

THE HOPE OF ISRAEL.

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

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H. E. CARVER, *President.*

JACOB BRINKEROFF, *Editor.*

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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 resuscitation, and other kindred Bible truths.

Come, Jesus, Come!

Come, O thou blessed Jesus, come quickly from above!
Come, renovate this sin cursed earth and make it one of love.
O come and change thy people's grief to glad and joyous song,
Come as their mighty Savior for whom they've waited long.
Come, now, thy people mourn for thee, come show thy glorious face;
Come, now, and make an end of sin and heal the human race.
Come, O thou righteous Prince of peace, come take thy rightful throne,
Come, reign o'er all earth's wide domain, thou Prince of God alone.
Come, wipe thy people's tears away, and make us glad in thee,
Come, end our troubles here below, and bid us glad, some be.
Come, let our sorrows have an end, and all our trials here,
And let us see thee as thou art, our Lord and Savior dear.
Come, now, for thee we long and sigh, for thee we hope and pray,
For thee we watch with longing eyes and wait the happy day.
Come, O thou mighty conquering King, who burst the bars of death,
Come reign on father David's throne, as God the Father saith.
Come, the last enemy destroy, o'er death victorious be,
Come wake up all thy sleeping saints, let them thy glory see.
Come, make us kings and priests to God, and let us reign with thee,
O, let us in thy kingdom dwell from all life's troubles free.
S. E. BRINKEROFF.

The Lord's Coming—Its Prominence and Importance.

WHY do the truths of the Second Advent fail to be appreciated and recognized by most of the professed people of God? is a question more easily asked than answered. Is it not difficult to understand, with the accumulation of passages from God's word, why there are believers in the Second Advent faith who make the doctrine a speciality, for the burden of the Bible leans in that direction, but why every one who reads does not believe the doctrine and enjoy it, is one of the enigmas that cannot be fully explained this side of eternity. Is it because "the God of the world" has blinded their minds, lest they should see with their eyes and hear with their ears and understand with their hearts and be converted? Are they afraid of acquiescing in a doctrine

that is unpopular and may bring upon them opposition and abuse? Does the doctrine of the world's conversion step in and leave the believer slumbering in his own splendid fancy of millennial progress and material advancement? Does the church take it for granted that because the general teachings of the pulpit are against the personal reign of Christ, therefore what the ministry says must be true? and so the conclusion is, if my minister, whose learning is so profound, be wrong, there cannot be much harm in my indifference.

Such are a few of the causes which operate to stupefy the people of the doctrine of the Lord's return. But this indifference will be seen to be wrong when we consider the great importance of the subject. If I am indifferent to it, I am careless respecting the hinge on which a large number of the prophecies turn. I am also indifferent to the tone and structure of the Lord's parables—to his transfiguration—the last supper, which is to be observed as a remembrance till he come—to his resurrection as the first-fruits—and to his ascension, coupled as it was with the promise of the angels: "This same Jesus who is now taken from you into heaven, shall so come in like manner as ye have seen him go into heaven."

When the disciples entered upon the work of their mission, as harbingers, to declare the gospel of the kingdom to all the world, the greatness of their task—which might have been appalling—had no terrors for them, for they were permitted to see to the end of their labors and persecutions; and this angelic promise ever acted as a charm and as an incentive to industry and perseverance.

Among the first lessons that we hear taught after the day of Pentecost was that of Peter: "And he shall send Jesus Christ, who before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 2: 20, 21. Paul, in writing to the church at Rome, says: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us; for the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. 8: 18-23. To the church in Corinth he writes: "So that ye come behind in no gift: waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ"; (1 Cor. 1: 7, 8) and in the same letter he exhorts the brethren to "judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the heart; and then shall every man have praise of God." (ch. 4: 5) The 15th chapter is nearly all taken up with the same

subject. The Christians at Ephesus are represented as "sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1: 14. To the church at Philippi the apostle says: "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."—Phil. 3: 20, 21. To the Colossians his utterances on the same topic are emphatic; but in writing to the Thessalonians he makes the subject so prominent, that, like some of the believers of our own day, they thought Christ's coming would be then; but in the second letter he corrects their mistake by showing how the development of the Papacy was first to be brought out—how this terrible system of iniquity had to grow and mature—how the Man of Sin had to "exalt himself above all that is called God, or that is worshipped, so that he as God" would sit "in the temple of God, showing himself that he is God"; which event has been most signally fulfilled in the late proceedings at Rome, and may possibly be the filling up of the measure of iniquity and blasphemy which should precede the final overthrow of the great western apostasy. Thus one might go on quoting largely from the scriptures of the Old and New Testament bearing on these things; but especially would we lay stress on the Apocalypse of St. John, as bridging over the whole period from the first to the second coming of our Lord, and as telling us as plainly as symbols can tell, of his personal reign and triumph, after Popery and the false prophet are destroyed, and all the heathen who have been arrayed against him are dashed in pieces like a potter's vessel.

How the church can be indifferent to this all-important subject it is difficult to understand. Mr. Bickersteth says that "after careful examination" he has found "that at least one verse of thirty in the New Testament relates to the second coming of our Lord Jesus Christ," and if there be included allusions to this great event, as well as different references, the proportion will be much greater, for "there are more than three hundred and twenty verses out of seven thousand nine hundred and fifty-nine found in the New Testament that point forward, as with eager gesture, to the future appearing of our Savior." So says Mr. Brooks, and he adds, "All the truths of God's word are of course important, but their relative importance, if I may so speak, can be fairly estimated by considering the prominence given to them in the revelations of the Holy Ghost. When, for example, we find the doctrine of our Lord's divinity repeatedly affirmed in every book of the New Testament, and the doctrine of human redemption through his blood pervading the gospel, and the doctrine of faith or belief in his name, as essential to salvation, stated about five hundred times, it is proper to infer that these doctrines possess special value to

the mind of the Spirit. What shall we say, then, when we discover that the doctrine of our Lord's second coming is distinctly proclaimed or incidentally mentioned in one verse of every twenty-five, perhaps, in the New Testament? Can it be right to banish it from our thoughts as a forbidden subject? If our minister and professors in our theological seminaries should rarely or never clearly announce the doctrine of Christ's true and proper divinity, or his atoning sacrifice for sin, or the necessity of faith in him, they would be justly regarded by every real Christian as sadly derelict in duty, and surely they are no more derelict when they fail to announce the second coming of the Lord--no matter what their views are of his coming in relation to the millennium.

But whether men are interested or not interested in this theme, the drama of evil is coming to a close. Satan, the great embodiment and originator of evil, will soon have his career stopped. His day of spoliation is nearly at an end. The arch-enemy of God and man will soon have done all the amount of damage to the race that he will be permitted to do. Then will come the fulfillment of the twentieth chapter of Revelation, and how glorious the scene! The great enemy of our race, terrible calumniator and accuser of our brethren, the one who tried to frustrate our redemption in the wilderness by tempting our Savior to cast himself from the temple's pinnacle, and to fall down and worship him, ends his career, and the awful reign of terror and devastation is over. The being who has so long held sway amongst principalities and powers of spiritual wickedness in high places, and who caused our first parents to be driven from the garden, is himself driven from his throne. The chain in the angel's hand—a fit symbol of subjugation—is placed around him, and he is secured. The agony of Gethsemane, the sufferings of the cross, and the scenes at the tomb, have fresh light thrown upon them. Death and hell are vanquished foes. The "restitution of all things" is begun. Man's probation is ended, and the great Sabbath of rest has commenced. The King of kings and Lord of lords reigns from sea to sea and from the river to the ends of the earth, without a rival. Every knee shall bow to him and every tongue confesses that he is Lord of all, to the glory of God the Father.

Though this sublime picture of the destiny of man and his inheritance is so clearly portrayed in God's word, we too seldom hear it mentioned in our pulpits, and hence arises, in part, the distaste in the mind of the public of hearing the truth on this subject. The supposition that the Advent doctrine is connected with errors of a grave nature may have also something to do with it. It seems to indicate a want of courage not to proclaim these sentiments to the people.—*A Congregationalist*.

Israel's Tribulations.

THE observance of the covenant made with the congregation of Israel at the foot of Mount Sinai was enforced by a series of awful threatenings of the evils to come upon them in case they rebelled and transgressed the covenant into which they had entered; and these evils were to come upon them in their own country, and when they were scattered among the heathen, and to be repeated fourfold and seven times.—*Lev. 26*.

Forty years afterward Moses repeated the law

and reextracted the oath, in the plains of Moab, on the east side of the Jordan; and there again warned them of the threatenings, curses, and plagues to come upon them "according to all the curses of the covenant that are written in the book of the law." Deut. 1: 5, and 28: 21.

And when "Manasseh, king of Judah, made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen whom the Lord had destroyed before the children of Israel," the Lord spoke [by his prophets] to Manasseh and his people, but they would not hearken. "Therefore thus saith the Lord God of Israel, Behold I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it both his ears shall tingle." Immediately after this the armies of the King of Assyria invaded the land, and took Manasseh prisoner, and carried him captive to the city of Babylon; and from that day to this the kingdom of Judah has been a spoil and a prey to successive Gentile conquerors. Sixty-seven years subsequent to the above event, the whole Jewish nation was carried captive to Chaldea, the temple despoiled of all its wealth, and burnt, and the city destroyed. Jeremiah who saw all these calamities come upon the disobedient nation, bitterly bewailed their afflictions; and entreated, and warned, and admonished both princes and people, if possibly they might repent and avert their calamities, "but they would not hearken." They did not believe that God would bring all these calamities upon them until it was too late to avert them. When the prophet interceded with God for them, the Lord said "Pray thou not for this people, neither lift up cry nor prayer for them, neither make intercession for them to me: for I will not hear thee." Jer. 7: 16.

Again, "The Lord said. Though Moses and Samuel stood before me, my mind could not be towards this people; cast them out of my sight, and let them go forth." Jer. 15: 1, 4. And cast out of the holy land they were; and from Jehovah's dwelling place they went forth to death, to famine, to the sword, and to captivity, among all kingdoms of the earth, because of Manasseh the son of Hezekiah, king of Judah, for that which he did in Jerusalem." Jer. 15: 1, 4. Read also Matt. 23: 32 to 39.

When Daniel saw in the events of his time the means of deliverance from their Chaldean captivity approaching, he set himself to seek mercies of the Lord their God on their behalf; and in answer, was shown in vision that after the return from their Chaldean captivity more oppressive rulers, and worse profaners of the sanctuary would arise from the midst of even their deliverers, and their successors in power. The astonished prophet desired to know "How long shall be the vision?" and was informed that it would be "Unto two thousand three hundred days: then shall the sanctuary be cleansed." Dan. 8: 14. So also in chapter 11: 36, he is told "That that which is DETERMINED shall be done"; which is as much as saying, that the seven times of afflictions appended to the transgression of the covenant, shall certainly be executed. This 2300 days must obviously commence 220 yrs. after the 220 which began in the 26th year of Manasseh, and extended to the 83rd year of Persian rule. So that the 220 began with Manasseh's captivity, and extended to the death of Nehemiah, when the Persian officer, Bagoses, became their ruler, and desecrated the temple, by forcing his way into it with a band of soldiers, deposed the High priest, and put into office a favorite of his own: and this proceeding became a precedent for their subsequent

rulers. This event occurred in the year of the world 3700, and of course 2300 more carries it down to 6000.

But Daniel's visions give us the key to more particular times than the above. When the time came for their return to the land of their fathers, Daniel set himself to confess the sins of the nation, and to ask the return of the divine presence in the holy place; and in answer to his prayer, was informed that "Seventy weeks are determined upon thy people, and upon thy holy city to finish the transgression." This finishing city to finish the climax of their iniquity, when they rejected the promised Messiah; which they began to do from the announcement of his birth.

The "Seventy weeks" is allowed on all hands, to be 490 years; and this period is said to commence with the going forth of the *divine* command to restore and to build Jerusalem, which command was given by the prophets Haggai, and Zachariah, in the second year of Darius the Persian: and this was the 158th from the 26th year of Manasseh: so that this finishing of their transgression in their rejection of the Messiah was 648 years after the commencement of their seven times of afflictions: this subtracted from 2520 leaves 1872 for the termination of that period.

The same thing is apparent from the last recorded vision of Daniel respecting the desolators of the holy city. In the third year of Cyrus, Daniel was shown a succession of desolators and profaners of the holy city, from the commencement of the Persian Empire unto the day of trouble, which is to consume them. He is then told to "Seal up the book to the time of the end." But for the further information of the anxious prophet, one of the heavenly visitants asks the other, "How long shall it be to the end of these wonders?" His fellow visitor replied by lifting up both hands toward heaven in an oath, and swore by him that liveth for ever and ever, that it should be for a time times and a half," which is just half the seven times: or 1260 years. What then? What is done in the 1260 years. The answer is, "He shall have accomplished [his purpose] to scatter the power of the holy people." What then is to follow in the next half of the seven times? The answer is, "All these things [which have been shown in vision respecting the little horn that came up among the ten, and the willful king who follows the arms of Kittim, i. e. the Romans] shall be finished." In other words, we understand that the last half of the seven times is assigned to the Papal and Mahometan powers. Now if 648 of the first half brought us to the rejection of the promised Messiah, 612 more brings us to the rise of the Papal and Mahometan powers, and 612 and 1260 brings us to 1872, when the last half of the reign of the Gentiles ends.

NOW A CAUTION! Let no one misunderstand, or misrepresent us: we do not affirm, we do not expect that the Jews will be restored to Palestine in 1872. But we do expect that God will then begin to fulfill the second Psalm, and many other prophecies which foretell the overthrow of the Gentile powers which have oppressed the Jews and profaned the holy city.

The seventy years captivity in Chaldea expired with the first year of Cyrus, and Zerubbabel and 42000 Jews returned to the land of their fathers in that year; but it was 21 years after before the Lord undertook for them the rebuilding of the temple, and many more before Ezra and his companions went up to Jerusalem to complete the reformation, by restoring the land and the ordinances of the holy city. If we consult

Ezekiel 20: 33 and some other similar prophecies, it appears exceedingly probable that the restoration of Israel and Judah will be not only a work of protracted time, "but with confused noise and garments rolled in blood."

Further: At no period of our lives, so far as memory now serves us, have we set the year, or the day, or the hour, for the appearing of our Lord Jesus Christ to sit upon the throne of our vid. It will be in his interest, and for the establishment of his kingdom under the whole heavens, that the Gentile powers will be broken to pieces. and he himself has said, "When ye shall see all these things, know that he is near, at the doors." Matt. 24: 33. S. D.

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.)

V. The mark in the forehead. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads."—Rev. 13: 16. This mark is enforced by the two-horned beast. This mark is mentioned in Rev. 20: 4. In these places "the mark" or "his mark" are used, showing that a particular mark is referred to. This mark is a sign, a token in religious profession, clearly seen and known as a literal mark in the forehead; it is received by an impressive mark made by the right hand. Those who refused this mark could neither buy nor sell. We now inquire into the principle and practice of it in the forehead. What constitutes this mark is, I comprehend, in the following act: to christen, to baptize, and to name; by marking the child in the forehead, with the sign of the cross, from the hand of the priest. We select the following from the English church prayer book. The service begins thus:—"You present this infant to be baptized. Then the priest shall say, we receive this child into the congregation of Christ's flock. (Here the priest shall make a cross upon the child's forehead.) And do sign him with the sign of the cross. in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the Devil; and to continue Christ's faithful soldier and servant unto his life's end. "Baptism to such as are of riper years." Which after some exhortations it follows:—"Then shall the priest take each person to be baptized by the right hand, and placing him conveniently by the font, according to his discretion, shall ask the godfathers and godmothers the name; and then shall dip him in the water, or pour water upon him, saying, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." At the same time marking the person as above shown, with the sign of the cross in the forehead, by the priest's right hand. Now with these examples before us, there cannot exist a doubt, it seems, concerning this aforesaid mark in the forehead being fulfilled in the very language of the prophecy!

We may therefore see the awful danger of receiving this mark in the forehead, or with those who sign it with his right hand, by the importance of the third angel's warning; Rev. 14: 9 to 12 verses—"And the third angel followed them saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

VI. No buying or selling. "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13: 17. Let us see, whether the church and government of England ever prohibited any one from buying or selling, except they had the aforesaid mark in their foreheads. Let us hear what the prayer book says on the sacraments. Question. How many sacraments hath Christ ordained in his church? Answer. Two only, as generally necessary to salvation, that is to say baptism, and the supper of the Lord."

We will now offer the evidence to show that none had the privilege of buying and selling, unless they had received the said mark at baptism, called one of the sacraments. We will now call attention to Lockman's history, page 12:—"Question. What is the established religion of South Britain? Answer. The Church of England, which is a mixture of Lutheranism and Calvinism, under episcopal government. Question. Are any other religions permitted? Answer. The Jews are allowed synagogues, the Roman Catholics chapels, and various sects their meeting-houses; but no persons [mark] can hold any office of trust or emolument in the State unless they take the sacrament according to the rites of the Church of England before witnesses, agreeable to an act of Parliament, called the Test Act."

We learn from this that no buying, no selling with trust was legal in law unless receiving the above mark in the forehead at the sacrament of baptism; no legal transaction of property could be made, for the government had by its constitution, impeded all heirship to property unless publicly receiving the sign of the cross in the forehead, by the hand of the priest, at the sacrament of baptism, according to the rites of the Church of England, agreeable to the Test Act. Again, unless every person's name and baptism, is recorded in a parish register, a book in which are the name and baptism of every person written, and kept in the parish church, in order to be a lawful heir to estate or fortune. This entry in the church book is kept as a witness of his baptism, by which he is a lawful heir. Without this mark no transferring of personal estate could be legal. All who refused this mark or sign of the cross in his forehead could not buy or sell. This fully establishes the position taken in reference to the mark in the forehead.

Now I would like the privilege before entering upon our investigation, on the number of the beast given in the 18th verse, to turn our attention to an important prediction in the 17th chapter, relative to what is said in the 13th and 14th verses, respecting the ten kings. Of them it is declared in verse 13th, "These [kings] have one mind and shall give their power and strength unto the beast." As already mentioned these ten kings being of one mind are to fulfill the history of the two-horned beast; It is declared in verse 14th,—"These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called and chosen and faithful." In proceeding on this part of the prophecy, and what will be considered connected with it, which ought not to be passed over without being noticed, it is, the opening of the fifth seal, in chapter sixth, showing from the fifth seal the martyrdom of those souls "that were slain for the word of God and for the testimony which they held." So far as the subject has been advanced with the two horned beast, that the dissenters from the Church of England did not fail to experience the following affecting language at the opening of the fifth seal for the testimony they held, is briefly noticed by the Revelator as follows:—"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held."—Rev. 6: 9. Let us turn to Chap 20: and 4th verse, where this same event is predicted, in the words, "And I saw thrones, and they sat upon them, and judgment was given unto them; [let us mark the words following.] and I saw the souls of them that were beheaded for the witness of Jesus, and for the

word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." It is necessary to notice here that these two texts of scripture by the Revelator, are shown to be one and the same terrible slaughter inflicted on the souls of them which had not worshipped the beast, neither his image, neither had received his mark on their foreheads, or in their hands.

George Muller's Orphan House.

GEORGE Muller, of the Ashley-down Orphanage at Bristol, has published his annual statement, and the results thus far achieved are certainly to be characterized as extraordinary. Mr. Muller tells that from the beginning he has received above £500,000 as the result of prayer and faith. As many as 150 missionaries are assisted from the funds. From the commencement 23,000 children, or grown-up persons, have been taught in the various schools entirely supported by the institution, besides tens of thousands benefited in other schools assisted by its funds. Added to this, more than 64,000 Bibles, 85,000 Testaments, 100,000 smaller portions of the Holy Scriptures in various languages, and 29,000,000 of religious tracts, have been issued and distributed through its agency. Upon the support of the orphans, in procuring the admission of whom no favoritism, it is said, whatever, can possibly prevail there has been expended from the commencement an almost fabulous sum. The erection of five orphan houses alone has cost £115,939. The expenses of the houses during the past year have been £22,660; and it is thought they will be still greater next year.

While living his practical "Life of Trust," Muller has firmly maintained his original principle of never contracting debt, and of acting "according to God's mind by first obtaining the needed means." The Editor of the Bristol Post says: "In glancing through the considerable portion of the pamphlet from which a knowledge is to be derived of the mode in which the funds are supplied to Mr Muller's hand, we find the help comes in almost every variety of amount from all parts of the world. It is given sometimes in cash, and is to a very large extent, indeed, sent in anonymously. Among the heaviest sums received during the year, we note a legacy of £5,000, with £106 13s 4d. added as interest, from the late J. A.; a legacy of £1,000 from W. R., who, Mr. Muller tells us, was so complete a stranger to him through life that he had not even heard his name; a donation of £500 from 'A Christian Gentleman;' one of £700 (500 of it for the Spanish Mission) from a donor not specified; £300 from 'A Christian Noble Lady;' £400 from an unnamed person living at a considerable distance; £500 from a manufacturer; £350 from 'near London;' £500 'from a considerable distance'; the sum of £700 in Turkish Bonds and 10 shares in the Italian Irrigation Canal Company, by some one not specified. Anonymously and Somersetshire, fifteen £20 Honduras Government Railway Bonds. There are several sums of £250 and £200, many of £100, and others ranging down to the offering of 2s. 6d. by 'a former orphan' and a like sum by 'a very poor woman.'"—*Christian Union*.

ONE cannot learn everything; the objects of knowledge have multiplied beyond the powers of the strongest mind to keep pace with them all.

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, NOV. 21, 1871.
JACOB BRINKERHOFF, Editor.

The Mortality of Man.

"SHALL mortal man be more just than God?" Job 4: 17. "The first man is of the earth, earthy." 1 Cor. 15: 47. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul." Gen. 2: 7. "For dust thou art and unto dust shalt thou return." Gen. 3: 19. These Scriptures speak of the entire man, and declares his formation and the elements of which he is composed. Man, as an intelligent, conscious, and reasoning being, is declared to be mortal, and of the earth, formed of the dust, to which he is to return. The man formed of the dust of the ground was made alive by having the breath of life breathed into his nostrils, by which process he became a living soul. These declarations of Scripture are positive and very plain, and contain no idea of inherent immortality. Inspiration at all times speaks of man as mortal, earthy, and of a dying nature; and the whole man is spoken of and included. No part is excepted as possessed of an immortal and undying nature, capable of surviving the ravages of time and decay.

If in the formation of man God had endowed him with an immortal nature, or an immortal soul, we would expect to find it recorded in the account of the creation of man. But no, it is not there, the Bible is silent on the subject, and it is simply stated that "God formed man of the dust of the ground," he was then man, but not a living man; and when God breathed into his nostrils the breath of life, or by his creative power caused him to breathe the surrounding atmospheric air, he then became alive; he was then a living soul, or a living person. This testimony of the creation of man also proves to us that man is dependent for his life on breathing air, for when he breathed he lived, and before he breathed he was not alive. The word soul in the Old Testament is translated from the Hebrew word *neh-ephesh*, which is also translated person, and in this passage in Gen. 2, where it is translated soul the same idea is conveyed as though it had been translated person. So, after man breathed the breath of life, he became a living soul, or a living person.

Then when the penalty for a broken law is given to Adam he is told that if he is disobedient he shall become subject to death. And when he had disobeyed, the penalty must be executed, and the sentence was pronounced against him, "Thou shalt return unto the ground, for out of it wast thou taken. Dust thou art, and unto dust shalt thou return." In this sentence against Adam no exception is made of any part of him, as no part of him had been declared to be exempt from death; but in addressing Adam as "thou," his intelligence and understanding was also comprehended, so that no part of him could survive death. To die is simply meant to cease to exist; and when man, or beast dies, they pass out of existence; they are "of the earth earthy," and so return to the elements of which they were composed.

In combating the doctrine of the natural or inherent immortality of the soul of man, it is simply enough to deny it, and call upon its advocates to prove it; but the Bible is not wanting in direct evidence to disprove such an error.

If man was created immortal, or with an im-

THE HOPE OF ISRAEL.

mortal soul, that immortal soul would be indestructible, for that which is immortal cannot cease to exist. But the wicked, the finally impenitent, are declared in holy writ as going to be destroyed, are declared in holy writ as going to be destroyed, are to be burned up, to perish. The wicked are compared to the most destructible and combustible substances, as chaff, tares, branches, &c., which could not be the case if man was immortal.

It is also said that the soul shall die, and shall be destroyed. It must be borne in mind that that which is immortal cannot perish, or die; and if man possessed an immortal soul of necessity it must always live; but we read in Ezekiel 18: 4, 20 that "the soul that sinneth shall die," and if God says it who dare say it is not so, but the soul is immortal and cannot die? The Savior also tells us in Matt. 10: 28 that the soul can be destroyed, for he says, "But rather fear him who is able to destroy both soul and body in hell." He warns the disciples against fearing the persecution of men, who can only kill them, or destroy their present life, but cannot kill their future life, this present life, but cannot kill their future life, or prevent their living again through him, or prevent their having eternal life. But he would have them fear God, who is able to destroy both body and soul in hell, in *Gehenna*, in utter destruction. The use of the word destroy in connection with man, or the soul, is evidence that the soul is not immortal, for that which is immortal cannot be destroyed.

The soul of man which is claimed to be the immortal part, is said to be the thinking part of man, the seat of the mind. The psalmist tells us that is not immortal, for in speaking of death, in the 146th psalm in verse 4 he says "in that very day his thoughts perish." Then if the thoughts perish at death, the mind or the soul cannot be immortal. It is also stated in another psalm that "man is like the beasts that perish." Eccl. 3: 19. The claim is not set up that beasts are in possession of immortality, but yet the word informs us that man is like the beasts that perish, and as one dieth so dieth the other; so if the beasts are mortal, man is too. In death they are alike.

Though as Solomon has said that in death "man hath no preeminence above a beast," (Eccl. 3: 19.) yet the Scriptures declare that man shall have a preeminence above a beast, for man shall live again, and the hope of eternal life is held out to him, with such conditions that he may secure it if he will. Christ has died "to bring life and immortality to light through the gospel," and "whosoever believeth on him shall not perish, but have eternal life." The heralds of the cross are calling far and near to come to the living waters, to come and buy without money and without price, and Christ, the atonement himself says, "Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light."

From Bible Advocate.

DEAR HOPE: I saw in your columns, July 9th, an article from the *California Christian Advocate*. Now please talk a little for me out of the Bible Advocate, and let your readers see the contrast between the two. Gen. 1: 29-31—"And God said, Behold, I have given you every herb, I have given every green herb for meat. And God saw every thing that he had made, and he held it was very good." How can you say that it is filthy? Gen. 9: 3—"Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things."

Now let Paul speak. Rom. 14: 2, 3—"For one believeth that he may eat all things, another who is weak eateth herbs. Let not him that eateth despise him that eateth not, and let not him which eateth not judge him that eateth, for him which eateth not judge him that eateth, for God hath received him." Verse 14—"I know God hath received by the Lord Jesus that there and am persuaded by the Lord Jesus that there is nothing unclean of itself." What does the Lord say? Matt. 15: 11—"Not that which goeth into the mouth defileth a man." Luke 10: 7—"And in the same house remain, eating and drinking such things as they give." Peter, did you ever call anything common or unclean? "I was forbidden when I was upon the housetop, but I was forbidden to do so." Acts 10: 12-15. Brethren, think of that when you speak disrespectfully of thy brother's meat. Let us hear Paul again: 1 Tim. 4: 3—"Commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth; for every creature of God is good, and nothing to be refused if it be received with thanksgiving, for it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine whereunto thou hast attained." Titus 1: 15—"Unto the pure all things are pure, but unto them that are defiled and unbelievers is nothing pure, but even their mind and conscience is defiled."

Did the Apostle Paul teach hygiene? Let us hear him. 1 Tim. 5: 23—"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." If the Apostle was here to day would not he be hooted at by the professed followers of Christ? They would say by him as the Pharisees said of Christ: "Behold a wine bibber, a glutton, a friend of sinners." But says Paul, I have taught that temperance was profitable unto all things, in eating, in drinking, and especially in talking. Now, brethren, when you preach preach the word. Give us chapter and verse, and if you give us meat too strong let us eat herbs: the weak eat herbs. The strong should bear the infirmities of the weak, and not the weak of the strong. Faith comes by hearing and hearing by the word of God. Give us the word. Without faith it is impossible to please God. That which is not of faith is sin. The life we now live we live by faith in the Son of God.

BIBLE ADVOCATE.

REMARKS BY THE EDITOR.

THE article referred to by Bible Advocate was a selection called "Tobacco among the Preachers," showing the importance of ministers being an example to others in deportment, in cleanliness, and that which may give them respectability; and that the minister should preach the necessity of a reform on that point, especially among those professing godliness. The article referred to also spoke of the importance of ministers teaching hygiene instead of habits that are destructive to body and mind, and morals instead of prodigality. We are quite surprised that a defense of the use of tobacco should be argued from Gen. 1: 29-31, God having given to man every green herb for his food or his meat. The tobacco user will not claim that tobacco is an article of food, nor that he uses it as such; therefore that has nothing to do with the subject. God having pronounced all his works very good, we understand that they were good for the purpose for which they were designed; and if there is evidence there that tobacco is good for food, all other herbs and weeds are good for food too by

the same authority. "But if tobacco is among the things that were pronounced 'good,' it must be good for something." Tobacco has medicinal properties, and it may be "good" when used as a medicine, when necessary; but it is a very poor use of medicine when the use of it must be continued so as to take the place of the disease; and such use proves its worthlessness and harm, for if it be discontinued the disease it was used to cure returns as great as before and with it a prostration of the nervous system.

Bible Advocate says "How can you say that it is filthy?" This is admitted by all but those who are deeply wedded to the idol, and the only evidence from the Bible we ever saw in defence of the habit is from Rev. 22: 11. It is "He that is filthy let him be filthy still."

Bible Advocate objects to preachers teaching hygiene, and thinks it is not a part of the word of God. The Apostle John writes to Gaius, (3 John 2) "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Health was of enough importance in John's sight to wish that Gaius might, above all things else, be in health, together with his soul's prosperity. The Savior, rebuked disease, healed the sick, and gave his disciples power to do the same. "Disease is an enemy of the human family, and acknowledged by the Savior to be a coil of Satan's binding." Luke 13: 16. And when the ways of health are taught whereby Christians can be more useful than when suffering from disease, a very good work is done, and one which God will approve. The idea of what is termed hygiene is to teach people to observe habits of healthfulness, both as to eating, drinking, and general habits; and teachers, preachers, and reformers will find it to be a great help to their work to preach reform wherever they see it needed.

We cannot at this time take up and consider all the passages of Scripture referred to by Bible Advocate, though the subject is one we love to talk about. The meaning of Scripture is determined many times by its connection. In Matt. 15: 17-19 the Savior explains his meaning of v. 11, by saying that men's words which cometh from the heart and out of the mouth defile a man instead of being defiled by his food, or as the scribes and Pharisees taught, by eating with unwashed hands.

Reference is made to 1 Tim. 4: 3-6, where Paul speaks of a class of people who "command to abstain from meats which God hath created to be received with thanksgiving. For every creature of God is good and nothing to be refused if it be received with thanksgiving, for it is sanctified by the word of God and prayer"; but until we find that the word of God has sanctified and pronounced clean those animals which he once pronounced unclean, Lev. 11 and Deut. 14, which distinction was also made of God to Noah, Gen. 7, we cannot believe them to be of those meats which "are sanctified by the word of God" "to be received with thanksgiving."

The vision to Peter on the house top, recorded in Acts 10, was given to show him just what he said himself in verse 28, "God hath showed me that I should not call any man common or unclean." Why, my brother, Bible Advocate, if this vision to Peter showed him that the distinction between clean and unclean beasts was removed then you must consider, as good for food and sanctified by the word of God "all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air," which exact sheet in Peter's vision contained. An exact and a very lengthy argument could be made from the gospels and the epistles on tem-

perance and hygiene, and those advocating it may not be lacking in the faith without which it is impossible to please God. [Editor.]

"My Morality will not Save me."

A YOUNG man, twenty-eight years of age, says a clergyman, had often been observed by myself and others as an uncommon example of morality. He was regular in his attendance on public worship; and in the house of God there was about him an air of gravity and earnest attention which reproved the dullness of many a professor. For years he had resisted the repeated solicitations of companions to engage in their frivolous amusements. A dancing-school and ball-room were, in his view, unfit places for beings with whom time is short—beings fast bound to eternity. He had often been importuned to accompany his fellow-youth on excursions of pleasure on the Sabbath; but it was an essential item in the code of his morals to remember the Sabbath-day and keep it holy. He did not allow himself to read worldly books, or converse on worldly subjects on that day. It was his practice to study his Bible during the intervals of religious worship. He had also read Doddridge, and Baxter, and Bunyan, in connection with the Scriptures. The doctrinal views which he had embraced were evangelical, and no wind of doctrine was able to shake him. All that the young man in the Gospel said, could be said by him.

One day, this same young man called with the solemn inquiry, "What must I do to be saved?" "Have you not been doing much," said I, "in order to be saved? Your life has been regular, and you have done many things." "True, I have done many things, but my morality will not save me!" "With all your outward goodness, have you given any attention to the private duties of religion?" "I have; for ten years I have not ceased to pray morning and evening." "Have you not sometimes been irregular in secret prayer?" "Never, I do not recollect having neglected the duty more than three or four times during the whole period. But then I have prayed to keep my conscience quiet, not because the duty was a delight. All my moral doings, and my ten years of praying, and my knowledge of the Scriptures, do not afford me any grounds of indulging the hope that I am a friend of God. I have had, of late, convincing evidence that my mind is enmity against God, and that my heart is hard and impenitent. I am a monument of Divine forbearance. But he has arrested my attention, and removed the refuge to which I was secretly trusting. And I feel that it is with me the last time. I have done everything but submit to God. O! how shall I get rid of this rebellious heart? What must I do to be saved?" "It is your duty," said I, "to obey the injunction immediately, 'my son, give me thine heart.'"

Here was a man distressed for his soul—having no hope; though he had, from his youth up, been a boasted specimen of irreproachable morality, a constant attendant on secret devotion, a conscientious observer of the Sabbath, and correct in his speculative views of religion. If any man could hope for acceptance with God on the score of his good works, he could. But as soon as he has a discovery of his heart, he is convinced that it is far from being right in the sight of God. What was his glory, he counted his shame.

In a few days he called upon me again. I inquired what were his feelings. A smile kindled on his countenance as he replied, "I think my

stubborn heart has at length yielded the point, and surrendered to God. O! there is a sweet and heavenly peace flowing from unreserved trust in God. Never before did I know the pleasures of godly sorrow. What tender meltings of soul I have had while sitting at the foot of the cross." "You do not think," said I, "that there is any reason for you to hope from your past regularity of life, and much praying?" "Certainly not. If I am now a child of God I have been born again since I last saw you. I feel like helpless infancy just passing over the threshold of life; I need hourly nourishment. How precious the promise, 'as thy day is, so shall thy strength be.'" He has gone to his Master's work, bearing testimony that whatever a man may be, and how much soever he may do, if he is not born again he cannot see the Kingdom of God.—*Pastor.*

Fountains by the Wayside.

NEAR the foot of a mountain crossed by a much-traveled road, a delicious fountain of water gushed from a fissure in a rock. Its natural course led away from the road, but by a little effort it could be brought within the reach of travelers and animals passing by. Mr. Sawyer, the owner of the land, gave it this direction, and placed a trough for the reception of the water. Many a panting team was refreshed thereby, and many a traveler tasted the cool and sparkling beverage.

"Father," said a boy who was passing with his father, and saw Mr. Sawyer at work, "what does Mr. Sawyer do that for?"

"To do good," was the reply.

"What good will it do him? He will never want to use the water."

"His object is to do good to others. Great numbers will be benefited by this act of his."

"But they won't know that he did it, and he won't get any credit for it."

"He does it to do good, not to get credit for it. Happiness is gained by doing good, not in getting credit for it. He knows that he has made an unselfish effort to do good, and God knows it; hence it is no matter whether any others know it or not."

Mr. Sawyer did a good work in opening a refreshing fountain by the wayside. Moral fountains may be opened by the wayside for refreshing pilgrims—travelers for eternity.

One sets an example of strict integrity in the midst of great temptations. The sight is as refreshing to a tempted pilgrim as is a fountain to a thirsty traveler.

One sets an example of Christian thankfulness and trust in God. It may refresh many a pilgrim who is careful and troubled about many things.

One sets an example of forgiveness and of returning good for evil. It may refresh and invigorate for duty many who are smarting under a sense of injustice, and tried with temptations to revenge.

We may thus open fountains by the wayside; we may not know how many we may thus benefit, but God does.—*Visitor.*

CHRISTIANS who wish to retain the spirituality of their religion, should be very careful how they mingle with the world. He who is pleased with the company of ungodly men, no matter how witty or learned, is either himself one with them, or is drinking into their spirit.

If we carry not the beautiful within us, we may travel over the wide world in vain in search of it.

The Object of Christ's Death.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death, he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." II b. 2: 14, 15.

In the investigation of this subject we wish to have the reader's unprejudiced attention, for well we know we are about to travel upon disputed ground; nevertheless we believe it to be truth.

But first, let us take a glance at that holy pair, the representatives of the human family. As they came forth from the hands of their Creator, they were pure, holy, and innocent: God pronounced them good. Let us for a moment imagine the grateful thoughts that must have filled the heart of Adam as he walked forth to view his first abode. There were the lofty trees throwing their grateful shadows across his path, the green grass waving in its early verdure and beauty, the lovely flowers of every tint and hue, emitting their fragrance all around. No doubt grateful songs of praise burst from his lips as he viewed the beautiful home which God had prepared for him. Here also were trees that were "good for food," and of these the Lord said to Adam, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." Gen. 2: 16, 17. Here was a plain command, and also a plain penalty attached to it. But after a time, through the wiles of the enemy of all good, Adam partook of "the tree of the knowledge of good and evil." "And the Lord said, Behold, the man is become as one of us, to know good and evil." verse 22. From this we learn that Adam did not know evil before he eat of the forbidden fruit. He knew what good was, for that surrounded him on every hand, but up to this time he was ignorant of evil; but now he knows "good and evil." Soon he is driven from the garden, with the penalty of death indelibly stamped upon him; but not without hope, for "the seed of the woman shall bruise the serpent's head." "And all the days that Adam lived were nine hundred and thirty years, and he died." Here we see God verified his word in the death of the transgressor, and this death would have been an eternal one, had not God in his infinite goodness and mercy devised a plan whereby man might be brought back to life again. This brings us to the object of Christ's death.

We understand that the object of Christ's death was twofold in its nature. First, to redeem man from death: or in other words, God gave Christ as a ransom for man to redeem him from the power of death, as he says in Hosea 13: 14, "I will ransom them from the grave; I will redeem them from death." Now we must bear in mind that a ransom and a substitute are two different and distinct things. A substitute is "one person to take the place of another," (*Web.*) while a ransom is an equivalent in value to the thing ransomed, or "the price paid for redeeming a person or goods from an enemy." *Web.* Man by one act of disobedience to his Creator lost his position as a faithful, loyal subject, and by obeying the enemy he became his subject, and finally passed under his dominion, death. Man did not accomplish the work which God appointed him to do. We read in Gen. 1: 28, "And God blessed them and said unto them, 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 upon the earth." There is but one thing here that man failed to do, namely, "subdue it." It

may be asked what subduing did the earth need? It was beautiful and perfect as it came from the hand of its Creator. To my mind there was but one thing to be subdued, and that was the devil and his angels. This man failed to do; but the plan and purpose of God is not to be frustrated; the seed of the woman shall yet bruise the serpent's head.

Although man had disobeyed God, had sinned against him, and became an enemy by "wicked works," yet God still loved him and had respect unto the work of his hands; and to redeem man he would give his only begotten Son, not as a substitute, but as a ransom. Man sinned, paid the penalty, and was now in the enemy's possession; and as Paul says, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." In consequence of Adam's sin the human race became subject to death; and daily and hourly mankind are passing under the power of death, or into the enemy's possession.

But such a state of things is not to continue much longer. Soon the strong man will be bound and his goods spoiled by a stronger than he. "Therefore as by the offence of one judgement came upon all to condemnation [or death], even so by the righteousness of one the free gift came upon all men unto justification of life." Rom 5: 18. "Who gave himself a ransom for all, to be testified in due time." 1 Tim. 2: 6. "Who is the Savior of all men." 4: 10. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22.

From these passages and many others which might be produced we learn that the first great object of Christ's death was to redeem man from death, which is general in its nature. All who died in Adam, or in consequence of his sin, shall be made alive in Christ Jesus, while those who died for their own personal sins, shall never have a resurrection; they have received the wages of sin, death, as in the case of the wicked Sodomites. They "are set forth for an example, suffering the vengeance of eternal fire." Also those wicked ones who will be destroyed when Christ comes to be glorified in his saints, "who shall be punished with everlasting destruction from the presence of the Lord." But those are exceptions, and as Paul says, "There shall be a resurrection of the dead both of the just and of the unjust." All that die in Adam shall be made alive in Christ. "For since by man came death, by man came also the resurrection of the dead." Now as death does not come to every individual in consequence of Adam's sin, neither does the resurrection come to every individual in consequence of Christ's righteousness, but in the general sense of the term, "the free gift came upon all men to justification of life." "All that are in their graves shall hear his voice and come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Here we find a resurrection of both righteous and wicked. This we would not find if Christ died as man's substitute. All would come forth to life. There would, *there could* be no resurrection to damnation. Could the sinner point to Jesus as his substitute in the great decisive day, he would come off more than conqueror; but no, he can not, he has got all he lost in consequence of Adam's sin, and now for his own deeds he must stand or fall.

But we have said the object of Christ's death was twofold in its nature: first, to redeem man from death. This is general in its nature: "he gave himself a ransom for all," and it will "be testified in due time." And now we will briefly notice the second point.

"God so loved the world that he gave his only begotten Son that whosoever believeth upon him should have everlasting life." There is a work for us to do to avail ourselves of the benefit or object of Christ's death, brought to view in this text. "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon." "Believe on the Lord Jesus Christ and thou shalt be saved." "Through this man is preached unto you the forgiveness of sins." Jesus taught his disciples to pray, Father, "forgive us our sins." Now, if Christ died to pay the debt of the human race, there could be no pardon on the part of God, and no forgiveness. It would be utterly impossible to pardon or forgive a debt already paid.

To illustrate the case. Suppose I owe Mr. A. one thousand dollars. I have nothing to pay it, but Mr. B. seeing my utterly helpless condition, proposes to pay A. that thousand dollars for me. A. accepts the money, the debt is paid. Has A. anything to forgive me? anything to pardon me for? No, he has not, neither have I anything to be grateful to him for, not in the least; but if, instead, he would lay down certain rules for me to obey, and certain things to do, and that if I complied with his conditions he would forgive me the debt, then would I have something to be grateful for, and by my complying with the conditions he could pardon me, and then would I stand justified in his sight. And it is thus God can be just in granting pardon to the sinner. He can be just and yet "the justifier of him who believeth in Jesus." The conditions of pardon which God has laid down for the sinner are to believe in the name of his only begotten Son whom he has sent into the world, who suffered and died to redeem us from sin and death, and to take up his cross daily and follow him through evil as well as good report. By complying with these conditions we can receive pardon for all past sins, be adopted into the family of God; and if we continue in Christ, bringing forth the fruits of righteousness we shall have everlasting life; "For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ." Rom. 5: 17.

We understand Paul in this chapter to bring to view the twofold nature of Christ's death. In verse 18 he says, "the free gift came upon all men to justification of life." This applies to all men, wicked as well as righteous; but in verse 17 he says, "They which receive abundance of GRACE, and of the gift of RIGHTEOUSNESS, shall reign in life by one, Jesus Christ." This is what Paul in another place calls a special salvation. "He is the Savior of all men, especially of those that believe." Christ not only died to redeem man from death, but he died to redeem man (all they that believe on him) from sin in this present evil world, and give to them eternal life in the future. "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

We were made subject to death unconditionally on our part, so we will be brought to life again unconditionally on our part. But it is for us to say whether that life will be eternal life or not. Life and death are set before us. God has done all on his part that a just God can do. He has given his only begotten Son to redeem us from death, and also that whosoever believeth on him should have everlasting life. "He that believeth on the Son shall have everlasting life, but he that believeth not the Son shall not see life." "And this is the will of God that ye believe on him

whom he has sent." "Unto you therefore which believe he is precious." Why is Christ precious to the believer? Because that Jesus died for his sins and rose again for his justification." And now for him he pleads the merits of his blood before the throne of God. For him he maketh intercession according to the will of God, and for him he will come again and receive him unto himself.

The command of God to Adam shall yet be obeyed. "The seed of the woman" shall yet subdue the earth, and bring it into subjection to the righteous will of God by destroying the Devil and all who will follow him in his unrighteous works, for Jesus became "subject unto death that he might destroy him that had the power of death, that is the Devil." The earth will be peopled with a righteous nation who will believe in Jesus, not only as their redeemer from death and the grave in the future, but also from sin and the works of the devil "in this present evil world," for Jesus came "to save his people from their sins." Those who believe in him as their Savior and Redeemer must follow him. He worked the works of God, his followers must do the same. He resisted the Devil, his followers must do so too. He did no sin, he came to save his people from their sins, not in their sins. His followers must walk even as he walked. They must cease to do evil and learn to do well. We must believe in Christ and obey the requirements of God, to have the righteousness of Jesus Christ imputed unto us.

In all our investigations of this subject we have failed to find one text that speaks of Christ as the sinner's substitute. He "came not to be ministered unto, but to minister, and give his life a ransom for many." He "died the just for the unjust that he might bring us to God." And that "through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage." Such is the language of Scripture in reference to the object of Christ's death. Had we time and space we might follow the investigation of this great and glorious subject much farther, but enough has been said, we trust, to show that Christ did not die to maintain the honor of God's law in the sinner's stead, but to "redeem us from the curse of the law." And that in order for us to be benefited by his death farther than a resurrection from the dead we must believe on him and do the will of his Father which is in heaven.

Reader, do you believe on Jesus? Have you a hope that entereth to that within the veil? If not, we beseech of you in the name of our Master to accept his offered mercy. Jesus has died to redeem you from sin and death, if you will believe and obey. God the Father offers you pardon on conditions that you believe on his Son Jesus Christ. All heaven is interested in your behalf; "and the Spirit and the bride say come." Come sinner, to the living fountain while yet you may. Soon, that same Savior who died on Calvary's cross will come again to redeem man from the enemy's possession, and to give eternal life to all those who have believed in him, all who have sought for pardon through his atoning blood, and obeyed the requirements of God's holy word. Immortality and eternal life may be yours if you accept it and live for it. Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." God's mercy is great. He is willing to pardon all who come to him in his own appointed way, that is, through the name of his only begotten Son, who is "the Savior of all men, ESPECIALLY of those that believe." May we be of the number who shall believe with a heart unto righteousness, so that we may be saved in the day of the Lord's coming.

S. E. BRINKERHOFF.

Annihilation and Destruction.

ANNIHILATION, Destruction, Destroy, Perish, utterly perish, Die, Death. Our Universalist and immortalist neighbors abhor the thought of these Scripture phrases. They will still use their machinery if possible to underrate the meaning of the terms pronounced upon the ungodly. Death does not mean death, and destruction does not mean destruction. Yes, and that God is very unjust if he did annihilate or destroy the wicked in destruction; and that God cannot do it, neither will he do it. Has not this nineteenth century got to an enormous pass to sit up in counsel with the Most High, and to teach him what he can't do, and what he can do? Well, I will let the Lord teach me. He can create, and he can and will destroy, for he says so. Universalism says he will not do it, and he is unjust if he does; and that annihilation or destruction is not just. And that destruction is unscriptural, and denies the degrees of punishment. That some have sinned a little, and some have sinned much, and that God does not know how to do his own business, because he will destroy the wicked. There was one preacher who preached just this way, "Thou shalt not surely die, but be as gods, knowing good and evil." That justice and mercy are at war with each other, if endless annihilation be true.

Well if I have my right mind and recollection, we read of a royal law, that sin is the transgression of. That is, that we should love our neighbor as ourselves, and this is the golden rule, from Christ himself. Yes, sin is the transgression of this law, and if you offend in one point you are guilty of the whole law. Where are our little sins and our large sins, our little rewards and our great rewards? We do well if we fulfill this law, but if we offend in one point, we are guilty of the whole law. Now my friend, is this justice and mercy at war? Will you stand up with the Most High, and say that he does not understand justice and mercy, because he says he will destroy all the wicked and have them chased out of the world, and be as though they had not been? Obidiah 16. Do you not assume a great responsibility on yourself? "Yet a little while and the indignation shall cease, and mine anger in their destruction." Isa. 10: 25.

"Well, sir, I think the word destruction has a temporal meaning to it. It does not mean annihilation, because nothing can be annihilated. The immortal part of man cannot be annihilated in the extreme sense of the term. Jerusalem is destroyed, and the Jews as a nation are destroyed also. So destruction or annihilation is unscriptural, and sir, it is against justice and reason; and it is as unreasonable as endless damnation to think that God would burn up mankind." I admit that Jerusalem is temporally destroyed, and the Jews as a nation; but now be good enough to show in God's word where man is possessed with any inherent principle that is immortal, spirit or soul, this side of a resurrection from the dead. All say that man is mortal, and yet affirm that man is immortal, all at the same time. Now I want the plain "thus saith the Lord," and no inference, for these assertions: "But destruction or annihilation in their full and extreme sense is bringing to naught, to nothing." My wise friend, can you tell me what nothing is? Webster defines destruction to be ruin, eternal death, and the Bible says destruction to the wicked from first to last. Job says that "the wicked shall be brought forth to the day of wrath, they shall be brought forth to the day of destruction." "God judgeth the righteous, and God is angry with the wicked every day."

Psalm 7: 11. "For evil doers shall be cut off, but those that wait upon the Lord they shall inherit the earth." "For yet a little while and the wicked shall not be." Universalism says the wicked shall be finally saved in heaven. "Yea, thou shalt diligently consider his place, and it shall not be. But the wicked shall perish and the enemies of the Lord shall be as the fat of lambs, they shall consume, into smoke shall they consume away." Now they are chased out of the world, and are as though they had not been, and consumed away like smoke. There is no chance for them to be in heaven, for God is able and will destroy their souls; for fear him who is able, yes, fear ye him, says Christ. Now you who are preaching universal salvation, and that Christ is not coming, and resting sinners at ease, that Christ came at the destruction of Jerusalem, and saying that annihilation or destruction is unscriptural, that the soul is immortal, and "Thou shalt not surely die," but God will judge you.

"Death is the gate to endless joy;" "For then shall we meet our beautiful child, kept safe by God's wondrous love. And the angel of death so dark to us now, shall be welcomed with gladness above." This angel of death is to be welcomed in heaven. You are praising death, for your deliverance, and you will have that angel, death, in heaven, the worst enemy you have in the universe. Yet universalism sings honor to death, giving to death the glory, instead of praising Jesus Christ, our dear Savior, for redeeming us from death. We have such and much more Christ dishonoring sentiment in the pulpit very often. They will preach it a while, and then sing it a while. When I hear it I feel sad; but my dear friends, I thank my God and Savior for my deliverance from death and the grave. And that Christ will put on the crown of immortality at his appearing and kingdom, where we will see the celestial host and hear them shouting praises to our great King, and victory over our enemy death. May God help us all to do his will, that it may be well with us. Amen.

JOHN MCGHEE,
Pleasantville, Iowa.

Growing Old.

A PHILOSOPHICAL old nonagenarian finds these comforts in growing old. Whiteheaded grumblers should take notice:

I have become very deaf. What a blessing! There is such a lot of silly talk I cannot bear, such scandals, etc.

My eyes are failing. How fortunate! I do not see a tith of the folly and wickedness that is going on around me. I am blind to faults that would provoke me to censure.

I have lost my teeth, and my voice is not very audible. Well, I find it is no use babbling to folks who won't listen; so I save my breath for better purposes. I don't show my teeth where I can't bite. I venture on no tough meat.

My taste is not so discriminating as in days of yore, and the good is that I am more easily satisfied, and don't keep finding fault, and am contented and thankful. A nice palate is a plague to get rid of.

My joints are rather stiff. Well, if they were ever so supple, I do not want to go and see the sights, hear concerts, make speeches, nor carouse at feasts.

I am not so strong as I was; but for what do I need to be stout? I am not going to wrestle or fight with anybody. My morals are greatly improved.

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 on scripture. We hold ourselves responsible for editorials, selections and comments; but no farther.

THE articles on the Nature of Man, in this number of the HOPE and the preceding one, "Where are the Dead," and "The Mortality of Man," are to be put in tract form, and will be ready in a few days. Price 2 cents. This tract will be useful in giving your friends something to read on the subject of the nature of man, against the popular idea of the natural immortality of the soul.

Present Truth--What is it?

THE apostle Peter, in speaking of it, says—"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Pet. 1: 12. And Paul—"The times of this ignorance God winked at, but now [the light of present truth having come] commandeth all men everywhere to repent." Acts 17: 30. And Jesus Christ—"If I had not come and spoken unto them they had not had sin, but now they have no cloak for their sin." John 15: 22. "I said therefore unto you that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins." John 8: 24.

Again, concerning the great salvation, John speaks of the "Lamb slain from the foundation of the world." Rev. 13: 8. And Jesus Christ speaks of the "Kingdom prepared from the foundation of the world." Matt. 25: 34.

The plan for the salvation of lost man has been laid from the foundation of the world; and all principles and provisions constituting the great scheme of redemption, have ever existed as parts of a great whole. But these truths were not all proclaimed at the first announcement of God's purpose of mercy, but have been developed successively; each truth not setting aside or rendering void any other truth, but assuming a prominent leading position, and demanding attention as a matter of special importance.

These successive announcements, the present truth of the time, have been the gospel of the time; which means simply, good news, or glad tidings. Accordingly the apostle tells us that God preached the gospel to Abraham, saying, "In thee shall all nations be blessed." Gal. 3: 8. The preaching of John the Baptist, and of Christ, and his disciples, was emphatically the gospel. And when John in vision saw the symbolic angel proclaiming *The hour of his judgment is come* (The Advent message,) he calls the proclamation *The Everlasting Gospel*. And Paul in Corinthians represents the doctrine of the resurrection as the gospel.

The sum of the matter is this:—Every successive announcement or revelation of a new fact or provision contained in the plan of redemption—not new in its relation to the plan, but new to man, because just brought to his knowledge—has been the present truth of the time—the gospel—an announcement of good news or glad tidings to those who are seeking for immortality and eternal life; and is a condition of salvation to those to whom it is addressed. For proof see passages quoted in first paragraph of this article. How important, then, that we candidly listen and "prove all things"; and not reject truth because our parents did not teach it to us!

Lincklaen, N. Y.

E. A. POOLE.

THE HOPE OF ISRAEL.

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.—Malachi III. 16.

From Bro. Nichols.

DEAR BRETHREN AND SISTERS: How anxious we are to get letters from our friends, our kinemen according to the flesh, and how disappointed we feel when we go to the Post Office from time to time and fail to get any tidings from those we love, and have reason to believe love us. Now we have many near and dear friends in Christ, through whom we have been adopted into the same family, and for one I feel anxious to hear from you, how you are getting along, and what is the prospect for soon having a good family meeting. For my part I think we have reason to feel encouraged that the day is not far distant when our heavenly Father will send all his children a summons to come home, those not excepted who now sleep in the dust. If this is the case how it ought to animate us, and fill our hearts with joy and gladness! Why, only think of it, only a very little while now till the angels are commissioned to gather the elect from all parts of the earth! We expect to be among the number. Don't we, ought we not to feel interested? Not only so, but had we not better write occasionally and let each other know how we are getting along, and what preparations we are making for the coming gathering? I trust none of you feel so much attached to the world as to desire a postponement of the Lord's coming. As I have already remarked, I believe we have unmistakable evidence that the day of eternal felicity is about to dawn, and yet I apprehend that the enemy of all good will assail us in many different ways, and if possible thwart us in our efforts to gain the portals of eternal repose. Yet I apprehend no danger from his attacks if we only keep the whole armor girded on, and then we can successfully meet him in every encounter and it won't be long until we gain a final victory. Then how cheering it will be to hear it said to us, "Well done!" How many of us will be counted worthy of such an honor. Let us talk these matters over through the HOPE, show our love for each other, not be so timid, and act so indifferent one toward another. I am disappointed when I go to the Office, get the HOPE, and find such a meagre supply of letters. Who will volunteer to make the Letter Department more interesting? We wait anxiously to hear from you, dear friends, and hope soon to meet you all.

LaPorte City, Iowa.

J. H. NICHOLS.

System.

No business can thrive without system. It is the key to financial success. Anarchy is the prelude to failure, whether it applies to financial affairs, or to religion. Any body of people cannot long exist and do good without some systematic plan of co-operation. In matters of this kind the children of this world are wiser than the children of light. No people are blessed with more Gospel truth, and we know of no people so destitute of system in their business affairs. We may talk of advancing the truth and building up the cause until the morn of glory, and yet with no system, no co-operation, it will prove a failure. There is money enough among those who claim to be of the body of Christ, and it seems to us that all that is needed is some feasible plan for its use in carrying forward the Word of Truth. Brethren do not care to merely

give money without knowing whether it will be used for the truth, or scattered without good results. May we not have some financial organization for the purpose of sending men whose hearts are alive to the work; and should they not be equipped with books and tracts to give to those who may wish to learn the way of life more perfectly? Much depends upon honest labor now. The enemy is well organized, and his work is successful. Shall the truth be made to falter in the way for lack of system and co-operation? It must not.—*Sel.*

BUSINESS DEPARTMENT.

RECEIPTS For The Hope of Israel.

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

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