

# THE HOPE OF ISRAEL.

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

Present Series.

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The Hope is designed to advocate the great truths of Eternal life, Immortality and salvation through Christ: The perpetuity and immutability of the Law of God; Personal holiness. The second 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.

### Song of the End.

The world is grown old and her pleasures are past;  
The world is grown old, and her form may not last;  
The world is grown old, and trembles for fear,  
For sorrows abound, and the judgment is near.

The sun in the heavens is languid and pale,  
And flebe and few are the fruits of the vale;  
And the hearts of the nations fail them for fear,  
For the world is grown old, and the judgment is near.

The king on his throne, the bride in her bower,  
The children of pleasure, all feel the sad hour;  
The roses are faded, and lastless the cheer,  
For the world is grown old, and the judgment is near.

The world is grown old, but should we complain,  
Who have cried her and know that her promise is vain?  
Our heart is in heaven, our home is not here,  
And we look for our crown when the judgment is near.

—Sel.

### Mr. Miller's Apology and Defence.

(Continued.)

#### THE RESULT ARRIVED AT.

WHILE thus studying the Scriptures, I became satisfied, if the prophecies which have been fulfilled in the past are any criterion by which to judge of the manner of the fulfillment of those which are future, that the popular views of the spiritual reign of Christ, a temporal millennium before the end of the world, and the Jews' return, are not sustained by the word of God; for I found that all the Scriptures on which those favorite theories are based, are as clearly expressed as are those that were literally fulfilled at the first advent, or at any other period in the past. I found it plainly taught in the Scriptures that Jesus Christ will again descend to this earth, coming in the clouds of heaven, in all the glory of his Father: \* that at his coming the kingdom and dominion upon the whole heaven will be given to him and the saints of the Most High, who will possess it for ever, even for ever and ever; † that as the old world perished by the deluge, so the earth that now is, is reserved unto fire, to be melted with fervent heat at Christ's coming, after which, according to the promise, it is to become the new earth wherein the righteous will for ever dwell; ‡ that at his coming the bodies of all the righteous dead will be raised, and all

the righteous living be changed from a corruptible to an incorruptible, from a mortal to an immortal state, and they will all be caught up together to meet the Lord in the air, and will reign with him for ever in the regenerated earth; § that the controversy of Zion will then be finished, her children be delivered from bondage, and from the power of the tempter, and the saints be all presented to God blameless, without spot or wrinkle in love; || that the bodies of the wicked will then all be destroyed, and their spirits be reserved in prison until their resurrection and damnation; ¶ and that when the earth is thus regenerated, the righteous raised, and the wicked destroyed, the kingdom of God will have come, when his will will be done on earth as it is done in heaven, that the meek will inherit it, and the kingdom become the saints. \* † I found that the only millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as enunciated in the 20: of Revelation; and that it must necessarily follow the personal coming of Christ and the regeneration of the earth; †† that till Christ's coming and the end of the world, the righteous and wicked are to continue together on the earth, and the horn of Papacy is to war against the saints until his appearing and kingdom, when it will be destroyed by the brightness of Christ's coming; so that there can be no conversion of the world before the advent; ††† and that as the new earth wherein dwelleth righteousness, is located by Peter after the conflagration, and is declared by him to be the same for which we look, according to the promise of Isa. 65: 17, and is the same that John saw in vision after the passing away of the former heavens and earth; it must necessarily follow that the various portions of Scripture that refer to the millennial state, must have their fulfillment after the resurrection of all the saints that sleep in Jesus. §§ I also found that the promises respecting Israel's restoration, are applied by the apostle to all who are Christ's, — the putting on of Christ constituting them Abraham's seed, and heirs according to the promise. ||

#### THE AGE OF THE WORLD IN WHICH WE LIVE.

I was then satisfied, as I saw conclusive evidence to prove the advent personal and pre-millennial, that all the events for which the church look to be fulfilled before the advent, must be subsequent to it; and that

unless there were other unfulfilled prophecies, the advent of the Lord, instead of being looked for only in the distant future, might be a continually expected event. In examining the prophecies on that point, I found that only four universal monarchies are any where predicted in the Bible to precede the setting up of God's everlasting kingdom; three of those had passed away, — Babylon, Medo-Persia, and Grecia, — and that the fourth, Rome, had already passed into its last state, the state in which it is to be when the stone cut out of the mountain without hands shall smite the image on the feet, and break to pieces all the kingdoms of this world. I was unable to find any prediction of events which presented any clear evidence of their fulfillment before the scenes that usher in the advent. And finding all the signs of the times and the present condition of the world, to compare harmoniously with the prophetic descriptions of the last days, I was compelled to believe that this world had about reached the limits of the period allotted for its continuance. As I regarded the evidence, I could arrive at no other conclusion.

#### THE CHRONOLOGY OF THE SCRIPTURES.

Another kind of evidence that vitally affected my mind, was the chronology of the Scriptures. I found, on pursuing the study of the Bible, various chronological periods extending, according to my understanding of them, to the coming of the Savior. I found that predicted events which had been fulfilled in the past, often occurred within a given time. The one hundred and twenty years to the flood, Gen. 6: 3; the seven days that were to precede it, with forty days of predicted rain, Gen. 7: 4; the four hundred years of the sojourn of Abraham's seed, Gen. 15: 13; the three days of the butler's and baker's dreams, Gen. 41: 12-20; the seven years of Pharaoh's, Gen. 41: 23-54; the forty years in the wilderness, Num. 14: 34; the three and a half years of famine, 1 Kings 17: 1; the sixty-five years to the breaking of Ephraim, — Isa. 7: 8; the seventy years captivity, Jer. 25: 11; Nebuchadnezzar's seven times, Dan. 4: 13-16; and the seven weeks, three score and two weeks, and the one week, making the seventy weeks determined upon the Jews, Dan. 9: 24-27; the events limited by these times, were all once only a matter of prophecy, and were fulfilled in accordance with the predictions.

When, therefore, I found the 2300 prophetic days which were to mark the length of the vision from the Persian to the end of the fourth kingdom, the seven times continuance of the dispersion of God's people, and the 1335 prophetic days to the standing of Daniel in his lot, all evidently extending to the advent, with other prophetic periods, I could but regard them as "the times before appointed," which God had revealed "unto his servants the prophets." As I was fully convinced that "all Scripture given by inspiration of God is profitable," that it came not at any time by the will of man, but was written as holy men were moved by the Holy Ghost, and was written for our learning, that

§ 1 Cor. 15. 20, 23, 49, 51-53, Phil. 3. 20, 21, 1 Thess. 4. 14-17, 1 John 3. 2.

|| Isa. 34. 8, 49. 2, 5, 41. 10-12, Rom. 8. 21-33, 1 Cor. 1. 7, 8, 4. 14, 15, 54, 56, Eph. 5. 27, Col. 1. 22, 1 Thess. 3. 13, Heb. 2. 13-15, Jude 24, Rev. 20. 1-6.

¶ Ps. 1. 3, 97. 8, Isa. 60. 15, 16, 24. 21, 22, Dan. 7. 10, Mal. 4. 1, Matt. 3. 12, John 26. 29, Acts 24. 15, 1 Cor. 3. 13, 1 Thess. 5. 2, 8, 2 Thess. 1. 7-9, 1 Peter 1. 7, 2 Peter 3. 7, 10, Jude 6, 7, 14, 16, Rev. 20. 8, 13-15.

\*\* Ps. 87. 9-11, 22, 23, 29, 34, Prov. 2. 21, 22, 10. 30, Isa. 40. 21, Matt. 5. 6, 6. 10.

† Rev. 20. 2-7.

†† Matt. 18. 37-43, 24. 14, Dan. 7. 21, 22, 2 Thess. 2. 8.

‡ 2 Pet. 3; Isa. 65: 17; Rev. 21: 2.

§ Rom. 2: 14, 15; 4: 13; 9: 6; 10: 12; 11: 17; Gal. 3: 29; Eph. 2: 14, 15.

\* See John 14. 3, Acts 1. 11, 1 Thess. 4. 16, Rev. 1. 7, Matt. 16. 27, 24, 29, Mark 8. 38, 13. 26, Dan. 7. 36.  
† Dan. 7. 14, 26, 27, Matt. 25. 35, Luke 12. 32, 19. 12, 15, 23.  
‡ 1 Cor. 9. 25, 2 Tim. 4. 1, 8, James 1. 13, 1 Peter 5. 4.  
§ 2 Peter 3. 7-10, Isa. 65. 17-19, Rev. 21. 22.

## THE HOPE OF ISRAEL.

we through patience and comfort of the Scriptures might have hope, I could but regard the chronological portions of the Bible as being as much a portion of the word of God, and as much entitled to our serious consideration, as any other portion of the Scriptures.

I therefore felt, that in endeavoring to comprehend what God had in his mercy seen fit to reveal to us, I had no right to pass over the prophetic periods. I saw that as the events predicted to be fulfilled in prophetic days had been extended over about as many literal years; as God in Num. 14: 34, and Ezek. 4: 4-6, had appointed each day for a year; as the seventy weeks to the Messiah were fulfilled in 490 years, and the 1260 prophetic days of the papal supremacy in 1260 years; and as these prophetic days extending to the advent were given in connection with symbolical prophecy, I could only regard the time as symbolical, and as standing each day for a year, in accordance with the opinions of all the standard Protestant commentators. If, then, we could obtain any clue to the time of their commencement, I conceived we should be guided to the probable time of their termination; and as God would not bestow upon us a useless revelation, I regarded them as conducting us to the time when we might confidently look for the coming of the chiefest of ten thousand—one altogether lovely.

### COMMENCEMENT AND TERMINATION OF THE PROPHETIC PERIODS.

From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must commence when the Jews ceased to be an independent nation at the captivity of Manassah, which the best chronologers assigned to B. C. 677; that the 2300 days commenced with the seventy weeks, which the best chronologers dated from B. C. 457; and that the 1335 days commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, Dan. 12: 11, was to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. 503. Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned, they all would terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up; that all its pride and power, pomp and vanity, wickedness and oppression would come to an end; and that in the place of the kingdoms of this world, the peaceful and long desired kingdom of the Messiah would be established under the whole heaven: that in about twenty-five years the glory of the Lord would be revealed, and all flesh see it together, the desert bud and blossom as the rose, the fir-tree come up instead of the thorn, and instead of the briar the myrtle-tree, the curse be removed from off the earth, death be destroyed, reward be given to the servants of God—the prophets and saints and them who fear his name, and those he destroyed that destroy the earth.

(To be continued.)

He that in his studies wholly applies himself to labor and exercise, and neglects meditation, loses his time; and he that only applies himself to meditation and neglects labor and exercise, loses himself.

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 difficult to say whether England owes more to the Roman Catholic religion or to the Reformation. . . . The struggle between the old and the new theology in our country was long, and the event sometimes seemed doubtful. There were two extreme parties, prepared to act with violence or to suffer stubborn resolution. . . . Henry the eighth attempted to constitute an Anglican Church, differing from the Roman Catholic Church on the point of the supremacy (of the Pope), and on that point alone. His success in this attempt was extraordinary. His success in his character, the singularly favorable situation in which he stood with respect to foreign powers, the immense wealth which the spoliation of the abbeyes placed at his disposal, and the support of that class which still halted between two opinions, enabled him to bid defiance to both the extreme parties to burn as heretics those who avowed the tenets of Luther, and to hang as traitors those who owned the authority of the Pope."

Respecting the difficult position of the nation between two extreme parties on ecclesiastical affairs, it was not strange that the Church of England should make such progress to her own interest. On these circumstances the king was as above enabled to bid defiance to both parties; and whilst he was, as history relates, "exerting his violence against the Protestants, he spared not the Catholics who denied his supremacy, which reduced both parties to subjection, and infused terror into every breast."

It is important to notice here, as already hinted, that the same power is pointed out to be fulfilled or exercised by the two-horned beast, as predicted in verse 12 of chapter 13. The two-horned beast, as will be seen, takes the reins of government and controls the same power in the territory of the first beast, after the deadly wound of the first is healed; or in other words, after the death and revival of the national episcopal church of protestantism, as will be shown soon that it was accomplished during the two reigning Queens' namely, Mary Queen of England, and Elisabeth. Now that we may have a more distinct view of the character of King Henry VIII., and the national religion under the power of the first beast, which ought not to be passed over without being briefly noticed, in 1543, eight years after King Henry separated from the Church of Rome, Hume in his history, Vol. III, p. 287, has the following:—

"It was enacted this session, that any spiritual person who preached or taught contrary to the doctrine contained in the King's Book, the Exposition of a Christian Man or contrary to any doctrine which he should thereafter promulgate, was to be admitted on the first conviction to renounce his error; on the second, he was required to carry a fagot; which if he refused to do, or fell into a third offence, he was to be burnt. But the laity, for the third offence, were only to forfeit their goods and chattels and be liable to perpetual imprisonment."

In connection with these acts, the same historian says, p. 297:—"The oaths which Henry imposed for the security of his ecclesiastical mode, were not more reasonable than his other measures. All his subjects of any distinction had already been obliged to renounce the Pope's supremacy."

We are informed that, "The mass book also passed under the king's revision; and little alteration was as yet made in it: some doubtful or fictitious saints only were struck out; and the name of the Pope was erased. This latter precaution was likewise used with regard to every book that was printed, or every old book that was sold. The word 'Pope' was carefully omitted or blotted out."

Thus the king labored incessantly by law, by argument, creeds, and penal statutes, to bring his subjects to a uniformity in his religious sentiments.

Thus King Henry and the established church, although separated from the Church of Rome, were deeply tainted with superstition, hypocrisy, and tyranny, thus carrying out the very spirit of the times in which they lived. Hence, it is sufficient here to remark, that the above government persecution against freedom of religion, its malice, and deadly hatred against free toleration of things sacred, certainly are not chargeable to the Pope of Rome, it cannot be imputed to Papacy; for it had lost all power and control in England, during these times of religious persecutions, which began in the nation after King Henry was himself declared by the Parliament to be the supreme head on oath of the Church of England; and if this is so, what power must those extreme persecutions be imputed to? It must be attributed distinctly to the civil and religious government of England, under Episcopal Protestantism. That kingdom, under Episcopal Protestantism, may truly be said that as soon as the nation had put off one spiritual yoke, they had put on another.

Such were, if we may credit history, the memorable acts during King Henry's whole reign, after separating from the Church of Rome. The king had thrown off the usurpation of the See of Rome and had established his own, and the power lately exercised by the clergy of Rome had passed to another class of teachers as great impostors as the former.

Hume, in his history alluding to those times and persecutions, remarks, page 352, Vol. III:—"Though the Protestant divines had ventured to renounce opinions deemed certain during many ages, they regarded, in their turn, the new system as so certain, that they would suffer no contradiction with regard to it; and they were ready to burn in the same flames from which they themselves had so narrowly escaped, every one that had the assurance to differ from them. A commission, by act of council, was granted to the primate (Cranmer), and some others, to examine and search after all Anabaptists, heretics, or contemners of the Book of Common Prayer."

Accordingly, the practice, nay, the very doctrine of toleration, was at that time equally unknown to all sects and parties. Relating to the subject we are upon, in the succeeding reign of Edward VI., Thomas Cranmer had been made by the late king Henry archbishop of Canterbury. With respect to Cranmer, the hateful feature practiced by Popery, that is, he imbibed the spirit of persecution when in power. We read he "Brought Arians and Anabaptists to the stake." In respect to Cranmer's conduct towards a woman who was accused as a heretic for her belief, whom he committed to the flames in the reign of Edward VI., it is said, "The young King though in such tender years, had more sense than all his counsellors; and he long refused to sign the warrant for her execution. Cranmer was employed to persuade him to compliance. . . . Edward, overcome by in-

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portunity, at last submitted, though with tears in his eyes; and he told Cranmer, that if any wrong were done, the guilt should lie entirely on his head. The primate, after making a new effort to reclaim the woman from her errors, and finding her obstinate against all his arguments, at last committed her to the flames." *Hame, Vol. III, p. 353.*

From these instances referred to, we might almost despair of finding in the national establishment of religion, that perfection of benevolent charity, and genuine piety, that the Christian religion requires or demands. With regard to those cruel treatments inflicted on dissenters from the established Church, it was a violation of the first principles of Christianity.

It has been well remarked by a writer, that "man has been very long discovering, and even yet seems scarcely to have discovered, that true religion is of too delicate a nature to be compelled by the coarse implements of human authority and worldly sanctions." Hence, if it is proper to enact human laws to suppress liberty of conscience, and may be employed against tolerating any other sect that should differ from themselves on articles of the Christian faith, if such laws be consistent and just among Protestant divines, it will be impossible consistently to deny it to popery. *(To be continued.)*

### The People of Israel God's Priestly Nation.

WHEN God had brought the people of Israel out of Egypt, in the beginning of the third month, of that same year, they came into the wilderness of Sinai, and encamped before the mount called the mount of God; and God called unto Moses out of the mountain, and Moses went upon the mountain where God was, and God called to him out of the mountain, saying, "Thus shalt thou say unto the house of Jacob, and tell the children of Israel, Ye have seen what I did unto the Egyptians, and that I bare you on eagle's wings, and brought you unto myself; now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a dear treasure unto me above all people; for all the earth is mine; and ye shall be unto me a priestly kingdom, and a holy nation." *(Queen Elisabeth's Version.)* The subsequent history of this nation shows what this covenant contained, and how it was ratified unto the children of Israel, so that they became God's priestly kingdom.

Now, in contemplating this great transaction, two important inquiries call for our consideration. First, what is meant by a priestly kingdom? Second, whom does this matter concern?

A PRIESTLY KINGDOM, what is it? "Every high priest is ordained to offer gifts and sacrifices."—*Heb. 8: 3.* "For every high priest taken from among men is ordained for man to perform things pertaining to God, that he may offer both gifts and sacrifices for sin."—*Heb. 5: 1.* It will readily be seen by the careful reader that while this is said of a duty peculiar to the high priest it does not express all the duties of any order of priests. Every system of religion among men has had its priests, with two radical ideas inseparable from the offices of their order; *i. e.*, they are appointed for teachers of the people, and their intercessors before God. Thus Moses said of the tribe of the Levites,—"They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and burnt sacrifices upon thine altar."—*Deut. 33: 10.* As they were to approach unto God on behalf of the people it was required that there should be a peculiar sanctity attached to their persons and offices. This was requisite in their approaches unto God, and as exemplaries of the holy doctrines they were to teach to the people. Sin in them was more odious to God than in any other order of people, and was visited with more exemplary displeasure by God, because it was not only personal offense, but a

betrayal of their official character. Such was the priestly order of the Levites to the house of Israel. They had charge of all the sacred places; and of all the sacred things of God's appointment in that nation; through them and them alone, God might be approached unto by a penitent transgressor; and by them and them alone might reconciliation to God be officially pronounced.

Now, it seems to me, when God constituted the nation of Israel a priestly kingdom unto himself, all these ideas pertain as really to them as a nation among nations, as they did to the Levites as a tribe among the twelve tribes.

For whom, then, were they made a priestly kingdom in things pertaining to God? It could not be on behalf of themselves, for the tribe of Levi was by God himself specially appointed to that office. See *Exod. 28: 1, and Levit. 8: 1, 36.* The very test on which God proposed to make the house of Jacob a priestly kingdom says it was in behalf of all the earth. "Now therefore, if ye will obey my voice and keep my covenant, ye shall be a dear treasure unto me above all people; for all the earth is mine; and ye shall be a priestly kingdom and a holy nation." Of old the patriarchs have been rulers and priests to their posterities; but now the patriarchal order was mostly superseded by the formation and growth of nations, and God selected the house of Jacob for a priestly nation, and appointed them on behalf of all men his ministers in things pertaining to God. He had brought them out of Egypt with great signs and wonders, that his name might be known in all the earth as dwelling in Israel, his chosen nation; and now he brings them unto Sinai, a place of solemn, solitary grandeur, far removed from all the seats of human power, and in more awful majesty than had ever been witnessed before, or since, constituted them a priestly order for all the earth; and from that day to the heralding of his Son by John the Baptist there was no other divinely appointed medium of access to God but through that order of religion then and there established of God. Every circumstance of the transaction gives solemnity and authority to the order of religion there revealed, and there established in the interest of all the earth. If any one of the institutes there given had not been known before, the occasion, and the authority by which it was there given, made it of universal obligation. I know of no exception to this remark; but then, for *this misinstructed age* it is requisite to particularize and discriminate just here. It must be obvious to all who will reflect upon what is said on each particular of the transaction, that the particulars which made the Levites a priestly order were not required of the other tribes of Israel. Their relation to Levi, and the priesthood to the house of Aaron, their consecration to office, their vestments; their peculiar ablutions, and offerings, their anointings with oil, and their limitations of affinity in marriage, were peculiar to them. So there were rites and ceremonies, observances and limitations, which regulated and constituted the nation of Israel a peculiar nation, a priestly kingdom, which never were required of other nations in order to acceptable worship in approaching unto God; but no part of the ten commandments spoken upon Mount Sinai belonged to that peculiarity: they belonged to their relation to God as his servants; for the promise of making them a priestly kingdom was based upon their keeping that covenant of which the keeping of them is the condition. Circumcision, the distinction of things clean and unclean, certain ceremonial rites peculiar to the nation, natural and accidental pollutions and the requisite cleansings, belonged peculiarly to that priestly kingdom, and were not required of the Gentile believers who come to worship the God of the whole earth, who dwell in Jerusalem. That they were constituted such a priestly kingdom is evident not only by the transaction itself, but also by the distinctions conferred upon them. 1st, God himself made his abode among them, in a pillar of cloud by day and a pillar of fire by night, and in the tabernacle, and in the temple,

by a halo of glory dwelling on the most holy place. "In Judah is God known. His name is great in Israel. In Salem also is his tabernacle, and his dwellingplace in Zion."—*Ps. 76: 1, 2.* There alone was God known in the earth.

2ndly, To them was committed the support of all the sacred places, and vessels of divine service. 3rd To them were committed the oracles of God. *Rom. 3: 2.* And they were by these things made a guide of the blind, a light to them which are in darkness, an instructor of the foolish, a teacher of babes. *Rom. 2: 19, 20.* "He showed his word unto Jacob, and his statutes unto Israel, but dealt not so with any other nation."—*Ps. 147: 19, 20.* No other nation had the history of creation, or the records of the antediluvian and patriarchal ages. God gave unto them the history of the creation; the account of the transgression and the curse, and the promises of the restitution as they had been made from the beginning of the world. All the prophets which God sent to other nations he raised up from among them; and all the prophecies concerning all nations, and respecting all future times, were revealed to the prophets of Israel, and sent from them to the nations for whom they were made. And there have been few, if any, considerable nations of old, or of the present times, concerning whom important prophecies have not been given. Many of them are specifically called by their proper names; and others designated by their national emblems, or by some symbolism descriptive of their characters or their career. In these things they were a priestly kingdom for all men. In no other nation did God have any visible dwelling; to no other nation did he give revelations of his will; in no other did he authorize or accept sacrifices or offerings, or acknowledge altars on which offerings might be made unto his name. That this was a regulation of principle, and not incidental, is certain, for the woman of Samaria said unto our Lord, "Our fathers worshipped in this mountain [Gerizim], but ye [Jews] say that in Jerusalem men ought to worship." Our Lord answered, "Ye worship ye know not what; we know what we worship, for salvation is of the Jews." Thus he confirmed this current faith of the Jews. *S. D.*

*(To be continued.)*

### Tobacco among the Preachers.

We often hear persons plead in behalf of tobacco, but in so doing they make a bad plea.

"Well, sir," says one, "I use tobacco to make me fleshy." Another says, "I use it to keep from accumulating flesh." Another alleges that it is an excellent antidote for the toothache; and yet another, that it drives away melancholy, and is a preventive of loneliness. And others, to suit their own peculiarities frame excuses for their vile habit.

The use of tobacco is of an evil nature, and its tendency is toward destruction. It should be placed in the same catalogue with dancing, dram-drinking, lying, and card-playing. Respectable people have given the use of tobacco an air of respectability, so that the weak and simple have fallen into the error, and become habitual tobacco victims.

The minister of the gospel of the Lord Jesus should be an example in deportment as well as a teacher of religion. It is a filthy habit, and only proves the depravity of man, in manners at least. It is calculated to destroy natural appetite, create a taste for intoxicating drink, and undermine the constitution of its votaries. And yet we find those using it are setting an example to the young with whom they come in contact. We should make this a test of conference membership; and when we send forth a man he should be without reproach; he should teach hygiene instead of destruction; he should teach morals instead of prodigality. But do they do it? They do not teach that the use of tobacco is wrong, because it would be self-condemnation.—*California Christian Advocate.*

SELF-DENIAL.—Without the real spirit of self-denial, high excellence of character cannot be attained; and hence Jesus declared that those who would come after him, must deny themselves as well as bear the cross.

## The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, JULY 9, 1871.  
JACOB BRINKERHOFF, Editor.

## The Besetting Sin.

"WHEREFORE, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race which is set before us."—Heb. 12:1. The apostle Paul has enumerated a list of ancient worthies who lived in faithful fidelity to God, and died in faith of an everlasting inheritance in the kingdom of God. The record of these worthies and examples is a witness to us; and if so bright a record is left for them, Paul exhorts the Hebrew brethren, which will apply equally well to Christians of all nations and ages, to follow their worthy example, and to "lay aside every weight, and the sin which doth so easily beset us," that we may patiently and successfully pursue the Christian race. In order to run well in this race a person should not be cumbered with weights, which will retard his progress or hinder him altogether from obtaining the prize. The cares of life, devotion to business, seeking wealth and possessions, are weights to be laid aside, that they do not hinder or prevent the success of the Christian race. The besetting sins of individuals are very different. What would be a temptation to do wrong with one person could not waver the firmness of another. The pleasures of the world may have no allurements to one, while the love of its gaiety and excitement is the besetting sin of another, and endangers his existence as a Christian. One person may be possessed of a temperament so quiet and mild as to excite the admiration of all, while a hasty temper and passionate words are another's greatest besetting; and the besetting sin of the one with the quiet spirit lies in another direction, and requires his constant watchfulness to keep in check, lest it overcome him, and he lose the reward which lieth at the end of the race.

Our besetting sins are all different; each one's peculiar to himself, and the apostle exhorts us to lay it aside, with all hindering weights, that they do not hinder us in our Christian race. The sin of unbelief is the besetting sin of many Christians: they find it a hard thing to believe all that is written, and to harmonize it all with each other; but faith struggles with their unbelief and says the Bible is plain and harmonious, and if, in their finite minds, they cannot fully comprehend all that is written, and the "things hard to be understood," they should be careful lest they "wrest them to their own destruction."

The sin of unbelief seems to have been the besetting sin of the Hebrews, against which Paul tried to dissuade them. The Hebrew nation had rejected Christ as the Messiah, while a few individuals from the nation had espoused his cause and become his followers. The nation was in a state of unbelief upon the Messiahship of Jesus, and the Hebrew brethren stood out against their nation in being his disciples. It was therefore very natural that unbelief, or entertaining doubts of Jesus being the true Messiah should be their besetting, and endanger their hopes of entering into rest, in the same manner as unbelief, unbelief of the true report given by Caleb and Joshua, of the land of Canaan, prevented the Israelites of old from entering into the promised rest of Canaan. Paul exhorted them to lay aside every weight and besetting sin, and run with patience the race set before them, looking unto

Jesus, the author and finisher of their faith, who for the joy that was set before him, endured the cross, despised the shame, and is set down at the right hand of the throne of God. To consider him that endured such contradictions of sinners against himself, but they be wearied in their own minds. Heb. 12:1-3. With their minds on Christ, his labors and sufferings for them, they would remain steadfast. They would not give way to unbelief, but rejoice in their crucified and risen Saviour; it would also assist them to lay aside every weight, and help them on in their Christian life.

Let us, who are Gentile Christians, heed the admonition of the apostle Paul to the Hebrew Christians, and lay aside every hindering weight and our easily besetting sins, and patiently run the Christian race, looking unto Jesus, the author and finisher of our faith, that we may attain unto the rest which remains for the people of God.

## Incidents at the La Porte Camp Meeting.

As Elder White has stated in the *Review* of June 27, that I was on the Laporte camp ground at the late meeting, much dissatisfied with his reference to my statements in my book on the vision question, and as the Elder's statements are calculated to give the impression that my object there was for contention, or as he expresses it, "to fight it out in his [my] peculiarly pious way," I deem it right to state the facts in the case, that the readers of the *HOPE* may judge for themselves, only regretting that I cannot place my remarks in the hands of every S. D. Adventist. I went to that camp meeting in company with my wife and son, and three others, without the slightest expectation of being drawn into a controversy with Elder White, or any one else, and having other objects in view not at all connected with S. D. Adventism.

Upon arriving at Bro. Nichols', in Laporte, I met a number of my own brethren and sisters, who were all more or less indignant at the way Elder White had spoken of me in the *Review* of June 13. The following are his remarks:

As for Mr. Carver's pamphlet, we have read it with feelings of painful regret that a man of his ability, and his knowledge of the facts in the case, should so deliberately set himself about the work of deceiving the reader. Three things have kept us from noticing his work: first, its limited circulation; second, not wishing to give it notoriety by calling attention to it; and third, we are annoyed with its influence, and regard its apparent candor dangerous to deceive, while the unscrupulously false statements of the writer are calculated to mislead, we will see that the matter has that attention that will set it in a proper light.

It will be readily seen that this paragraph was peculiarly well arranged to effect the object intended, i. e., to weaken or destroy the influence of the truths and facts in my book. First, he acknowledges me possessed of some ability, next admits my knowledge of the facts in the case, and then throws the whole weight of his reputation against my character for truthfulness and integrity by charging me with deliberately setting myself to work to deceive the reader by making unscrupulously false statements.

Upon reading the above I determined to have an interview with Elder W. upon the subject, before I returned home. I attended some of the meetings on Sabbath and First-day, and mingled with the brethren and sisters to some extent, without the slightest allusion to any unpleasantness between us. I did not meet the Elder until Sunday afternoon, when we merely gave each other the hand and passed the compliments of the day. On Sunday evening, how-

ever, having prepared a note to present him (not wishing to engage in any verbal controversy on the camp ground), I waited upon him in his tent and handed him the following note:

"Whereas, Elder James White has, in Vol. 27, No. 36, of *Review and Herald*, charged me with making "unscrupulously false statements" in my late pamphlet on the subject of the divine inspiration of Mrs. White; and as such a grave charge, uncontradicted, is injurious to my character and reputation as a man and Christian, I therefore demand that Elder White shall, in as public a manner as it has been made, prove his charge against my veracity and character, or else withdraw and retract that charge.

H. E. CARVER,

Elder of the church of God at Marion, Iowa."

After waiting a sufficient length of time, as I thought, for his mind to digest the contents of the note, I asked him if it was his intention to speak of the subject on the camp ground, as I wished to start home in the morning, if he did not wish to bring up the subject there. He replied that he did not intend to allude to it in any way at that time. Supposing that our interview was at an end, I was about retiring from his tent when he commenced talking in what I considered a quarrelsome manner. I remarked to him calmly that I did not come there to quarrel, whereupon he lost his temper, and in a manner more energetic than civil, a style more uncouth than classic, and more ungentlemanly than courteous, he demanded that I should "dry up." If I had given way to my feelings at the moment I should have returned a cutting reply, but determined not to quarrel with him there, I retired.

Now if Elder White wishes to boast over this as a victory over me, as I am told he does, he is at liberty to do so; but those who were present will hardly recognize his manner as agreeing with the instruction of the apostle to the "servant of the Lord." See 2d Tim. 2: 24-26.

Elder W. complains that in my book I have attacked his and his wife's characters as Christians. It is very true that I have expressed myself in language and terms that are very strong, and that would be very unjust unless sustained by sufficient evidence. The difference between us in this respect is just this: I have laid before the reader the evidence—the facts and reasons upon which I base my charges against them, thus giving to all the opportunity to judge for themselves. Elder White has done nothing of the kind—he gives no facts, does not attempt to show wherein I have made false statements, but merely pronounces me to be virtually a willful, shameless liar. Here is the difference in the manner in which we treat each other; whether the Elder is satisfied with his mode or not, I am with mine.

He says that I pressed him at the Marion camp meeting last year until he had to declare that he would have no controversy with me, that he could read me like a book, and that he wished me just to leave him alone. This is all true: I did press him, and he did reply so, and I propose to tell what it was I pressed upon him. I asked him if he would reply to an argument that presented an objection to one point of their faith. He replied that he would if he could. Accordingly I prepared a written argument, proving as I think most conclusively, that the kingdom of God under the rule of his son Jesus Christ, will be set up on earth in immediate connection with his second coming. This is directly contrary to one point in their system, which teaches that the earth is to be desolate—uninhabited by man—for a thousand years after the second advent, during which period the kingdom of the Son is to be located in heaven.

I read my argument to him, and I do not wonder that he declined to enter into a controversy, that he could read me like a book, and wished me to let him alone, for he knew as well as I did that this part of their theory was based mainly on the visions of his wife, and that the exhibition of its unscriptural character would be very damaging to his wife's claims as an inspired prophetess.

Elder White threatens that if I do not let him and his wife alone it may become his duty to fully expose my deceptive course. Now instead of fearing any truthful expose of my past course in this matter, I hereby extend to him a cordial invitation to a full and free investigation of the facts and statements in my book, and I am willing to meet him on this issue, before any tribunal in the land, whether ecclesiastical or legal.—The Elder will not, nay, he dare not, meet the issue in an open, honorable manner, for he knows full well that I am prepared to substantiate every main point I have made in the book. I do not believe that there is another thing on earth he would dread so much as to have his wife's claims to divine inspiration brought squarely to a public test.

A few words more and I am done for the present. The charge of "deception," "deceptive course," &c., comes with an ill grace from Elder White's pen, as I shall show. The next four lines from the Elder's pen, after threatening to expose my deceptive course, are calculated (must I say intended), to deceive the whole body of S. D. Adventists. These are the lines:

"Many of our readers will remember the name of sister Jane Martin, of Ireland. She is now in our country with her daughter. We had the pleasure of meeting this sister at the La Porte camp meeting."

This paragraph is calculated to convey the idea that sister Martin is now an S. D. Advent sister, and attended the La Porte camp meeting in full sympathy and harmony with them. The facts in the case are these: Sister Martin (that was) and her daughter are both members of our church at Marion, and have fully renounced the visions. Since our sister came to this place she married; her husband's name is Manson, so that her name is not Martin. These three formed a part of our company to the camp meeting, and Sr. Manson and my wife were together most of the time, and my wife introduced Sr. Manson to Eld. W., and the two together received the courtesies and attentions of both Eld. W. and wife. The Elder also saw sister M's husband but had no introduction to him.

These are all the facts in the case, and yet Elder W., ignoring the fact of her present marriage, calls her sister Martin, of Ireland. He knew that she was in our company, and he knew, or might easily have learned, that she was a member of our church, and yet, concealing all this, he says he had the pleasure to meet this sister at the camp meeting. A man who will deliberately wound a lady's feelings by ignoring the existence of her husband, as well as deceive the whole church to which he belongs by withholding from them all the facts in the case, should be the last man to charge me with deception.

In reply to the Elder's pitiable appeals to be "let alone," I would say that I shall not hesitate to adopt any proper measures that may come within my reach to secure a full, fair and impartial public test of the claims of Mrs. White to divine inspiration.

H. E. CARVER.

It is a good to forbear to talk of things needless to be spoken; but it is much better to conceal things dangerous to be told.

### Iowa Grove Meeting.

OUR Grove Meeting at Pleasant Prairie was one of much interest, and we trust, profit. We should estimate the number of sabbath keepers present, at about seventy five, and the number would have been considerably larger if all of our brethren and sisters who live within easy reach of the place had been present. Some of the brethren and sisters left their homes and business and came sixty miles to attend this meeting, and felt richly repaid for the sacrifice, while some who live within half that distance missed the pleasure and benefit they might have derived from this reunion of those who love the great leading truths which distinguish us from other professed Christians. Brethren Goodenough and Nichols preached eight sermons during the meeting, at one of which thirty-eight testimonies were given, when the exercises were closed for want of time. The meeting was characterized with marked respect and attention, brethren and sisters, and unbelievers, giving the meeting the respect due to such an occasion. Better respect and order could not have been secured or desired.

The preaching until first day was mostly practical in its nature, not designed nor calculated to produce unnatural excitement and religious wildfire, but to impress upon our minds the importance and necessity of working diligently and earnestly in the cause of God. The everlasting God and our Lord Jesus Christ, the Holy Spirit and holy angels, are all earnestly engaged in the work of saving perishing men and women, and it certainly becomes the duty of every one who is brought under the influence of divine truth and grace to be co-workers with the heavenly host in carrying forward the work of redemption to its final result. This life is not our time of resting, but the time to work. Sweet rest will come by and by in the Kingdom, in the great Sabbath of rest, which awaits the people of God. True, our kind Father permits us at times to view from Pisgah's heights our heavenly home, and occasionally regales us with a cluster of the rich and delicious fruits from beyond Jordan, but he does this not so much to contribute to our present gratification as to incite us to greater activity in helping forward His own purpose of grace in behalf of dying men. Such was the character of the preaching and exhortation of sixth day and Sabbath, and we hope that the truths we heard will settle down into every heart and bring an abundant harvest of fruit to the glory of God.

On First day Bro. Goodenough preached three discourses to very attentive and interesting congregations. In the forenoon he showed very clearly and forcibly the distinction between the moral and ceremonial laws—that while the moral law or Decalogue naturally grows out of our relation to God as our Creator, and to each other as fellow creatures, the ceremonial law grew out of and depended upon circumstances of an entirely distinct and different nature; and that while it would be impossible for the moral law to be changed or annulled in any other way than by changing or destroying the relations that subsist between God and us, and between us and our fellow men, the ceremonial law might be changed to suit the change of circumstances upon which it depends, and be abolished when it has accomplished its intended purpose. It was shown that while the moral law, based upon the relations existing between the Creator and man, were right in the nature of things, sacrificial offerings and ceremonies became

necessary only when those relations became disturbed by man's disobedience to the will or law of his Creator. If man had never sinned there would have been no necessity for the sacrificial death of our Lord; consequently no need of a system of sacrifices pointing to that death. It was shown that the ceremonial law did not have its origin among the Israelites at Sinai, but that it existed in ages long previous, at least as early as Cain and Abel. It was further developed in Noah's day, and still more fully to the Jews. These sacrificial ceremonies pointing forward as they did to the sacrifice of Christ, must, in the very nature of things, have terminated by limitation when the great sacrifice was made; but this could not in any way disturb the law regulating the moral relations between God and man.

In the afternoon the subject was continued, and it was shown that while the ceremonial law of former dispensations, pointing forward to Christ as the great sacrifice, terminated at the first advent, that then another ceremonial law was instituted to take the place of the former, pointing, however, back instead of forward, to Christ, as the author of salvation. The old law pointed forward to Christ to be slain, the new points back to him as having been slain, buried and risen again. Upon the old law the penitent believer in a coming Messiah could have his sins pardoned in the act of offering a proper sacrifice: under the new a penitent believer in a dead, buried, and risen Savior, has his sins forgiven in the act of baptism. How plain and simple is the plan of grace and salvation when viewed from a Bible standpoint! Man, by a simple act of wilful disobedience, became a rebel against the government of God, and an alien from his family and favor. By a simple act of penitent faith he is restored back again to the favor, family, and government of God; but now mark this self-evident truth: when thus restored he is under as great if not greater obligations to conform to the regulations or laws of that family or government as before his rebellion and alienation.

The sermons in the evening brought out some of the evidences of the near approach of the second coming of our Lord, evidences that must have commended themselves to the minds of the thinking and candid. Between the afternoon and evening meetings we all repaired to the banks of the Cedar River, where five persons were buried in the likeness of our Lord's death, and rose again, we trust, to walk in newness of life, or according to the new or Christian life.

Our Grove meeting is over. May the Lord grant the sweet peace and enjoyment that attended it may be but a foretaste of what is in store for all the children of God amid the beautiful scenery of the new earth paradise.

H. E. CARVER.

THE Word of God is pre-eminently a book for direct reading, and is never seen in its glory if we will persist in wearing the colored spectacles of another man's comment. Pure and cold are its streams if we drink immediately from the well head, but when the precious crystal has long stood in the earthen vessels its freshness is gone: the truth is there, perhaps, but not the life. We should let texts lie in our hearts till they melt into them like snowflakes dissolving into the soil.—Sel.

A great safeguard to youth and age is to meditate on the Word and ways of God.

## The Sanctuary.

It was recently our privilege to listen to a discourse by Eld. Carright (S. D. A.) on the subject of the Sanctuary. I want to present a few thoughts on the same for the benefit of the readers of the HOPE. The subject of the Sanctuary is one of no small importance, and one that has perplexed the mind of a good many candid inquirers after truth. I will briefly notice some of the positions taken by Eld. C., and the testimony used for the support of the same. Dan. 8: 14—"And he said unto me, Unto two thousand and three hundred days, then shall the Sanctuary be cleansed." The position taken upon this text was, First, That the Sanctuary here brought to view is the heavenly, of which the earthly was a pattern. Secondly, That the cleansing refers to the work of Christ in the most holy apartment; and Third, That his work there commenced in 1844, when it is claimed the 2300 days of Dan 8 ended. This in brief was the position taken, and is, I believe, the position of S. D. Adventists generally.

Now to my mind there is an insuperable objection to such an application of this scripture. There can be no dispute in regard to the earthly sanctuary, its two apartments, &c. That it was a pattern of the heavenly the Scriptures abundantly prove. Hence with this part of the discourse I am perfectly agreed, but when he came to the cleansing of the Sanctuary of the text it was assumed without proof that reference is had to the sanctuary in heaven. I want to briefly notice the testimony adduced in support of the idea that Christ entered into the most holy apartment, or within the veil, in 1844. It was argued that the preaching of the Advent doctrine by Wm. Miller and others prior to 1844 was a fulfillment of the First Angel's Message of Rev. 14: 6, 7—"The hour of his judgment is come." Is COME, mark the language, *is come*, not *will come*. Now I ask with all candor, did Wm. Miller preach that the judgment had already come? The answer must be emphatically he did not. Well, what did he say? That it would come (future tense). Then it is absolutely impossible to apply this message to the preaching of the Advent doctrine prior to 1844.

Again it was argued that the way into the most holy or holiest of all, was not open or manifest while the first tabernacle was yet standing. Heb. 9: 8. Matt. 27: 51 was quoted to prove that the earthly tabernacle, or the work therein, ended at the crucifixion. This is true, as the text shows—"The veil of the temple was rent in twain." Now, what do these two testimonies prove? That the way into the second, or most holy apartment was opened in 1844? No; what then? Why, that it was opened at the crucifixion, when the veil was rent in twain. The veil was that which separated the two apartments, holy and most holy. Now, he said Christ entered the most holy in 1844, about 1890 years after the way was opened. What kind of reasoning is this? Dan. 9: 24 was quoted to show Christ's work in the most holy,—"Seventy weeks are determined, . . . and to anoint the most holy." When did the seventy weeks end? in 1844? No, they will not admit this. What must be the legitimate conclusion then? that the most holy was not anointed in 1844. If these testimonies do not prove that Christ entered into the most holy in 1844 as claimed, then what do they prove? I answer, they emphatically prove that after the crucifixion, when he ascended on high, Christ entered the most holy. Of this we have the most positive proof in Heb. 6: 19, 20—"Which hope we have as an anchor of the soul, both sure

and steadfast, and which entereth into that which is in the veil, whither the forerunner is [not will in 1844] for us entered, even Jesus, in the high priest forever after the order of Melchizedek."

But again Dan. 7: 13, it was quoted to prove Christ's work before his Father in the Heavenly Sanctuary. He, Christ, came to the ancient of days, his Father, when, in 1844? another testimony was quoted to show that Christ receives the kingdom before his second Advent; hence this text cannot apply to that. "A certain nobleman went into a far country to receive unto himself a kingdom, and return, showing that in one sense Christ receives the kingdom before his second Advent. Now let us apply Dan 7, 13 his second Advent. Now let us apply Dan 7, 13 to 1844, "I saw in the night visions and behold one like the Son of man came with the clouds of heaven." Question. Did Christ go into the most Holy with the clouds of heaven in 1844? This does not look reasonable. When did he come to his Father with the clouds? Let the word answer. Acts 2: 9—"And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight." Here is the time Christ came to the ancient of days with the clouds, not as was claimed, in 1844.

Once more. Did the investigative judgment begin in 1844? so it was claimed. It was shown that when Christ comes at the end of the world, this judgment must be in the past. This is a self evident fact. But when did it commence?

The foregoing claims for the commencement of Christ's work in the second apartment of the heavenly sanctuary is the argument used for the commencement of the judgment in 1844. To this may be added the following: Christ nor the apostles preached that the judgment had come. Martin Luther preached it 300 years future. Wesley preached it future." Now I ask, if Wm. Miller did not preach the same future judgment? he never preached it in the past. If one argument is good, why not the other.

Now I am going to prove, in harmony with the idea that Christ entered the most Holy, when he ascended up on high, and commenced the investigative judgment, that the apostles did preach the judgment come. 1 Peter 4: 17, "For the TIME IS COME [not will come in 1800 years] that judgment must begin at the house of God."

Much more might be added but I forbear. Let us come right down to the plain unadorned teachings of God's word, and then these discrepancies will vanish away. Instead of the sanctuary being a dark subject, as is often claimed, it will shine out in brightness. It is not the subject that is dark of itself, it is man's inventions concerning it. May God help us to discern truth.

J. H. NICHOLS.

## Depravity of the Human Heart.

Says the prophet, "The heart is deceitful above all things, and is desperately wicked: who can know it?" When we look around over the world and see the condition of mankind, the universal corruption of all classes and nations, we cannot fail to see the truthfulness of the declaration of the prophet. Notwithstanding the awful corruption and depravity of the heart of man by nature, it seems almost impossible for him to see or realize it, especially when it comes to his own individual case; consequently, the prophet asks the question, "Who can know it?"

Although he may admit and realize to some extent in general the depravity of man, yet how loth to see and acknowledge this depravity in his own individual case! And why is this? The prophet says, "The heart is deceitful. Not only

is the heart wicked, but deceitful above all things." Mark how strong the language! Other things may be deceitful, but the deceitfulness of the human heart exceeds them all.

Here is where the trouble lies. Notwithstanding the heart is desperately wicked, yet there is provision made in the gospel of the grace of God for a new heart; a remedy for this disease of sin; and yet this deceitfulness prevents man as a general thing from availing himself of the gracious offer of a new heart, and a new spirit, which God has promised to those who seek him in his own appointed way. No, he is inclined to think good enough, and so goes on deceiving himself, only to find out probably when it is too late, that any goodness only that which leads men to love God with all the heart, mind, might and strength, is decidedly evil. Such is the depravity of the heart of man by nature that even those who have been brought under the influence of the gospel need to be strengthened daily by the influence of the spirit of God, in order to keep themselves in the love of God and the patient waiting for Christ. And to this end we are exhorted to pray without ceasing, and to add all diligence, lest we come short and fail of the grace of God at last. God has fully realized the depravity of man, and consequently has formed his plans accordingly. He well knew that man even under the most favorable circumstances would retrograde into a state of sin and depravity if left to himself and his own resources; consequently he gives him line upon line and precept upon precept, here a little and there a little, and also the aid of his holy spirit, in order that he may grow in grace and in the knowledge of the truth.

Truly, his case is a desperate one. Nothing but this would have moved God to send his dearly beloved Son into the world to die the ignominious death of the cross in order to save man from this awful state of sin. But, thank God, the means employed are commensurate with the work to be accomplished! He has laid help upon one who is mighty to save, one who can save to the uttermost all that come unto God by him.

Let us not then become discouraged, but try to influence as many as we can to turn in with the overtures of mercy, while it is yet called to day, assuring them of the all-sufficiency of the gospel to save from sin and condemnation, and finally crown its happy recipients with glory and honor and immortality, in the kingdom of God.

Marion, Iowa.

M. B. S.

## After "Three Days."

We had the pleasure, on yesterday evening, of listening to an excellent sermon from Elder Carright, in regard to the First-day Sabbath.—He carefully examined all the proof in the scriptures brought forward in favor of the Sunday Sabbath, and I honestly believe he entirely destroyed the foundation of the so-called Christian Sabbath. But there was one point brought forward which drew my special attention, and this is what I now wish to speak of. It was the ex-Christ again met with the disciples. Now, we all know that our first-day friends try to show that *after eight days* means on the eighth day.—This of course is not done by any good logic.—Well, now, Bro. Carright's exposition on this was very plain, was good, was, I believe, true. To illustrate, he brought up the transfiguration, where one apostle says, "After six days," An-

other one says it happened about an "eight days." Now, he says that the expression *after six days* must comprise *six full days* before it can be after six days.

Now, this must commend itself to the mind of every individual. Now, "after eight days" must be after eight full days, probably on Tuesday, not less than Monday. Well, this is the case if the word *after* means anything. Now we come to the point which we wish you to notice particularly. He said that Christ was crucified on the sixth day (Friday) and rose early on the morning of the first day (Sunday). Now go with me to Mark, eighth chapter and thirty-fourth verse. "And Christ began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and AFTER THREE DAYS rise again. Now, if after six days must be after *six full days*, and after eight days be after eight full days, shall we, dare we, can we honestly, conscientiously confine "after three days" to about *thirty-nine hours*, one day and about fifteen hours? Where are the three days? Where are the three nights? Let the Bible students answer this if they can. What kind of logic is this, to make "after three days" mean less than three days? Now these are the words of Christ. Also where it is said "He shall be *three days and three nights* in the heart of the earth," and he who misapplies these words spoken by our Lord himself, written by the inspiration of God, will be held responsible for it.—Remember this was penned years after the resurrection.

Now, in conclusion we ask this question to you, candid reader: Are these words of Christ true, or are they not? here is the point. If true, your Friday and Sunday fabric falls to the ground; if not true, the word of God is not to be relied on. We propose to acknowledge its truthfulness. A. M. BRINKERHOFF.

#### Character--Habits.

Character is often confounded with reputation. A man may have a good reputation, and at the same time, have a very bad character; in other words, people may think that he is a good man, when, in reality, he is a bad man. Character is what a man is; reputation is what men think of him. Character is the condition of one's mind. It is the summation of his mental habits. The formation of character is the great work of man. In other words the formation of habits is the great work of man. It is the constant work of man.

Every one is constantly engaged in forming habits, good or bad. The work may be voluntary or involuntary; but it is constantly going on. Since the stream is ever flowing, it is important that we give to it a right direction. . . . We will mention some habits which it is desirable to form, the means of forming which are within the reach of all.

We should form the habit of industry. If we do not put forth efforts with reference to that end, the habit of indolence will be formed. To form good habits, requires effort. To form bad habits, "a let-alone policy" will suffice. Every one can, if he will, form a habit of industry.—He can find something to do, and he can do it.—Comparatively few are naturally industrious.—Those who are very diligent in work, and who enjoy it, did not enjoy it at first. They perhaps found it irksome. They resolved to do it for the sake of the rewards in prospect. By degrees the habit of industry was formed. Labor became pleasant, became necessary to habit. Except for purposes of necessary rest, they do not like to be

unemployed. Thus, by the power of habit, their work becomes pleasant and free from difficulty. This habit of industry is needed in every department of life. No one has a right to be idle. God says, "Go work in my vineyard."

We should form the habit of speaking accurately—that is, of using the English language correctly. Let no one say, "I have not studied grammar;" which is said to be the art of using language correctly. Let no one say, "Grammar is dry and hard. You can learn to speak correctly without opening a treatise on grammar.—How do people learn to conduct themselves with propriety? Not by reading books on etiquette, but by observing persons of cultivated manners and following their example. Correctness in the use of language is to be [may be] acquired in like manner. The rules of grammar, if accurate, are simply statements of fact in regard to the usage of the best writers and speakers. If that practice were different. . . . Select for your reading standard authors, and observe how they use the English language, and follow their example.

We should form the habit of speaking the exact truth on all occasions. It is not to be supposed that the readers of this publication have formed, or are forming, the habit of lying. Lying is uttering an untruth with the intention of deceiving. There are many who would scorn to lie, who need to form the habit under consideration. Sometimes, in relating an incident, they use exaggerations in order to be more interesting. In what they regard as unimportant matters, they are careless in their statements. Hence, though no one would think of charging them with lying, their statements are received with some abatement. This is one evil resulting from the want of the habit of speaking the exact truth.—*Wood's Household Magazine.*

### LETTER DEPARTMENT.

#### From Bro. Day.

DEAR BRO. BRINKERHOFF: I see by the last HOPE, June 13, that another year has rolled away and brought us one year nearer our destined haven. And it also reminds us that it is high time that our subscriptions be renewed for the little HOPE. When I arrived home yesterday after the absence of eight weeks, I took up the little paper and immediately turned to the list of receipts, and found it rather meager, considering this is the time for the renewal of subscriptions; but perhaps it is because others have been as negligent as I have been in renewing mine, and if so I shall expect to see the list greatly increased in our next. There are very few who cannot pay the subscription price of their paper if they make arrangements to pay it at the time specified in the published agreement, and which you consent to when you commence to take the paper; and every days delay makes it less likely that you will ever fulfill your part of the contract. Promptness in business, in all business matters, is an essential ingredient in the Christian character. And certainly all are able to comply with the conditions of this paper—one dollar and fifty cents in advance, and free to those unable to pay.

Now how much better it would be for all those who are able to pay to fulfill their part of the contract, and send the pay in advance, and those who are unable to pay have it so understood. In this way it seems to me the Editor might be relieved of a great amount of anxiety and inconvenience, which your Editor never ought to be made to suffer. The Editor thus relieved, by the blessing of God and your hearty cooperation and fervent prayers, would soon make the little HOPE a live, interesting, and useful paper.

Short pithy articles in a small paper like the HOPE, and in fact in any paper are much more likely to be read with interest, and will be likely to do much more good than to have the paper filled up with long argumentative articles; but for this the contributors are mostly responsible. And then, a good supply of short letters on living experience is very essential to the influence of any paper. They are like short, pointed exhortations in a prayer meeting, and you who are alive all know their influence upon a prayer meeting in contrast with long, dry, lifeless essays from lifeless professors.

We are living in eventful times. The past year has been an eventful year, and the great events which have transpired the past year are ominous of that great event for which some of us at least have been looking for these many years, that is, the coming of our precious Christ and life giver. No, brethren, this is not strange, for unto you which believe he is precious. Then in view of these things, my dear brethren and sisters, let us come up to the help of the Lord, and in his name and strength push the battle to the gate. Every thing indicates that we have but a little while to labor, and will it be said well done? Shall we eat of the tree of life and shout victory on the other shore? Shall we together walk up and down on the verdant banks of the river of life and gaze upon its placid water as it issues from under the throne of God and sparkles in the sun-light of our Edén home? O blessed thought! O blessed morn for the good! O hasteu it Lord in thine own good time, is the prayer of thy brother in Christ.

#### From Bro. Davis.

MY DEAR BRETHREN AND SISTERS: I know that it is my duty to write a few lines to the HOPE for the first time. I am the only sabbath-keeper here, and I must say that it is very lonely for me to keep the Sabbath. My prayer to God is that I may be an overcomer. I prize my heavenly inheritance more than all earthly possessions. My determination is to stand fast in God's truth, and keep the faith, and be ready for the coming of the Lord. God is good. He will care for the poor and needy. All who will put their trust in him will find sweet peace and a hiding nest. "The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters: he restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, tho' I walk through the valley of the shadow of death I will fear no evil, for thou art with me: thy rod and thy staff they comfort me."

My dear brethren, this is no time for discouragement. Those who are trying to live out present truth should be of good courage. They should take hold by faith upon the promises of God. There is a battle to be fought with the powers of darkness, a glorious victory to be won, ere the promised rest can be obtained. Then let us arouse our dormant energies, gird on the armor anew, and press forward with determination that we will, in the strength of God, overcome every obstacle which would hinder our progress in the divine life. A heavenly race and an immortal crown demand our zeal; shall we not go forward in the strength of Israel's God, and obtain the prize? May God help us all to live for the appearing of Jesus.

Pray for me, brethren, that I may prove faithful to the end, and meet you in the kingdom.

JOSEPH DAVIS.

Hastings, Mich.

## THE HOPE OF ISRAEL.

MARION, IOWA, THIRD-DAY, JULY 9, 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.

Do not fail to read the letter of Bro. J. C. Day, of South Ashburnham, Mass., in the Letter Department. There are ideas in it which we commend to the consideration of the readers and subscribers of the HOPE.

The following note from Bro. Branch, accompanying the *Advent Herald*, received from him, should have appeared in the last No., but was overlooked.

DEAR BROTHER BRINKERHOFF: Thinking perhaps some of the readers of the HOPE would like to read Wm. Miller's Apology and Defense for the Message that he carried, and those that were moved by him, which ended in 1843-4, I thought I would send you the paper which I have carefully preserved, containing the article, which was printed in the *Advent Herald* August 13, 1845. E. G. BRANCH.

## What shall we Read?

To those who feel too poor to pay for the HOPE, and yet are addicted to the use of tobacco, which must be gratified, we commend the following clipping from an exchange:

THAT which we read doubtless has much to do in moulding our character and influence. A politician will devote much time to reading about politics, a merchant about commerce, a banker about securities; and so a long list could be enumerated; and thus very naturally, and also wisely, people read about those things they are the most interested and absorbed in! But just as naturally, why should not a follower of the Lord Jesus read and delight in the Bible and religious literature? But alas! how few do so! Thus the word, "that the children of this world are in this generation wiser than the children of light," is verily true, and to our shame and reproof. Therefore we ought to see to it that we get more wisdom, and even by their example gain profit.

In this age a very fruitful source of wisdom is thro' the newspaper and periodical press; and Christians and the world would be greatly benefited if every Christian would patronize it more liberally, and, at least, take one religious newspaper, and having read them, hand to his neighbor. This would also help counterbalance the vile, sinful, literature that floods our land by introducing more largely a healthier kind of reading.

I sincerely hope that no Christian who shall read these lines will say they are too poor to take a paper; for if we desire to take one and have a will, the Lord will open a way. May not most who do not take one deny self, perhaps in some worldly lust that we may well be rid of, and so get means for this purpose, and in this reap a double blessing?

## Jesus the Savior.

DEAR reader, I hope you are fully assured that there is none other name under heaven given among men, whereby we must be saved, Acts 4: 12. There are many who assent to this, who still feel that they are not saved. All that has been said fails to reach their ears; and, although there is a balm for every wound, and a Physician abundantly able to heal and save all that have need of healing, yet they are not saved. O how many are in this condition! Bread enough and to spare, yet they perish with

hunger. Multitudes of those who have promised to serve the Lord, find themselves to-day unsaved; that is, they have no assurance of salvation. Why is this? Have you wandered away from Christ? Have you cast off fear and restrained prayer?

Whatever your condition may be, freely confess every fault, and return with full purpose of heart, "repent and do the first works," and you may find pardon, peace, and free and full salvation. What I mean by the use of the words "full salvation," in this connection, is not the full enjoyment of the bliss of saints glorified, but the full measure of the blessedness prepared for believers here. Then your joy may be full. Your assurance may be as complete as you desire. You may have a good hope of eternal life. But perhaps you know what has prevented your progress and hindered you, "that ye should not obey the truth." Why is it that "Christ is become of no effect unto you?" Have you trusted in anything else but him? In your brethren, or in your own works, or prayers? Or have you been ensnared by the enemy, and led astray by the world, the flesh and the devil? "Return unto me and I will return unto you saith the Lord." Go, even now, at the eleventh hour, into the vineyard, and whatever is right thou shalt receive. Verily, the time is short. As Jesus stood in that great and last day of the feast and cried saying, "If any man thirst, let him come unto me and drink;" so now the invitation is given, while we are standing at the portals of the great day of wrath, "Come now, for all things are ready;" "escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountains lest thou be consumed." Gen. 19: 17. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Brethren, hasten to extend the invitation. "Let him that heareth, say, come." This is the time for the compelling message; "COMPEL them to come in, that my house may be filled." "And whosoever will, let him take of the water of life freely."—Sel.

## Book Notices, &amp;c.

## HISTORY OF THE WAR IN EUROPE.

THE National Publishing Co. of Chicago, Ill., has just issued a very valuable history of the late War between Germany and France, from the pen of one of our most popular writers, MR. JAMES D. McCABE, JR.

In a large volume of 890 octavo pages, the author tells a wonderful story—all the stranger because of its truth. He tells of battles which have shaken Europe to its center, and the consequences of which, even we of the Western World must feel; of patriotism, heroism, military skill and statesmanship, never surpassed in history. The author writes with the weight and force of truth, and the great merits of his book are its reliability and strict impartiality.

The book is complete in every particular. It describes the causes of the war, and the events which preceded it; the opening campaign and the first reverses of the French; the effect of these reverses upon the French people; the frantic effort to rescue the beaten army, and the terrible disaster of Sedan; the capture of the Emperor Napoleon, and an entire army; the Revolution in Paris; the rise and formation of the Republic; the flight of the Empress from Paris; the siege and surrender of Strassbourg and the frontier German armies to Paris; the efforts of Bazaine to escape Metz, and the final surrender of his army; the investment and siege of Paris; the detailed history of this great siege; its plans, sorties, battles, successes, and failures; the course of events in the beleaguered city, given in the form of a full diary of the events of the siege; the campaigns on the Loire, and in other portions of France; the peace negotiations, the surrender of Paris, and the treaty; the naval history of the war; the diplomatic history on both the German and French sides; the history of the formation of the great German

Empire; the proclaiming of King William Emperor, and the realization of German unity; its terrible scenes of bloodshed and vandalism, with a minuteness, graphic-ness, and brilliancy, which leaves nothing to be desired. No intelligent person can afford to be unacquainted with these events which have left so deep an impression on the world's history, and few will fail to read this splendid work: or, having read it, to endorse it as the *Standard American History of the War*.

In this age of sensational literature, we cannot too highly commend this brilliant and thoughtful narrative to our readers. The book is handsomely bound, and illustrated with 150 maps, portraits, battle scenes, and views of the principal localities connected with the war. No expense has been spared by the publishers to make it worthy of the support of the public, and we predict for it an immense sale, especially as its low price brings it within the reach of all. It is published in both English and German, sold by subscription only, and the publishers want agents in every county.

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

\$1.50 EACH. J. C. Day vii-1. W. J. Wilson vii-1. John Barrows vii-1. Stephen Munro vii-17. Elisabeth Wolvorton vii-1. E. P. Burditt vii-1.  
\$2.00 EACH. Wm. Heaton v-17. C. P. Russell (1 year) vii-1. E. P. Goff (1 year) vii-1. Eld. S. Davison (1 year) vii-1.  
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## Received on Donation to Association.

E. P. Goff, \$3.00.

Books and Tracts  
For Sale at this Office.

- THE LAW OF GOD: Its observance from Creation. Its Immutability and Perpetuity, proved by the Old and New Testaments. Price, postpaid, 12 cents.
- 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.
- VINDICATION OF THE TRUE SABBATH, and Narrative, By J. W. Morton. Price, postpaid, 12 cents.
- REVIEW OF W. G. SPRINGER on the Sabbath and Law of God. Price, postpaid, 12 cents.
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- THE TWO-HORNED BEAST of Rev 13. The symbol as applied to the United States government disproved and identified as the Papacy. Price, 10 cents.
- SPIRITUALISM UNVEILED and shown to be the work of Demons. Price 15 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.
- THE TRUE CHURCH, and what it is called. 5 cents.
- Personality of God. 1 cent.
- The Sanctuary and its Ministration. Price 2 cents!