

# 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 Work 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 restoration, and other kindred Bible truths.

### The Christian's Path.

I walk as one who knows that he is treading  
A stranger soil;  
As one round whom the world is spreading  
Its subtle coil.

I walk as one but yesterday delivered  
From a sharp chain;  
Who trembles lest the bonds so newly severed  
Be bound again.

I walk as one who feels that he is breathing  
Ungodly air;  
For whom as wiles the tempter still is wreathing  
The bright and fair.

My steps, I know, are on the plains of danger,  
For sin is near;  
But, looking up I pass along, a stranger,  
In haste and fear.

This earth has lost its power to drag me downward,  
Its spell is gone;  
My course is now right upward and right onward  
To yonder throne.

Hour after hour of time's dark night is stealing  
In gloom away;  
Speed thy fair dawn of light, and joy, and healing,  
Thou star of day!

For thee, its God, its King, the long rejected,  
Earth groans and cries;  
For thee, the long beloved, the long expected,  
Thy Bride still sighs!

—Sel.

### The Secret Spring.

(Continued.)

So first there is Christian life and then there is Christian labor; not labor for life, but life for labor; not for strength, but strength for toiling. Not working for salvation, but working out a salvation which God hath already wrought within the ransomed soul.

Here is the secret spring, the hidden force, the steady power of the saint and servant of the Lord. Union with Christ, the indwelling of the living word, the abiding presence of the Holy Ghost, and the consciousness of a present standing in the loving favor of the eternal God,—these are the sources of that constant, quiet, steady, patient, earnest, active Christian life, which marks the renewed and obedient children of the Heavenly Father.

And those grand forces are changeless as their source. He who runs his machinery by the shifting winds of human feeling, or trusts for power to brooks fed by spring freshets, will find his action changeful, fitful, and uncertain. But he who belts his machinery to the main shaft of the universe, has steady

power. The man possessed with some sublime idea, may seem to "hitch his wagon to a star;" but the man who trusts the grace of God, does better still, for he trusts the power that made the stars and speeds them in their steady flight. Standing in the grace of the everlasting God, who fainteth not neither is weary, and whose understanding is unsearchable, and renewed by him in strength from day to day, how can he falter? how can he fail?

Here then is the secret spring of Christian action, the hidden source of ceaseless and abundant power. He labours according to the inward working; he is strong, for Christ is in him the hope of glory, and God is with him as a mighty, terrible one.

Languor and doubt and fear depart, and he runs with patience the race that is set before him, looking unto Jesus, his leader and example, and trusting in the might of an ever present God. And nothing else can supply the lack of these elements of abiding power. No tears however terrible, no hopes however glowing, no memories however potent, no covenants however solemn, no vows however sacred, no influences however good, great as is their acknowledged power, can fill the place of that ever-present One who is his people's Sun and Shield, who lights the eternal ages in their flow, whose grace and glory are the portion of his saints; and who hides his people in the shadow of his wings.

These powers and motives which control the faithful servant of the Lord, are mighty beyond all comparison. The abiding influence of the Holy Spirit; the constraining love of Christ prevailing the heart; the consciousness of solemn and eternal responsibilities; the high and holy calling wherewith we are called; the participation in the divine nature, and the privilege of standing in divine favor, not only as a pardoned rebel, and an accepted servant, but as a begotten child of the Heavenly Father; the encouragement afforded by the promise, "Lo I am with you all the days, even to the completion of the age;" the presence of the inward fountain, springing up to everlasting life; the glowing hopes of future immortality and bliss; all these, and more that might be named, are the rights and motives that urge the Christian onward and upward in the heavenly way.

Under the influence of such impelling and constraining forces, the Christian's course is fixed. He moves right on. He cannot walk in crooked paths, nor tread the serpent's tortuous trail. He cannot seek by indirect and crafty means the accomplishment of ends however good. The powers that sway him move straight on. The hidden force that works within the soul, presses him forward through storms and tempests or through floods and flames, wherever Jesus leads the way.

Controlled by divine influences, the Christian is mighty in unconcealed power. His daily life witnesses to the world of hidden energies to them unknown. Not merely among a few special friends, or in some select circle of personal acquaintance, but up and down the world, in the marts of business and the haunts

of care, amid the constant humdrum of the daily life, in health and sickness, at home and abroad, in life and in death, under all circumstances and in every condition, God's seal is upon him, and men observe it. He is a living epistle known and read of all. 2 Cor. 3: 1.

His is not the power that dwells in strange garments, in robes of sackcloth, in somber countenances, and in slow and measured tones. The trees of God are full of sap, and they have never yet been made to grow after one precise external pattern. Buckthorn hedges and box borders may be trimmed and kept in strict and uniform restraint, but the cedars of Lebanon, which God hath planted, were never made to be snipped into unvarying sameness by a gardener's shears. They must grow and tower and tower aloft, and fling their wide shadow along the mountain side, impelled by mighty forces rising from their hidden roots.

It is power, not form; substance, not shadow; worth, not price; weight, not bulk; character, not reputation; life, not ceremony, that marks the child of God. And men soon discern the difference between the sham professor and the faithful Christian. His words have weight. His presence awes the scoffer, and his glance hushes the tongue of the profane. His testimony for God carries with it a conviction of its truth. His proclamation of the grace of Christ comes as the word of an accredited ambassador of the King of kings. His consolations drop like balm on bruised hearts. His kind reproofs are excellent oil upon the head.

He is no empty well, for the living water gushes up within his soul. He is no cloud without rain, casting portentous shadows, and driven by howling winds. His presence brings refreshment, and his words are like showers on thirsty fields, or like dewdrops on the fading flowers. He is no fruitless tree, twice dead, and plucked up by the roots; he is like a tree planted by the rivers of water, and with unwithering leaves and timely fruits he glorifies the heavenly husbandman. He is no wandering star, dazzling all eyes with his erratic coruscations, and ending his lurid glare in the blackness of eternal night; but his light so shines that even here men honor his Heavenly Father, and recognise his steady lustre as the beginning of a radiance which shall glow at last as the brightness of the firmament, and as the stars for ever and ever.—Dan 12: 3.

Such a man is a power in this world, a wonder and a proverb to a faithless generation. Forgetting or denying that the spirit of the Lord God is upon him, because he has anointed him to preach the Gospel, they strive to account in some way for the power he possesses and the work he does. They hunt up his genealogy; they enquire about his brothers and sisters; they examine his education; they inspect the carpenter's shop where he wrought, and the tools he handled; they look in vain for some evidence that Nicodemus or Gamaliel taught him, or that he is instructed in the wisdom of the Rabbies; and failing in all their researches they inquire, "Whence hath

this man wisdom? Whence hath this man might? Why do the common people hear him gladly? Why do the fainting revive at the utterance of his simple words? Why do the tears gush out from eyes unused to weep, as he pleads with the perishing to be reconciled to God? Why is his life so deep, so steady in its flow? Why is his path so like the shining that shineth more and more even unto the perfect day?"

Thus did the godless wise men vex their minds in vain endeavors to comprehend the Christ of God; forgetful of his divine nature, unmindful of the spirit of God that was upon him, and by which he was anointed to preach the gospel to the poor. And thus did the wise men, disputers of this world wonder at the unseen might of the children of the Most High; ignorant of the power of divine anointing, and strangers to the inner life of those who are born of God. "The world knoweth us not, because it knew Him not;" but though unknown yet we are well known; and though the Christian's power is not acknowledged, yet it is nevertheless felt in the world.—1 John 3: 1.

An ancient fable tells of a cup which men could never drink dry. It had connection with the secret fountains of the mighty deep, and to drain it was to exhaust the waters of the sea. Such a cup, the cup of salvation, is placed in the hands of the children of the Highest. Brimming with the rich overflow of grace, and peace, and love, and filled and supplied from the unfathomed depths of Deity, there is no failure, exhaustion, no decay. "Of his fullness have we received, and grace upon grace."—John 1: 16.

How often do men covet greater gifts, talents, and means and opportunities of usefulness. "If I had health." "If I had money." "If I had position." "If I had education." "If I had friends." "If I had power," say some persons, "then I could do some good."

Ah, if they had the Holy Ghost, in abiding and eternal fullness within their hearts, and the word of Christ dwelling in them richly, it would be worth more than all these other things. Other things are useful,—these are indispensable. These we might have and be saved, these we must have or be lost. Those we might consecrate to the honor of God, but these will consecrate us forever to his work. Other things we may seek in vain. All cannot attain to wisdom, wealth, or power; but these sources of inward and eternal strength are open to us all. Our heavenly Father will give the Holy Spirit to them that ask it. He waits to bestow on us the unspeakable gift. This best, this indispensable gift, is free as the sunshine and the air, to those who will walk with God.

Christian believer, God is more willing to give the Holy Spirit to them that ask it, than parents are to give good gifts to their children. It helpeth our infirmities. It is to abide with the church for ever. You may have it dwelling in you, a source of ever present power. You may feel within you the beginning of eternal life, the inward workings of the divine nature. You may have that power which makes us more than conquerors, and a mouth and wisdom which none of your adversaries can gainsay or withstand.

Then shall your life feel the constant and unflagging impulse of this secret spring. Then shall your weak words have weight as the message of the everlasting God. Then shall you have power with God in earnest supplication, and with man in affectionate entreaty. Then shall

you stand forth, an alien in a land of strangers and of foes, a living epistle known and read of all, reproached for the name of Christ, but hallowed in the fullness of that spirit of glory and of God which resteth upon you.—1 Peter 4: 14.

Beloved of the Lord, blood-purchased child of God, will you not seek this power? Will you not yield your will and heart and life and being to God to do and suffer all his righteous will, and to do and be filled with all his blessed fullness? Burdened and dejected because you have lost the first freshness of your early Christian love, will you not "remember from whence thou art fallen, and repent and do thy first works." Go to the Savior. Where you found Christ at first, you will find him now. The cross and the mercy seat are still your refuges, as much as in your days of penitential grief. The blood that cleanseth from all sin, and the grace to help in time of need, are all-sufficient still. The same Holy Spirit that cast its rays of reproving light into the darkness of your impenitent soul, that shot the first gleam of morning on your sin-benighted eyes, and that filled your believing heart with the first true peace and joy it ever felt, that same blessed work that shall prepare you for present service in the Master's vineyard, and for future glory in his eternal kingdom.

Pardoned sinner, trusting saint, will you not seek this power? Christian worker, coveting all gifts and means of usefulness, do not forget this first, this greatest, this most needful thing.

Wayward one, wearied of an aimless, powerless, worthless life, will you not give yourself to God, and in all confidence look up to him to endow you with his blessed spirit, and to prepare you fully for his work? Wait then to know his will and do it. And in obedient watchfulness his blessing shall find you out. It may come in copious showers, or in the gentlest dewdrops, but it will refresh your fainting heart. And you will grow in grace, unconsciously, but none the less really, amid all the tears and toils and burdens of the Christian life, till He who giveth present grace shall come to bring eternal glory, and call you to his everlasting home.

The days of toil glide swiftly by. The hours of conflict hasten to their close. No Joshua's word shall stay the course of time's fast-setting sun. The night cometh, and our working hours will soon be past. But in the heat and burden of the final strife, let us daily seek the hidden sources of eternal power, and know beyond peradventure that our feet are on the everlasting rock.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth are named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Jesus Christ, throughout all ages, world without end. Amen." *Tract by H. L. Hastings.*

#### Reflections on the Times.

Mat. 24: 29, "Immediately after the tribulation of these days:" That is, of Israel's afflictions under Gentile rule.

1. "The sun shall be darkened." That is, the imperial power of Rome, the then governing power of the Gentiles, of whom the Savior spoke, shall fall. 2. "The moon shall not give her light." That is, the ecclesiastical establishment of the Gentiles shall lose her lustre. The Catholic church, and her off-spring, *alias*, the Protestant churches that symbolize with her, will lose their power to deceive the nations any more. 3. "And the stars shall fall from heaven." That is, the princely authority, and the titles of nobility among the nations, will be abolished, or lose their power in the democracies of the world. 4. "And the powers of the heavens shall be shaken." That is, the ancient, imperial,

monarchical, and princely forms of government shall be racked and torn by democratic revolutions; or the so called political reforms of nations.

LUKE 21: 24 TO 28.

5. "And upon the earth distress of nations with perplexity." That is, the fluctuations of commerce occasioned by overproduction, alternated with extra speculative demands; the failure of crops, the monopolies of unscrupulous capitalists, and avaricious money traders, the jealousies of nations compelling war, or the maintenance of large military and naval establishments, involving them in debt, and necessitating excessive taxation. The vast wealth of capitalists making it necessary to give large salaries and endowments to governmental officers, in order to secure the services of capable men; and this in turn inflaming the avarice and ambition of political aspirants, so that the most corrupt men seek office and use the most nefarious means to obtain it; and all these things work the irresistible depravation of all orders of society. "From the crown of the head to the sole of the foot, the national body is wounds, and bruises, and putrifying sores. There is no soundness in it." These things may perplex all patriotic men, in office and out of office. As a general thing, each remedy proves worse than the disease. Truly perplexing.

6. "The sea and the waves roaring." "The heathen rage, and the people imagine a vain thing." (Ps. 2: 2.) Democracy has educated the people to believe that the voice of the public is adequate to the cure of all the evils of society; this has induced associated resistance to desecry all existing evils, until society has become as restless and tumultuous as a stormy sea.

7. "Mens hearts failing them for fear, and for looking after those things that are coming upon the earth." So prominent are these things, that it is said that the most enlightened statesmen of Europe stand aghast, and are awe stricken and appalled at the threatening aspect of national affairs. The so called reforms, and social progress of the several classes of democracies threaten the total disruption of all governments.

Are not these seven existing evils working one and the same great catastrophe, the fall of the Gentile rule of the world? Who that reads the news-paper history of the present day, and sits down deliberately to consider these seven predictive signs of the last times of the Gentiles, can dispute their existence at the present time!

#### LET US REVIEW THESE REFLECTIONS.

1st. The darkening of the sun. Does it mean it mean the solar orb, and the natural day? Or is it the state of that imperial power that was to rule the destiny of the chosen nation (i. e. Israel) until the times of the Gentiles shall be ended? I unhesitatingly answer the latter. 1st. Because it was of the national destiny of Israel our Lord was discoursing when leaving the tem-

ple of Jerusalem for the last time. "Ye shall see Jerusalem encompassed with armies: then they shall be led captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled." The last sentence brings the prediction down to the fall of Gentile power. Their time of power comes to an end. The announcement of the catastrophe is intensified by clothing the luminaries of the heavens in the habiliments of mourning. The darkening of the sun is several times used in scripture to represent the calamities attending the fall of national power. See Isaiah 13: 10. and 24: 23. These instances are specifically said to represent the burden, or the predicted fall of Babylon, of Tyre, and Sidon, and the merchants of Tarshish. So Jer. 15: 9, as specifically says of the fall of Jerusalem in the days of Manasseh, King of Judah. "Her sun is gone down while it is yet day." Ezekiel 32: 7, as specifically says of Egypt, "When I shall extinguish thee I will cover the heavens with darkness, and make the stars thereof dark. I will cover the sun with a cloud, and the moon shall not give her light." In the days of Jeroboam King of Samaria, and of Uzziah King of Judah, Amos (chap. 8: 9) said respecting the fall of their power, "I will cause the sun to go down at noon and I will darken the earth in a clear day; I will turn your feasts into mourning and your songs into lamentations." So John in Revelation 12: 1, foreseeing Constantine the Great, Emperor of Rome, taking the Christian Church under his patronage and subjecting the Pagan hierarchy of the Empire to a subordinate place in the state patronage, says, "There appeared a great wonder in heaven (i. e., the political heaven,) a woman clothed with the sun, and the moon under her feet." For the history of this event read Eusebius, Book 9: chap. 9, and Bk. 10: chapters 1. and 2.

Thus also I understand our Lord to say that similar disasters shall attend the fall of Gentile power when the tribulation of the Jews shall be ended. Where these things are now taking place let the state of France, and Austria, and Italy, be considered: and even England, with her demented Queen! And who can fail to see that the sun is darkened.

2. THE DARKENED MOON.

Look at the Catholic Church: yea every national church in these countries, and say if the moon of those states give out their accustomed light! Their lustre is dimmed, if not extinct. In the British Empire repeated efforts are persistently made to disestablish the national church. In Ireland it is so done. In Italy it is so done. In France it has had a nominal existence. In several German states it is little if any better. In Austria the government refuses its authority to enforce the designs of the church. The national establishments have lost their lustre, and refuse to shine.

3. THE FALLING STARS.

The United States was the first national power that abolished hereditary titles of distinction. France copied the example; and now, although not legally or formally abolished in other kingdoms, they have become to a great extent empty names without their former prestige.

4. THE POWERS OF HEAVEN SHAKEN. Never before in the history of nations were the pretences of monarchs so thoroughly ventilated as in the present age. Never before were their pretences made to appear so thoroughly baseless as at the present time. What monarch now relies upon the divine right of kings to rule? They

have all found that their right to rule depends upon the sharpness of their swords, and their skill in using them; and to keep them in their scabbards they have to make annual concessions to the demands of their subjects. Every throne in Europe totters to its base before the squally demands of an indignant populace.  
(Concluded next week.)

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.)

It is not necessary to give further particulars of the persecutions which Sabbath keepers suffered during those times, which have appeared in the *Horæ* before. But the thing which we desire to notice, is, that the above and many others who suffered martyrdom for not prescribing forms of worship according to the Church of England, or not according to the law, were beheaded. We believe the above is a clear specimen of what John saw in Rev. 20: 4, predicted in the following words. "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 forehead, or in their hands." These persecutions that were carried on during the reign of James the first and of Charles the first, and then again in the reign of Charles the second, had been extensive and formidable indeed against dissenters who maintained that the seventh day was the Christian Sabbath, and for refusing to conform to the principles and worship of the established Church, for which as above predicted, they were beheaded; and for exposure their heads were set upon poles. And yet these were but faint specimens compared with what took place against dissenters in the cruel reign of James the second, at the bloody Assizes, when there were two hundred and thirty three prisoners in a few days hanged, drawn, and quartered, and their heads and quarters stuck on poles. Speaking of these sufferers, says Macaulay at, or about the end of Vol. 1st.—They were for the most part men of blameless life, and of high religious profession. They were regarded by themselves, and by a large porportion of their neighbors, not as wrong doers, but as martyrs who sealed with blood the truth of the Protestant religion. These hints must suffice for the present, and we pass to notice some other circumstances connected with the souls of these martyrs seen under the altar during the opening of the fifth seal.

Says John; "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled." Rev. 6: 9 to 11. These martyred souls were seen under the altar, crying, bemoaning, loudly requesting God's vengeance to be executed upon their persecutors. They were seen under the altar not on seats of glory among the angels of God. They were not represented as shouting victory. These martyred souls were seen impatiently crying, "How long" before judgement. These slaughtered souls that had been "killed", sent up a cry like the voice of Abels blood, for vengeance on their persecutors. And what do we see, as in answer to the above? why the historian tells us that it was in vain that the ministers of the Established Church lectured them on the guilt of rebellion (Says Macaulay) "Some of them composed hymns in the dungeon and chanted them on the fatal sledge. Christ they sang while they were undressing for the butchery, would soon come to rescue Zion and to make war on Babylon, would set up his standard, would blow

his trumpet, and would requite his foes tenfold for all the evil which had been inflicted on his servants. The dying words of these men were noted down; their farewell letters were kept as treasures."—"Some of the prayers, exhortations, and hymns of the sufferers will be found in the *Bloody Assizes*." Thus it might seem these martyred souls were seen under the altar crying and bemoaning God's vengeance to be executed upon their persecutors; they were quieted by commanding them to "rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled"; This little season of rest declared to these martyrs, seems to indicate a time of repose, a time to allay these persecutors for a little season until the remainder of their fellow-martyrs should be killed as they were. Accordingly in the way of Providence, the Lord seems very signally to have raised up Oliver Cromwell as an instrument to interpose in behalf of Protestant dissenters: not only in England, but in all other Protestant States besides, which Oliver Cromwell suppressed during his protectorship in England, the horrid massacres among his own Protestant subjects, and other Protestant countries, where Protestants have been slain for bearing their testimony for the truth.  
(To be continued.)

A Story for the Times.

There is a fable among the Hindoos, that a thief having been detected and condemned to die, happily hit upon an expedient which gave him hope of life. He sent for his gaoler, and told him he had a secret of great importance, which he desired to impart to the king, and when that had been done he would be prepared to die. Upon receiving this piece of intelligence, the king at once ordered the culprit to be conducted to his presence, and demanded of him to know his secret. The thief replied, that he knew of causing trees to grow which would bear fruit of pure gold. The experiment might easily be tried, and his majesty would not lose the opportunity; so, accompanied by his prime minister, his courtiers, and his chief priest, he went with the thief to a place selected, near the city wall, where the latter performed a series of solemn incantations. This done, the condemned man produced a piece of gold, and declared that if it should be planted, it would produce a tree every branch of which would bear gold.

"But," he added, "this must be put into the ground by a hand that has never been stained by a dishonest act. My hand is not clean, therefore I pass it to your majesty."

The king took the piece of gold, but hesitated. Finally he said, "I remember in my younger days that I often fished money from my father's treasury which was not mine. I have repented of the sin, but yet I hardly dare say my hand is clean. I pass it, therefore, to my prime minister."

The latter, after a brief consideration, answered: It were a pity to break the charm by a possible blunder. I receive taxes from the people, and as I am exposed to many temptations, how can I be sure that I have remained perfectly honest? I must pass it to the governor of our citadel."

"No, no," cried the governor, drawing back. "Remember that I have the serving out of pay and provisions to the soldiers. Let the high priest plant it."

And the priest said, "You forget; I have the collecting of tithes, and the disbursements for sacrifice."

At length the thief exclaimed: "Your majesty, I think it better for society that all five of us should be hanged, since it appears that not an honest man can be found among us."

In spite of the lamentable exposure, the king laughed; and so pleased was he with the thief's cunning expedient, that he granted him a pardon.

## The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, DEC. 19, 1871.  
JACOB BRINKERHOFF, Editor.

## "A Mistake Corrected."

THE following note with the above heading was noticed in one of our exchanges a few months ago, one which advocates the observance of the first day of the week for the Sabbath. We quote it as follows:

Where is the evidence that the Sabbath was set apart for man at creation, or that, after it was set apart, those for whom it was set apart, were at liberty to observe it or not as they choose?

It seems to me that it is a mistake committed both by first-day and seventh day believers, to assume without proof that the Sabbath was instituted at creation; and to my mind with present light, it is the pivot upon which turns the observance of the seventh-day. For if it be true, that the Sabbath was instituted and made binding upon the human family, by the expression—"God blessed the seventh-day and sanctified it" (Gen. 2: 3), it seems to me that those believing in it may with propriety ask for the Scripture testimony to prove that it was ever changed to the first day. But does Gen. 2: 3 say anything about sanctifying or setting apart a Sabbath for man? Not a word. God blessed, not every seventh-day, but the seventh-day (of creation), because that in it he, not man, had rested from all his work.

C. M. SHEPARD.

The evidence that the Sabbath was set apart for man at creation is found in Gen. 2: 2, 3; "And God rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which he had created and made." This was done, at the close of the first week of time, and consequently the Sabbath dates back to the creation for its institution. This is as plain as need be. And to sanctify is "to set apart for a sacred use." Then when God sanctified the Sabbath, for whom did he set it apart for a sacred use? An answer to this question is given by the Savior, who is good authority, for he spake as man never spake. Where he declared himself the Lord of the Sabbath, he also says that "the Sabbath was made for man." Mark 2: 27. When was the Sabbath made? We refer back to the beginning, and find that it was instituted at creation; and as it was made at creation and made for man, it must have been made for man then and there.

We have thus found the evidence that the Sabbath was set apart for man at creation; but for the evidence that "those for whom it was set apart were [or are,] at liberty to observe it or not as they choose," we too must ask where it is to be found. We read that God pronounced all his works good. The making the Sabbath day was one of his good works; and as he made this good work for man, and for man's use, we cannot think that he would be pleased to have his good work slighted by those he sought to benefit; and in the absence of any record of such liberty we must believe that he intended the Sabbath to be observed by his people.

The mistake claimed by our first day friend seems to be that of admitting that the Sabbath was instituted at creation; for he sees, as he admits, that those believing it can very properly ask for the Scripture testimony to prove that the Sabbath was ever changed to the first day. We do not "assume without proof, that the Sabbath was instituted at creation," but we have clear evidence of the position, as has often been shown; and he is quite right in saying that this "is a pivot on which turns the observance of the sev-

enth day." For here we have the Sabbath day instituted at creation, sanctified then and there for man, shown by the record of the event to be on the seventh day; given to man for his benefit; and while the same relations between God and man continue, so long is he under obligations to observe the Sabbath just as it was instituted, on the seventh day. And as the Creator was thus definite in the institution of the Sabbath, locating it on a definite day, and in all places where it is afterwards mentioned it is spoken of as a definite institution, we ought to be careful that we do not set up our choice in the matter, thinking something of our own convenience will do just as well, and satisfy the divine demands.

In blessing the seventh day, and sanctifying it, at creation, and making it for man's use, as we are informed by Christ, we see at once that it was to continue, and man should observe it as often as it recurs. This we learn further from the words of the fourth commandment, which commences with "Remember." "Remember the Sabbath day." Remember something already existing, something you already have knowledge of.

Where is the evidence that the Sabbath has been changed to the first day of the week? We fail to find the least evidence of it in the Scriptures. But on the contrary, we find the Sabbath instituted at creation, sanctified to be on the seventh day, commanded to be remembered, observed by the Savior and by the apostles after him; and we can "with propriety ask for the Scripture testimony to prove that it was ever changed to the first day."

## Be True to your Convictions.

A MAN may hold erroneous views on many points, and yet be a Christian. He may love God with all his heart, and yet be defective in knowledge and in judgment. But it is required of him that he be honest. The lowest state of saying grace, implies a readiness to know God's will, and a fixed determination to do it at all hazards. He who would be a Christian in reality, as well as in name, must follow Jesus, whatever of sacrifice or suffering may be involved. When the path of duty is ascertained, the considerations of worldly policy must not be allowed the slightest influence in determining our conduct. "He that will save his life shall lose it." The first step towards heaven has not been taken by him who counts his life dearer than the favor of God. We are not now speaking merely of those who have become accustomed, by years of obedience, to follow the Lord fully, but we say of those who are pardoned—who stand in the justifying grace of God, that they must be true to their convictions. If they fail here they fall into condemnation. The Scriptures are clear and explicit upon this point. "If we say we have fellowship with him, and walk in darkness, we lie and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."—1 John 1: 6, 7. "If we live in the Spirit let us also walk in the Spirit."—Gal. 5: 25. "For if ye live after the flesh ye shall die, but if ye, through the Spirit, do mortify the deeds of the body ye shall live. For as many as are led by the Spirit of God they are the sons of God."—Rom. 8: 13, 14.

There is no mistaking the meaning of these passages. They teach us that we cannot trifle with our convictions—much less go contrary to them and stand clear with God. To walk in the light, is to obey our inward, abiding im-

pression of God's truth as applied to our own course of conduct. If we fail to do this, it is folly to imagine that we enjoy the favor of God. Our own hearts condemn us; and God is greater than our hearts.

These truths are of general application. There is need for their being called into exercise in our daily life. We will notice a few particulars.

1. We must follow our convictions with regard to our social and religious associations. God's people are not of the world. Their aims, their motives, their spirit, is different from those who are living only for the present. Their enjoyments are opposite in their nature. No one ever made a beginning in the divine life who had not clear convictions upon this point. But he sees many professors of godliness going into the world for happiness or profit. He is told that he is over scrupulous. He listens to the suggestions and becomes entangled in the yoke of bondage.

Even our religious associations must be guarded with jealousy. We cannot choose our church any more than our social relations, upon the principle of worldly wisdom. When we put on the Lord Jesus Christ we must make no provision for the flesh, to fulfill the lusts thereof.—Rom. 13: 14. "Whosoever," says Dr. Oriin, "chooses his creed or his church, with any, the slightest, reference to the honor, or the ease, or the emolument it may give or withhold, does, by such an admission, utterly vitiate all his claim to have any part or lot in the matter of saving poetry. I do not speak of those who knowingly and deliberately make these their chief ground of preference; but I affirm that it is wholly anti-Christian, and an insult to the crucified Savior to yield any, the smallest, place to worldly motives in choosing the Christian position which we will occupy. Let Christ and conscience decide in the matter. The gospel will admit of no compromise here. This is its point of honor, which it cannot and will not yield by a single iota." He who belongs to a church because it is rich, or powerful, or because it affords him opportunities for worldly preferment, shows that he is not governed by the spirit of Christ; however much, at times, he may have felt its influence.

When Judson was on his way, as a missionary to India, he became convinced that his views on the subject of baptism were wrong. His convictions may or may not have been Scriptural. This is a point we are not called on to decide. It may be that God allowed him to cherish them to test his sincerity, and to stir up another denomination that had been too indifferent on the subject of missions, to put forth strenuous efforts for the evangelization of the heathen world. Be that as it may, his convictions had to him the force of truth. To follow them implied the breaking up of his life-long associations, and the throwing of himself, in a heathen land, for support, upon strangers who had hitherto manifested little interest in the work to which he had consecrated his life. But he made the venture and never wanted for a friend.

2. We must follow our convictions in the use of our influence. All have our talent. It were far better to bury this talent than to use it for the support of principles which we are persuaded are wrong. Yet simply to bury our talent is to expose ourselves to being cast into outer darkness. How, then, can any dream of safety when they are giving their influence to practices opposed to the gospel of Christ?

Here is a man who sees that it is wrong to build costly church edifices from which the poor are excluded. He does not believe that the gospel gives its sanction to the custom of selling the

to worship God in his temples, any more than to gambling. He says so. Yet he gives a thousand dollars for the church built to gratify the rich, and a hundred dollars for a plain church, with free seats, where the poor may have the gospel preached to them. His convictions are in one direction—his influence in the opposite. Where is there one passage of Scripture that encourages such a man to hope for eternal salvation?

We must follow our convictions in regard to our personal experience. There is no stopping place on the road to heaven. We rest by running, or they will be lost. "Walk while ye have the light, lest darkness come upon you." Jno. 1:9.

The penitent, convicted of the need of pardon, if he fails to seek the Lord with all his heart, loses his tenderness and contrition. The sanctified soul, who sees it to be his duty to obtain full salvation, but fails to go on to the enjoyment of perfect love, loses his justification, and either becomes an open sinner, or a dead formalist. The sanctified one who is divinely called to go forward in his experience, but who refuses to yield to the call, settles down into a state of sentimental piety, loses his power, or departs from God.

Be true then to your convictions. Have your heart opened to the light of the Holy Spirit, where God leads. Obstacles will vanish as they are approached in strong confidence. The yielding waves will bear you as you step out upon them at the call of Jesus. . . . "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee."—*earnest Christian.*

**"Behold I come Quickly."**

THESE words were spoken by our blessed Saviour nearly eighteen hundred years ago, and with that soul-thrilling music did they fall upon the heart of the beloved disciple on the lonely isle of Patmos. John had just had a view of the trials and persecutions which the church of Jesus Christ was to pass through, and in conclusion Jesus says, "Behold, I come quickly, and my reward is with me." What words of comfort were these to the heart of the beloved, though persecuted disciple of Jesus Christ! No wonder, that as he viewed the persecutions which awaited the people of God, he should cry out, "Come, Lord Jesus, come quickly!"

And now the church has passed those times of bitter, cruel persecution, in which millions upon millions of the saints of God were put to death for the word of God, and for the testimony which they held. We are now living in the time when we may look for the fulfillment of those cheering words of our blessed Redeemer; "Behold, I come quickly." Yes, dear reader, Jesus is soon coming to reward his waiting saints; all those who have done the will of his Father which is in heaven.

Let us for a moment consider the reward of the righteous—Life eternal in the kingdom of God. Life! How dear that word is to almost all mankind. We love this present life with all its cares, pains, sickness, sorrows, trials, and disappointments. But this life is short, and no matter how dearly we prize it it soon will pass away. Death is in our land, and daily and hourly it is carrying its victims to the cold and silent grave-yard. But life in the Kingdom of God will be free from sickness, sorrow, pain and care, and no trials or disappointments there to mar our peace and joy; and that life with all its unspeakable

blessings, its eternal weight of glory, will be everlasting; it will never, no never pass away, nor its joys will ever cease.

In the sweet fields of Eden forever we'll roam,  
No sickness nor sorrow shall mar our blest home;  
But there in the presence of Jesus our King,  
The praises of heaven we ever shall sing.

When we take a view of the blessings which are in store for the people of God we can but cry out in the language of the beloved disciple, "Come, Lord Jesus, come quickly." Who that loves the Lord Jesus does not long for his appearing? does not long for the time when he shall "appear the second time without sin unto salvation"? And that time is near at hand, when Jesus shall come in the clouds of heaven, with power and great glory, attended by all the angelic host to gather his waiting people home to the realms of everlasting day. He shall then be King of kings and Lord of lords, and his people shall be no more despised and persecuted, but the "kingdom and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High"; and Jesus, their Savior and elder Brother, shall be their King forevermore. Courage, weary one; in due time you shall reap if you faint not. Look to Jesus all ye who are tempted, tried, and persecuted for righteousness' sake; he was tempted, tried, and persecuted, and he is able to succor all those who are tempted. His grace is sufficient for every trial. "Cast your care upon him who careth for you."

Come all ye sad and waiting ones,  
Come gird your armor on;  
The night is fading fast away,  
And soon will come the morn.

Yes, the bright morning of an eternal day will soon dawn upon us, and then we shall see as we are seen, and know as we are known, and enjoy all the blessings that God has in reserve for those who love and serve him here below. And that bright morning is also the glorious resurrection morn, when all who sleep in Jesus shall awake in the likeness of their Lord and Savior to enter upon their great and glorious reward, and to receive a crown of glory that fadeth not away.

O glorious day, it soon will dawn,  
Soon we shall know as we are known;  
Soon our deliverer will come.  
Then we shall reap as we have sown.

Then if faithful we shall see those loved ones whom we have left away in the silent tomb with the bright hope buoying up our sorrowing hearts, of meeting them at the resurrection of the just. Yes, we shall meet them never more to part, but to enjoy their society with that of all the redeemed throughout the endless ages of eternity. There also we shall see our heavenly Father, who so loved us as to give his only begotten Son to die for us, and Jesus who died that we might live and enjoy all the blessings of the everlasting kingdom of God.

Dear reader, are not these things worth living for, worth giving up the vain delusive pleasures of earth for? They may all be yours. God offers them to you without money and without price. He invites you to the fountain of living waters. He that did not withhold his only begotten Son, "but delivered him up for us all," will with him freely give us all things that pertain to our future and eternal good. O may we each and all seek and find pardon for all our sins through the blood of the Lamb, walk in the footsteps of our meek and lowly Master, so that at last we may find an abundant entrance into the everlasting kingdom of God. May our lives be such that the daily prayer of our hearts may be, "Come, Lord Jesus, come quickly."

S. E. BRINKERHOFF.

**Interest in Preaching.**

PREVIOUS to the American Revolution, an Indian who had been converted to Christianity under Elliot, happened to be in town over Sunday, and feeling to reverence the day, was compelled by the dictates of duty to attend the church of the white men. He entered the house; but no one wishing to be contaminated by contact with the Indian, he was left to stand alone in one of the aisles. The preacher commenced and went through his usual routine of services. At the conclusion, the Indian modestly lifted up his voice and requested liberty to speak. It was a request that could not well be denied, as it was plainly enough discovered that the congregation had a curiosity to hear what the "red man" had to say. He commenced, and related the history of his conversion to the Christian faith. From this he proceeded to exhort the people. He had burning thoughts, and being related in the artless simplicity of his soul he soon brought tears from almost every eye. As he concluded, the parson descended from his desk and approached the Indian.

"How is it possible," said the parson, "that you, an untaught savage, having no education, possess the power so greatly to effect my hearers as even to bring them to tears; whilst I, an ordained minister of Christ, who have received a regular theological education, after preaching many years, have never been able to move them in this manner?"

"Oh," replied the Indian, "it be all very plain. You come here—bring silver bowl, all very nice, and silver spoon, all handsome, but you have no *sucquetash* in the bowl. You give the people nothing to eat. But I, poor, dirty Indian, come here, bring great wooden bowl, and wooden spoon; but I bring *sucquetash* in my bowl—I bring the people something to eat. They glad to get it—they all be hungry—no satisfied with looking at silver bowl. I bring them the bread of life—they eat; I bring them the waters of salvation—they drink; and they so glad they cry for joy—they bless God and be thankful to him. You go to the fountain of living waters and fill your bowl; then your people glad to come here—then they no more go to sleep to hear you preach."

**Seriousness.**

NOTHING is so contrary to godliness as levity. Seriousness consists in the matter of what is spoken, in the manner of speaking, in dignity of behaviour, and weighty, not trifling, actions.

Jesting and raillery, lightness of behaviour, useless occupations, joy, without trembling, and awe of God, an affectation of vivacity and sprightliness, are all contrary to the Spirit of God.

Levity is contrary to contrition and self-knowledge—watching and praying—frequently to charity and common sense. In short, it is destructive of all devotion, in our hearts, and in those of others, by unfitting the company for receiving any good.

Seriousness is useful to prevent the foregoing evils, to keep grace, to recommend piety, and a sense of God's presence, to leave room for the Spirit of God to work, and to check levity and sin in others.

And have we not motives sufficient to seriousness? Are we not walking over enchanted ground, in sight of the grave, and pursued every moment by the enemy of all righteousness?

All who walk with God are serious, taking their Lord for their example, and walking by Scripture precepts and warnings.

"But are we to renounce all mirth, and be dull and melancholy?" Answer, Seriousness and sordid happiness are inseparable.

"Is there not a time for all things?" Answer, There is no time for sin and folly.—*Fletcher.*

The Joy of Sorrow.

To him who knows the burden of the theme  
There's music in each echo of the past;  
For 'e'en the notes of woe resounding, seem  
To blend in sweetest harmony at last  
With those of joy, and lives long overcast  
By sorrow's cloud, thro' fond hope's vanished dream.  
Baptized in grief emerge 'neath smiling skies,  
Cheered by the chastened soul's diviner symphonies.

Through sore adversity we mortals learn  
The richness of the gifts, which heaven bestows;  
Through anxious toil and suffering we discern  
The sweets of health, and undisturbed repose;  
Our hearts elate, our cup of joy o'erflows  
From blessings in disguise, and warmly burn  
Devotion's fires, enkindled by the rays  
Of that best sun, whose beams hallow all our days.

What are our blessings, but as we compare  
Them with their opposites? Virtue with vice  
In happy contrast stands; 'tis proven there;  
What were a country saved without the price,  
The world redeemed without a sacrifice?  
Cost is the measurement of worth and care.  
The sweetest sonnets the redeemed shall sing,  
Will rise from hearts attuned by deepest suffering.

Of purest joys th' immortal angels know;  
Our guardian messengers a place bring;  
A gild-balm to cure our deepest woe,  
From that fair clime to which we're hastening,  
Though grievous now may be our chastening,  
Joy cometh with the morn when soft and low,  
The whispering of peace and comfort steal  
Into our hearts, from Him who wounds us but to heal.

There's not a sound of grief, that thrills along  
The trembling strings of M'ary's golden lyre,  
But wakes the soul to far sublimer song  
Than wildest tones of gladness can inspire;  
As when the grandest strains of heaven's choir,  
Are faintly echoed by the mortal throng,  
The notes of love, Faith, Hope, and charity  
Blend in divinest chords of heavenly minstrelsy.

CLARK T. HAVENS.

The Object of Christ's Death.

In the HOPE, Vol. VI, No. 11, the readers of the HOPE will notice an article with the above heading, and as the writer claims to be treading upon disputed ground, it is but right that those who dispute her positions give their reasons for so doing. This I wish to do in as few words as the importance of the subject will admit; and in doing this I will notice her positions in the order in which they present themselves to my mind.

"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." How true this statement is I know not, but I call the attention of the reader to it in order to place him on his guard against the error that the writer has run into from this standpoint. The sentence that God pronounced against Adam was death, simply death, and if Adam had been resurrected in ten minutes after he died there could have been no demands against him, for he had died and paid the penalty; and so far as Adam is concerned if he never committed but the one sin, and should be raised from the dead he must be raised to eternal life, if death comes in consequence of sin.

But there is another fact in connection with the sentence to Adam we call attention to. It was in consequence of his own sin that he died. When we consider the sentence we will see that none could take his place; no atonement could be made for that sin; the penalty must be executed, not upon a substitute, but upon Adam; for this was God's declaration to him before he sinned. "The day thou [Adam] eatest thereof thou shalt surely die"; or dying thou shalt die. In order that this sentence might be executed the tree of life was placed beyond the reach of

Adam; and as he was a mortal being, he died, and the honor of God's law was so far maintained. But while the tree of life is placed beyond the reach of Adam, it is also beyond the reach of his posterity; and as they are also mortal they must die also, whether they sin or not; consequently the posterity of Adam do not die because they have sinned, but because they are mortal; they have sinned, but because they are mortal; consequently death does not come to Adam's posterity as the penalty of God's law, but as a natural result of their nature.

From this fact it will be seen that it is not necessary for all to die in order for God to be just; and consequently all have not, and all will not die. Enoch and Elijah did not die, and the righteous living at the coming of Christ will not die. But if the declaration to Adam, "In the day thou eatest thereof thou shalt surely die;" applied to his posterity, and they die in fulfillment of that as the penalty of God's law, then there is no way to clear the character of God. It would at once prove that God was unjust in not executing the penalty as he said.

This leads us to notice, second, that "God gave Christ as a ransom for man to redeem him from the power of death." To this declaration I have but little to say, and that is, where is there one text of Scripture that says that God gave Christ as a ransom for anything? The text in Hosea does not intimate it, but to the contrary; it says that God will ransom them from the power of the grave; not that he will pay the grave a price to let them go, but, "O grave I will be thy destruction." The word ransom here is not used in the sense of a price paid for the redemption of prisoners or goods, but in the sense of forcibly taking them away.

Third. "Subdue it." This Sr. B. says meant the Devil and his angels. God says the earth, and I believe it.

Fourth. "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 was general in its nature." Now as the passages that she has quoted says no such thing, we will see where this position will lead us, if carried out. God could, as has already been shown, raise man from the grave and give him life again without interfering with justice, or law, for no where can it be shown that the penalty of the law was eternal death; and if it was simply death, then when man was dead it was optional with God to raise him or leave him in the grave; and if he would not raise man to life again without his Son's dying to purchase man's release from the grave, it would not only argue that God had no love for man, but that he had but little love for his only Son. To illustrate: suppose there is a man in distress. I can release him without interfering with my character in the least. I sit and see the man suffer till my child comes and asks me to help him, and I reply that if my child will go and suffer I will release him. All would say at once that instead of my having any principle of love, that I hated both the sufferer and my child.

But it will be said that God gave Christ, and if he did not give him for a ransom, what did he give him for? We will let God's word tell, and if it says that he gave him for a ransom we will believe it. If not we must learn from the word what he did give him for. "For unto us a child is born: unto us a son is given." What is he given for? "And the government shall be upon his shoulders." Isa. 9: 6. From these we learn that he was given to be a governor, and that this is the case Jesus himself testified. "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this

end was I born." John 18: 37. Thus from these and many other texts of Scripture it is plain that God gave Christ to be a king; and all must see that if God's justice did not require the death of the sinner or a substitute, as has been shown, the sinner or a substitute, and Christ God could raise man from the dead, and Christ could be their king without suffering death. But God could not be just and justify one sinner. The penalty of the law must be executed, and so far as God is concerned it must be executed upon the sinner. God could not take one that had not sinned and execute the penalty upon him and let the sinner go. But if there is one in the government of God that is of sufficient importance in the mind of the lawgiver to take the place of the sinner and die in his stead, God can in perfect harmony with justice accept him, if he offers himself. This Christ did, and gave himself a ransom to God, and God did accept him as a substitute for all that will believe on him. Thus Christ at once becomes a ransom, the price paid to God to save us, not from the first but second death, and also a substitute, as he dies in the place of those that believe.

J. R. GOODENOUGH.

NOTE.

WHEN we wrote our two articles, entitled "Did Christ die to maintain the honor of God's law?" and "The object of Christ's death," we had no idea of entering into a discussion, neither do we propose to weary the readers of the HOPE with one. Both positions are now before our readers, and we trust they are all familiar enough with their Bibles to receive the truth and reject the error. The greater part of the above article we are constrained to say we fear is for argument's sake, as the author admits all that I have claimed on one point, namely, that Adam paid the penalty of his own sin, and that in consequence of that sin mortality was brought upon the human family. That God could have raised the dead without the death of Christ is not for us to say; far be it from us to limit the power of God. But from the Scriptures of truth we must believe that the death of our Lord Jesus Christ was the plan that God chose to bring man from "the land of the enemy." "For since by man [Adam] came death, by man [Jesus Christ] came also the resurrection of the dead." As for the text in Hosea 13: 14 we must believe it means just what it says until we have better authority for changing our views than Elder G.'s word. God could have said "I will take them forcibly away," as easy as "I will ransom them from the grave," if that had been his purpose.

We are at a loss to find words to express our astonishment at the following statement: "This Christ did, and gave himself a ransom to God." What did Christ want to ransom from the Father? Nothing; for he says, "Mine are thine, and thine is mine." Man had to be ransomed, not from God, but from the enemy, according to the Scripture record.

That Christ will be a king we believe with all our heart, and rejoice at the prospect; but that that was what God gave him for we cannot from our understanding of the Scriptures for a moment admit. "Yet it pleased the Lord to bruise him; he has put him to grief." Isa. 53: 10. "He that spared not his own Son but delivered him up for us all." Rom. 8: 32. "Who was delivered for our offences." 4: 25. "O my Father, if it be possible let this cup pass from me; nevertheless not as I will, but as thou wilt." Matt. 26: 39. "O my Father, if this cup may not pass from me except I drink it, thy will be done." v. 42. With the evidence of such plain declarations of Scripture I must believe that God so loved the world that he gave his only begotten Son to die to re-

Not that he hated either man or his Son, but that he loved both with love unfeigned, only by that of our Lord Jesus Christ, who laid down his life for us.

And as a reward for doing this God gives Christ the everlasting Father, of his people and the Father of peace. "Who for the joy that was before him endured the cross." Heb. 12: 2. What joy was set before our Savior? "He shall see the travail of his soul and shall be satisfied."

Isa. 53: 11. "I saw in the night vision, behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." Dan. 7: 13, 14. Here are some of the joys that was set before our Lord, a kingdom over all the redeemed host to serve him.

"O fools, how slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into his glory?" Luke 24: 25, 26. We might multiply Scripture on this subject, but we forbear, hoping that the readers of the HOPE will study the Scriptures of truth more thoroughly, praying for the spirit to guide them into all truth. Jesus says "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." John 18: 37. May this be our aim and greatest desire to bear witness to the truth is my prayer.

S. E. BRINKERHOFF.

"Praise ye the Lord"

REAL thankfulness is proof of communion with God. God's chosen people have always been full of praises. The Psalms of David overflow with rejoicing, and the final song of triumph which the Revelator heard from the redeemed hosts was a song of thanksgiving. Do you ask, how shall we attain such a state?

1. By learning our dependence upon God for the ordinary comforts and protections of life. When one remembers how little man can do of himself, and how unfailing the good things of life are, he must see that truly "every good and perfect gift" cometh from God, "whose mercies are great." He who rightly appreciates his relations to God, will see the Father's hand in every event of life, pointing the way to higher good. He will apprehend the truth that God's mercy, and goodness, and bounty, are all measureless, and all flowing ever for the good of his children.

Thus learning, his heart will overflow with praise. Summer and winter, seedtime and harvest, morning and evening, will all speak to such a heart of him who doeth all things well. Joy and sorrow, sunshine and shadow, health and sickness, calm and storm, all bring blessings and cause for praise. Elated or depressed, glad with prosperity or sad with adversity, such an one can say, "Still by his hand he leadeth me." Thus depending upon God we are led to praise him.

2. One needs to learn his own ignorance and need of wisdom in order to be thankful, for knowing these, he will seek for wisdom from him who giveth liberally to all men, and upbraideth not. Thus seeking his cup will overflow. Opening the volume of God's Word, and looking into his counsels, the heart is "lost in wonder, love and praise," as it comes within the light of the truth. No need of life, no want of the soul, is here unsupplied. There is counsel for our doubts, hopes which scatter our fears, light which gleams upon our pathway, and precious promises which cover all the unknown land into which we may now go. Drinking from such a fountain, the soul must hasten to praise the Giver of the light and hope and comfort which grow up around him.

3. But, more than all else, do we need to learn our sinfulness, in order to become truly thankful.

We need first to know the "exceeding sinfulness of sin"; how it perverts and destroys; how helpless man is when left alone with it; how it drags down and down, and downward still; how it renews itself, and comes again in new forms, every form bringing death. One needs to see the smooth workings, the specious deceptions, the under which it covers real designs, and then to see it in the hour of supposed triumph, gloating over the seeming death of truth, and dancing with delight on the heaped up grave of the right. All this we need to see and realize, in order to appreciate the love, and mercy, and power, which make us free through Christ, and give a resurrection to the truth. Souls newly born into this child of God should so remember the pit from whence he is rescued, as to be ever ready to ascribe honor and praise to him who redeemed from destruction.

So, dear reader, if you desire to be truly grateful, and to be always ready to praise your Father who is in heaven, learn to know how much you need the support, and guidance, and redemption which come alone from him. Seeking there as you ought, you will find "his words of promise sure," and your soul will say with the psalmist, "I myself will awake early," to ascribe honor and majesty and praise to him who ruleth in the heavens and among the children of men. Cultivate a spirit of thankfulness. Seek some reason for joy and rejoicing in every event. Such a state of heart will lighten the burdens of life, and lift you above its cares. It will smooth the rough places, and bring light into that which is otherwise dark. It seems more like a good child to be thankful for whatever the Father gives, than to be fault-finding, or to accept countless blessings without feelings of expression of gratitude. "Praise ye the Lord."—*Sabbath Recorder*.

LETTER DEPARTMENT

From Bro. Davison.

DEAR HOPE: It is a duty that I owe to you and to the cause of Christ that I write these few lines to you to inform you and the readers of the HOPE that I am still a friend to the cause of Christ, and am trying to live a Christian life by obeying my heavenly Father in keeping his commandments. When I read the cheering epistles from the brothers and sisters through the HOPE it cheers my heart, and encourages me to press forward in this great work, and try to meet my beloved brethren in the Kingdom of Christ. Although there are only a few here who are trying to obey God in keeping the commandments, we meet together at my house for prayer and social meetings, and I believe the good Lord meets with us, and that to bless.

Dear HOPE: although I am poor and afflicted, and my companion a cripple, I hope to be always able to pay you my subscription, if no more, by the help of God. Inclosed I send you \$1.25 to apply on my subscription. Dear brethren, let us be more punctual and try to support the paper by paying our subscriptions, if no more. I would say to the lonely ones, let us be faithful until Jesus comes to take his people home. I often think of the joy of meeting with all the dear people of God and forever to dwell with that blessed Savior who died that I might live, and reign with him forever. If brother Goodenough or some other preacher could visit us this winter we would be very thankful; but I do not know as we can encourage any one to come, as we are all so poor in this world's goods; but I trust in God that we are all rich in faith in the Son of God. I pray God that he would send more laborers into the field to labor, for surely the harvest is great, and the laborers are few. Now, dear brethren, let us if we can not meet together exhort one another. This we can do through the HOPE, for I think the day is approaching very near. O that the Lord would revive his work

the prayer of your unworthy brother. Yours in hope of eternal life when Jesus who is our life shall appear. O. G. DAVISON.

Ellington, Iowa, Dec. 2.

From Bro. Day.

DEAR BRO. BRINKERHOFF:

I thought while reading the last HOPE I could heartily join with Bro. Nichols in the petition for more letters in the HOPE from our Brn. and Sisters, for these are the life of the paper. If each issue of the paper could be one half filled with short, stirring, living experiences, epistles full of love and life, we should soon see a marked difference in the circulation of the paper. But a paper is like a prayer meeting. If we should attend a prayer-meeting week after week, and the time should be taken up by a few brethren with long dry exhortations upon some favorite topic, the meetings would soon lose their interest and become stale. It is just so with a paper. Some Christians seem to be too large to write a little simple experience letter. This ought not so to be, for if we ever needed a living, Christian experience, daily and hourly experience, it is now, when the signs are thickening all around us that deliverance is at hand.

I know you would be glad to send us the letters if you had them to send, and now it is for the brethren and sisters to say whether they shall be forth coming. There are some who used to write whose names we do not see any more. I was glad to see the letter from my beloved Brother Poole. I hope it won't be long before we shall see the names of a good many more whom I could name. Come brn. and sisters, shall we hear from you? No matter if you fill the paper full of letters. These brethren who have written so much can well afford to suspend their long articles for a few weeks, and give you a chance. I want to say especially to those brethren and sisters on the circuit where Bro. Nichols labors, to cheer his heart once with a shower of letters. Where is Bro. Goodenough? he used to give us a cheering account of his labors. And our dear Bro. Carver. Let us stir up one another's pure minds by way of remembrance.

I often think how glad I would be to go to some of your conferences, and see the faces of some of those brethren with whom I have become attached by reading their epistles; but we are deprived of many of those family gatherings here, but we are hoping and praying that we may be prepared to be gathered in the great gathering day, when all the family of the good is gathered home, no more to separate. O what a blessed meeting that will be, when all the saints of every age and clime shall meet on the verdant banks of the river of life, and gaze upon its sparkling waters as they issue from under the throne of God! O yes, and there is the tree of life, with its abundant fruit of which the saints will have a right to eat and be satisfied! O glorious hope of an eternal inheritance in the Kingdom of God! And the prospect is that the kingdom will soon be given to the saints of the most high, and they shall inherit it forever, even forever and ever, amen. This is just long enough. Come, dear brethren and sisters, let us make one mighty effort to be ready, and in making that effort try to encourage others to be ready; and try and encourage our beloved Editor by every means in our power, while he is laboring under so many discouragements to encourage us. The Lord bless and keep you all and bring you to his heavenly kingdom, in the prayer of thy brother hoping for life when the life giver comes. J. C. DAY.

So, Ashburnham, Mass., Dec. 5.

## The Hope of Israel.

MARION, IOWA, THIRD-DAY, DEC. 19, 1871.

The Editor of the Hope does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourself responsible for editorials, selections and comments; but no farther.

Some interesting articles for the HOPE are received too late for an insertion in this number, and are necessarily laid over to the next issue.

We hope the readers of the HOPE will not fail to read the articles of Bro. S. Davison, which regularly appear in our columns. We read them with interest, and hear them well spoken of by others.

Also read the letter of Bro. Day, and send us a good supply of letters for the Letter Department. We also hope the delinquent subscribers will heed Bro. O. G. Davison's remarks in his letter about paying up for the HOPE.

It is almost or quite impossible to take up a book of religious instruction for the young, or a Sunday School book, without meeting ideas advanced in it in some manner that the reader addressed is an immortal being, of a nature capable of existing to all eternity, and necessarily undying. This idea permeates all these works to the extent that the mind becomes so impressed with the idea, that it is no wonder that the opinion is so general, and the statement is taken for truth without being questioned. The idea that the mind is immortal, or that we are immortal beings, is held up to the reader as a proof of our responsibility to our Creator, and as an incentive to piety and a diligent use of the opportunities placed within our reach to secure the favor of God and an entrance into heaven.

The truth of the matter would be a far better idea, and would convey to the mind an equal if not greater consideration of our individual responsibility to God; and a proper view of the doctrine of our nature, and dependence on God for immortality, is a greater incentive to piety, and would prompt us to "seek for immortality and eternal life," through the means God has in mercy placed in our reach. If the young mind was left to itself it would get no idea of inherent immortality in its nature, and would be the more ready to accept Christ who died to bring life and immortality to light through the gospel.

### John Bunyan.

It being well known to some of his persecutors in London that Bunyan was often out of prison, they sent an officer to talk with the jailor on the subject; and in order to find him out, he was to get there in the middle of the night. Bunyan was at home with his family, but so restless that he could not sleep; he therefore acquainted his wife that, though the jailor had given him liberty to stay till the morning, yet, from his uneasiness, he must immediately return. He did so, and the jailor blamed him for coming at so unreasonable an hour. Early in the morning the messenger came, and, interrogating the jailor, said, "Are all the prisoners safe?" "Yes." "Is John Bunyan safe?" "Yes." "Let me see him." He was called, and appeared, and all was well. After the messenger was gone, the jailor, addressing Bunyan, said, "Well, you may go out again just when you think proper, for you know when to return better than I can tell you."

—Sel.

### Resurrection vs. Immortal Soul.

Did the heathen Greeks believe in the "soul's continuance in existence without the body?" They did. Did they believe in the "resurrection of the dead?" They did not. Did the apostle Paul teach the "resurrection of the dead?" He did. Did he teach the immortality of the soul? He did not. And he did not shun to declare "all the counsel of God." (Acts 20:27). The following shows two "men of learning" contradict themselves, when they comment on the Scriptures, and hold to the immortality of the soul.

C. G. Darh, D. D., in his Chronological Commentary (just published in this country by Hoyt, Fogg & Breed, of Portland), when commenting on 1 Corinthians, 15th chapter, says:

"No doctrine of Christianity was more repugnant to the minds of the heathen Greeks (or still is to our heathen philosophers) than the resurrection of the dead. It was this at which the Athenians took most offence. (Acts 17:32). We need not wonder, therefore, that their old scruples occasionally returned, even after they had embraced the faith; and thus we find in Corinth persons who denied the resurrection.

Paul however shows that with the resurrection of the dead and that of Christ, the whole of christianity either stands or falls."

And in commenting on verse 13, of the same chapter, he says: "The doctrine of the soul's continuance in existence without the body, or, in other words, the common philosophical doctrine of immortality, seems to have been quite unknown to the Corinthians, and is therefore not alluded to by Paul."

If they did not believe in the resurrection, neither in the "soul's continuance without the body," what did they believe in concerning a future state? And if they did not know anything about it, and knew that, as some affirm now, that "there could be no resurrection of the dead if the soul was not immortal," would he not have preached it to them, for he says he declared unto them the gospel which he preached unto them? He certainly would. O how much easier it is to make scriptures agree with themselves, than to reconcile the different statements of Doctors of Divinity.—Selected.

### How shall I obtain the Way of Holiness?

1. Do not allow any question of doctrine to hinder you a moment. Do not try to settle questions of a doctrine in advance. As well might one awakened, but not converted, undertake in his blindness to settle the doctrine of regeneration before giving his heart to the Savior. Give yourself at once, and without reserve, to Jesus, and let him teach you, as he will, all you need to know about the doctrine of sanctification. But do not shrink from any opprobrium which may come upon you as a result of being entirely consecrated to Jesus.

2. Present yourself to the Savior just as you are now. Do not wait to make any preparations, or to have any change wrought in you before you give yourself wholly up to him. Do not hold yourself back in any interest or anything. Just as you are, just where you are, just what you are, neither holding anything back, nor waiting to be, or to do, anything more. Now leave yourself in his hands.

3. Believe that he now receives you, and will work in you all the good pleasure of his will, and

will keep you and purify you, and finally present you faultless before his throne.

Do this and abide in it. Abide in Jesus, and accept that he abides in you, and be assured he will not leave you without witness of the Holy Ghost, that he is yours, and you are his.—*Christian at work.*

### Appointments.

THERE will be a two days' meeting held at Stoughton's Corners, in Hartford, VanBuren Co., Michigan, commencing January 5th, 1872, at early candle light. An invitation is given to all to come who feel an interest in the cause of Christ in Michigan.

By request of the brethren in Mich,  
H. S. CASE.

## BUSINESS DEPARTMENT.

### RECEIPTS

#### For The Hope of Israel.

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

Polly P. Cooper \$1.50 vii-1. J. H. Ayrhart  
\$2.00 vii-8. O. G. Davison \$1.25 vii-9. Erastus  
Clark \$2.00 vii-9.

#### Received on Donation to Association.

E. P. Goff \$5.00

### Books and Tracts

#### For Sale at this Office.

- THE BIBLICAL STUDENT'S ASSISTANT, or a Compendium of Scripture reference; embracing a list of the different scriptures proving the essential points of faith held by Adventists. Price 10 cents, postage 2 cents.
- THE KINGDOM OF HEAVEN ON EARTH, as revealed in the Holy Scriptures. Price 25 cents, postpaid.
- DEATH NOT LIFE, or the Destruction of the Wicked Established, and endless misery disproved. Price 25 cts.
- THE THREE COVENANTS, showing the distinction between the Old Covenant, the New Covenant, and God's everlasting Covenant. Price 5 cents single, or 40 cents per dozen.
- THE THREE LAWS. Showing a distinction between the Law of God, the law of Moses, and the law of Christ. Price, 5 cents single, 40 cents per doz n.
- SERMONS ON THE SABBATH AND LAW; embracing an outline of the Biblical and Secular History of the Sabbath for six thousand years. Price, 20 cents.
- WHERE ARE THE DEAD? A Tract on the Nature of Man—12 pages—Price 2 cents.
- MRS E. G. WHITE'S CLAIM TO DIVINE INSPIRATION EXAMINED, By H. E. Caver. Price 20 cts, postage 2cts.
- CHRISTIAN BAPTISM—Its Nature, Subjects, and Design. Price, postpaid 12 cents.
- THE CRUCIFIXION AND RESURRECTION OF CHRIST; what year, month, days of the month, and days of the week, did these events occur? By Ransom Hicker. Price 5 cents, postage 2 cents.
- SPIRITUALISM UNVEILED and shown to be the work of Demons. Price 15 cents.
- THE STATE OF THE DEAD, by John Milton. Price 5 cents postage 2 cents.
- REVIEW OF W. G. SPRINGER on the Sabbath and Law of God. Price, postpaid, 12 cents.
- THE TWO-HORNED BEAST of Rev 13. The symbol as applied to the United States government disapproved and identified as the Papacy. Price, 10 cents.
- THE LAW OF GOD: Its observance from Creation, Its Immutability and Perpetuity proved by the Old and New Testaments. Price, postpaid, 12 cents.
- GOD'S WAY OF PEACE; A book for the anxious. By Horatio Bonar. Price 10 cents.
- THE BEAST WITH 7 HEADS AND 10 HORNS of Rev. 13  
1-8 What does it symbolize? Price 5 cents.