

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 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 person 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 Christian's Inheritance.

Ah! no, it is not here, that home for which we sigh,
Where many piercing thorns around our pathway lie,
Where we witness scenes of sorrow till we weary of the sight,
And dwell midst deeds of darkness, which are daily brought to light.

How numerous are the trials which meet us day by day,
As we journey on towards heaven in the strait and narrow way;
How the tempter's power assails us, to lure our feet aside
From the strictest path of duty, and the Bible as our guide.

The world with its allurements is striving all the while
From better thoughts and purer joys our spirits to beguile;
And many a one has fallen through this enticing snare,
Who left the Christian's armor of watchfulness and prayer.

But we're looking for a city whose maker is the Lord,
Where we'll walk the golden pavements of paradise restored;

There sin can never enter, and death no more shall come—
'Tis this for which we're longing, our peaceful, happy home.

Those gates of pearl are open, for there shall be no night,
And strains of sweetest music fill us ever with delight;
With the friends we've loved so dearly we'll meet no more to part—
How the rapturous contemplation inspires each waiting heart.

Though faint and oft discouraged we'll ever onward move,
Until we reach the haven of perfect rest and love;
Where toils and cares are ended, and all our wanderings o'er,
We'll chant God's praise forever on that bright, eternal shore.

Christ's at His Coming.

1 COR. 15: 23.

WHAT a scene of indescribable glory that will be when the Lord himself shall descend to gather his redeemed to the home he has prepared for them! What a moment of unsullied delight, when at the shout, the voice of the archangel and the trump of God, in a moment, in the twinkling of an eye, his sleeping saints, changed, "shall be caught up to meet the Lord in the air, and so shall they ever be with the Lord!"

All the host of the redeemed shall be marshalled there, in bodies of glory, instinct with

Divine life—the saints of old, who on the faith of a promise were worshippers, pilgrims, soldiers—those to whose faith dens and caves bore witness—"of whom the world was not worthy;" the elders and just men who "died in faith, not having received the promise," shall be there; "Abraham, Isaac, and Jacob;" Noah, Daniel, and Job; Moses and Elias" shall be there; Abel and the long line of martyrs; Aaron, and the Lord's priests; Sammel, and the Lord's prophets; David, and the men of faith who sat on his throne; all of God's renowned ones, the perfected just shall stand in that scene for which they in faith waited.

"The Church of the first-born," too as the bride prepared for her Lord, shall take her place there; all down to the last re-born soul who shall form the completion of the mystery. She, too, will recount her worthies in that morning; the many who have stood forth in other days, and who stand forth in our own days, as the witnesses of God's truth and the heralds of God's salvation, all shall ascend together and swell the countless multitude of Christ's own—shall take their place in their respective glories—"every man in his own order"—star differing from star in glory, and each reflecting the image of Jesus.

There will be seats too in the Kingdom; thrones for rulership over the tribes of Israel; mansions in the Father's house; thrones around the throne of God; all shall be occupied by the redeemed, each invested with the insignia sovereign love has assigned him. All will "know even as they are known"—each known to each—all known to all. What a season of unutterable joy! of holy intercourse! of uninterrupted communion! But the rapturous thought of each one of this innumerable company will be, they are Christ's—"I am my Beloved's, and his desire is towards me." To be Christ's own, will be a source of deep unmixed pleasure, then—(should it not be now?) The absorbing object of their heaven inspired vision will be Christ—to be forever with him—to behold him—to cast their crowns at his feet, paying the heart's deep homage to him in one united utterance of "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood."

The power of Christ's resurrection will be applied to the bodies of his saints; they will be raised because he has been raised; by virtue of having his life and being indwelt by his spirit, they will be presented in the perfection of that life in its full triumph over death, and him who had the power of death; they are raised, not for judgement—that to them is passed, Christ bore it for them—but because they are Christ's; Christ's resurrection was the first fruits, and the pledge of that abundant ingathering. He was the first sheaf presented to the Lord, the sample and earnest of the harvest that shall then be gathered into the garner of God; they will be raised up, and presented in the glory with him. He is the expression of the glory, and they stand in him. The reunited dust shall be reanimated and vivified with Divine life;

the weakness shall be transformed into power, corruption into incorruption, dishonor into glory, the natural body into a spiritual body; it will bear the impress of the heavenly, even as it has borne the image of the earthly. Where is the sting of death? Gone! Where the grave's victory? Gone! Victory, full, complete, eternal, is theirs—Satan bruised under their feet forever.

The saints will stand before the tribunal of Christ the rewards of the Kingdom; but they will appear there as glorified saints; no stain of sin shall be there, the last trace of the curse shall have been removed, the reproach of Egypt clean and forever rolled away; the death of the slain Lamb will be learnt in the light of glory, and in the presence of God.

Earth may move on still in its course and projects, as it did when its light was set in the darkness of the cross; its religion may go on too, quite compatible with its godless pursuits, until judgement breaks the spell of its delusion and dissolves the dream—awaking men to the deadly reality of falling "into the hands of the living God." The light—God's God's light—shall have been removed to its own proper sphere, there to reflect each its own peculiar brightness, "shining as the brightness of the firmament"—"as the sun in the Kingdom of their Father"—being with him who is the sun and centre of that heavenly system, undimmed, unobscured by the clouds of unbelief or doubt. They are with him as he moves on in the course of the counsels of God, whether relating to the heavens above or the heavens beneath. In the presence of his glory, they shall be presented faultless, "with exceeding joy." Will he "take his great power, and reign," swaying the sceptre of righteous supremacy over a judged and renovated earth? They will be with him there. After the course of the kingdom shall be complete, and he shall have delivered up the kingdom to the Father, will he be tabernacled in the home, the dwelling place of righteousness, in the new heavens and new earth? They that are his will still be with him. They are Christ's present and eternal portion, and their place is to be "forever with the Lord." Whether in the kingdom or in the new heavens and new earth, they will enjoy the rest of God in its perfection, and be witness to his glory on the exalted sphere in which grace has set them, and for which grace has adapted them.

The hope for which we wait is not judgement, not the kingdom set up, not Israel's restoration, or the deliverance of creation from its present bondage (all true in its place) but God's Son from heaven! He is coming, not to fulfill prophecy, but to fulfill promise; "I will come again, and receive you unto myself, that where I am there ye may be also." Judgement waits for this! the restoration of Israel, creation's deliverance—all waits suspended until the rapture of the saints—"they that are Christ's at his coming."

After the Lord Jesus has gathered his own to himself in the heavens, he will make good the prophetic word in its bearing towards the

earth, and deliver creation, bringing it into the liberty of redemption.

Well may the affections of the heart be moved at the prospect! Well may the sound of well-known scripture reverberate in the inner man, "Behold I come quickly!" Yes, he is coming to appropriate to himself that which he has purchased at his own personal cost; to whom he can say, "I have redeemed thee; thou art mine!" to surround himself with the trophies of redeeming love. The Father's will, will be fully accomplished in the resurrection and glorification of those who were the objects of it; for this they were saved. Our necessities were not the first cause; God is glorified in the redemption he has wrought, and the objects of his love are prepared for the glory that awaits them. They shall stand in the clear unclouded light of divine righteousness, and be at home there. The robe in which they are arrayed is divinely righteous, and meet for the occasion.

God, resting in the complacency of omnipotent love, will welcome them himself: his own immediate presence will be their rest; his unclouded glory the sphere of their worship; God and the Lamb their light and their temple. He will dwell in their midst; they his people—he their God.

What a prospect! Even the anticipations of such a hope lifts our spirits above the clouds and mists of earth; but we need purified hearts to be prepared to allow the rays of that glory to reach within and shed its light around there. There should be nothing allowed discordant with that holy scene: it will darken the vision and confuse the affections.

Oh that our constant position may be—as those who are "turned to God from idols to serve the living and true God"—"to wait for his Son from heaven," with the heart purified and the eye single, with staff and girdle, ready to welcome the shout in the air, whenever it may be uttered, ready! with nothing to leave behind that would retard our upward flight, nothing that may clash with that expressed desire—"Amen! Even so, come, Lord Jesus!"

—Sol.

The Prophetic Books Sealed and Unsealed.

ANCIENT books were long sheets of paper or parchment, and were written sometimes only on one side, sometimes on both. One end was fastened to a roller, very much like the charts and maps of the present day, and when not in use were rolled up and deposited in a place prepared for their safe keeping; when designed for preservation to future times,—as deeds, and bequests, and personal appointments, and authoritative councils, the last fold around the outside of the roll was fastened with one or more seals, which were considered inviolable to all, but the persons and times to which the communications were directed. Sometimes there was only one sheet, sometimes several. When the proper time came for them to be opened, the parties concerned were assembled, and an officer of the government, to whose department the honor belonged, broke the seals and read the contents in the presence of chosen witnesses.

We have endeavored to show that the revelations made to Daniel respected the fulfillment of the covenant promises and threatenings which Jehovah annexed to the Sinaitic covenant, and those also which were comprehended in the covenant made with their fathers, Abraham, Isaac and Jacob, and their seed, and that when they had been unfolded to Daniel as far as the existing governments of men were concern-

ed, and with which he was acquainted, he was shown that they would be succeeded by other powers equally or still more hostile to the sapped nation, and that it was Jehovah's irreversible purpose that they should continue to scatter and oppress, or tread down the holy nation and unto the 2520 days of Moses' prophecy; and that following the power of the four universal kingdoms in the west which were to last 1260 prophetic days, would arise a grim power that would prevail against the saints of the Most High during the last 1260 days of the seven times of Israel's affliction; and that succeeding the Grecian and Kittim powers in the east, a wilful power would arise there, which would continue to tread down the place of the holy sanctuary in the last end of the indignation. Daniel 8: 19.

These last powers were mysteries to Daniel, and he was anxious to understand them, but he was told that the vision of 2300 days (or the 2300 evenings and mornings,) was true, hence it would be a long time before all would be fulfilled; and therefore the vision was shut up or sealed for many days. See Daniel 8: 26, and 12: 9; in this last instance it is sealed to the time of the end.

It is a remarkable circumstance that after Daniel no prophet appeared to unfold these prophecies of the times of the kingdoms of men until our Lord the Messiah appeared. It is proper to ask, Did he unfold them? Let us see. In his last warnings respecting the destruction of Jerusalem and the fall of the Jewish nation, he said, Jerusalem should be surrounded with armies; Luke 21: 20; and that the abomination of desolation spoken of by Daniel the prophet, would stand in the holy place, where it ought not; Matt. 24: 15; and that Jerusalem would thenceforth be trodden down of the Gentiles until the times of the Gentiles are fulfilled. Luke 21: 24. These are distinct circumstances; Jerusalem surrounded with armies needs no explanation, and the times of the Gentiles we have already explained. The abomination of desolation, I suppose was the Roman military standard, which the fifth legion, when they stormed the temple, carried and placed upon the walls; (Josephus' Wars, 6, 1, 7,) and our Lord gave this as a sure sign that Jerusalem from that time forth would be trodden down of the Gentiles till the times of the Gentiles be ended; and thus it has been trodden down from that day to this. Further particulars respecting these things our Lord did not give, but when the disciples asked him of them he said, "It is not for you to know the times or the seasons which the Father hath put in his own power"—Acts 2: 7.

These are the things which were sealed up in Daniel's day. But near the close of the apostolic age, when John the beloved disciple alone remained of Jesus' apostles, it pleased the Father to give a further revelation of these things to the Son, the advocate of his people, that he might send it unto the churches. John was his amanuensis, and the seven churches of the Lydian, or Proconsular Asia, were made the guardians of these sacred revelations; and through them they have come down to us. These revelations are said to be concerning "the things that are," that is, the things that fulfilled these prophecies in John's day, and "the things that shall be hereafter." These were the things which remained yet to be fulfilled, until the Kingdom of God shall come. In short, I suppose Daniel's sealed books were then unsealed, and the time was then come to give to the servants of God a fuller explanation of the latter part of Israel's seven times of affliction, and the seven times of

Nebuchadnezzar's vision of human monarchy to precede the kingdom of God.

This august event is recorded in Revelations, chapters 4, 5, and 6. In that scene is presented the throne of the Lord God Almighty, filled with the indescribable glory. Around it were with the hierarchies of heaven, adoring and worshipping him who had created all things for his pleasure. In his right hand was a book written within and on the back side: and it was sealed with seven seals (the sacred number of all prophecy). And lo! "no one in heaven nor in the earth, neither under the earth, was found worthy to open and to read the book, neither to look thereon." At length, "the Lamb of God, The Lion of the tribe of Judah, The Root of David, prevailed to open the book, and to loose the seven seals thereof." The first six seals, as they were successively opened, reveal the events which were then impending upon the empire of Rome, and conduct us down to a vast governmental earthquake, which overturns the existing order of things and prepares the way for another state of things which is to follow under the seventh seal.

Under the seventh seal, after a short space of quiet, seven trumpeters are sent forth of God to announce future woes to come upon the inhabitants of the earth. At length, when the sixth angel had sounded, a mighty angel from heaven, setting his right foot upon the sea, and his left upon the earth, lifted up his hand to heaven and swore by him that liveth forever and ever, "That there should be time no longer, [that is, no longer than what is contained in those seven trumpet voices,] but that in the days of the seventh angel when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." It follows of necessity therefore that the woes under the sixth trumpet carry us down through the end showed unto Daniel the prophet, and comprehends what was sealed up in his day; and the seventh trumpet finishes the mystery which he so much desired to understand: for when the seventh angel sounded, "There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ: and he shall reign forever and ever."—Rev. 10: 15.

Thus we understand that the book which was sealed in Daniel's day not only respected the end of the seven times, but that these predictions were contained in the sealed book in the honor of God, and were then unsealed, and a new revelation of them given to the churches of Christ; and that when they are finished the Kingdom of God will certainly come. We have it under an oath of an angel, before God, that there shall be no other forms of human despotism, but these contained in the six trumpets, ere the Kingdom of God shall come.

By these revelations made on the opening of the seven seals of the sealed book of Daniel's prophecy, we are to understand the events of the last times: the end of the times of Gentile rule, and the setting up of the Kingdom of God. Do we understand them? How diligently ought the children of the Kingdom, believers in the near approach of the Kingdom of God, to study these things, and watch for their Lord's coming! Which shall we receive, the revelations of God, given under an angelic oath, or the visions of uninspired mortals?

S. D.

HE who is too busy to find time for prayer is busier than God asks him to be, and the fruit of such labor is a poison unto death.

A Review of the Beast with seven Heads and ten Horns of Rev. 12, 13, and 17; also of the two-horned Beast of Rev. 13.

BY LEWIS LEACH.

(Continued.)

We have already seen that the image should both speak and cause that as many as would not worship the image of the beast should be killed. Alluding to these cruelties, says Macaulay: "This was the conjuncture at which the liberties of our country were in the greatest peril. The opponents of the government began to despair of the destiny of their country; and many looked to the American wilderness as the only asylum in which they could enjoy civil and spiritual freedom.—There were a few resolute Puritans, who, in the cause of their religion, feared neither the fangs of savage beasts nor the tomahawks of more savage men, had built, amidst the primeval forest, villages which are now great and opulent cities, but which have, through every change, retained some trace of the character derived from their founders. The government regarded these infant colonies with aversion, and attempted violently to stop the stream of emigration, but could not prevent the population of New England being largely recruited by stout-hearted and God-fearing men from every part of old England."—Page 71.

We follow this image making a little further. Whilst the Church of England was thus relapsing fast into Romanism, 'A court lady having turned Catholic, was asked by Laud (the archbishop) the reason of her conversion; "This chiefly," said she, 'because I hate to travel in a crowd.' The meaning of this expression being demanded, she replied, 'I perceive your grace and many others are making haste to Rome, and therefore, in order to prevent my being crowded I have gone' before you." It must be owned that though Laud deserved not the appellation of Papist, yet the peculiar practice of his religion and worship in church performance, began to be the same with that established and practised under the first beast, or under Henry the Eighth, who, as already seen, constituted an Anglican Church, differing from the Roman Catholic Church on the point of the supremacy of the Pope, and on that point alone. For, as before mentioned, King Henry adhered constantly to the doctrines and principles of the Church of Rome, and even burnt as heretics those who avowed the tenets of Luther, and hung as traitors those who owned the authority of the Pope. Now by Charles the First and Laud the same profound respect began to be exacted to the worship of the English Church, the same superstitious pomp and ceremonies were effected in its worship thus making an image to the first beast, which had the wound by a sword and did live.

With these examples it is easy to see in what manner the two-horned beast made an image to the first beast, and how the beast with his two horns had power to give life unto the image of the beast, that the church or image should both speak and cause that as many as would not worship the image of the beast should be killed. And we have seen by the above history the means has been used by which the image or church did both speak and cause those to be killed who would not worship the established church, being guided chiefly by the violent spirit of the Primate, the arch-bishop of Canterbury, carried on too by a religious inquisition.

And yet this is but a faint impression of the cruel scenes which history gives of later cruelties inflicted on nonconformists or dissenters, in the reign of Charles the second, and more particularly in the reign of James the second, during what is called in history, the bloody Assizes, which cannot be noticed now. But if any reader thinks these assertions referred to are too strong or severe on a professed protestant government in the reign of the two mentioned kings, only read Macaulay's history, Vol. I. p. 137 to page 144. Again more particularly under the reign of James the second, read the horrible cruelties exercised against dissenters, from the

established church; for brevity read from page 505 to end of Vol. I. p. 526, and one would think that Napoleon III. would have found it difficult to carry "impiety and barbarity much beyond it, to fulfill the prediction of the two-horned beast and its image, which prophecy many have applied to Napoleon.

From what has been already seen in history, respecting the above acts and events of so much magnitude in the religious state of the Kingdom of Britain, taking its rise as the only separated protestant kingly power and government in the Roman Empire distinct from papal jurisdiction, ruling with such religious arbitrary power and tyranny; that it should escape the eye of prophecy and receive no notice is scarcely to be credited. And if it is anywhere noticed in prophecy, where but in the particular prediction in the 13th chapter of Revelation, in the character of the two-horned beast? A government perfectly answering the description given of this second beast coming up out of the earth.

Now it has been seen that thus far both James the First and Charles the First, in the symbol of the two-horned beast, did exercise all the power of the first beast, and that they thus far too have given their power and strength unto the beast "that was and is not and yet is," as already evinced, which facts correspond with what is said in the 12th and 13th verses of 17th chapter, where mention is made of the ten kings. Of them it is declared in verse 13th, "These have one mind, and shall give their power and strength unto the beast. That is, by the act of conforming to the civil and religious government enacted and constituted by Henry the Eighth, under the symbol of the first beast. Now the subject we are entering upon deserves attention as throwing light upon the above verses of prophecy, as the above kings are to have one mind, giving their power and strength unto the beast.

Says Macaulay:—"To this day the constitution, the doctrines and the services of the church retain the visible marks of the compromise from which she sprang. She occupies a middle position between the churches of Rome and Geneva. Her doctrinal confessions and discourses, composed by Protestants, set forth the principles of theology in which Calvin or Knox would have found scarcely a word to disapprove. Her prayers and thanksgivings, derived from the ancient liturgies, are very generally such that Bishop Fisher or Cardinal Pole (Papists) might have heartily joined in them. . . . She copied the Roman Catholic forms of Prayer but translated them into the vulgar tongue, and invited the illiterate multitude to join its voice to that of the minister. In every part of her system the same policy may be traced. . . . She yet to the disgust of the Puritan, required her children to receive the memorials of divine love, meekly kneeling upon their knees. Discarding many rich vestments that surrounded the altars of the ancient faith, she yet retained, to the horror of weak minds, the robe of white linen which typified the purity which belonged to her as the mystical spouse of Christ. . . . She yet shocked many rigid Protestants by marking the infant just sprinkled from the font with the sign of the cross."—See Macaulay Vol. I. pp. 40, 42.

But, fearing the subject may trespass on the columns of the Hope, we close this part of the subject, having shown what constituted the image made to the first beast. We will next notice another specification given of the two-horned beast.

(To be continued.)

That Day.

JESUS in his teachings often speaks of *that day*. We instinctively ask what day is thus set apart from the rest. It is a significant word. We stand in awe of it—a day somewhere—standing out like a mountain. It is not a day, but *that day*. The Savior thus designates the day of judgment—a king of days.

"Of that day and hour knoweth no man."—Matt. 24: 36. When it comes we know not. We know simply this—it is a fact in God's government. Slowly and steadily it is approaching. It encamps every night nearer to the race, to us, to me. We have no human almanacs that can foretell its coming. That it will come seems one of the fundamental thoughts of our mind, admitted everywhere and always. The Egyptians bore decided witness, in their books of the dead, to the coming of that day. Let not that day come upon you sleeping said Jesus. Duty is ours—that day is God's.

"Many will say unto me in that day Lord, Lord," etc. (Mat. 8: 22.) It will manifest the life. The husk of life, the covering, will be stripped off, and the man, what he is, will appear. It will not create anything, it will simply unfold and reveal. Without it, the world and God's dealings would be an insolvable riddle. We sometimes say "Murder will out,"—but it is not true. The court records show that it is but the fragment of the truth. All life, all history, all that we see of God, cry out for such a day.

"It shall be more tolerable in *that day* for Sodom," etc. (Luke 10: 12.) It will be a day of judging and condemning. Men will sink downward, not only by moral gravitation, but also by judicial sentence. It is the doomsday of the soul out of Christ. Then God who seems sleeping when his laws are broken, will rise up. God is not dead, but long suffering. It seems no wonder that the Latin hymn, "Dies iræ,"—the day of wrath,—got such a hold upon the middle ages. It is an overwhelming thought,—the day of condemnation.

"There is laid up for me a crown of righteousness, which the Lord the righteous judge, will give me at *that day*." (2 Tim. 4: 8.) It is a day of Christian crowning. Midnight darkness comes upon the lost soul, but glorious delight upon the saved soul. The uncrowned Paul in the Roman dungeon, will be the crowned Paul at God's right hand. That day comes uplifting the oppressed soul, bidding wronged ones stand by the right. It comes like music in the midst of the discordant notes of the world, saying, all will be made right here.

Is not the thought of that day sufficient to crush our hearts? It would fright us were we forced to meet it alone. Standing before that day, the redeemed heart can say, "Jesus died for me." The cross, the blood, make the only hiding place. We are accepted in the beloved one.—*Nat. Bap.*

AIR-CASTLES.—Fabrics built in the air always fall before the architect gets out of sight. Persons who do nothing but plan for the future with a vain and fanciful imagination never amount to anything. Their plans are forever unexecuted and they are living on imagined but never-to-be-enjoyed success. Rather let our expectations be small and our realization large! God is the great disposer of human destiny. Let us seek subserviency to his will in all things.

CHILD LIFE.—Every hour that a child lives a quiet, tranquil, joyous life, of such sort as kittens live on hearths, squirrels in sunshine, is just so much investment in strength and steadiness, and growth of the nervous system. Every hour that a child lives a life of excited brain-working, either in a school-room or in a ball-room, is just so much taken away from the reserved force which enables nerves to triumph through the sorrows, and labors, and diseases of later years.

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, NOV. 7, 1871.
JACOB BRINKERHOFF, Editor.

Where are the Dead?

THE answer to this question appears so self evident, that remarks or comment seem unnecessary. Nature has not left us to guess it out, as though it were a problem, but shows us death's expiring victims going to the grave and returning to the dust. Reason would teach us that the dissolution of the organism of animal or human life returns its elements whence they came. Revelation, too, is not silent on the subject, but coincides with reason and nature, and tells us that man returns to the ground, for out of it he was taken.

The plain declaration of Scripture and the reading of the book of nature would be the only opinion extant on this subject, were it not that a belief of the falsehood spoken by the tempter to the mother of our race—"Thou shalt not surely die"—is advocated and taught; and, as the Savior said, "men love darkness rather than light," so the error is continued. And believing that mankind possesses an undying nature the supposition has been taken for an established truth, that the undying part, called an immortal soul, leaves the mortal body at death and goes to heaven, to God. This belief of the natural immortality of man has progressed in the world, through the deceitfulness of sin and the power of the enemy of righteousness, until the larger part of the human race, Christian as well as heathen, now believe that when they die they, or their immortal souls, pass immediately to their rewards, to happiness or misery. And, besides, the Bible is brought in as evidence to teach this view. But where, in its sacred pages, is such an idea advanced? The only record of it is the language of the serpent to our mother Eve, who contradicted the penalty for disobedience pronounced by God upon Adam and Eve if they disobeyed, and who told them that they should not surely die. Believers in God should have more respect for him and his word than to take the word of the adversary of mankind in preference, who told them this falsehood to effect their ruin.

The Bible is taken to prove every doctrine of theology, even if it be false; and notwithstanding it is plain on the nature of mankind and their future destiny, the advocates of the natural immortality of man would press the Bible to prove that too, because they look at it already having the idea of inherent immortality in their minds. To look at man as a unit, as a being of one nature, and it mortal, depending on God, "who only hath immortality," for a hope of immortality and eternal life, through the rich provision he has made in the gift of his only begotten Son, and through the Son's atonement, the hope to be realized when the life giver shall come, and mortality changes to immortality,—this doctrine makes the Scriptures shine with a halo of glory which lightens up the way through life, and makes the child of God glow with hope for the consummation of his redemption when Christ shall come to give him his change; and it causes us to appreciate in its fulness the sacrifice of Christ to redeem man from the grave, and we also will not undervalue the resurrection by which "mortality is to be swallowed up of life." Christ, who died "to bring life and immortality to light," is "the Lamb of God who taketh away the sin of the world."

The Scriptures give a direct answer to the question as to where are the dead. Jesus said, as recorded in John 5: 28, "The hour is coming in which all that are in the graves shall hear his voice and shall come forth." Here the dead are spoken of as in the grave, and the dead in the grave are addressed by the voice of the Son of God, and they hear, and come forth. The advocates of the theory that the soul goes to heaven at death say that the immortal soul is the thinking, conscious, hearing part of man; and if this part leaves the body at death to soar away to heaven or hell how are the dead in the graves to hear the voice of the Son of God and come forth? All that constituted man as a being capable of hearing must be in the grave in order to hear the voice of Jesus calling to life at the resurrection; and the same connection says the dead shall hear and live. The dead are addressed in the grave: they hear and live.

Another direct testimony on this point we find in Peter's sermon on the day of Pentecost, in Acts 2. Speaking of David he says that "he is both dead and buried," and "he is not ascended into the heaven." If it were true that the dead, or any part of man survived death, it would not be said of David, that "he is not ascended into the heavens," for in such a passage as this, if any part of David survived death it would be stated here and all would not be included in the declaration that he is dead and buried, and not ascended into heaven. If there was an undying part of man passing to heaven at the death of the body we would expect to find it so recorded of David, if the Bible teaches such a theory. But the silence of the Scriptures respecting such a theory is positive proof that such an idea was not believed by the Scripture writers; and the Bible abounds in evidence that man, the whole man, is mortal.

Job, who was brought near to death and thus led to contemplate it, and has given us his inspired testimony on the subject, says, "If I wait the grave is my house: I have said to corruption, Thou art my father; and to the worm, Thou art my mother and my sister. And where is now my hope? as for my hope who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust." Chap. 17: 13-16. Job says nothing of an expectation of going away to heaven at death, or his deathless soul going there and leaving the body, as modern theologians express their hope, but says, "If I wait, the grave is my house," or his destiny, or abiding place; in speaking of others in connection with himself, he says "Our rest together is in the dust." Job was a man called to bear great afflictions, and in lamenting over his situation, he breaks forth, "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." 14: 13. Job knew that the grave was his resting place, and there he should rest from all his sorrows; "there the wicked cease from troubling, and the weary are at rest"; and he longed for death to end his affliction, that he might rest in the grave, and be free from sorrow and pain.

But Job did not look at death as an eternal sleep, or at the grave as an unending resting place. He looked for a time when the dead should be revived, when he should become conscious, and again praise God; for he says, "All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee." 14: 14, 15. Again, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though worms destroy this body yet in my flesh shall I see God,

whom I shall see for myself, and mine eyes shall behold, and not another." His hope was in being redeemed from the power of the grave by the Redeemer who should stand at the latter day upon the earth, when he should be called and he would answer, and come forth.

It is quite safe to indulge the hope of good old Job, who has left us his inspired record that he looked for his hope to be realized in the resurrection when the Redeemer should stand on the earth, and that he would rest in the grave until that change should come.

Another one of the Bible writers, the wisest of mankind, Solomon, has left us some testimony on this subject. He says in Eccl. 3: 19, 20, "That which befalleth the sons of men befalleth beasts: even one thing befalleth them: as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." We learn from this testimony that by breathing all flesh lives, and that beasts and men live by the same process, that is by breathing the atmospheric air: that they all die alike, "all go unto one place, all are of the dust, and all turn to dust again." If men have immortal souls which go to heaven at death then beasts have and go there too, for as one dieth so dieth the other. But such cannot be, for Solomon says, "All are of the dust, and all turn to dust again." No exception, no part surviving death, all turns to dust. And then as if to refute the doctrine of the immortality of the soul which was then advocated by the heathens, he says, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth.?" verse 21. Solomon has just told us in the preceding verses that all go unto one place, and all die alike, and in death man has no preeminence above a beast, and in this verse he does not contradict what he has already said, but contrasts it with a prevailing error, and asks who knows if such be true, who knows if the spirit of man goeth upward, and the spirit of the beast goeth downward. Truth had to combat error then as well as now, and Solomon taught a plain truth, that man is mortal, and as he is formed of the dust he must return to the dust, and go to the grave.

We learn from these testimonies, and much more which might be produced, that the grave is the resting place for the dead: that man is mortal, formed of the dust and returns to dust, and the Scriptures say nothing of an immortal part surviving death and escaping the grave; but we are informed that notwithstanding man returns to his original element, help has been laid upon one who is mighty, and Jesus died to bring life and immortality to light, and the power of the grave shall be broken, and if we accept the conditions of salvation these natural bodies shall become spiritual, when, as good old Job said, the Redeemer shall "stand at the latter day upon the earth," when God shall call, and with Job, we shall answer, and "all that are in the grave shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Reader, what is your hope? Can you say with Job, "I know that my redeemer liveth," and will you "come forth unto the resurrection of life"?

It is much easier to think right without doing right, than to do right without thinking right. Just thoughts may, and often do, fail of producing just deeds, but just deeds are sure to beget just thoughts.

Notes by the Way, No. 3.

It may be interesting to some of the readers of the HOPE to know what we are doing, although not having anything very special to report. I would say for the encouragement of all that my interest in the cause of God is unabated; being detained at home to labor for the support of my family, necessarily makes my public labor in behalf of truth quite limited. However, since my last report we have enjoyed the privilege of holding two meetings with a few of the friends of truth. Sixth day, Sept. 29, Bro. and Sister Glover, in company with Bro. and Sister Jackson, of Waterloo, came to our place to spend the Sabbath with a few friends here. Met on Sabbath for the worship of God, and enjoyed the society of those tried friends very much. We have entered into an arrangement to visit each other alternately as often as practical, once in four weeks at present. Last Sabbath a number of us met at Bro. Glover's. It cheers our hearts to thus meet from time to time as we strive to journey Zionward. On Firstday, held one meeting in the School House. Those present appeared deeply interested in the word spoken, and at the close of our meeting extended to me a strong invitation to preach to them again, which I promised to do in four weeks, the Lord willing, at which time, if the interest is good, we may hold a series of meetings. Can Bro. Goodenough be with us at that time? would like to have him. Should any of our brethren feel disposed to meet with us and learn how we enjoy those monthly meetings, I would say our next meeting is appointed at our house, Sabbath, November 25. I would further say that I shall soon be at liberty to spend a few months preaching the word as the way opens. Brethren; our time is short to labor. Soon Jesus will come. Let us all do what we can in the vineyard of the Lord.

J. H. NICHOLS.

LaPorte City Iowa, Oct 30, 1871.

Purity of Thought.

Sin begins in the heart. If you keep your thoughts pure, your life will be blessedness. The indulgence of sinful thoughts and desires produces sinful actions. When lust hath conceived, it bringeth forth sin. The pleasurable contemplation of a sinful deed is usually followed by its commission. Never allow yourself to pause and consider the pleasures or profit you might derive from this or that sin. Close your mind against the suggestion at once, as you would lock and bolt your doors against a robber. If Eve had not stood parleying with the devil, and admiring the beautiful fruit, the earth might have yet been a paradise. No one becomes a thief, a fornicator, or a murderer, at once. The mind must be corrupted. The wicked suggestion must be indulged and revolved in the thoughts, until it loses its hideous deformity, and the anticipated gain or pleasure comes to outweigh the evils of the transgression.

Your imagination is apt to paint forbidden pleasure in gay and dazzling colors. It is the serpent's charm. Gaze not upon the picture. Suffer not the intruder to get a lodgment. Meet the enemy at the threshold and drive it from your heart. As a rule, the more familiar you become with sin, the least hateful it appears; so that the more completely you preserve your mind from unholy and wicked thoughts, the better. Avoid the society where obscenity or blasphemy is heard. Cultivate the society of the virtuous. Read nothing that is unchaste or

immoral. Make a covenant with your eyes. Familiarize not your mind with the loathsome details of crime. Never harbor malicious or envious thoughts. Direct your thoughts towards pure and holy subjects. Contemplate the character of the spotless and perfect Son of God. Keep your spirit untainted, your thoughts uncontaminated, so shall your life be virtuous. As a man thinketh, so is he. Take care of the thoughts, and the actions will take care of themselves.—*Etc.*

Do the Saints go to Heaven?

"Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now: but thou shalt follow me afterwards." John 13: 36. There are many good honest brethren and sisters who infer from this passage that our Lord is going back to heaven and stay there a thousand years, and all the saints will be with him there. He really did not say so. I think there is too much superficial reading done on this question. There is not one text that says he is going to return back to heaven. Our brethren and sisters infer from John 14: 5, 6, "In my Father's house are many mansions: if it were not so I would have told you, And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also. And whither I go ye know and the way ye know. Thomas saith unto him, Lord we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth and the life." Here it is; he is heaven, the way, the truth, the life. When he comes we will follow Jesus, the way, the truth, in eternal life.

"Behold, I come quickly," to take you up? no, "to reward every man according as his work shall be." "Ye have heard how I said unto you, I go away and come again unto you," 28th verse. Our Lord Jesus is now with the Father on the Father's throne. We read that Jesus will take his throne, when he comes. In the twenty-fifth of Matthew he says emphatically, "When the Son of man comes with all the holy angels with him, then he will sit upon the throne of his glory." Very well. He says, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." Nothing is yet said about going up. No. This same throne we read of through the Bible is David's throne, and is the throne of the Lord, and is promised to Jesus our Lord. This he takes when he comes again. "To him that overcometh will I grant to sit with me in my throne, as I overcame and am set down with my Father on his throne." So now we have his throne and kingdom when he comes. David's tabernacle and throne never were up in heaven. You nor I ever read such scripture. We also read, Acts 15: 14, 16, "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets, as it is written, 'after this I will return and build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up.' Was this ever set up in heaven? and is there a promise that this will ever be up in heaven in the future? no, my brother and sister. Well, we must take good care that we do not get wiser than what is written. The prophet Amos says a great deal about David's throne and God's people in the future. God says he will build the ruins of that throne again, and Christ shall sit upon that throne in Mt. Zion and in Jerusalem, upon the earth. Our dear

Savior promised the apostles that they should sit upon thrones, too, judging the twelve tribes of Israel. The Apostle Paul, 2 Tim. 4: 1, says, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." Here Paul sets his seal to this God's truth, when the Lord comes then is the kingdom. Now dear brethren and sisters, you who differ with me, please write and give us your testimony for your hope within you. May God bless you, and that we may bear with each other.

JOHN MCGHEE.

Pleasantville, Iowa.

The Three Wishes.

I ASKED a student what three things he most wished. He said, "Give me books, health, and quiet, and I care for nothing more." I asked a miser, and he cried, "Money, money, money." I asked a pauper, and he faintly said, "Bread, bread, bread." I asked a drunkard, and he loudly called for strong drink. I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "Wealth, fame, and pleasure." I asked a poor man, who had long borne the character of an experienced Christian. He replied, "That all his wishes could be met in Christ." He spoke seriously, and I asked him to explain. He said, "I greatly desire these three things: first, that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ." I have thought much of this answer, and the more I think of it, the wiser it seems to be.

1. "May I be found in Christ," not having my own righteousness, which is of the law, but the righteousness, which is of God by faith. If I shall be found in him, I shall not be under the curse of the holy and terrible sentence of the law. For there is no condemnation to them who are in Christ Jesus. If I am in him, the storms of wrath which shall beat on a guilty world will not reach me, for he is a hiding place from the wind and a covert from the tempest, as a shadow of a great rock in a weary land. If found in him, I cannot perish—I cannot be condemned—I cannot want any good thing. He is my shepherd, my strong habitation, my advocate, my elder brother, my intercessor, my righteousness, my all.

2. "May I be like Christ." He is like the Father, and I would be like God. Oh, that I had his image now. The sweetest thought I have of heaven as growing out of my experience here is, "there I shall never, never sin." May I not hope yet to be like Christ? If I shall ever be, it will be enough. Blessed Savior, "I shall be satisfied when I awake with thy likeness."

3. "May I be with Christ." I hope I am with him now by faith and through the power of his spirit dwelling in me. But I wish to be with him where he is, that I may behold his glory, which he had with the Father before the world was. O, that exceeding weight of glory! shall I ever share in it?

Blessed is he who, like the poor man of whom I write, longs after Christ. The more I think of it, the more do I wish that I was like that same poor man. He is wise, he is safe, he shall be blessed forever.—*Observer.*

Never any man prayed for direction in the duties of God, and was repulsed: rather will God send an angel from heaven to instruct us, than our good desires shall be rendered vain.

THE centurion, whose faith Jesus so much commended, had also a wonderful humility.

A Lay Sermon.

(Concluded.)

"Go thou and do likewise" (Luke 10: 37), is a doctrine of Christ, as announced and illustrated by himself, combining benevolence and self denial, (which are in their nature inseparable); and in reply to the most important of all inquiries ever made by a human being, we may however forget, we may ignore, we may repudiate this cardinal doctrine of the Savior, and a corrupt world, and a scarcely less corrupt church, hold us to no account. Corrupted appetites may defend us, and a corrupted conscience may justify us. But shall we dare to tell the Judge "in that day" when "all nations" are in audience, that we liked other occupations better than ministering to his comfort and relief, when he was "naked, and a thirst, and an hungered, and sick, and in prison," (in the person of his little ones,) will we plead in that Presence, that a quid of tobacco, a cigar, a cup of tea, a drink of lager, or even confectionaries and candies for the children, with brandied cakes and pies for children old and young, were our right to enjoy, instead of looking after his interests, and the interests of his household? Will we tell him that we never understood that following him in self denial meant that we should save money, and time, and morals, and life, and reason, and endurance, to consecrate all these to the comfort or relief, to the rescue or salvation, of the ignorant, the lost, the perishing, those dying from lack of daily bread, with many more sinking to a "second death" from lack of the bread of life? "We only thought self denial, meant going to religious meetings, praying and speaking as often as custom required, and singing also "I'm not ashamed to own my Lord," etc., and giving something to the minister, of course, whatever we can spare and not feel it.

Truly, the heart of man is deceitful. Is there a human father so stupid as to believe his child comes to him for sympathy, for counsel, for blessing,—so stupid, as to believe the advice sought, gives evidence of love, when that child sought it, as a self denying task? Can we find a child so stupid, as to believe in our evidences of love, our sacrifices in its favor, when it learns that those sacrifices cost us nothing? And do we expect to flatter God by such evidences of self denial? Nay, God is not mocked.

No genuine disciple of Christ will forsake his Lord to escape the burning faggot and the martyr's stake, yet how many who really believe in their own loyalty and love to God continue to sacrifice themselves by slower, but equally certain methods of self destruction, through the indulgence of animal appetites and passions, thro' self consecration to the gods of this world, inevitably resulting not only in cutting short their natural lives, but diminishing their power to do good whilst living, through the waste and corruption of the moral sense, the waste and misapplication of money and of time, intensified by all the weight of eternity's retributions and poverty; when, instead of finding our "treasure," "in bags that wax not old," we shall see, too late, that we have hid our Lord's money in the earth, and by direct perversion of the principles of Christ, have caused "the way of truth to be evil spoken of," and led, by our example, our children and our neighbors to choose the way of death, and sacrifice themselves to the gods of gold, of fashion, and of appetite,—hurling onward the corrupting taint of our lives, by all the force and volume of material and moral laws, which bind our influence to the destinies of generations that follow with chains which God alone can sever, and

which his justice will be likely to rivet to our own limbs.

But you enquire, what then can be taken as the Christian's rule of self denial? I would answer, no money, or time, or thought, to be given to "the lust of the flesh, the lust of the eye, and the pride of life"; not one cent not required by our allegiance to Christ, by our efficiency as soldiers,—as representatives of his spirit and mission, but consecrate all according to our best discretion in the application of "Thou shalt love thy neighbor as thyself," yet teachers are not wanting who will justify expensiveness in dress, and in ornament of the person on the plea of taste,—as a God given faculty, and the plea of respectability—(in a worldly sense of course) that our influence as Christians may not be lost on worldlings. Others will justify the expensiveness of their unnatural appetites on the ground of necessity, without their gratification all necessary work, including even preaching and praying, must be imperfectly done, or scarcely done at all; therefore God does not require them to crucify those appetites.

When a heathen is converted to God, do we justify his adherence to impure and heathenish habits on the plea that he will "lose caste," and perhaps life also, should he "crucify the flesh with the affections and lusts? Will a human parent, worthy of the name, justify the self indulgence which Christians and Christian teachers practice and justify and which inevitably forestalls the benevolence of "Love thy neighbor"? Let us see.

A widowed mother of three infant children is the daughter of this human parent. She resides in a great city, at the bottom of fortune's wheel, she struggles long and hard to feed and clothe the babes dependent upon her for life and comfort, but unsuccessfully. The most crushing agony that can wring a human heart had overtaken her. Her babes were withering from life in protracted torture for want of needful nourishment and warmth. Ten brothers and sisters of this dying widow reside in the same city. They sweep past the door of her lowly dwelling day by day. They sometimes catch a glimpse of her woe withered features, sometimes hear the piteous wail of famishing infancy; but they avert their faces and "pass by on the other side." At length the father, visiting the city, chances to pass that way, and looks in upon that perishing group. After needful relief is secured or those suffering ones, he calls upon his ten well to do children and remonstrates with them for their heartless neglect of the younger sister, the victim of want. But they all aver that the expense of maintaining a respectable position in society has absorbed all their means; and although they expended thousands of dollars on luxuries, dress, and ornaments, that ministered to no necessity or comfort of life, they could take no more responsibilities, as they already had their hands full to meet existing engagements and wants of their own. Will that father feel honored by the respectability of those ten children? will he accept their apology for neglecting their poor sister? But suppose one of the more fortunate sisters had denied herself all luxuries, all appendages of fashion and ornamental dress, had worn only plain clothing herself that she might give her poor sister and her babes, equal comforts of both food and clothing; would that father have felt disgraced by the type of benevolence this more feeling sister had shown? Still more: will Christ recognize such fraternal love as worthy of his followers "in that day"? If an affirmative is the true answer, "Go and do thou likewise," for "the poor ye have always with

you"; and moreover, the self indulgences of wealth destroy life tenfold faster than does the poverty of the poor. Accept then that type of self denial which Christ will approve, and that constitutes one condition of a repentance that needs not to be repented of. One evidence of a conversion that he will recognize with "Come ye blessed of my Father, inherit the kingdom prepared for you"; "for inasmuch as ye did it unto me,"

E. P. GOFF.

Drifting.

We are all voyagers upon the ocean of life, and the haven we seek is on the other shore. Our frail barks have been launched by unseen hands, and whether we wish it or not, the journey must be performed. We can neither stop nor turn back; onward is our only course. We may make the journey one of almost infinite profit to ourselves and our fellow-voyagers, or a prodigal waste of the most precious means of never-failing wealth. Shall we labor then at the oars, stem the tide, and outride the storm; or shall we sit idly down, and drifting with the current, become nought but unsightly, floating wrecks?

Childhood toys with wind and wave, and speeds on secure; but youth, full of ardent impulses, spurning control, coveting honor, glory and fame, makes its way in peril through the misty deep. Youth has great desires, noble aspirations, lofty conceptions, yet lacks the wisdom necessary to meet and combat successfully the idol of time. Yet to youth the world looks for beauty, for strength, for inspiration. On youth rests the world's weal or woe; so youth must take up the burden of life, and each is responsible for the architecture of his being.

"God makes the soul, but man the character," and while the few succeed in rearing firm structures, that resist the beating tides, the great mass fail, and are swept beneath the surges. How much life means, no human lips may tell; only its author knows its breadth, and depth, and measures to himself. To make it unsightly by distortion, or to mould it into symmetry and perfection, is our work. What care and skill is requisite; what intensity of thought, and earnestness of purpose, if success be attained; what a call for directness of labor, and decision of character.

Life's pulses sometimes falter, when there sweeps for a brief moment over our souls the knowledge of the vast responsibilities imposed upon us by our Creator; feeling ourselves but atoms of an atom world, we shrink from taking up the burden, and by our utter inability to seize upon those salient points that come within our reach, a large amount of moral and mental power is lost to the world.

We float aimlessly on, drifting into unknown seas, whose depth we cannot fathom, whose dangers we do not see, for our eyes are blinded by the tinsel glare of life. We have no just conception of what we might do, or what we might be. Made by the Divine hand, fashioned by the Divine Architect, our work itself is almost divine. Having aspirations which draw us heavenward, we crush and bind them down to earth. With attributes akin to the angels, we allow the precious golden moments to slip away, till life is far spent, and all its splendid opportunities are lost, and then—

"A vague unrest,
A wish we hardly dare to own,
For something better than we've known."

Idlers in life we must not be. It is evident God

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meant us to be unwearied, hopeful workers. If not, why are we so fearfully and wonderfully made? Why this marvellous structure of bones, ligaments, nerves, and muscles? Why this active brain, these hands and feet?

Nature herself bears testimony that activity is a law of life. The atmosphere is ever restless, the rivers are ever rolling onward, and old ocean beats against its rocky barriers, murmuring with foamy lips in ceaseless unrest. Earth, moon and stars are whirling through space with inconceivable velocity; the flowers are ever budding, blossoming and falling into decay. The precious stones and the glittering gold are hidden away in the earth, that man shall dig for them; the granite and the marble are imbedded deep, that man's ingenuity may raise their ponderous masses, rear the stately edifice, and chisel into symmetry the beautiful statue. But only he who works with fixedness of purpose excels. The mechanic becomes skillful only by perseveringly following his trade. The obedient instrument sends forth delightful harmonies only when touched by fingers made dextrous by long practice. By long continued effort the artist causes the insensate marble to speak in silent, yet powerful language; only by continued effort does he work upon the canvas forms and tints that vie with nature's own. Perseverance reared the pyramids, and scaled the Alps ice-bound and cloud-capped; perseverance searches earth, and soars among the stars, unveiling nature's hidden mysteries.

If in the world of matter so much has been accomplished, how much greater the achievements in the world of mind. We may never know what days of toil, what nights of weariness, what struggles of heart and brain it cost, to make a Newton, a Howard, a Franklin, an Everett. The world does them worshipful homage, and their names are carved high on the temple of fame. They have raised for youth a glorious standard; and though we may never attain to it, yet "it is better to fall below a high standard, than to come up to a low one; for he who attempts grandly will achieve much, while he whose desires are small, will make but small acquisitions." If we fail in any walk in life, no matter how lowly, the fault must in a great measure lie within ourselves. If we drift out to sea, helmless and rudderless, let us not call it luck. Let us rather make such a disposition of our time and means, that our frail barks, beaten by the storm, but not destroyed, may glide at last, with cordage unloosened, and sails unfurling, into the harbor of eternal rest; and may we present to our Creator souls made by long suffering as pure as the leaf of the spotless lily, and bear the joyful words, "Well done, good and faithful servant."—LIZZIE C. MORGAN, in *World of Christ*.

LETTER DEPARTMENT.

When 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.—Malachi iii. 16.

From Bro. Smith.

DEAR BROTHERS AND SISTERS IN CHRIST: It has been some time since I have spoken to you through the Conference Department of our little paper, and as I have opportunity and do not wish even to cover up one talent of my Lord's money, I thought I would spend a short time in talking to you through this medium in regard to things pertaining to the kingdom of God. I am still striving to gain a home in that goodly land, although feeling oftentimes that while the spirit

is willing the flesh is weak, and realizing that in me by nature there is no good thing and that by the grace of God I am what I am. I have spent enough of my life in sin and folly to prove to me that there is no peace to the wicked and that the way of the transgressor is hard. But notwithstanding my waywardness from God and his word I have been led to rejoice in Christ Jesus my Lord.

Truly this is a blessed hope, and I oftentimes wonder that I should have spent some years of my youth in seeking for happiness and peace in the vain pleasures of this world. But I have found that the things that worldlings seek in order to satisfy the desire of their hearts leave an aching void that this world with all its pleasures and pomp can never fill, and now with one of old I say, "I would rather suffer afflictions with the people of God than to enjoy the pleasures of sin for a season." Yes, even if the way of the worldling could give real enjoyment, yet it is only for a season, and how short a season it is compared with the illimitable cycles of eternity. Therefore it is very unwise to seek for that which is so soon to pass away, when God has so graciously offered us life eternal and pleasures forevermore. How prone we are to look with pleasure and satisfaction on the things that are temporal! May God help us to arouse while it is called to day, realizing that the night is far spent, the day is at hand. O for the spirit of waiting and watching for the Lord's coming!

Says Bro. Geo. I Butler, in *Advent Review*, "The coming of the Lord is not believed to be as near as it was fifteen years ago and there is not as much said about it." Is this not the case with us? We hear but little said about the soon coming of the Lord, and the necessary preparation for that event. For my part I think the Advent doctrine has nearly died out among us; and consequently we see worldliness, fashionableness in dress, coldness, and I was almost going to say universal lethargy in all Christian enterprises and exercises. Our public assemblies are marked with lack of earnestness, activity, and Christian love, and instead coldness, formality, and general declension in vital piety, Christian experience, and growth in grace generally. Some among us who were considered strong in the faith and able to support the weak have apostatized, and like Demas of old, have loved this present world, and are now giving heed to seducing spirits and doctrines of devils. Some of these evidently became exalted, and got too large for the Christian armor. It was said of Saul that when he was "little in his own eyes" that God was with him; but how was it with him when he became exalted in his own estimation and ceased to feel his weakness and dependence on God? How soon he apostatized and was forsaken of God! So it is to-day! God is the same yesterday, to-day, and forever, and can not use the exalted and otherwise to carry on this great work. No, the race is not to the swift, nor the battle to the strong, but to those who with humility look daily to God for their strength, and with firm faith and confidence inherit the promises. O for more such men among us whose speech and preaching is not with enticing words of men's wisdom, "but in demonstration of the spirit and of power!"

The powers of darkness are pressing hard, evil men and evil spirits flood the land. The enemy has come on like a flood, but the Lord has raised up a standard against him. Shall we, dear brethren and sisters, be instruments in the hands of God in bearing up the standard of truth, not merely in word, but in deed and in truth? O, who will maintain their integrity, their loyalty

to God, in these days of peril and apostasy! It seems to me that our standard of truth is trailing in the dust. I say our standard, because we claim to have more truth and light in our system of faith and practice than others. If this is so then our responsibilities are that much greater, and the standard of truth in heart and life should be as much higher than that of others. Can it be possible that the majority of us as a people will finally be rejected when the Lord comes, and lose the precious boon of eternal life? I fear that this may be the case. And yet, God delighteth not in the death of any, but would rather ALL would turn and live. O, can we afford to lose this precious gift, and a home in the kingdom of God? No, no, we can not. O, to think of enduring the wrath of God, and fail of attaining the precious things that eye hath not seen, which God has promised to them that love him, and then to sink back into eternal oblivion and nothingness, when so much has been done for us! when Christ has died for us, when God has entreated us, and the spirit has striven with us! O, this thought is almost unenduring!

But thanks be to God, this need not be so. He that will may come. If we fail we shall have no excuse, no one to blame but ourselves. O, dear reader, think of that meeting on Mount Zion when the redeemed of the Lord shall come to Zion with songs and everlasting joy upon their heads, when sorrow and sighing shall flee away, when death shall be swallowed up in victory. O, can you not say, I long to be there? If so, work while the day lasts, and you shall be there and enjoy this great salvation. Amen.

M. B. SMITH.

Marion, Iowa.

From Sister Scott.

DEAR HOPE: I will write a few lines to let you know that I am not dead, although I have not written for some time. I never see any of like faith here. I feel very lonely at times. The Bible and HOPE are my best companions. I have a faint hope, besides, of one day meeting the brothers and sisters in a better land than this, although I am surrounded with sin and opposition. How I should rejoice to go to some of your good meetings. Pray for me that I may be an overcomer.

CHARLOTTE SCOTT.

Pawpaw, Mich.

Hope.

We every where see the influence of hope. Its power begins to be felt with the first dawn of reason, and ceases only with its loss. Before the eye of youth it spreads the future, clothed in all the glowing colors imagination can supply; promising him happiness, honor and fame, and tells him his most ardent expectations shall be more than realized. To age it gives blessed assurance. Take it away, and you leave a blank which nothing else could possibly fill.

Hope carries its consolation into the depths of the dungeon; smiles serenely over the bed of sickness; spreads a grateful radiance around the bed of the dying; blooms in every season; and like the evergreen, preserves its verdure throughout the year.

Our heavenly Father has given us hope of immortality, in a region where the troubles and cares of this present life will be past forever. There we shall meet again those upon whom death has laid his withering hand, and hear once more the voices of those dear ones. And should we come to the dying bed, as the lamp of life dimly flickers, hope will sustain us, and bid us look beyond the resurrection, to that long-promised world, with our blessed Redeemer, its King, and unfading joys, its never ending bliss, prepared for all who love and serve God. Surely this, the Christian's hope may well be called a blessed hope.

The Hope of Israel.

MARION, IOWA, THIRD-DAY, NOV. 7, 1871.

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 ourself responsible for editorials, selections and comments; but no farther.

A DEAR old brother, 78 years of age, and in poor health, has worked during the past summer, besides working for his board, and earned one dollar, which he sends as a donation to the Publishing Association. Are there any readers of the HOPE who are not willing to pay their subscription price for it?

WE are under many regrets that the cause in Michigan is not in a more prosperous condition and that its friends cannot act more in harmony. The cause cannot prosper or its interests be advanced, while the cause is divided into factions by personal difficulties, one party opposing the other, or while one or all parties are pursuing such a fanatical course that the attention of strangers to our faith cannot be drawn to it, or its friends, or those who would be its friends, are driven away from it in disgust by the fanatical or inconsistent course of those who are its advocates.

While each party claims to stand on the platform of the original organization on the commandments of God and the faith of Jesus, the HOPE must not be drawn into the discussion, or to aid party faction, to the detriment of the other, or engage in publishing personalities against members of either. This would not be benefiting them, and would be injuring the influence of the HOPE, which influence we must strive to guard, and at all times try to elevate. Brethren, do not try to make your religion be too exclusive, but we must let our light shine so that our good works may be seen, and if we do not manifest a consistent Christian course our faith will be evil spoken of, and we will bring upon ourselves unnecessary opposition, which we may mistake for persecution for righteousness' sake.

THE newspapers are discussing the probabilities and prospects of the return of Napoleon III. to the throne of France, and comparing his career with that of his uncle Napoleon Bonaparte. In that unhappy country the improbable seems most likely to occur.

Queen Victoria is reported to be almost entirely absorbed in Spiritualism, holding conversations, or believing she does, with her departed husband, Prince Albert, so much so as to allow it to occupy the greater part of her time, and nearly, or quite, incapacitate her for performing the duties of her station.

Tenacity and Temperance.

THE following item from the *Boston Times* speaks well for the Jewish race:

No more slander for the Jews. They have proved their right to occupy a position among the world's races that challenges universal respect. The tough prejudices against them have worn out. Not that they have been distinguishing themselves latterly by any special achievement. They are not a sensational people; they go along on the even tenor of their way; they work up without noise to their purpose, and they invariably reach it at the last in triumph. There are ten millions of them all, by estimate, the world over; and everywhere they are well-

THE HOPE OF ISRAEL.

to-do and thrifty, untiring in their efforts, peaceable citizens and subjects, attending to their own business and not to that of other people, temperate, tenacious, and long lived. This is the secret of their success and longevity—they are temperate and they hold on. You never hear of one in an almshouse. None of them hang about as idlers. None are dissipaters of their time and money. And, as a consequence, they are always lenders and never borrowers, and to-day hold the purse-strings of the world in their hands. It has been said that it would not be less just to say "temperate as a Jew," than "rich as a Jew." If they were not so universally self-restrained, and had not so thoroughly learned the law of continence and simplicity, they could not command such hordes of ready money.

It is not generally known what a power is theirs to wield among the nations of the earth, by holding their governments under obligations to them pecuniarily. The Turk could not keep his place in Europe a day, if the Jews did not support him with sufficient loans for which they hold a mortgage on the Holy Land. This of course gives them control of Asia Minor. Rome keeps her footing by the sole help of Jewish money, though Rome is the open opponent of their religion and its principles.

A single family of Jews hold the very life of France in their hands, and the indemnities that are being transported by the hundreds of millions from Paris to Berlin come from the coffers of the rich Rothschilds. Jewish bankers carry Spain in their pocket. If the Jew money lenders of London chose to turn the screw upon the current needs of England, she would have to confess herself completely at their mercy. Yet it was but a few years ago that Parliament debated and debated whether to admit a Jew to a seat in the Commons. Nobody can tell on the instant how large a share of our own national or State bonds are held by the Jews, nor would it be believed if we were to say that a combination of them would shake Wall street to its center. The secret and the moral of all this is, that by temperance and tenacity almost everything in life can be accomplished. They hold the power of the modern world because they have got the money. No longer are they the despised children of Abraham, but the practical arbiters of the world.

A Word Fitly Spoken.

THE following instance shows the importance of speaking a word in season for Christ. "A word fitly spoken how good it is!" How it fastens itself upon the conscience and heart, and brings forth fruit in due season!

More than fifteen years ago, when called to watch with an old gentleman eighty-two years of age, who had been a devoted Christian more than fifty years, who was totally blind, and suffering constantly with intense pain, I found him patiently bearing all, leaning on Christ. I was about sixteen years old; and as I entered the room, the lady introducing me, he said: "I want to take your hand in mine. And so you have come to sit up with me. I should think, by your hand, that you must be a young man. I want to talk with you more by and by."

When the family had retired, he asked me to place my hand again in his, and said: "I want to ask you a few questions, Are you a Christian?" I thought I must answer honestly, and I said: "No!" "Do you mean to be some time?" "Yes!" "Well, then, what are you waiting for?" I was speechless. But the questions were daily in my mind until I gave my heart to Christ.

OUR conscience is as a fire within us, our sins as the fuel; therefore, instead of warming, it will scorch us, unless the fuel be removed, or the heat of it be allayed by penitential tears.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

A. C. LONG: Your remittance for subscribers at Monrovia, Kansas, was not received. However, we will send the HOPE to them for the time subscribed.

THE P. O. address of Eld. H. R. Carter is changed from Holland, Mich., to Hartford, Van Buren Co., Mich.

RECEIPTS

For The Hope of Israel.

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

Eld. G. Cranmer \$1.00 vi-19. Eld. H. S. Case \$1.00 vi-23. A. G. Long \$.75 vi 22. McClain & Ristine \$1.50 vii-8. M. L. Dean \$1.50 vii-9.

Received on Donation to Association.

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Books and Tracts For Sale at this Office.

THE BIBLE STUDENT'S ASSISTANT, or a Compendium of Scripture reference; embracing a list of the different scriptures proving the essential points of faith held by Adventists. Price 10 cents, postage 2 cents.

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