivers them up, then they are alive! Again, the same expression is used both of righteous and wicked; both stood before God. Both were judged; and both received their doom! If the wicked were dead when they were punished, then the righteous might be rewarded the same way. Spiritualize one, and you may as well deny the other, till the picture is filled up; and like Hymeneus and Philetus, say the resurrection is past already, and overthrow the faith of many. Such a theory will do to go with the vagaries of Ann Lee, or the unscriptural teachings of Ellen White, that "the dead are judged before the resurrection," OR EVEN BEFORE DEATH!

"It is appointed unto men once to die, but after this [after death] the judgment."—Heb. ix. 27. "For we shall all stand before the judgment seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."—Rom. xiv. 10-12. Says Paul, "Now if Christ be preached that he rose from the dead, how say some of you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen."—1 Cor. xv. 12, 13. Paul says again that Jesus *tasted death for every man*."—Heb. ii. 9. Now how could the death of Christ benefit every man, if the wicked dead are not raised again to life? It could not. But he died for all mankind. "By one man [Adam] came death, in consequence of disobedience. So also by one man [Christ] came the resurrection [restoration to life] of the dead."

Adam, the first, as our representative head, through disobedience, forfeited his life and the lives of his posterity. Christ, the second Adam, steps in and ransoms man from the power of death, by laying down his own life. Had there been no deliverer, there would have been no resurrection of the dead. Death would have been an eternal sleep. The penalty of sin is eternal death; Christ having redeemed us from the curse of that law, or the Adamic transgression.

THE RESTORATION.

ABRAHAM'S LINEAL DESCENDANTS, OR THE JEWS AS A NATION, WILL RETURN TO PALESTINE, BECAUSE THEY ARE THE RIGHTFUL HEIRS OF THE PROMISED LAND.

Gen. xiii. 14-17.—"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, southward, eastward, and westward: for all the land which thou seeest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee."

Gen. xv. 4, 5, 13, 18.—"And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. . . . And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. . . . In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates."

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." See also Gen. xii. 1, 2, 7; xv. 19-21; xxvi. 3; xxviii. 11; Ex. xxiii. 31.

It is the seed that comes forth from his own bowels—the lineal descendants of Isaac and Jacob—the seed who were strangers in a strange land.

Rom. ix. 4, 5.—"Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever."

Acts iii. 25.—"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed."

Lev. xxvi. 42-45.—"Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; the land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them off, neither will I abhor them, to destroy them utterly, and to break my covenant with them, for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord." Also from 14th to 41st verses.

God made choice of literal Israel above all nations.

Deut. vii. 6-8.—"For thou art a holy people unto the Lord thy God: 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. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of

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"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, APRIL 6, 1869.
B. F. SNOOK, EDITOR.REVIEW OF J. M. STEPHENSON ON THE
ORIGIN, UNITY, DURATION, AND UNI-
VERSALITY OF THE LAW OF GOD.

No. 6.

V. *The Covenants.* In our last, we proved very conclusively the perpetuity of the moral law. We now examine what is presented as a formidable objection to this position. The objector says:

"God declared in so many words that the ten commandments were his covenant."

He then says as God's covenant is abolished, the ten commandments must be done away. We will examine this position.

1. What is the meaning of the word covenant? It is defined, will, testament, institution, dispensation, constitution, contract, bargain, mutual promises on mutual conditions. *Greenfield; Webster.*

2. It is true that Jehovah calls the ten commandments his covenant. (Deut. iv. 13; Ex. xxxiv. 27, 28.) But he does not, nor does any writer in the Scriptures call them the first covenant. The term covenant here signifies constitution, and was set forth as the constitution of God's moral government. Mr. S. says:

"This covenant originated with the emanation of the ten commandments from Mt Horeb. Deut. v. 1-22."

This assertion so oft repeated we have disproved in our first No. of this Review.

3. In all covenants involving contracts there is embraced the ideas of parties, time, and place.

We will now show that God made a covenant with Israel concerning the moral law.

1. The parties were God and Israel.
2. The time was three months after Israel's departure from Egypt.
3. The place was Mt. Sinai or Horeb, a peak of Sinai. Ex. xix. 4
4. Moses was mediator of this covenant.

God said: Ex. xix. 5, 6.—"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." Here God proposed (1.) that if Israel would obey his voice, and keep his covenant, the ten commandments, that (2.) he would bless them above all other people, make them a holy people, and a kingdom of priests. These terms were made known to Israel by Moses, the mediator. Israel thereupon responded, saying, "All that the Lord hath said we will do." This consummated the agreement, and thus the first covenant was made. Hence God made a covenant with Israel in reference to his constitution, the ten commandments. But the moral law, as all can see, was not that covenant, but was the thing in regard to which it was made. This is illustrated by 2 Kings xxiii. 3.—"And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his

commandments, and his testimonies, and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood in this covenant." Here we read that the king made a covenant before the Lord, to walk after the Lord and keep his commandments. Query: Is there any difference between the covenant the king made, and the law he covenanted to keep? There is, as all can see, but the willfully blind. There is the same difference between God's covenant of ten commandments, and the covenant he made with Israel, to obey his law. To further illustrate: Suppose A. wishes to have a house built. He proposes to B., a carpenter, that if he will build the house for him, he will pay to him the sum of one hundred dollars. B. says, I will do it. Here a covenant is made in which B. agrees to do the will of A. in reference to the house, and thereupon A. pays to B. the sum promised. The will of A., in regard to the house is not the covenant, but that concerning which the covenant is made. Just so in the case above; God's will, the ten commandments, is not the covenant made at Horeb, but that concerning which the covenant was made. This covenant was written by Moses, in a book. (Ex. xxiv. 4.) It was then dedicated with blood. (Ex. xxiv. 6-8.)

As further proof that the ten commandments were not this covenant we urge the fact that they were not sprinkled with blood; for at the time Moses dedicated the first covenant, he did not have the ten commandments. 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." Hence, after the dedication, God said to him, "come up to the Mount and I will give thee a law, and commandments, which I have written." This law he did not receive till forty days afterwards. Deut. ix. 10, 11.—"And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written all the words which the Lord spake to you out of the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant." This settles the question, and shows that the effort to confound the moral law with the covenant made concerning it, is a very great failure. Mr. S. now says:

"To show the termination of the covenant made at Horeb, therefore is to show the termination of the ten commandments."

To this we say, our friend greatly errs. It is true that Israel broke his covenant, and failed on his part, and God brought that covenant to an end. But did that abolish his will, the constitution of the moral government? Let us see. Suppose that in the above illustration, B. had broken his covenant to do the will of A. in building his house; would such a failure abolish the will of A. relative to the house? It would not. In that case A. finding fault with the first, makes a second covenant with B., in which he permanently leaves the object of his desire. Hence his will is done in the second covenant, and his purpose accomplished.

Just so; God finding fault with the first covenant, declared that he would make a new covenant with the house of Israel and the house of Judah, and that he would put his law in their minds, and write it in their hearts. Jer. xxxi. 31; Heb. viii. Here a new covenant is brought to view, but nothing said of a new law. When the new covenant is consummated, all in it will obey the supreme law of Jehovah, as he desired Israel to do, under the first covenant. "They shall also walk in my judgments, and observe my statutes, and do them."—Ezek. xxxvii. 24. "In that day, they shall not teach every man his neighbor, and every man his brother, saying, know the Lord. They will then know the Lord from the greatest to the smallest."—Jer. xxxi. 34.

Mr. S. refers to Gal. iv. 21-31, as teaching that the moral law is done away. He says:

"The bond woman and her son were cast out to make room for the free woman and her son." "Thus teaching beyond all controversy that the old covenant, or ten commandments, was superseded by the new covenant."

We would reply, (1.) We have proved that the ten commandments are God's constitution, and not the first covenant. Hence, the bond woman and her son do not represent the ten commandments, but the Sinaiic covenant made concerning them. (2.) The casting out of the bond woman and her son does not prove the rejection of the moral, but of the ceremonial law, as it grew out of the Sinaiic covenant. (3.) Mr. Stephenson says:

"The moral principles of the ten commandments are incorporated in the christian constitution."

Eld., permit me to ask you, Are those nine commandments that you now say are incorporated in the Christian constitution, *the Christian constitution?* They must be, if the ten commandments were the first covenant, or Jewish constitution, as you have said. Then what better is the old covenant than the new? It is no better, nor is there any difference, except your new covenant has one commandment less than the old! Then all your parade about the old covenant, and Hagar and her son, simply amounts to nothing; for your new covenant is merely nine tenths of the old; and if your theory be true, the Sarah of the new covenant, is the Hagar of the old, with her dress shortened just one tenth. But the nine commandments are not the Christian covenant, for you say they are incorporated into that covenant. Then we say, yourself being witness, that the ten commandments were not the Jewish covenant, though they were incorporated into it.

Mr. S. next tells us that the two great commands; love to God, and love to man, are enjoined in the new covenant. Matt. xxii. 34-40. That is very true. Then of course, the new covenant existed at the time the blessed Savior incorporated them into it. There is another good point involved here. If these two great commands belong to the new covenant, then of necessity the law of ten commandments that hang upon these two, must also be incorporated in the new institution. So our friend has opened up the way after all for the introduction of the entire ten into the new institution. This is further confirmed by the Lord, who says, referring to the moral law, "If thou wilt enter into life, keep

the commandments."—Matt. xix. 16. It is often said that God confounds the wisdom of this world, and that he makes the wicked instrumental in their own destruction. So we think here. We have shown that Mr. S. is against God, against Christ and the apostles, and we will now show that he is against himself. He says:

"The ten commandments were a part of the civil constitution of the commonwealth of Israel, and not a CODE OF MORALS, and with that civil constitution they perished."
Observe, Mr. S. has labored hard to prove that the ten commandments were the covenant or constitution made with Israel. Was he right then? He now says they were a "part" of that constitution. If right then, he is wrong now. If right now, he was wrong then. Thus we see he disagrees with himself. But the worst is to come. Hear him again:

"But the Christian constitution being purely ecclesiastical, has only incorporated the moral principles involved in the spirit of the ten commandments."

We are astonished that any man should be so situated in his opposition to truth, as to join issue with himself so suddenly and on such extreme differences. Mr. S. here tells us in a sweeping declaration, that the spirit of the ten commandments is moral, and is incorporated into the Christian constitution. How can he reconcile this with what he says above, that the ten commandments are not a code of morals, and have perished. If the spirit of the law is moral, the commandments of the law are moral. If the spirit of the ten commandments is binding, then of necessity the ten commandments are binding, for the word and spirit must agree; or would our friend argue that we need not obey the letter, if we keep the spirit of the law! Let me ask, Can we obey the spirit and violate the letter of the law? Let us see. The law says, Thou shalt not kill, Thou shalt not steal, &c. Can we violate the letter in this case, and keep the spirit? if so, how shall we go about it? But our friend tells us that the moral principles of the spirit of the ten commandments are binding, being incorporated into the Christian constitution. Then of course, the ten commandments are all moral in their nature; and if the ten are moral, the fourth command is moral also, for it is one of the ten. We would like to know how our friend will obey the moral principles of the ten commandments, and not keep the Sabbath as enjoined in the fourth precept. It is truly hard to kick against the goads. The Eld. however, falls out with himself again. He says:

"The fourth command being exclusively civil—purely ceremonial—and not having any moral principle involved, forms a positive precept, perished."

Here he affirms that the fourth precept has no moral principle. If so, we would ask, Where did the moral principles of the spirit of the ten commandments come from, that he affirms above to be incorporated into the Christian constitution? 1. If the fourth is not moral, then we have but nine commandments that are moral, and hence he should have said the moral principles of the nine, instead of the ten commandments. Truth never drives its advocates into a course of reasoning so zigzag and contradictory. We can understand how it is that two cannot walk together unless they be agreed, but we are

rather puzzled to know how one can walk with himself unless he better agrees with himself than Mr. Stephenson! "A house divided against itself cannot stand."

He next, losing sight of his position of antagonist to the law, becomes the accuser of our brethren. See Rev. xii. 10. He says:

"And strange to say, they violate the fourth commandment every week."

Suppose this to be true, would this prove anything against the command? It reminds us of certain ones that once said, "Master, thy disciples transgress the tradition of the elders." Perhaps he thinks so. We would recommend him to seriously consider the spirit of the 9th precept of the ten before renewing this accusation.

B. F. S.

THE EPISTLE OF SAMUEL CRONCE,

TO BRO. REED of Mich., and the dear brethren every where scattered:

Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

Having noticed an article headed the 6000 years, on page 135 of the present volume of the HOPE, by Bro. Reed, which has caused me to offer myself to the columns of the HOPE once more, and as mistakes in the past do not suffice us for the future, for it is written, "The wise shall understand," and the saying be fulfilled which is written (in Hebrew), "They shall search, and research, until they shall understand," or, as King James' translation has it, "Many shall run to and fro, and knowledge shall be increased."—Dan. xii. 4. Bro. Reed endeavors to show that the 6000 years end in the year A. D. 1873. I see his assertions, but fail to see the proof. He says: "From Adam to the entering into Canaan was 2555 years;" we find the proof of that in the Bible. Again he says, From the entering into Canaan to the end of Solomon's reign was 625 years; we find that correct. But from the end of Solomon's reign to the end of the kingdom of Israel, surely he did not mean to say 682 years, for it was only 265 years. He admits the age of the world at the end of Solomon's reign to be 3180 years. Now from Adam to the entering into Canaan was 2555 years, and from the entering into Canaan to the end of Solomon's reign, 625, making 3180 years. This is his own admission. He then tells us, From the end of the kingdom of Israel to the Christian Era is 682, instead of 681. He then says, From Adam to the Christian Era is 4127 years. Now take off 3180, and we have 947 left; from this take the 682, and it gives us 265 from the end of Solomon's reign to the end of the kingdom of Israel. To show that the brother is mistaken, we offer the following:

Hezekiah reigned	28 years,	2 Kings xviii. 2-10
Manasseh "	55 "	2 Chron. xxxiii. 1
Amon "	2 "	" " 21
Josiah "	31 "	" xxxiv. 1
Jehoahaz "	3 months	" xxxvi. 2
Jehoiakim "	11 years	" 5, 6
The Captivity	70 "	" 21
Daniel's 69 weeks	433 "	Dan. ix. 25
In the	5th year B. C.	Christ was born
		Luke ii. 42

Then 681 is all you can make. He admits 70 jubilees; and the cycle is 49 years (Lev. xxv. 8); and these 7 sabbaths shall be complete. Lev. xxiii. 15. As the first cycle commenced with

Abib, A. M. 2515 (Ex. xii. 2), then 49 years in the wilderness and 9 in Canaan, making 49 yrs, gives us 2564 for the first jubilee, in which "ye shall return every man to his possession." Therefore in the time of this jubilee, Joshua said to them, "Now return ye, and get ye unto your tents, and unto the land of your possession, which Moses, the servant of the Lord, gave you on the other side Jordan." (Josh. xxii. 4.) This gives us A. M. 2564, and 70 jubilees make 3120; this gives us A. M. 5684 for the last jubilee. The age of man at the end of Solomon's reign was 3180, and from the end of Solomon's reign to the end of the Kingdom of Israel 265, then to the Christian Era 681, gives us A. M. 4126; then add A. D. 1875, and we have 6001; then diminish 1 for crossing the Era, and it gives us A. M. 6000; and as 5994 and 6 make 6000, take 6 from 1875, and it gives us A. D. 1869, to synchronize with A. M. 5994; hence we look for our blessed Lord on the 10th day of the 7th month, that is, Sunday the 17th of October, A. D. 1869. If these things are not so, let us have more light on the subject.

From your brother,
SAMUEL CRONCE,
Mechanicsburg, Ill.

A RABBI ON JERUSALEM.

RABBI SNEERSOHN, of Jerusalem, who has been traveling in Australia, and lecturing in Hebrew and Arabic, recently delivered a lecture in New York, in the English language, on the Holy Land. What he said is reported in one of the daily papers as follows:

He said that the present condition of the Holy Land was more favorable than it had been since the destruction of the Temple. The finger of God pointed to a day which was not distant, when deliverance would come to his people. He described the terrible vicissitudes to which Jerusalem had been subjected. She had fallen under the displeasure of the Lord, and was now suffering the judgment of his anger. But Jerusalem could not be utterly destroyed. She was more entitled to the name of the Eternal City than Rome was. The speaker went on to describe the arrangement and structure of the city, and spoke of the present inhabitants, composed of Turks, Arabs, Christians, and Jews. There were 3,200 Jewish families in the city, gathered from all parts of the globe. These were divided into four congregations. The chief Bishop was the Bishop of the Spanish Jews. The Government had conferred upon him authority over all matters of dispute among the Jews. The Rabbi did not give a very flattering account of the Mohammedan rulers of the country. Although the Sultans for the last 300 years had not favored persecution, but on the contrary had shown a disposition of kindness, still the Arabs and Turks in and around Jerusalem did not regard the wishes of the Sultan. The Turks were lazy and egotistical, and the Arabs were vicious and constantly engaged in robbery. The speaker expressed full confidence that the Lord would yet deliver Jerusalem into the hands of his people.

THE more we fear crosses, the more reason we have to think that we need them. We ought to judge of the violence of our diseases by the remedies which our spiritual Physician prescribes for us.

THE RESURRECTION OF CHILDREN.

THE resurrection of children is a subject of great interest to parents; and as far the greater portion of the human family sleep in little graves, we may justly expect to find some promise in God's word concerning their restoration. But we find the gospel of our Lord Jesus Christ addressed to persons of adult age,—to those who have transgressed the law of God and become sinners in his sight; therefore we need not expect to find as much written concerning children as would be necessary if they were transgressors. But has God left us without a promise concerning our little ones? must we mourn as those who have no hope, because our darlings have been cut off in infancy? must they suffer the second death, because they have not lived to sin against God, and then repent and believe on the Lord Jesus Christ? what mercy, or love, or justice is there in such a doctrine? Does this look like the dealings of our heavenly Father? Nay verily. Our God is a good and merciful God; he has pronounced the second death on none but the sinner. By reading John v. 28, we find that the children must have a resurrection, for "the hour is coming in the which all that are in the graves shall hear the voice of the Son of God, and come forth," not a part, but *all* that are in the graves, both great and small.

But says one, they cannot have eternal life, for they have not believed on the Son of God, and formed a christian character. My dear friend if you are depending on your christian character for salvation—if you expect your good works to recommend you to the Judge of all the earth, you will have a poor recommendation; for, do the best you can, you are but an unprofitable servant; and if you are saved at all, it will be through the merits of a crucified and a risen Savior, and not through any good works that you have done. But did not Jesus say, "He that believeth and is baptized shall be saved: and he that believeth not shall be damned?" Yes, but he was addressing those who knew right from wrong,—those who could believe. We have shown that little children must have a resurrection, and in Rev. xx. 6, we read, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Now, unless you can prove that little children are unholy, we shall expect them to have a part in the first resurrection, and live forever? Well, says the objector, Paul says the children of unbelievers are unholy, or unclean. We will turn to 1 Cor. vii.—1214, "If any brother hath a wife that believeth not, let him not put her away; and if the woman hath a husband that believeth not, and he be pleased to dwell with her, let her not leave him; for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy." But how is the unbelieving wife to be sanctified by her husband? to be sanctified is to be holy. Is the wife to be counted holy, because her husband has believed? Certainly not. The faith and obedience of one person cannot be credited to another; for every man must give account of the deeds done in his own body. But the believing husband may, by a godly walk and conver-

sation, lead his unbelieving wife to turn from sin unto righteousness, and thus she may become holy or sanctified by her husband, or by his example; as we read in v. 16—"For what knowest thou, O man, whether thou shalt save thy wife; or how knowest thou, O wife, whether thou shalt save thy husband." And so it is with the children; if the believing parent forsakes the unbelieving one, the children cannot be trained up under the same godly influence that they might be if the parents remained together, and therefore they will be unclean or unholy; not that they are unholy from birth, but they become so as they come to years of accountability, not having the example of a godly parent to lead them into the way of holiness.

But let us see what Jesus says about little children. When his disciples rebuked parents for bringing their little ones to him, he says, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Surely the kingdom of heaven is not to be inhabited by unholy beings! Mark his words. He does not say children of believers, but "little children." This language includes all little ones, no matter what their parents were. Again: His disciples asked him, "Who shall be greatest in the kingdom; and he called a little child and sat him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as a little child, ye cannot enter into the kingdom of heaven." Can we believe that Jesus would set an unholy example before his disciples? No, no, he who knows the thoughts and intents of the heart, knows that the little child was the best example of purity and holiness to be found on the face of the whole earth; and for this reason he chooses one for an example, and plainly declares that unless we become as such, we shall not enter into the kingdom. But let us hear him again: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." O what infinite love is revealed to us in this language of the Savior! Can it be that the God who created the heavens and the earth has such regard for the infant class of humanity that he has appointed angels to watch over them, and that their angels are always to have free access to his throne? It matters not how other angels are debarred from his presence; it matters not what momentous questions agitate the court of heaven, and other angels are restricted in their approach to the Most High, *their* angels are always allowed to behold His face in glory.

In the face of all this testimony from the lips of Jesus, what will the objector do? will he still persist in teaching the destruction of the little ones, and by so doing cause sinners to abhor the God of our salvation, and cause those who are weak in the faith to stumble through his lack of a knowledge of the Scriptures? O no, says he, I do not teach this doctrine, for it is unprofitable. Well then, let me tell you, you do not find it in the word of God; for Paul says, "All scripture is given by inspiration of God, and is profitable [not a part, but all is profitable] for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 16-19,

But is this all that God says about our little ones? Let us turn to Matt. xxiv. 17, 18.—"Then Herod, when he found that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that was in Bethlehem and the coast thereof, from two years old and under." Certainly these little ones could not exercise faith in Christ, for the eldest was only two years old. Now let us hear what is said about them, Matthew goes on to say, "Then was fulfilled what was spoken by Jeremiah the prophet, saying, In Ramah was there a voice heard, lamentation and weeping, Rachel weeping for her children, and would not be comforted because they were not." Not because they had gone to heaven,—not because the Father had seen fit to call them home to glory,—but because they were not. Now we will turn to Jeremiah, and see if there is a promise of their restoration. Jer. xxxi. 15-17. "Thus saith the Lord: A voice was heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children, refused to be comforted because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." O what exceeding great and precious promises! God knew what the wicked Herod would do in order to destroy his Son in infancy; he knew how the mothers of these little martyrs would weep in anguish for their little ones; he could feel for them in their bitter sorrow, as they saw their brightest hopes blasted forever, and their labor and anxiety all wasted by the cruel butchery of that wicked tyrant, and with a voice of pity and tender compassion, we hear him speak forth these words of comfort, "Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy. There is hope in thine end, saith the Lord, that they shall come again to their own border." But says the objector, if they were holy, why are they said to be in the land of the enemy? Because the enemy of all righteousness, who is the Devil, has the power of death, and he holds them as his prisoners in the grave. David calls it "the land of forgetfulness," and Job calls it "the land of darkness and shadow of death," also a "land of darkness, as darkness itself;" and the prophet of the Lord calls it "the land of the enemy."

But thanks be to God, the King of saints will soon return, and this great enemy of the human family must yield up his captives to the Lion of the tribe of Judah, and every prison-bar shall be broken, and every prisoner shall be set free; and as they set their feet upon the trembling earth, and look back upon their dusty beds, with hearts swelling with gratitude to God for their great deliverance, they will exclaim, "O death, where is thy sting! O grave, where is thy victory!" Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

"O blessed day! O glorious hope!

My heart leaps forward at the thought,"

of being an eye witness to this scene, and a sharer in the joys of that meeting; and I would exhort

the reader to prepare for that day, for it is near, even at the door. O, if you feel that you are not living in God's service, will you turn from sin into righteousness? will you seek salvation through God's dear Son? will you repent and be converted, and become as a little child, meek and lowly in heart, that you may enter into the kingdom of heaven? God grant it for Jesus' sake.

Otsego, Mich.

M. A. H.

THOUGHTS ON THE JUDGMENT.

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?"—1 Peter iv. 17.

We find the apostle Peter, in his epistles, speaks of many different things.—The blessings of God's grace through Christ, of purifying our souls in obeying the truth. And in the second epistle he speaks of the christian graces; also the coming of Christ, and the bringing in of the New Earth. But in the text we find that time is spoken of in which judgment will be passed upon the righteous. The only question to be settled, is, when is that time? We see by the last verse of the chapter, that it is before Christ makes his second advent. He says, "Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator." Now, he says, "The time is come that judgment must begin," therefore commit your souls to him in well doing. Therefore we have to do well after the judgment begins. In chapter v. 6, he exhorts us to humble ourselves, cast all our care upon him, and be sober and vigilant. Why? Because your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour. In Rev. xiv. 6, 7, John saw an angel flying in the midst of heaven, saying with a loud voice, "Fear God and give glory to him." Why should we give glory to him? Because the hour of his judgment is come. Hence we see Peter and the angel says the same thing. By referring to Dan. xii. 1, we find that Michael stands up and delivers every one that shall be found written in the book; in other words, the judgment is passed upon the righteous, and their names enrolled in the Lamb's book of life, before Michael stands up. David says (Psa. vii. 11.) that God judgeth the righteous now.

Brethren and sisters, are we living in the time of the judgment? If we believe the message, we believe it. If so, how careful ought we to live! How careful not to set our minds on our farms, or on anything that is carnal or corruptible, but live as though we believed in the present truth, and be preparing ourselves to join that holy company, confessing all our sins. Paul says, (1 Tim. v. 24.) "Some men's sins are open beforehand going to judgment." Our cases may soon come up and have to be settled. If they should, how would we stand? are we prepared? are we walking worthy of the vocation wherewith we have been called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace? If we are, then we are prepared to meet the Judge of all the earth. If we are found worthy, we shall then participate with Christ in the judgment of the world, which I shall endeavor to show.

Paul, in 1 Cor. vi. 1, seems to be condemning the brethren because they do not settle their trouble among themselves, and not go to law before the unjust. In vs. 2, and 3, he asked two questions—"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? know ye not that we shall judge angels?" We do not suppose that Paul meant that the saints should judge God's angels, but that they should judge the angels spoken of in Rev. xii. 9, and should judge those wicked nations who are not saved. Turn to 2 Pet. ii. 7. There Peter says, it is ungodly men. In Dan. vii. 22, we find that judgment will be given to the saints of the most High. Again, Matt. xix. 28. Some may inquire, how long will the saints sit in judgment? We will let Peter answer. 2 Peter iii. 7, 8. Turn now to Rev. xx. 4. We find they live and reign with Christ a thousand years. Some may inquire, what is to be done then? After the thousand years, the

wicked are raised from the dead (Rev. xx. 5.); then, David says, let the saints be joyful in glory. This brings us to the execution of the judgment. Jude 14, 15. To execute judgment upon all, (not a part as the Age-to-Come teachers have it,) and to convince all that are ungodly among them, &c. John says (Rev. ii. 26, 27.) to him that overcometh will I give power over the nations.

I have now very briefly shown the judgment of the righteous and the wicked. The separation is soon to take place, and when I think how near we are to the great and final day, it makes me tremble. When I see so many who scorn the truth from them, and point the finger of scorn at those who believe that Jesus is soon to come, they seem to be rushing on to destruction with the Bible in their hands, their shepherds lulling them to sleep, by saying, peace and safety. O where is their God! where is their understanding? It is darkened. They have turned from the right way, and every man to his own way, and to his own carnal interest. What shall we do, brethren and sisters? Call a solemn assembly, humble ourselves under the mighty hand of God. Wherein we have departed from the living God, let us return with full purpose of heart, prepare ourselves to go in with the people of God and possess the goodly land. The great commandment of God which we profess to keep, is found in Matt. xxii. 36-40. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Now if we love with all our heart, earthly things will be a secondary thing; we will do all we can to put forward the light and truth; our hearts will be open, and our pockets open to help. My heart and hand is in the truth. I hope to be an overcomer, and reign with you all on Mt. Zion. May God give us his Spirit and save us in his kingdom, is my prayer.

G. W. P.

THOUGHTS ON THE SACRIFICE OF JESUS FOR SIN.

I WOULD never forget my Savior's dying love. I want to say with the happy apostle Paul, "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me, and the life I live in the flesh is by the faith of the Son of God, who loved me and gave himself for me." And again: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom I am crucified to the world, and the world is crucified to me." I, too, would glory in the crucified Savior. I feel it to be the power of God unto salvation. To a sinner I see no other hope. I can be justified only through faith in the blood of Christ. The law of God only condemns me as a sinner; but Christ has redeemed me from the curse, or penalty of the law, being made a curse for me. I can now cast my burden on the Lord, assured that he bore my sins in his own body on the tree, that I might be forgiven, and be treated as righteous, fully justified by the grace of God in Christ Jesus. Thus the love of God is shed abroad in my heart by the Holy Spirit. I love the commandments of God, as well as the faith of Jesus. I do rejoice in Christ Jesus as my Savior. How much he suffered to save me from the second death! "Father, save me from this hour, but for this purpose came I unto this hour." "Father, glorify thyself."—"If it be possible, let this cup pass from me, yet not as I will, but as thou wilt." "The cup that my Father giveth me, shall I not drink it?" With what fortitude he bore his sufferings! To the weeping ones, he said, weep not for me. How kind and gracious to those who crucified him! "Father, forgive them, they know not what they do." How reasonable and appropriate was his answer to the penitent malefactor by his side.—"Remember me when thou comest in

thy kingdom. Verily I say unto thee to-day, thou shalt be with me in paradise." Lord, remember me in my prayer. Reader, is not this yours? So be it. S. E.

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. Graham.

DEAR BRO. SNOOK: I have thought for some time that we, as followers of the meek and lowly Jesus, ought to speak to one another and encourage each other in our lonely pilgrimage here. We like to hear from those of the same precious faith; we are, as a people, scattered and only few in a place, and not much preaching, except sometimes on Sunday we will hear some preach immortal souls into folks, and when they die go away to glory "beyond the bounds of time and space." But for us, we have no relish for such preaching. We have lived here for eight or more years all alone. We were the only Sabbath keepers in this vicinity, until lately. Thank God, there are a few more trying to obey God and keep his commandments. Bro. Reed has been laboring here this winter. He now preaches here once in two weeks when his health will permit; his health has been very poor this winter. Bro. Fabin has been here and preached Sabbath and Firstday. Bro. Case has just gone home; he came here through the storm and preached Sabbath, Sunday, and Monday evening, for which I pray God to bless them and strengthen them in word, work and doctrine until "the coming of the great God and our Savior Jesus Christ," when they will have an "abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." A few of us have covenanted together that we would keep the commandments of God and the faith of Jesus, and we hope before long that there will be more added to us. We have some opposition by some who take the Bible for their rule of faith and practice, but throw away the Sabbath. May God open their eyes and understanding, so they can see their error, and keep God's holy Sabbath-day according to the commandment.

One Bolton preaches for them; he says there is no Sabbath. The Sabbath, he says, was given to the Jews on Mt. Sinai, and was done away when Christ came; that they are not under the law, but under grace. This is the position they take, and when they give liberty for any one to speak, and a Sabbath-keeper gets up with his Bible in hand to show the fallacy of his teaching, he is ordered to take his seat. But at the same time others can get up and speak as long as they want to without saying one word about the Bible, but ridiculing Adventists and Mormons and other denominations. They are instructed by Bolton not to have anything to say to Advents about the Bible; he knows his position will not bear investigation, and that he is teaching for commandments the traditions of men.

Yours in hope of eternal life when the Life-giver comes. J. D. GRAHAM.

Cheshire, Mich.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD DAY, APRIL 6, 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.

QUESTION:—Will some of the brethren tell us through the *HOPE*, what the Mountain is that the Stone is cut out of, mentioned in Dan ii. 45?
C. M. H.

THE "ADDRESS" OF ELDER L. C. COLLINS.—We have been favored with the perusal of an "Address," by Eld. L. C. Collins, to the Minnesota Annual Conference of the M. E. Church, which, at a late session requested the surrender of his ministerial papers, because he could not believe in the everlasting torment or misery of the wicked; but rather that they would (as the Bible teaches) be destroyed. We have not read anything on this subject for a long time that is better worth a wide circulation than this "Address," especially among the ministers of the various denominations. A number of years ago we were present when a Methodist Annual Conference in Cincinnati deprived one of its ministers of his parsonage for a similar reason, and we were forcibly impressed with the manner in which it was done. He had prepared to defend himself on Bible grounds, when brought to trial; but the Jesuitical cunningness of the Bishop was manifested in presenting the charge that Mr. L. held doctrines contrary to the *standard authors* of the M. E. Church; and when the minister offered to prove his faith from the Bible, the privilege was repeatedly refused on the ground that the question was not whether it was a Bible doctrine, but whether it was according to the *standard authors* of their church. We think Eld. Collins' "Address" is calculated to do much good, and recommend our brethren to procure it for distribution. It is published at the office of the *Voice of the West*, Buchanan, Mich.
H. E. C.

A Help to Self-examination.

- "Ponder the path of thy feet, and let all thy ways be established."
- QUESTION 1.** Did I rise this morning with a grateful sense of the goodness of God?
2. Did I offer myself anew to him in consecration?
3. Did I do it thoughtfully as in the presence of duty?
4. Has the reading of the Scriptures profited me?
5. Have I been firm and resolute in doing my duty?
6. Has no part of my time run to waste?
7. Have I governed my thoughts well?
8. Have I indulged no wrong temper or disposition?
9. Have I improved opportunities for doing or getting good?
10. Have I been strong in faith toward God?
11. Have I seen the goodness of God in little things which have a tendency to disquiet me?
12. Have I been resigned to the will of God as indicated in his providences?
13. Have I been much in prayer?
14. Has my life corresponded with my profession?
15. Have I held sweet communion with my Savior?
16. Have I met and overcome temptation?
17. Have I knowingly done anything to grieve another?
18. Have I broken any of my "rules"?
19. Do I close this day with gratitude to God, and a consciousness of his favor and approbation?
20. Do I feel a firm, unwavering confidence in God as my Father and my God?—*Sel.*

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.
B. F. SNOOK.

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

1. B. F. Snook,	\$10.00
2. M. N. Kramer,	10.00
3. M. B. Smith,	10.00
4. V. M. Gray,	10.00
5. W. J. Wilson,	10.00
6. I. N. Kramer,	10.00
7. S. W. Mentzer,	10.00
8. A. Friend,	10.00
9. Wilson Aldrich,	10.00
10. John M. Robbins,	10.00
11. H. E. Carver,	10.00
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13. J. Brinkerhoff,	10.00
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22. E. P. Goff and wife,	10.00
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28. Sophia Clark,	10.00
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30. John Ferguson,	10.00
31. C. G. Knowlton,	10.00
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33. Polly P. Cooper,	10.00
34. E. J. John Eshelman,	10.00
35. Eld. Samuel Everett,	10.00
36. Mary Covert,	10.00
37. Nancy Seward,	10.00
38. C. M. Holland,	10.00
Geo. Stults,	5.00

Receive Christ into your heart, and he will receive you into his kingdom.

BUSINESS DEPARTMENT

BUSINESS NOTES.

WM. O. MUNRO: We send numbers 18, 20, and 21; we have not the others you request.

R. HICKS: Books and papers received. One package, the one accompanying your note.

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

- \$2.00 EACH. C. M. Holland v-5. D. W. Randall iv-21.
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Appointments.

Association Meeting.

THE third Annual Meeting of the Christian Publishing Association will be held at Marion, Iowa, on Friday, May 7th, at 10 o'clock, A. M. The object of this meeting is to elect a President, Vice President, Secretary, Treasurer, Editor, and Publishing Committee, for the ensuing year, and for the transaction of such other business as may come up for consideration. Those who cannot come can send in their votes to the Secretary, or they can vote by proxy. Let there be a general attendance.
H. E. CARVER, *President.*
J. BRINKERHOFF, *Secretary.*

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