

THE HOPE OF ISRAEL.

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

Present Series.

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The Hope of Israel.

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

That Day.

That day is approaching and soon will be here,
When Jesus in glory to man shall appear;
Ten thousand bright angels around him attend,
While he, "the same Jesus," to earth shall descend.

The nations shall tremble and all stand in awe,
All they who have trampled God's just holy law;
In terror they'll cry for the mountains to fall,
To hide them from his presence to rocks they will call.

But no place shall be found for sinners to flee,
For God's all-searching eye shall search wicked ones;
No, nothing shall hide them from his holy view,
When he cometh again to make all things new.

That day is approaching, behold it is near,
When Jesus to earth for his saints shall appear;
Then all who have loved him and served him below
To the sweet fields of paradise with him shall go.

The graves shall be opened, the saints will arise,
The loud song of triumph ascend to the skies;
Then saints shall be ransomed from death and the grave
Through Jesus alone who is mighty to save.

S. E. BRINKEROFF.

The Secret Spring.

THERE are many persons whose Christian walk and service, though doubtless honest and sincere, is marked by sad inequalities. Their life is a series of ups and downs, feasts and fasts, lights and shadows, sunshine and storms. The unbelieving world view with a puzzled incredulity their active and their passive states, contrasting their earnest days with their slothful months, their acute zeal with their chronic lukewarmness, and wondering how a stream, fed from unfailing fountains, can be a torrent in the spring time, and in summer a parched and arid sand. Christian believers also become wearied with the fickleness and trustlessness of such persons, and doubt the sincerity of their professions and the genuineness of their conversion; and they themselves, more troubled and distressed than all the rest, filled with doubts and fears and sad forebodings, are led to say,

"Tis a point I long to know,
Or it causes anxious thought,
Do I love my Lord or no?
Am I His or am I not?"

Confessedly, this is not the truest type of faithful Christian life; and yet it is not at all the experience of the man careless of God, rejecting his Gospel, and hardened against his will. It is rather the opening struggle in that warfare where the flesh and spirit wage

their ceaseless strife, and where only God can give the perfect victory, through our Lord Jesus Christ.

Christian health differs widely from these morbid moods and transient frames. Like healthy vital action, it avoids extremes, and holds its steady course. It is not fever to-day and chills to-morrow; now an excitement, and then a relaps; spasms where four men must hold you; but it is rather the constant action which springs from unfailing sources of present and abiding power.

Nor is it in some great and mighty manifestations of superhuman energy, that we trace the constant influence of the inward life, but rather in ten thousand little acts which give token of its presence and its power. We do not look that a man shall lift a ton, before we think he lives, but we see his life in the flutter of an eyelid, in the quiver of a muscle, in every vital act. We do not expect a tree shall bear one monstrous apple, as large as a pumpkin, on its highest branch, to demonstrate that all its leafless twigs have life; but the little buds, and leaves, and blossoms, that swell and burst and spread their beauty upon every bough, are the better proofs of vital force within the trunk and root. The little things are greater than the great ones. The sands are mightier in their multitude than the rocks in all magnitude.

Well has Dr. Bonar remarked: "Did a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure, and reckon it a small dishonor to turn back in such a conflict. But a holy life is made up of a multitude of small things. It is the little things of the hour, and not the great things of the age, that fill a life like that of Paul and John, like that of Rutherford, or Brainard, or Martyn. Little words, not eloquent speeches or sermons; little deeds, not miracles nor battles, nor one great heroic act or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning, the waters of Siloah, "that go softly" in their meek mission of refreshment, not the "waters of the river great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions, and imprudences, little foibles, little indulgencies, of self and flesh, little acts of indolence or indecision, or indecision, or slovenliness, or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and penuriousness, little exhibitions of worldliness and gaiety, little indifferences to the feelings or wishes of others, little out-breaks of temper, or crossness, or selfishness, or vanity; the avoidance of such little things as these go far to make up at least the negative beauty of a holy life.

"And then attention to the little duties of the duties of the day and hour, in public transactions, or private dealings, or family arrangements; to little words, and tones, little benevolences, or forbearances, or tendernesses; little self-denials, and self-restraints, and

the active developements of a holy life, the rich and divine mosaics of which it is composed.

"What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is small things that a great life is made up of; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy."

Now it is just this life of little things, which, of himself, no man can attain unto. It cannot be produced as the result of mere human effort self-forgetfulness; little plans of quiet kindness and thoughtful considerations for others; to punctuality, and method, and true aim, in the ordering of each day—these are Watchful as man may be, he will fail somehow, and somewhere, and sometime. Shunning one evil he will fall into its opposite, fortifying on one side, he will be assaulted upon the other, and this because sinful humanity does not possess in itself the elements of completeness which form a perfect and symmetrical character.

A noted mechanic was once examining a machine which was exhibited as an illustration of a perpetual motion, the source of which no one had been able to divine. Listening for a moment he noticed that its movement was unequal, and remarked, "This is a crank motion," and knocking off a hollow slat which seemed placed there merely to steady the machinery, he discovered a slender thread, which he traced to an adjacent building, where an old man was secreted, turning the crank that moved the wonderful machine. No human hand can keep "a crank motion" uniform. It will go up with an effort, and down with a jerk; and just so no man, uncontrolled by Divine power, can maintain, in all its varied changes and ramifications, the steadfast and uniform fidelity of a truly godly life.

No vows, purposes, promises, efforts, or endeavors can so school the carnal heart, or control the sinful flesh as to effect this grand result. The old fires will smoulder, the old flames rise, and the old man, no matter what he has promised, or how many oaths of allegiance to God he has sworn, will prove treacherous, worthless, and deceptive at every opportunity. That which is born of the flesh is flesh, and the works of the flesh which are manifest are the same in every land and age and nation. The flesh is without strength. It is sinful flesh, and Christ has condemned sin in the flesh. "It is no more I, but sin that dwelleth in me," said the struggling apostle, when an unregenerate nature overbore the better purposes of a regenerated will. Nothing is abiding but that new life, begotten by the word of God which abideth forever.

The indwelling of the incorruptible seed, and the abiding presence of the Holy Ghost; the good and perfect gift of Him in whom there is no variableness neither shadow of turning, is the only antidote for human corruption, frailty, feebleness, and instability.

Christian life must spring from the eternal fountains of divine blessing, from the fullness

of divine grace. "By grace are you saved through faith, and that not of yourselves, it is the gift of God." Man's religion is plastered over the surface, in forms and pomps and ceremonies, which are expected to work their way inwardly, and restore the dying to life.—God's grace is planted within, and works all sickness and corruption to the light, and has first health within, and afterwards without. Man whitens the sepulchre outside; God empties out the dead men's bones, and makes it clean within. True religion cannot be put upon us from without; it must grow out of us from within. It is the outward showing of the inward life. It is the crystal water gushing from the living fountain, whose bitterness hath all been healed. It is the rich cluster hanging pendant on the spreading branch which only bears because it abides in "the true vine." "Cut off from me ye can do nothing," is the Saviour's testimony. "I can do all things through Christ that strengtheneth me," is the steadfast witness of the apostle Paul. "It is God that worketh in you both to will and to do of his good pleasure," is the voice of the Holy Ghost; and, "I also labor ACCORDING TO HIS WORKING that worketh in me mightily," is the answer of experience in the person of the apostle to the Gentiles.

The outward act cannot precede the inward life. The heart must beat before the distant pulses throb. The inward power must precede the outward testimony, and it must keep pace with it in all its extension, or else that will collapse like a bubble, or fall like an empty bag. Merchants with small capital and large trade, vessels with light ballast and large sails, and Christians with great professions and with little grace, are much alike. "I will know," said the apostle, concerning such vain pretenders, "not their speech, but their power."

Gilding is not gold, nor talk godliness. The work wrought of God within, is the only basis for any acceptable outward working wrought by man. The inward makes the outward; the outward discloses the inward. God's work is first; ours comes afterwards. "He hath begun a good work" in us. God's love is first; ours comes afterwards. "We love him because he first loved us." God's strength is first, ours afterwards; "for when we were without strength, in due time Christ died for the ungodly," and we are "strengthened with all might according unto his glorious power." God's grace is first, and then grace reigns in us. "The grace of God that bringeth salvation hath appeared," "and of his fullness we have received, and grace upon grace."

This is not the divine order. It cannot be reversed in fact, it must not be in faith. A man is not a Christian because he does good deeds, but he does them because he is a Christian. The tree is not alive because it has leaves, but it has leaves because it first had life. Is a tree an apple tree because it bears apples, or does it bear apples because it is an apple tree? It was an apple tree before it ever bore an apple or showed a bloom. Leaves and fruits prove vitality; but they do not give it. *To be Continued.—Tract by H. L. Hastings.*

The Age of the World Rerealed.

THE notation of time began with the first recorded act of creation. God himself began to compute time with the days of creation. Gen. 1: When he set the sun, and the moon, and the stars, in the firmament above, "He said, let them be for signs, and for seasons, and for days, and for years." Gen. 1: 14. When he pronounced sentence upon man for his transgression he set a

bound to the number of his days, which no one has ever attained. From the creation to the deluge the age of the world is given in ten paternities, nine obituaries, and the age of the living patriarch of the world, who was preserved to repopulate it after the destruction of all men but his own family.

There is no fact of history of a revelation more perspicuous than the notation of time by inspired men. All the gaps in the chronology and human history are filled up by revelation and prophecy concerning God's chosen people. From the deluge to the call of Abraham from among all the other families of Noah's posterity, that he might become the head of a people of God's choice, who with him should become heirs of the world, time is again given in ten paternities and ten obituaries. Gen. 11. After this, time is given solely and alone in the history of the chosen people, until God for their iniquities cast them out of his sight; and gave them into the hands of their enemies. See Jer. 7. After this event time is given in the times allotted in prophecy to the reign of the Gentiles over the land of Israel, and their profanation of the holy place of God's sanctuary. This is not an incidental arrangement. It is an essential part of God's plan of salvation; and spans the whole series of prophetic promises. Whoever ignores it errs at the foundation of all God's revealed will; and so long as he rejects it must err in the interpretation of the prophecies and promises given to the ancient people of God; and also in the interpretation of the seven opened seals of the book of God, given to the anointed Son, to show unto his servants the things to be done in the last ages of Gentile rule of the world.

However repugnant this arrangement may be to modern ideas of science, and however conflicting with the demonstrations of astronomers, or the records of Gentile history, all the sacred historians of God's chosen people, all God's inspired prophets, and poets, and the Son of God himself, in the revelation he received of the Father to show unto his servants, goes to show that it is God's plan of keeping and showing the chronology of the world. By it he shows his believing people the things that are to come upon the world; and by it he taketh the wise of this world in their own craftiness.

The great prophetic Week Tabled.

From the Creation to the Deluge is	1656 yrs.
From the deluge to the call of Abram	428
From the call of Abram to the Exodus of his seed out of Egypt	430
In the wilderness of Arabia	40
War with the Canaanites to the division of the land under Joshua	6
Government of the Judges from Joshua to Samuel inclusive	450
Reign of Saul son of Kish who was a Benjamite and had no promise of the sceptre from God.	40
Reign of the house of David of the tribe of Judah to whom the sceptre was promised.	430
Seven times of Israel's afflictions under Gentile reign	3430
	2520
Reign of Messiah	6000
	1000
	7000

After this the kingdom is presented to the Father perfect, and his will shall be done on earth as in heaven, ages of ages, or forevermore. 1 Cor. 15: 24.

NOTE. As the number of the years of Saul's reign is no where specifically given, some questions have arisen as to what time should be assigned to it; but this matter is settled by another note in the inspired of the holy notation; where it is said that in the fourth year of Solomon's reign he began to build the house of the Lord, and that this was in the five hundred and eightieth year after the children of Israel were come up out of Egypt. From other Scriptures we know exactly what time is allotted to all the intervening events, and therefore what remains to be assigned to Saul's reign. The account stands as follows, viz.

In the Wilderness	40 yrs.
Dividing the land of Canaan	6
Reign of the Judges	450
Reign of Saul	40
Reign of David	40
Reign of Solomon	4
	580

Further, when Saul was chosen king he was called a young man, and in his father's service; when he was slain his son Mephibotheth was forty years old. Again, the succession to the thrones of Ephraim and Judah was interrupted by usurpations and interregnums, and chronologists have not always come to the same conclusion respecting the time of their continuance; but when the Lord himself said to Ezekiel, chap. 4. "For I have laid upon thee the years of their iniquity, according to the number of the days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee a day for a year, a day for a year": (margin) this makes the matter definite and certain. And with this the history corresponds, for from the time the Assyrians took the ten tribes captive to the time the king of Babylon carried away Manasseh the king of Judah was forty years; or, together 430 years as in our table. 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.)

Now I think we may safely infer that the opening of the fifth seal in chap. 6 and verse 9, commenced about the beginning of the seventeenth century. And that the souls of those martyrs under the altar were in a great measure the work of the two-horned beast, according to what is declared in the fulfilment of the above passages of Scripture. And that the opening of the sixth seal in the twelfth verse, began in 1780, as a fulfilment of Matt. 24, and 29 verse, at which time the "great tribulation, such as was not since the beginning of the world to this time," (see verse 21,) and according to the declaration of our Savior was then ended on the elect of God, as shown in verse 29,—"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven," which event is shown also in Rev. 6: 12. We have not room here to say anything further on these verses at present.

Now as our subject on the two-horned beast has been somewhat lengthy on the points advanced, yet I trust the readers of the *Hope* will excuse me whilst investigating another part of prophecy connected with the two-horned beast, before showing in verse 18 of chap. 13 the number there given of the beast. Now in order to gain some idea of the persecution that had slain those souls upon the altar of martyrdom, "for the word of God, and for the testimony which they held," at the

opening of the fifth seal it will be necessary to glance briefly at a few persecutions in the former reign of James the first; when there were fierce persecutions beginning to be carried on in England, on account of some dissenters maintaining contrary to the established church, that the seventh day was the Sabbath, the day of rest claimed by the fourth commandment. Nor is the following extracts unworthy of notice. A Sabbath controversy commenced in England near the close of the sixteenth century, or towards the close of the reign of Elizabeth; although it is regretted that its history has never been explored to posterity as deserves to be, owing to its unpopular observance that but a few undisputed traces of it remain in history. It is said of a learned writer of that age, "In a very little time it became the most bewitching error and the most popular infatuation that ever was embraced in England." Dr. Bound's Book was suppressed by order of Archbishop Whitgift in 1599. But its suppression only led to the publication of other works, in which every variety of opinion was expressed. While this discussion was in progress several advocates for the seventh day arose, who vindicated its claims with great boldness and ability. The following has appeared in the *Horæ* before, Vol. 5 No. 17 p. 131, yet it may be read with renewed interest. "John Traskie began to speak and write in favor of the seventh-day Sabbath about the time that the Book of Sports for Sunday was published under the direction of (Abbott), the Archbishop of Canterbury and King James 1st in 1618. He (Traskie) took high ground as to the sufficiency of the Scripture to direct religious service, and the duty of the State to impose nothing contrary to the word of God. For this he was brought before the Star Chamber, where a long discussion was held respecting the Sabbath, in which Dr. Andrews, Bishop of Winchester, took a prominent part, Traskie was not turned from his opinion, but received a censure in the Star Chamber." Paggi's Heresiographia says that he "was sentenced, on account of his being a Sabbatarian, to be set upon the Pillory at Westminster, and from thence to be whipped to the Fleet Prison, whence to remain a prisoner for three years. Mrs. Traskie, his wife, lay in Maiden Lane and the Gate-House prisons, fifteen years, where she died for the same crime."

As touching these circumstances relative to the day of rest at this period, it has been noticed from Hume's History, Vol. 4, pp. 447, that the "Observance of the Sunday chiefly by means of the Puritans, was every day gaining ground throughout the kingdom, and that the people under color of religion, were contrary to former practice." It is said on the above page, that King James, in 1618, imagined that it would be easy to infuse cheerfulness into this dark spirit of devotion. He issued a proclamation "to allow and encourage, after divine service, all kinds of lawful games and exercises." Respecting this calling Sunday the Lord's day, see this matter discussed in the House of Commons, in 1618, as given in the Marginal notes below the History just quoted:—

"To show how rigid the English, chiefly the Puritans were become in this particular, a bill was introduced into the House of Commons in 1618, for the more strict observance of the Sunday, which they effected to call the Sabbath. One Shepherd opposed this bill, objected to the application of Sabbath as Puritanical, . . . and seems even to have justified sports on that day. For this profaneness he was expelled the House by the suggestion of Mr. Pym. The House of Lords opposed so far this Puritanical spirit of the Commons, that they proposed, that the appellation of Sabbath should be changed into that of the Lord's Day." Here the House of Lords imposed an act, to call Sunday the Lord's Day. This doctrine spread rapidly throughout the kingdom, and laws were enacted to enforce more strict observance of the Sunday. By these means the observance of the Sunday was gradually enforced on the nation: and the seventh day Sabbath was as gradually brought into contempt; and history shows that very soon after war and

hostility commenced against the seventh day Sabbath and its observance, and those who kept it were slain for the word of God, and for the testimony which they held. Theophilus Babourne, a learned minister of the gospel in the Established Church, wrote a book which was printed at London in 1828, wherein he argued 'that the Lord's day is not the Sabbath day by divine institution,' but 'that the seventh-day Sabbath is now in force.' Again, one John James, a seventh-day Sabbath keeper was beheaded for bearing witness to this in England in the reign of Charles the second. The following is an extract from the history of the Seventh Day Baptists which has already appeared in the *Horæ*. It is said that "on the nineteenth day of October, 1661, (in the first year of his reign) while Mr. James was preaching, an officer entered the place of worship, pulled him down from the pulpit, and led him away to the police under a strong guard. About thirty members of his congregation were taken before a bench of justice then sitting at a tavern in the vicinity, where the oath of allegiance was tendered to each; and those who refused were committed to Newgate Prison. Mr. James himself was examined and committed to Newgate, upon the testimony of several prodigal witnesses, who accused him of speaking reasonable words against the king (Charles 2nd). His trial took place about a month afterwards, at which he conducted himself in a manner to awaken much sympathy. He however was sentenced to be hanged, drawn, and quartered. This awful sentence did not dismay him in the least. He calmly said 'Blessed be God; whom man condemneth God justifieth.' While he lay in prison under sentence of death many persons of distinction visited him, who were greatly affected by his piety and resignation and offered to exert themselves to secure his pardon. But of their success he seems to have had but little hope. . . . At the scaffold, on the day of his execution Mr. James addressed the assembly in a very affecting manner. Having finished his address, and kneeling down, he thanked God for covenant mercies, and for conscious innocence; he prayed for the witnesses against him, for the executioner, for the people of God, for the removal of division, for the coming of Christ. . . . After he was dead his heart was taken out and burnt, his quarters were affixed to the gates of the City, and his head was set up in White-Chapel on a pole opposite to the Alley in which his meeting house stood."

"A Short Life and a Merry One."

THE following from Dr. A. L. Stone, of the First Congregational Church, San Francisco, Cal., delivered on the evening of Dec. 18th, 1870, was published in the *Daily Evening Bulletin* of that place.

"When I see a man laying plans only for enjoyment, providing only for the gratification of sensual desires, destroying his taste for pure and rational pleasures, I cannot help feeling and expressing concern for him. He is going downward with all the freight of hope and wealth of being, which he carries in his nature.

'A short life and a merry one,' you say. This does not mean that he is using his energies to their best advantage. It is your plea for excess, for long dinings out, for the deep draught of the wine cup. You say it to justify you in courses of free and fast living, as if it carried with it a kind of gospel. It is not a plea for recreation. I believe in recreation. It is not a plea for relaxation. He who carries its spirit into his walks of life, will soon find himself, turned out to grass, if not under the grass. 'The more haste, the less speed.'

This applies just as forcibly to excess of any kind. Give me a man who works seven days in a week, and I will write his epitaph for him before he is forty. I do not care whether a man is an eight hour man or a ten-hour man, or how long he works, or how short he works, he owes

something to his nature. Every man is in duty bound to provide for the symmetry of his own body, mind and soul.

But this proverb does not plead for recreation. It does not propose to overwork. It is not on any journey. It does not spend its time on the road, but in the wayside inns. It does not ask for an evening with the poets, but with the sirens; not in the lecture room, but in the dance cellar; not to listen to the ovations of the *Creation*, but to the ballads sung in the low melodeons.

The whole spirit of the proverb mistakes as to the drift of the true life. It asks: is the road pleasant? no matter where it leads. If one path is steep and the other level, no matter if it be a dead level, he takes the latter one.

Look at the endowments which he brings into the world. What does he want with a big brain or a brawny arm, or a warm, loving heart, or a resolute will, if he be only to lounge in his easy chair, or in the drinking saloon, or to frequent the harlot's chamber. From such a man you may take away all his brain without robbing him. It is of no use to him. For him to waste his energies in such a manner is like discharging a broadside from a *seventy-four* to kill a butterfly, or setting a forest on fire to destroy an insect.

Do you know a great many fine fellows who live a life of this kind of pleasure and of whom everybody speaks pleasing words? Are the pleasant things said of their vices, or in spite of their vices? Sweep them clear of indulgence and they would be a hundred fold the men they are. This is the wrong idea of life. The right idea is not to enjoy, but to do good; not to feel happy, but to live happy.

The speaker here narrated the circumstance of his riding in a car and overhearing a man behind him say, 'I go in for having a good time.' He drew a vivid picture of the unkempt appearance of the man, and said he wished he could have him up on the platform on a pivot, so that he could turn him round and round, and let his hearers see how little the 'good time' did for its seeker.

He said: A man dependent on the senses for enjoyment with his senses worn out by indulgence without restraint, is a most pitiable mortal. He calls on nature for fresh contributions, but nature is exhausted: he draws on his bank of enjoyment, but it is empty; he has drank off the wine, and only the bitter lees remain. Yes, 'a short life and a merry one.'

Not only is his enjoyment short, but his life is apt to be short also. It is not work that kills a man. It is dissipation and abuse of his powers. Work, both mental and physical, is healthy. You see a child go to the fruit tree and eagerly gather the first unripe fruit which falls. You examine the fruit and you find there a worm at the core. So it is with the fruit he gathers.

Such a life is beneath the dignity of manhood. It warps as well as strains the soul. If you follow it you will look back upon it with great sorrow upon the verge of your departure from this life. It is life wasted. Do not follow the proverb. Do write a wiser sentence: say 'an earnest life, long or short'; say 'a life of action and of duty. You will find that duty a delight.'

A young prince, whose mind had learned in some degree to value religious truth, asked his tutor to give him suitable instruction, that he might be better prepared for death.

"Plenty of time for that when you are older," was the reply.

"No," said the prince; "I have been to the churchyard and measured the graves, and there are many shorter than I am."

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, DEC. 5, 1871.
JACOB BRINE BROHOFF, Editor.

Paul's Desire to Depart.

PAUL was in a strait between two things, life and death, but his desire was something else, which was better than either, to depart and be with Christ. (Phil. 1: 23.) Paul had suffered much affliction and persecution for the name of Jesus, and at Philippi, the city of the people to whom he addressed the words of the subject of this article, he was arrested, beaten, and cast into prison. He rejoiced that he was accounted worthy to suffer for the name and sake of the Lord Jesus. He declares that for him "to live was Christ, and to die was gain." "If I live in the flesh this is the fruit of my labor"; or as he elsewhere expresses it, "bonds and imprisonments await me." Although suffering for Christ and persecuted as he was, he could rejoice in Christ and in the prison at Philippi sing praises to God at midnight while he and Silas were fastened in the stocks. Thus he says that to him "to live is Christ." "To die is gain." The gain would be that in death he would be free from affliction and persecution—he would no longer have to suffer trials and beat off the attacks of the great enemy, but he would sleep in Jesus and as Job expressed it, "he would rest in hope." His Christian warfare would be ended, and he would be at rest. His good fight of faith would be fought, his course would be run, and sleeping in Jesus he would await the resurrection to receive his reward, and his gain would be in his race run, and his warfare ended.

A strait betwixt two implies a comparison between two things, which Paul has stated to be life and death. If he had his choice he knew not which he would choose. For the love of his brethren and the good he could do them he would rather live, for he says in verse 21, "To abide in the flesh is more needful for you." He says that to die would be gain to him; and although in a strait between life and death, there was something else which he would prefer, which was "to depart and be with Christ." That this departing and being with Christ was something besides either life or death, is evident from the language itself; for he says that to depart and be with Christ was "far better." This adjective "better" implies that that which is better is better than that which is previously named, which Paul has stated to be life or death. To be with Christ would be better to him than either life or death. If living he was away from Christ, suffering for his name in the world; if in death he must await the resurrection and Christ's coming to be with Christ. So he desired to depart and be with Christ which was better than either living or dying.

A similar case is found in 1 Samuel 24, where King David sinned against God in numbering the people, and as a punishment, the Lord gave him choice between three years famine, fleeing three months before his enemies, or three days pestilence. David said he was in a great strait. He knew not which to choose. He preferred falling into the hand of the Lord to falling into the hand of men, and it would have been in the hand of the Lord in the famine as much as in the pestilence. He seems not to have made choice, but was willing to trust the mercies of the Lord, for he says they are great. David was in a strait the same as was Paul.

The language of Paul in Phil. 1: 23 is quoted by believers in the immortal soul theory as evidence that Paul's departing referred to his death, which he desired, for then he would be with Christ, which was better than remaining in the flesh. They overlook the fact that his departing and being with Christ was called by him better than either life or death; he says "I am in a strait betwixt two [life and death, which he had just named], having a desire to depart and be with Christ, which is far better" than either. He elsewhere tells us that he expected his crown at the judgment day, or at the coming of Christ, when not only he, but all who love the Lord's appearing shall receive it together; and if we all receive it together Paul could not receive his crown, or be with Christ, at his death, and others at different times. He writes to Timothy, 2 epistle 4: 6, 8, "I am now ready to be offered and the time of my departure is at hand. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also who love his appearing." He also states the same idea in Heb. 11: 40, where he says, "God hath provided some better things for us, that they [the ancient worthies and those who had sealed their faith with their blood,] without us should not be made perfect."

The Witness of the Spirit.

THIS great blessing is the privilege of all true believers. Wesley says: "By a sense of pardon, I mean a distinct, explicit assurance that my sins are forgiven." Says another writer: "I should have never looked for a witness of the Spirit, had I not found numerous Scriptures which positively asserted, or held out by necessary induction; and had I not found that all the truly godly of every sect and party, possessed the blessing—a blessing which is the common birthright of the sons and daughters of God. Wherever I went among deeply religious people, I found the blessing. All who had turned from unrighteousness to the living God, and sought redemption by faith in the blood of the cross, exulted in this grace. It was never looked upon by them as a privilege which some peculiarly favored souls were blessed with; it was known from the Scripture and experience to be the common lot of the people of God. It was not persons of a peculiar temperament who possessed it; all the truly righteous had it, whether in their natural dispositions sanguine, melancholy, or mixed. Simple and illiterate as well as those of high cultivation, had a full and clear evidence that God, for Christ's sake, had forgiven their sins; the Spirit itself bearing witness with their spirit that they are the sons and daughters of God."

Martin Luther says: "Let us assure ourselves that God sendeth his Spirit in our hearts." John Calvin says: The Spirit of God gives such a testimony with our spirit that we perceive our adoption to be certain." Bp. Hooper said: "Blessed is the man in whom God's Spirit beareth record that he is the son of God." Abp. Usher says: "From adoption flows all the Christian's joy, the spirit of adoption."—*See*.

"It is Time for Thee, Lord, to Work, for they have made void thy Law." Ps. 119: 126.

It is not with the intention of making a critical and labored application of the above declaration of the Psalmist to all the sins of our times, which might be suggested by its phraseology; but rather to suggest its application to some falsehoods or repudiations of God's laws that

are commonly left out, by our class of writers when alluding to this "making-void" heresy. As a people, we [the readers of the *HOPE*] readily enough accept the idea, that nailing God's moral code to the cross, abolishing the decalogue to get rid of some item of it, which does not suit our convenience or pride to regard, does come under the ban of the prophecy above quoted. Therefore my present aim will be to suggest other types of "making void," equally subversive of our obligations to God, and of our character as Christians. For instance, he who assumes conscience to be an authoritative guide, "makes void God's law." He that courts the friendship of the world [the enemy of God] makes void his law. He who will not follow Christ by a cross-bearing self-denial, a "mortifying the deeds of the body" (Rom. 8: 13,) makes void God's law of life, in so far as his personal interest in it is concerned. He who is led by his appetites and passions, to the subversion of his physical life (instead of keeping under his body" as recommended by St. Paul,) makes "void God's law" by throwing away "the promise of the life that now is," and assumes a position of very great hazard in regard to "the life that is to come." For here, as in many other noticeable cases, "misfortunes never come single," and more emphatically here as the depravation of the physical health of God's servant by indulgence of unhealthily, or depraved appetites, inevitably so blunts and misleads the moral perceptions, and begets the sense of Christian responsibility, that, if he bears "light to the world" at all, it is only through a few inconsiderable openings of the front side of his lantern, while those who follow him are doomed to follow in "great darkness." Matt. 1: 23. And even if it becomes possible for him to bear the light of life to others. Still there is great danger of his becoming, as suggested by Paul, "a castaway." 1 Cor. 9: 27.

But the latest suggestion for "making void God's law" of life (in this present time,) which I have become cognizant of, is so intrinsically weak and absurd that I should deem it comparatively harmless, had it not the whole face and drift of human weakness and corruption, of depraved appetites and diseased minds, the whole seductive strategy of God's enemy, and man's destroyer; to give it currency, as well as to sugar the bait. It is simply the position that our race have so long and so recklessly transgressed God's laws, physically, that they (the laws) have in effect become worn out,—that now the race are really without law in regard to physical life and health, consequently, "we can never hope to attain to such knowledge of the conditions or laws on which health depends, as to escape the afflictions which God unwillingly imposes upon us, since we have no law to govern our relations to life and health, are substantially in a 'chance world', where our impulses, instincts and appetites are to govern us as individuals in all our hygienic habits or experiments, since what would be life to one person, would be disease or death to another."

It is very possible, even probable, that there are a few transient exceptions to the laws of life and health by which an infinitely wise Creator governs the race of men, and the race of brutes as well. But the rational being who adopts the exceptions, as the only guaranty or foundation for life and usefulness, proves to a demonstration, that he has not a sound mind in a sound body, that he has failed to add the second and third of St. Peter's list of virtues, which he so strongly exhorts us to add to our Christian faith (second Pet. 1: 5, 10,) and (perhaps unconsciously to himself) is making void God's law at

the point where depraved animal appetites and destructive social customs combine with all the sophistries of Satan to break down, to obliterate all cognizance of law, all consciousness of responsibility to law in the breasts of God's children, in so far as the control of appetite is concerned, and seduce them also to the customs of worldly respectability, which are at this present day, if never before, Satan's most successful and annihilating engine, in blotting out all distinctions of any practical value, between professed Christians and others.

Now if the law of Love with its legitimate fruits of self-denial, had had during the Christian era, a controlling force in moulding the character of the professors, his ruinous strategy would have been quite forestalled, and his chains and fetters would never have found victims among those whose characters were built upon that law of Love. Still, it may be argued that no laws of life nor health can now be reached or made available, because of the depraving effect of ages of transgression which has sunk us as a race out of a world of love and order, into a world of "chance,"—practically, *out of sight of God*,—just where every slave of appetite, every devotee of God dishonoring indulgences, wants to locate.

If however, we are all there already, and of course out of reach, or out of the jurisdiction of God's physiological and organic laws, then our case is hopeless, we can never climb out; and Christ's law of self-denial, (the substance of the law of Love) has been abolished by disobedience, that is, worn out, or ground so fine that no recognition of it is necessary or desirable. But so long as it remains true that "God pitieth those that fear him" and that he does "not afflict willingly the children of men," I should consider it a denial of his wisdom and grace, to assume that his great enemy, the "prince of the power of the air," has seduced not only his own children, but Christ's followers also, so far away from God that he cannot comfort them by, his pity, nor reform them by his chastisements.

E. P. GOFF.

"Behold, I Come."

The following report of a sermon, delivered by an Episcopal clergyman, is taken from the *National Republican*, published at Washington, D. C.:

"As especially appropriate to this, the first Sunday in Advent, the rector of the venerable St. John's church, in Georgetown, Rev. A. B. Atkins, preached an impressive discourse from Rev. 16: 15: 'Behold, I come as a thief; blessed is he that watcheth.' He commenced by referring to the numerous prophecies relating to the first advent of the Messiah, and their exact fulfillment in the miraculous birth of Christ, and the various incidents of his life, death, and ascension. He then proceeded to show that the prophecies with regard to his second advent are equally specific, and will be as literally fulfilled. As Christ ascended into heaven, so, in like manner, shall he come again from heaven. Did he go up out of the apostles' sight with an actual, fleshy body? so he will reappear in the clouds of heaven, when every eye shall see him. And this coming is to be sudden and unexpected by most of those dwelling on the earth at the time it occurs. 'As it was in the days of Noah [and Lot] so shall the coming of the Son of Man be.'

Men will be engaged in their usual vocations; planting, building, marrying and giving in marriage; the sun will rise as it has risen on every other morning for six thousand years in the past, and nothing in nature will indicate that any-

thing unusual is about to occur; when, all at once, as the lightning, the last trump shall sound, the dead will arise, and Jesus will appear to gladden the hearts of his saints, but to strike terror into those who have neglected his offers of mercy, and who are unprepared to meet him, and who will call upon the mountains to hide them from the wrath of the Lamb. A few who have looked into the prophecies will be looking for him, even as Simeon and Anna were at his first advent; a few faithful ministers will be warning the people to flee from the wrath to come; but the majority of mankind will be either indifferent, or actual scoffers, asking, deridingly, "where is the promise of his coming?"

He is to judge the quick (or living) and the dead; hence the latter must be raised: 'All that are in the graves shall come forth—some to the resurrection of life, and some [an awful thought] to the resurrection of damnation.' The apocalypse, from which the text was taken, closes the declaration, "Behold I come quickly," to which the response of the devout apostle is, Amen; even so, come, Lord Jesus;" and this will be the sentiment of every heart that truly loves the Lord. Although the Scriptures do not declare the exact time when it will occur, careful students of prophecy and observers of the signs of the times cannot fail to be convinced that we are now living in the last days, and it is not improbable that it may take place in the present generation. The gospel of the kingdom must first be preached as a witness to all nations; but only as a witness, and then, whether there be only a thousand, or a thousand million believers on the earth, the end shall come. The late Dr. Arnold, by no means an enthusiast, wrote that he believed we were in the last footsteps of the world's onward march, and that every thing seems to indicate that the close of the present dispensation is at hand.

The contemplation of this time, when we shall be with Christ, who shall wipe the tears from every eye, will ever be delightful to the believer. Whether this felicity is to be enjoyed in some distant sphere or on this earth, purified by fire and restored to its Eden state, as some scriptures intimate, (and which would be truly 'Paradise regained,') we are assured that it is an object worthy of every effort we can put forth to attain it.

The speaker then made a most solemn appeal to all present, to deal honestly with themselves, and see whether they were now prepared to meet God in judgment, etc.; pictured the daily life of the mere worldling, every moment devoted to selfish gratifications, and not one thought bestowed on God, and urged all who were pursuing this course to consider what they were living for, and what it would profit them to gain the whole world and lose their own souls, earnestly beseeching them to give their hearts to Christ to-day, as their only hold on probation was a lease which expired with every breath we draw; though constantly renewed by God's goodness. He will soon absolutely determine.

We could but be struck with the deep feeling and solemn earnestness which characterized the speaker during the delivery of the most admirable discourse, (of which we have given but a meagre outline, much of it being extempore,) springing, as it apparently did, from a sincere christian love for the souls of his auditors, and reminding us of St. Paul: 'Now, then we are ambassadors for Christ as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God. This, of course, should be the sacred office; but we are so accustomed to seeing both clergy and laity engage in the serv-

ices of the sanctuary in a mere perfunctory style, apparently more concerned about the cut of a garment, or an altar-cloth, or to go through with a certain prescribed round of ceremonies, than to awaken the consciences of the unconverted, and to "rightly divide the word of truth, and to give to each a portion in due season," that an exception is noticeable."

Resurrection Blessings.

THE day is coming in the which Christ, who is our life, shall appear, and by his resurrection power raise the dead and remove the sin which mars our pleasures. The dead dust which slumbers silently shall hear his voice and come forth. This body of sin shall be exchanged for a more glorious one, personal identity preserved, but clothed upon with immortality, and so transformed as to be perfectly adapted to enjoy the occupation of a better state. The ungenial qualities and influences of the mortal shall vanish away, and in the likeness of the glorified body of Christ the resurrected ones shall live forever. The expectation of the Christian shall be fully realized, as he stands among the shining host, and greets with exclamations of joy his long lost friend.

In that great day, not one hope shall be darkened, the earth so full of graves and desolate hearts shall abound with realizations of Christian desire. Hope changed to fruition shall live forever in the presence of the eternal, and the griefs of earth shall yield to the un fading blessings of a new creation. Father, mother, your joy shall be complete, as you then embrace your now "dead in Christ," your "loved and lost"; and ye who wander lonely and friendless, and read dear names on marble monuments, shall then fully understand the unspeakable blessings of the resurrection.

"According to the working whereby he is able even to subdue all things unto himself." Jesus the Christ possesses the power; and that he will ultimately subdue all sin, and banish forever every vestige of it from God's fair universe, we need not, we cannot doubt. He who upon Genesaret's wild waters, bade wind and wave subside, was Lord of all, and in every instance which he afforded of his power, he but gave us intimations of that which he will exercise in coming ages. Sin has torn a world from God, and bathed it deep, in unspeakable misery, but the mighty vanquisher of death and *hades* shall restore it all. "We" says one of old, "look for a new earth wherein dwelleth righteousness." As a believer in divine truth then, an expectant of the manifestations of the sons of God, at the second coming of our Lord, I confidently believe that Christ is able to subdue all things.

The salvation from sin is as extensive as the guilt and contaminations of sin. Death is conquered, *hades* disappointed, the devil confounded, and sin totally destroyed! Amen. Hallelujah. "The Lord God omnipotent reigneth!"

Fellow-traveler to Zion's hill; be of good cheer. God's words and promises are precious. They are all yea and amen in Christ Jesus. That which he hath promised he will fulfill. Care little for the disappointments of this world; these work out a far more exceeding and eternal weight of glory.

"Sing on your heavenly way,
Ye ransomed sinners sing;
Sing on rejoicing every day,
In Christ the eternal king."

—A. C. Times.

A PROMISE should be given with caution, and remembered with care. It should be made with the heart, and remembered by the hand.

The Time is at Hand.

Rev. 22: 10.

CHRISTIAN awake from your slothful reposing,
Lift your voice loudly wherever you stand.
Can you not see that the Lord is disclosing,
The prophet's glad language, "the time is at hand."

Do not you hope to be one of that number,
Who will inherit the long promised land?
O then arise from your sloth and your slumber,
Work while you may, for "the time is at hand"

Many will tell you that he is delaying,
For wickedness spreadeth all over the land;
Even God's children are carefully straying,
Faithfully work, for "the time is at hand."

As in the old time when good Noah wondered,
Why sinners would not obey his command
So it is now, and dear friends must be sundered,
The trumpet will sound and "the time is at hand."

Remember the promise the Savior has given,
Never relying on his brittle strand;
Soon he is coming with glory from heaven,
O never forget that "the time is at hand."

They who overcome all temptations to evil,
Will witness this vision so fearfully grand;
The Lord will destroy all works of the devil,
For he is your God, and "the time is at hand."

He that is righteous must be righteous ever,
If he expects to be changed with that bond;
Or should death overwhelm him beneath its dark river,
It will not be long for "the time is at hand."

John saw the New city from heaven descending,
Prepared as a bride is; O may we stand
Within its loved walls; with our voices all bleeding
And shouting hosanna, "the time is at hand."

The glory of God will enlighten the city,
Those who obey are upheld by his hand,
Those who are wicked be them will not pity,
You must tell them all so, for "the time is at hand."

All tears will be wiped from the eyes that are weeping;
Death never can enter that city so grand;
Those in the dark grave so peacefully sleeping,
They soon will awaken, "the time is at hand."

Wanderer, return to the God you are grieving,
On quickly return to his waiting hand;
Sinner repent; it is time for believing,
The Savior still calls, but "the time is at hand."

If you delay it may be unto sorrow
Be not like the builder who built on the sand;
If he should come ere you see the to-morrow,
He comes to destroy, and "the time is at hand."—Sel.

"Did Christ die to Sustain the Honor of God's Law?"

THIS question I noticed in *HOPE*, No. 9. The writer says that he did not, and gives three reasons for saying so. This denial and the question I wish to notice. "First, the promise of the Savior was given before the law of ten commandments were." Where the writer claims that the law of ten commandments was first given I cannot tell, as she has not stated, neither has she shown where the promise of the Savior was first given, consequently so much of the article rests merely upon her assertion of the matter, which I will now show is incorrect. "For the wages of sin is death," Rom. 6: 23, and "Sin is the transgression of the law." 1 John 3: 4. "All have sinned and come short of the glory of God." Rom. 3: 23; that is, all have transgressed the law. Now all know that when a law has been transgressed it can never after justify the transgressor, and consequently could not be ordained to life after it was transgressed; but Paul says that the commandment which was ordained to life I found to be unto death, for sin taking occasion by the commandment deceived me and by it slew me." Rom. 7: 10, 11. Now what command was this? verse 7 tells us that it was the command that forbid covetousness, and this is the last one of the decalogue, and one of the very commands which the writer says that

Adam could not keep; yet there could be no place that it could be ordained to life only in the garden before Adam sinned. This command he broke or he never would have touched the forbidden tree. The inducement was held out to him that by eating of the tree he would be as God, knowing good and evil. This knowledge God, knowing good and evil. This knowledge Eve and Adam desired, and the desire became so great that it amounted to covetousness, consequently they put forth their hands and took of the fruit of a tree which belonged alone to God, and thus broke the 8th command. And their obedience to the teachings of the serpent made them his servants. See Rom. 6: 16. Consequently they were worshipping another God, and thus the transgression of the first command is involved in the act.

Adam was the son of God, Luke 3: 38; consequently God was his father, and was dishonored by his son when he disobeyed him and thus the fifth command was broken by him. That this act of Adam was a willful act against light and knowledge none can deny, and it caused his death and the death of his posterity; therefore he was a murderer and broke the sixth command; and James states that he that offends in one point is guilty of all. James 2: 10.

Thus we have shown with the Bible that Adam did transgress at least five of the ten commandments, and in these the very two to which the writer refers to show that he could not obey or disobey; and because he could not they were not there. And if a promise of a Savior was given before Adam lived then the statement of the writer may be correct; if not, it is false, and I will leave this point to notice the second.

"Second. The honor of God's law would have been maintained in the death of man, the guilty, equally as well as in the death of Christ, the innocent." Now reader, listen to the next statement. "God's law was not dishonored because man broke it." Thus the writer of the article referred to forgot what she is writing about; either that is the case, or she wishes to misrepresent some one. Charity would say that she had forgotten; therefore I will remind her of the fact that the heading of this article does not suppose that God's law was dishonored by man (disobedience). It simply supposes that it would have been dishonored were not the penalty of the law executed either upon the guilty or upon a substitute, and this the writer admits in her third reason; and not only admits but plainly states. "Adam died, and consequently the penalty was paid, and thus was the honor of God's law maintained." This I believe was the case so far as Adam was concerned; but suppose Adam had lived on through the endless ages of eternity; where would have been the honor of God's law? Gone, is the answer; and why? simply because the penalty was not executed. But it was executed, and the result is man dies, not for his own sin, but in consequence of Adam's transgression, because the tree of life was barred from man in consequence of Adam's sin.

Now we go further: has the rest of mankind sinned? We have proved that they have. What is the penalty? The same as it was with Adam—death. Do the guilty now die for their own sins? Dare any one say yes? if they do what is the result? simply that when man dies he dies to pay the penalty of his own transgression, and if he is ever raised to life again there is nothing against him, consequently all die, all are raised from the dead, and all will be saved. This is not only the foundation of Universalism, but it is Universalism itself, just as they teach it, and just as Sister B. taught it in her article.

But is this true? let us hear Paul. "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10: 4. End is the extreme point or as far as a thing can reach. *Web.* All law includes its penalty, and the penalty is as far as it can go; consequently Christ is the penalty of the law to every one that believes, the penalty of the law to every one that believes. The believer will never have to suffer the penalty, for Christ has suffered it for him, and by so doing becomes a substitute for the believers. It is to those who will believe that God will give eternal life, and this would be the whole world if they would believe; and right here is where the dishonor of God's law comes in. If he offers eternal life to the transgressors of his law, when the penalty is death, the honor of his law is gone unless the penalty is executed upon one whose character and reputation in the government of God is sufficient to sustain its honor. That this was done the Bible abundantly proves. "But he was wounded for our transgressions: he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Isa. 53: 5. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures," 1 Cor. 15: 3. "For Christ also hath once suffered for sins, the just for the unjust." 1 Peter 3: 18; 2: 21-24; Heb. 9: 28; Rev. 5: 9. Thus he died to maintain the honor of the law of God, so that God could be just and yet the justifier of those that believe in Jesus. Rom. 3: 25, 26.

But Sister B. says that if this is the case "then Christ, the pure and spotless Lamb of God would have been as a condemned criminal and died as such, never, never to have a resurrection." But where did Sr. B. get such information as the last part of this statement? Certainly not from a Bible examination of the subject, for there is not one word in the Bible that says that Adam shall not rise again. God simply said that he should die, not a word about his not rising, and if he died and rose again the next day the penalty is paid, just as much as though he never should rise. That he did die as a criminal is certain from the language of the Savior on the cross, "My God, my God, why hast thou forsaken me?" Here truly is something for the sinner to think of. God so abhors sin that when Jesus bears our sins on the cross his Father turns from him and leaves him to suffer as a criminal. Yes, sinner, think of it! if God would turn from his own and only begotten Son, where will you be when you are brought up with all your sins following you to judgement. May the Lord give you grace to turn from them before it is too late, and have them all washed away by the blood of Jesus, is my prayer.

J. R. GODDENOUGH.

REMARKS.

THE object of our article was not to show when or where the law of ten commandments was given. Neither was it to tell when the promise of the Savior was first made. But when we undertake to write on these subjects we will tell *when* and *where*, and give Bible testimony for what we say, and this Elder G. has failed to do as yet. (However we will say right here that we believe the ten commandments are now binding with all their force upon saint and sinner, Jew and Gentile.) True, he asserts and says he has shown that Adam broke five of the ten commandments, but as the Bible says nothing about it we wish to be excused from believing that he did. Certainly the Elder brings more charges against Adam than his Creator did. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the

tree of which I commanded thee, saying, Thou shalt not eat of it" etc. Gen. 3: 17-19 Nothing here about the charges Elder G. brings against Adam. Nothing said about the temptation being held out to "him that he should be as God," and "his desire becoming so great that it amounted to covetousness." Surely such statements are not to be found in the Bible. It is there stated, "The serpent beguiled me and I did eat." "The woman which thou gavest me gave me and I did eat." To suit the Elder the Lord ought to have said, "Adam, in eating of the tree of which I commanded you not to eat, you have broken five of the ten commandments which I gave you"; but we find no such language in the sacred record; hence we do not believe it.

Second. We did not forget what we were writing about, neither did we wish to misrepresent "some one." We were fully aware of the fact that the heading of the article did not suppose that God's law was dishonored, it only simply asked a question; and I can see no difficulty between my second and third reasons. The second says that God's law was not dishonored, the third tells why, because God vindicated it in the death of the transgressor. And as the Bible plainly states that Adam died, we consider it entirely useless to be supposing what might have been the consequences had Adam lived on throughout the endless ages of eternity.

Elder G. in his fifth paragraph asks a number of questions and answers them, which I would pass over, as foreign to my article, but for the last clause. He says, "This is not only the foundation of Universalem, but it is Universalem itself, just as they teach it, and just as Sr. B. taught it in her article." To this charge we have only to say, if the Elder got any such ideas from my article he had better read it again, for he certainly had to read such ideas into it before he could read them out of it.

His statement that "Christ is the penalty of the law to every one that believes," needs no comment; and as to God offering eternal life to the transgressors of his law, we do not believe he does. It is only to those who keep his law, obey all his just and holy requirements, that he offers eternal life. He offers pardon to the transgressor of his law if he will believe on the name of his Son Jesus Christ, and then he offers him eternal life if he will keep his just and holy law, take up his cross daily, and follow Jesus through evil and good report.

Again, he says, "there is not one word in the Bible that says Adam shall not rise again." We did not suppose this point was disputed, and as we have never talked, heard, or read of any person that disputed this, we will not stop to argue the question. We believe all Christendom admit (with perhaps the exception of Elder G.) that had it not been for the death and resurrection of our Lord Jesus Christ mankind would never have had a resurrection, and we are satisfied that Paul conveys the same idea in 1 Cor. 15. But if it be true as the Elder states "and if he (Adam) had died and rose again the next day the penalty is paid just as much as though he never should rise"; and had it been possible for man to have a resurrection without the death of Christ, we ask for what purpose did Christ die! That Christ died as a condemned criminal we do not believe, neither do we believe the Bible gives the least sanction to such a doctrine. No, dear reader, the Bible no where says that God turns away from his own and only Son, but it does say, "Behold, my servant whom I uphold, mine elect in whom my soul delighteth." Isa. 42: 1. "I the Lord have called thee in righteousness, and will hold thine hand and keep thee." v. 6. This is the language of God in speaking of his

Son Jesus Christ. And he does not say he will uphold him for a while and then leave him to suffer his bitterest agony alone; neither does he say that his soul will delight in him for a time, and that at the very time when he is just finishing the work his Father sent him into the world to do, he would turn away and leave him. Jesus said in the garden of Gethsemane, "Know ye not that I could pray the Father and he would send me twelve legions of angels." But what of the Savior's language on the cross? We understand this just as we would that of any child of God. Here our Savior had taken our nature upon him, and was dying the just for the unjust; and in the depth of his agony he cries out "My God, my God, why hast thou forsaken me?" Mark, this language of Jesus is a question, and not a declaration of facts. No doubt that for the moment through the overwhelming depth of the agony of the Son of God he thought the Father had left him, for we must remember that at that time he had our nature; but his next words assure us that the thought, if it was such, was only momentary, for his next words are, "Father, into thy hands I commend my spirit." And with this agree the words of Jesus in another place in speaking of the time of his trial and crucifixion. He says "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every one to his own, and shall leave me alone: and yet I am not alone, for the Father is with me." Hence we believe that "God was in Christ (or with Christ,) reconciling the world unto himself," in his last expiring moments on the cross as well as in his whole life of obedience to God's law and love to mankind.

Never have we had such an exalted view of the goodness and love of God, to poor fallen man, and the matchless love of our blessed Savior as we have had since we commenced the examination of this great and glorious subject in the light of Bible truth.

Truth is a precious gem,
Its worth no mortal tongue can tell;
O may we ever keep it near,
And then with us it shall be well.
S. E. BRINKERHOFF.

Benevolence.

A BENEVOLENT man is a happy man; he cannot be otherwise, for it is a universal law of nature to be made happy by making others so. Those evil passions, such as envy, hate, malice, pride, and such like, do not exist in the heart of a benevolent man. These malign passions are found within the heart of the selfish man, which lead him to deception, fraud, murder, or crimes of the most heinous nature. Yea, the very worst elements in such a one's nature are in activity against him.

A benevolent man has a heart cleansed from all those evil passions that would have a tendency to cause him to consult any act of injustice. He lives to make others happy, for their happiness is his, and he thus realizes the verity of the Divine assertion, "It is more blessed to give than to receive."

Bunyan once put the following riddle into his own peculiar verse:
"There was a man, though some did count him mad,
The more he gave away the more he had."

The benevolent man has no difficulty finding its solution, for he has already learned, that for every act of liberality he has received a rich reward; and, if not in like, which is often the case, it has been in the true enjoyment of doing good, and making others happy by tenfold. Conclusively, every benevolent man, by experience, has found that acts of benevolence bring home to his

heart happiness and joy which the cares of this world can neither give nor take away.

The Hardened Heart.

THERE are those who, having long neglected prayer, are at length, even when roused to a sense of their danger, unable to compose their thoughts, so as, in an orderly and acceptable manner, to ask mercy from their offended Creator. There are those who appear to have lost even the perception of right and wrong; men so long accustomed to evil that the very thoughts of heaven are more painful to them than those of hell! How often do we meet with aged men, who, tottering on the brink of the grave, pursue the sinful sallies of youth, not for any pleasure they derive from them, but to shut out, by their means, the more dismal thoughts of futurity! How often those who tremble at the wrath to come, without resolution to attempt to escape from it, and by whom the calls of religion are answered in no other light, than as coming to torment them before the time. And these had once their day of grace! the sooner experienced the blessed visits of God's spirit! these once heard the voice of their Father, most lovingly calling them to repentance! Yea, for these, had not themselves rejected the privilege, the gates of heaven would have rolled back on their starry hinges, and there would have been joy for their reception among the angels of God Most High!—Bishop Heber.

A good deed is never lost. As under currents influence a vessel, so does habit our character, and whether they speed us on the way of our wishes or retard our progress, their power is not the less important because imperceptible.

HE who avoids small sins does not fall into large ones.

LETTER DEPARTMENT.

Then they that feared the Lord spoke 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 Sister Price.

DEAR BRETHREN AND SISTERS in the Lord: By the help of my kind Father and my blessed Saviour I am permitted to address you through the HOPE, for which privilege I pray that I may ever be thankful. I am all the Sabbath keeper in this vicinity, as far as I know. The HOPE is my only preacher, and I cannot well do without it. May the blessing of God attend it, it is lonely to be away from all of like precious faith, and I many times fear least I shall lose sight of the prize, surrounded with the many vain delusions which have led many stronger than I so far from the truth, that it is impossible for them to return; but I put my trust in the Lord who is a present help in every time of need, and I feel thankful to him that I never felt like giving up, although I have trod the path alone the most of the time for ten years. But I do not think that I shall have to walk alone much longer, for Jesus will soon come, and then those who have been faithful and walked alone amid trials and temptations will be gathered with all God's people into the Kingdom, where we shall be parted no more. Brethren and sisters, let us take courage; the battle will be hard, but not long, and oh! if we could but realize the glories of that world, our trials here would be light. Brethren and sisters, pray for me. SARAH E. PRICE, Higginsville, Ill.

The Hope of Israel.

MARION, IOWA, THIRD-DAY, DEC. 5, 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 ourselves responsible for editorials, selections and comments; but no farther.

OUR Seventh Day Baptist brethren who passed through Marion in September to Nebraska, to locate a colony, have returned, and were with us on Sabbath, Nov. 25. They have located their colony, and Bro. Rood informs us that in the Spring about 200 families of Seventh Day Baptists from Wisconsin will emigrate thither. Sabbath keepers wishing to locate in the West may do well to go there, and might find a good home amongst the Seventh Day Baptists. Any information concerning the colony, or the country, can be obtained by addressing Oscar Babcock, Dakota, Waushara Co., Wisconsin.

THE cold weather since Nov. 20 has been severe, and unprecedented for being so early in the season. Farther west, on the plains, and in the mountains we learn that several lives have been lost on account of the severity of the weather and the cold storms.

WE learn that Elder Miles Grant, Editor of the *World's Crisis*, and one of the principal ministers among the First Day Adventists, is to visit California and the Pacific coast again this winter, for which place he is to start this month. Wm. Sheldon, one of the same denomination is to start for the South on a missionary tour about the same time. Both these men made several converts to the Advent faith in those localities last winter.

John Nichols should have been credited in HOPE No. 11 to Vol. vii, No. 5, instead of vi-5.

Our Poor old World.

WAR, famine, fire, flood and pestilence are evils which perpetually afflict the human race. Within the present year, our poor old world, in one place or another, has suffered from the ravages of all of them.

In Persia, for many months past, there has been famine of the most appalling character, which has swept the entire length and breadth of the country. It is one of those destructive famines which have appeared from time to time in Oriental countries during all the ages of their history. It was said a short time ago that exaggerated accounts of it had been published; but the recent reports of its ravages which have been received from official sources, leave no doubt that the actual facts of the case are far more horrible than previously represented. Tens of thousands have perished by starvation, amid circumstances inexpressibly shocking, and it appears as though the entire country would be depopulated, for, at the date of our latest advices, the famine continued unabated. The government of Persia is a despotism of the Oriental type, and, instead of adopting means to relieve the suffering of the people, it seems to increase its exactions and oppression to a greater degree than ever.

From China, we have the accounts of the destructive inundations which have swept over the north. They have resulted in a fearful amount of suffering, and a very great loss of life in those densely populated regions; the people of entire districts have been impoverished by

THE HOPE OF ISRAEL.

these floods. They have swept away whole villages, destroyed crops and left nothing behind them but desolation. We have read letters describing the scene witnessed in some of these localities, and will only say that they were fearful beyond description.

In the United States the ravages of fire during the last two months have been immense and terrible. Of course the most memorable and impressive incident is the great Chicago conflagration; but the tremendous forest fires in Wisconsin, and the Michigan, which have raged over thousands of miles, have been far more destructive to life, if not to property. Hundreds of people have perished in them; two villages, with nearly all their inhabitants, have been wholly consumed; thousands of farmers been compelled to fly with their families, before the devouring flames; and for their lives, before the devouring flames; and innumerable farms with their crops and stock, have been blasted and destroyed. The immense extent of these fires, and the appalling suffering that has resulted from them, has hardly yet been realized by the American people.

From pestilence in one form or another, several countries of the world have suffered fearfully during the year. The cholera, which, along with famine, raged in Persia, passed through Russia with limited fatality in July, and soon after appeared in several parts of Prussia, where it counted its victims by thousands. It appeared for a time as though it would break out in France and Great Britain, from whence it could easily have passed to America, but its progress was providentially stopped before reaching these countries. The most terrible display of the power of the plague, this year, however, has been in South America, in the vicinity of Buenos Ayers, and in that city itself. We have only lately received Buenos Ayers papers containing accounts of its ravages there during the first half of the year, or from January to May. Within that time, nearly thirty thousand victims of the yellow fever perished, of whom twenty-two thousand were buried in one cemetery; a hundred thousand people fled from the city; all business for a time was suspended; and so terrible were the scenes that many men went crazy. The disease also raged in several small towns, carrying off their inhabitants by hundreds; and the alarm which the plague spread through the whole Argentine Republic is painful to read about.

Of the wars which during the year have afflicted the human race, we have lately spoken so fully that it is not necessary at this time to make any reference to them.

Thus it appears that our poor old world—notwithstanding the great discoveries of science and the great advance of civilization—is still doomed to suffer from famine, flood, fire, pestilence and war.—*Scot. Am. Journal.*

Penitence and Penance.

A few days since, in a neighboring city, a man was hung for one of the most repulsive crimes that ever stained the gallows. When lying under sentence of death, he accepted the ministrations of the priests of the Catholic Church, to prepare him for the great event. It was accordingly announced, after the execution, that the work of preparation had been complete, and that he had died a penitent man. What idea his spiritual advisers entertained of the nature of his religious experience may perhaps be gathered from the columns of the "Day" a journal of that city, evidently Catholic in its views and sympathies. Says the "Day":

"It has been stated that Hanlon died penitent, which is perfectly true; for twenty-seven days previous to his death he performed the most severe penance. As we have stated, his diet was bread and water only, which, in his judgment, was not sufficient penance to atone for the great crime he had committed. To increase it, he would take the crusts from the bread he received, and place them in the window of his cell to harden, after which he would break them up and scatter them along with dry peas and beans upon the hard oak-wood floor, and then walk over them for hours at night in his bare feet. One of the prison-keepers informed us that in the morning his feet would resemble huge blood puddings, so inflamed were they with coming in contact with the peas," etc.

Could any one have believed, who had not seen it in good legible type, that such a conception of the work of repentance in a human soul could have been put forth in the nineteenth century, and in a community not deficient in common sense? We doubt not it were easy to retort with the absurdly injudicious prison ministrations of certain Protestant evangelists. But these, at least, have the merit of addressing a man's spiritual nature, instead of aiming to turn his feet into blood puddings, and besides, "two wrongs will not make a right."—*Christian Union.*

BUSINESS DEPARTMENT.

RECEIPTS

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