

THE HOPE OF ISRAEL.

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

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THE HOPE OF ISRAEL

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

The World of Light.

By faith I see a world of light,
A mansion bright and fair;
And all the good and holy ones
Shall have a dwelling there.
That world is free from pain and care,
From sorrow and from woe,
From all the human ills of life,
And from our direst foe.

That world is where the saints shall dwell,
With Jesus as their King,
All clad in robes of righteousness,
God's praises there to sing.
That world will be surpassing fair—
Sin's stains all washed away—
The righteous there in bliss shall spend
One bright eternal day.

That world is free for you and me,
If we but do God's will;
Do all his just requirements here—
His righteous law fulfill.

That world will be this earth restored
To Eden's brightest bloom,
When sin and sinners are destroyed—
When Satan meets his doom.

That mansion is the city fair;
Its streets of gold are made;
Its walls are built of precious stone—
Firm its foundations laid.

That world is Jesus "kingdom come,"
Where with him saints shall dwell;
All who have suffered with him here,
With them it shall be well.

That mansion is the home of God—
A city free from sin;
Where all the saints of every age,
With joy shall enter in.

That beautiful world I long to see—
All clad in Eden green—
And walk the pleasant paths of peace,
In joy and bliss unseen.

Beautiful world, O hasten on!
We long to see thee here;
With joy we hail each passing sign
That speaks thee very near.
Beautiful city! Mansion fair!
Open thy pearly gates!
Bid these wandering feet to enter,
Where Christ, the Savior, waits.

S. E. BRINKERHOFF.

Mr. Miller's Apology and Defence.

(Continued.)

"LOOKING FOR THAT BLESSED HOPE,"

I NEED not speak of the joy that filled my heart in view of the delightful prospect nor of the ardent longings of my soul for a participation in the joys of the redeemed. The Bible was now to me a new book. It was indeed a

feast of reason: all that was dark, mystical, or obscure to me in its teaching, had been dissipated from my mind, before the clear light that now dawned from its sacred pages. All the contradictions and inconsistencies I had before found in the Word were gone; and although there were many portions of which I was not satisfied I had a full understanding, yet so much light had emanated from it to the illumination of my before darkened mind, that I felt a delight in studying the scriptures which I had not before supposed could be derived from its teachings. I commenced their study with no expectation of finding the time of the Savior's coming, and I could at first hardly believe the result to which I had arrived; but the evidence struck me with such force, that I could not resist my convictions. I became nearly settled in my conclusion, and began to wait, and watch, and pray for my Savior's coming.

THE QUESTION OF DUTY.

With the solemn conviction that such momentous events were predicted in the Scriptures to be fulfilled in so short a space of time, the question came home to me with mighty power regarding my duty to the world in view of the evidence that had affected my own mind. If the end was so near it was important that the world should know it. I supposed that it would call forth the opposition of the ungodly; but it never came into my mind that any Christian would oppose it. I supposed that all such would be so rejoiced in view of the glorious prospect, that it would only be necessary to present it for them to receive it. My great fear was, that in their joy at the hope of a glorious inheritance so soon to be revealed, they would receive the doctrine without sufficiently examining the scriptures in demonstration of its truth. I therefore feared to present it, lest by some possibility I should be in error, and be the means of misleading any.

OBJECTIONS TO THE DOCTRINE.

Various difficulties and objections would arise in my mind, from time to time; certain texts would occur to me, which seemed to weigh against my conclusions; and I would not present a view to others, while any difficulty appeared to militate against it. I therefore continued the study of the Bible to see if I could sustain any of those objections. My object was not merely to remove them, but I wished to see if they were valid. Sometimes when at work, a text would arise like this "Of that day and hour knoweth no man," &c.: and how then could the Bible reveal the time of the advent? I would then immediately examine the context in which it was found, and I saw at once, that in the same connection we are informed how we may know when it is nigh, even at the doors: consequently that text could not teach that we could know nothing of the time of that event.

Other texts which are advanced in support of the doctrine of a temporal millennium, would arise; but on examining their context, I invariably found that they were applicable only to the eternal state, or were so illustrative of the spread of the Gospel here, as to be

entirely irrelevant to the position they were adduced to support.

Thus all those passages that speak of the will of God being done on earth as in heaven, of the earth being full of the knowledge of the glory of God, &c., could not be applicable to a time when the Man of sin was prevailing against the saints, or when the righteous and wicked were dwelling together, which is to be the case until the end of the world.

Those which speak of the gospel being preached in all the world, teach that as soon as it should be thus preached, the end was to come, so that it could not be delayed 1000 years from that time, nor long enough for the world's conversion after the preaching of the gospel as a witness.

The question of the resurrection and judgment was for a time an obstacle in the way: being instructed that all the dead would be raised at the same time, I supposed it must be so taught in the Bible; but I soon saw it was one of the traditions of the elders.

So also with the return of the Jews: that question I saw could only be sustained by denying the positive declarations of the New Testament which assert "there is no difference between the Jew and the Greek"—that "the promise that he shall be the heir of the world was not to Abraham and his seed through the law but through the righteousness of faith"—that "there is neither Jew nor Greek, bond nor free, male nor female," but that "if ye are Christ's, then ye are Abraham's seed, and heirs according to the promise." I was therefore obliged to discard an objection which asserts there is a difference between the Jew and Greek—that the children of the flesh are accounted for the seed, &c.

In this way I was occupied for five years, from 1818 to 1823, in weighing the various objections which were being presented to my mind. During that time, more objections arose in my mind, than have been advanced by my opponents since; and I know of no objection that has been since advanced which did not then occur to me. But however strong they at first appeared, after examining them in the light of the divine word, I could only compare them to straws laid down singly as obstacles, on a well beaten road: the car of truth rolled over them, unimpeded in its progress.

STILL IMPRESSED WITH THE DUTY OF PRESENTING THE EVIDENCES OF THE ADVENT.

I was then fully settled in the conclusion which seven years previously had begun to bear with such impressive force upon my mind; and the duty of presenting the evidence of the nearness of the advent to others, which I had managed to evade while I could find the shadow of an objection remaining against its truth—again came home to me with great force. I had previously only thrown out occasional hints of my views. I then began to speak more clearly my opinions to my neighbors, to ministers and others. To my astonishment, I found very few who listened with any interest. Occasionally, one would see the force of the evidence; but the great majority passed it by as an idle tale. I was, therefore, disappointed in finding any

who would declare this doctrine, as I felt it should be, for the comfort of saints, and as a warning to sinners.

I continued to study the Scriptures, and was more and more convinced that I had a personal duty to perform respecting this matter. When I was about my business, it was continually ringing in my ears, "Go and tell the world of their danger." This text was constantly occurring to me. "When I say unto the wicked O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way, to turn from it; if he do not turn from his way he shall die in his iniquity; but thou hast delivered thy soul."—Ezek. 33: 8, 9. I felt that if the wicked could be effectually warned, multitudes of them would repent; and that if they were not warned, their blood might be required at my hand. I did all I could to avoid the conviction that any thing was required of me; and I thought that by freely speaking of it to all, I should perform my duty, and that God would raise up the necessary instrumentality for the accomplishment of the work. I prayed that some minister might see the truth, and devote himself to its promulgation; but still it was impressed upon me, "Go and tell it to the world: their blood will I require at thy hand."

The more I presented it in conversation the more dissatisfied I felt with myself for withholding it from the public. I tried to excuse myself to the Lord for not going out and proclaiming it to the world. I told the Lord that I was not used to public speaking, that I had not the necessary qualifications to gain the attention of an audience, that I was very diffident and feared to go before the world, that they would "not believe me nor harken to my voice," that I was "slow of speech and of a slow tongue." But I could get no relief.

In this way I struggled on for nine years longer, pursuing the study of the Bible, doing all I could to present the nearness of Christ's coming to those whom circumstances threw in my way, but resisting my impressions of duty to go out as a public teacher. I was then fifty years old, and it seemed impossible for me to surmount the obstacles which lay in my path to successfully present it in a public manner.

MR. MILLER WRITES A SERIES OF ARTICLES FOR THE PRESS.

Quite a number wished me to write out my views. I accordingly prepared a series of articles over the signature of W. M. and sent them to the *Vermont Telegraph*, a Baptist paper, then published at Brandon, Vt. The editor refused to publish them unless he could know the name of the writer. I accordingly communicated it to him, supposing that he would not make it public. The articles then appeared in a series of sixteen numbers, the first of which was published in the paper dated May 15th, 1832.

I had supposed in communicating my views to the world in this series of articles, that I should have performed all that was required of me; but I could not escape the impression, "Go and tell it to the world, their blood will I require at thy hand." It some how became known that I was the writer of those articles; I began to be flooded with letters of inquiry respecting my views; and visitors flocked to converse with me on the subject. I became more distressed, lest the blood of souls should be required of me.

THE COVENANTS WITH GOD TO GO WHERE THE WAY OFFERS.

One Saturday after breakfast, in the summer of 1833, I sat down at my desk to examine some point: and as I arose to go out to work, it came home to me with more force than ever, "Go and tell it to the world." The impression was so sudden, and came with such force, that I settled down into my chair, saying, I can't go Lord. "Why not?" seemed to be the response; and then all my excuses came up, my want of ability, &c.; but my distress became so great, I entered into solemn covenant with God, that if he would open the way, I would go and perform my duty to the world. "What do you mean by opening the way?" seemed to come to me. Why, said I, if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming. Instantly all my burden was gone: and I rejoiced that I should not probably be thus called upon; for I had never had such an invitation; my trials were not known, and I had but little expectation of being invited to any field of labor.

In about half an hour from this time, before I had left the room, a son of Mr. Guilford, of Dresden, about sixteen miles from my residence, came in and said that his father had sent for me, and wished me to go home with him. Supposing that he wished to see me on some business, I asked him what he wanted? He replied that there was to be no preaching in their church the next day, and his father wished to have me come and talk to the people on the subject of the Lord's coming. I was immediately angry with myself for having made the covenant I had; I rebelled at once against the Lord, and determined not to go. I left the boy without giving him any answer, and retired in great distress to a grove near by. There I struggled with the Lord for about an hour, endeavoring to release myself from the covenant I had made with him; but I could get no relief. It was impressed upon my conscience, "Will you make a covenant with God, and break it so soon?" and the exceeding sinfulness of thus doing overwhelmed me. I finally submitted, and promised the Lord that if he would sustain me, I would go trusting in him to give me grace and ability to perform all he should require of me. I returned to the house, and found the boy still waiting; he remained till after dinner, and I returned with him to Dresden. (To be continued.)

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.)

In tracing the national separation from Rome I have been induced to go into a more lengthy detail with the history of King Henry after changing the national religion from papal rule and supremacy, and the establishment of Protestantism under monarchical power and supremacy, than I should have done, but for the sake that it should be borne in mind that we are tracing up the history of the English nation under Protestantism while under the symbols of the first beast; and also to keep in memory that the two-horned beast is to exercise all the power of the first beast before him, and cause the earth and them which dwell therein to worship the first beast, after its deadly wound is healed. And as we have traced the British nation, being one of the seven heads of the first beast, to this

point, we will now examine respecting the deadly wound given to the nation, one of the heads of the first beast. Rev. 13: 3, 12, 14.

The following accounts, with their results, under what is called bloody Queen Mary, in and briefly show the manner in which the prophecy was fulfilled, by a deadly wound inflicted on Protestantism in the English nation by Queen Mary, whose fatal aim was to kill and destroy the national established Church of England. In this a deadly wound was inflicted on the nation in restoring back that kingdom the again under the power and dominion of the Pope. The event was called in prophecy "the deadly wound" of the first beast. Queen Mary succeeded Edward VI., her brother, in 1553. The manner in which Mary began her reign was to set the Roman Catholics at liberty, and restore the deprived popish prelates to their respective sees, and allowed a general liberty of conscience till the setting of Parliament, by an act whereof the exercise of any other religion, except the Roman Catholic, was forbidden.*** Having strengthened her interest with foreign Roman Catholic powers, by her marriage with Philip II. king of Spain, . . . she called a new Parliament, wherein King Philip and herself presided: both houses passed an act for suppressing the Protestant religion, and restored matters to the same footing on which they had stood before the divorce of Henry VIII. Cardinal Pole then reconciled the nation to the Church of Rome, after having absolved it from all ecclesiastical censures."—*Lockman's history of England*, p. 131-2.

Now as the scheme of toleration was entirely rejected, it was determined to let loose the laws in their full vigor against the nation and its reformed religion; and England was soon filled with scenes of horror, which ever since rendered the Catholic religion the object of general detestation. A few instances only may be worth noticing in order to show the deadly wound inflicted on the nation by Mary. In her zeal for the Romish faith, all the laws previously enacted in prejudice of the Roman Church were repealed, according to the following history:—"All the statutes of King Edward with regard to the reformed religion were repealed by one vote."—*See Hume, Vol. III. p. 395.* It is said by another historian in referring to the cruel reign of Queen Mary:—"During her brief reign of five years, according to the lowest calculations, two hundred and eighty-eight persons were burned alive, by her order, for the crime of heresy, and among them were the wealthy and the poor, the priest and the layman, the merchant and the farmer, the blind and the lame, the helpless female and the new-born babe.*** The number of heretics burned alive in England, in 1555, was seventy-one; in 1556, eighty-nine; in 1557, eighty-eight; and in 1558, forty."—*Dowling's Hist. of Romanism*, page 550. Besides a great number were beheaded; and a great number of Protestants took shelter in foreign parts; and everything bore a dismal aspect for the founders of the English Church, whom Queen Mary punished with the utmost severity, by which her name has been appropriately handed down to posterity as bloody Queen Mary.

Thus by the foregoing burning executions inflicted on England to reconcile the nation to the Pope of Rome, may suffice to show the deadly wound imposed on the Protestant government of England, by which it is clearly manifested, that the above events were called in prophecy "the deadly wound" of the first

In the order of prophecy, our attention will now be turned for a few moments, to the healing of the deadly wound by Queen Elizabeth: who succeeded to the crown and throne of England, in 1558. In Macaulay's history of England, we have the following facts relative to the conduct and success of Queen Elizabeth in her effort to reinstate the Episcopal Church of England, in her great struggle against the Roman Catholics to reestablish the Protestant government. Says Macaulay, Vol. I, p. 48:—

"A succession of dark plots formed by the Roman Catholics against the life of the Queen, and the existence of the nation, kept society in constant alarm. Whatsoever might be the faults of Elizabeth, it was plain that, to speak humanly, the fate of the realm and of all reformed churches was staked on the security of her person and on the success of her administration. To strengthen her hands was, therefore, the first duty of a patriot and a Protestant, and that duty was well performed. The Puritans (or dissenters), even in the depth of the prison to which she had sent them, prayed, and with no simulated fervor, that she might be kept from the dagger of the assassin, that rebellion might be put down under her feet. . . . The nonconformists, rigorously as she treated them, have as a body, always venerated her memory."

Relative to the care of the nation and the affairs in the restoration of the national Church, and its entire recovery from the deadly wound inflicted on the nation by Queen Mary, in Lockman's History of England, p. 134, we have the following:—

"Having firmly established the Protestant religion, Queen Elizabeth declared herself head of the Church, and assumed the title of Supreme Governor thereof, within her realms, both in spirituals and temporal: she set the Church of England on the same footing as under King Henry and Edward VI. and put to death several of the Jesuits, who were perpetually conspiring against her person and government." Here it may be seen that, under Elizabeth, a reaction took place in the nation; the times had now changed, and revived again: the national religion, the deadly wound inflicted by the bloody Queen Mary, was healed. The wounded head reappeared under Episcopal Protestantism, which healed the deadly wound. It restored the wounded head to its former condition. For certainly the healing of a wound must place the part affected in its former state and condition. The nation received a deadly wound "by a sword," in the reign of Mary, just so certain it was healed under the reign of Elizabeth; when healed, it must be restored to a Protestant nation again. The British province, one of the seven heads, the symbol of the head, was wounded "by a sword and did live,"—Rev. 13: 14, which may be styled a political death; and although slain yet prophecy shows that the head should again recover its power, and return to its former position. If up to this point, each of the predicted events has been so literally and truly accomplished in such exact order, then we may expect the subject of the two-horned beast, which is the next event in order, to be fulfilled in the same literal and intelligible manner.

(To be continued.)

I never knew a disobedient boy or girl who became either good or great. I never knew sons or daughters to turn aside from the advice of their parents and "do as they pleased," but they found the end of their doings trouble and sorrow. Children, obey your parents.

The People of Israel God's Priestly Nation.

(Concluded.)

It is a remarkable fact in their history that from the call of Abraham to this day, they, nor their descendants, have ever built altars or offered sacrifices in any country of the Gentiles. The tabernacle was reared in the wilderness of Sinai, but it was in a land in which two men dwell, a land chosen of God for the manifestations of his glory to that nation only. These circumstances, and our Lord's reply to the woman of Samaria, all go to show that the holy men of Israel of old understood that God had chosen their nation, and the holy land, which he gave unto them, a priestly nation for all the earth. The nations of the earth were not to build altars and set up hierarchies, with separate orders of priests, like the Jews, but they were all required to come and bring or send their offerings to Jehovah's altar, which was first erected in the tabernacle, and afterward in Jerusalem. Even in the land of Israel there was to be but one altar; (See Joshua 22: 22.) and thus all the tribes, and all the people of the earth were required to confess that Jehovah, the God of the Jews, dwelling in the holy place which he had chosen, was the God of all the earth; that his law there recorded and kept in the holy place before him, was the universal law, and his institutions the religion of all mankind; and that the transgression of them could be forgiven only through that medium which he had established in Israel; and that men could obtain redemption from death, and have everlasting life, and an eternal inheritance only by incorporation into the covenant which he made with Abraham and his seed.

It was this feature of Jewish faith that made them so odious to ancient Gentiles. It was this feature of the gospel of Christ which the Grecian philosophers of the second century, who adopted the Christian profession, sought to expunge from the common faith; or so modify the doctrine of the apostles, and the teachings of Christ as to make Christianity more acceptable to the cultivated classes of Greece and Rome; and this really constitutes the great objection of modern theologians to what is called of them Adventism; for there are men who see clearly enough, if this is God's plan of salvation, the kingdom of Israel must be restored, and the throne of Israel reerected over all other thrones and kingdoms, and Jesus Christ, as David's rightful heir, become the ruler as well as the Savior of the world. And this gives it so much reality that it is called materialism; because it leaves no room for mystifying the covenants and promises of God, but makes it requisite for the kingdom of heaven to come upon the earth. To this it must eventually come. S. D.

Scripture Merit.

It is especially gratifying to the followers of God, while infidel erudition would throw contempt upon the revealed word of God, to have the weight of the scientific thrown into their side of the scale. It seems to oblige skepticism to partially abate its invectives.

Benjamin Franklin is a name familiar to the scientific world, on both sides of the Atlantic, and in the palmy days of his scientific research he was a great favorite among the nobility of infidel France.

At a time when these French lords and nobles had a convivial gathering, Franklin was one of the honored guests. After the gorgeous repast had been served, the conversation turned upon the literary demerit of the Bible, and the folly of adhering to its antiquated laws. Inuendoes, satire and sarcasm were freely dealt out by nearly all present.

At a little pause in the conversation, one lord raised his voice, evidently intending to be heard by all present, saying, "It was astonishing that any, who laid any claim to literary merit, could give credence to so vulgar a production as that Book."

Franklin observed profound silence while this opprobrious shower fell upon the sacred volume. The tacit-

urnity of so distinguished a guest could not escape their notice, and one distinguished lord addressed him personally, asking his opinion. The shrewd philosopher manifested much indifference, remarking that his mind was so absorbed with the contents of an old volume he had found, he could hardly think of much else at present.

This statement immediately elicited much inquiry among the company as to what could absorb so great a mind; whereupon this deep thinking sage replied he would if they desired read from it some portions which struck him as possessing great literary and poetical merit. All were instant in signifying an affirmative desire, and immediately drew themselves up in most respectful attitude to listen to what might be a transcript of a noble mind.

He read from that lofty strain of Habakkuk thus: "God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting. . . . The mountains saw thee and trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear."

As he paused the highest train of adjectives were employed to express their admiration of the lofty, sublime and glowing sentiments thus portrayed. Finally they must know the author of his profound poem. Their astonished dismay may be better conceived than described, as they were apprised of the truth.

Persons who imagine the Scriptures to be void of sublimity, poetic beauty, and elegance of diction, should read this portion with many others found in Ps., Isa., Dan., and Rev., etc., and see if there be not many things to command their admiration. But be it remembered, the Bible was not given to teach science, though it incidentally alludes to it; just glancing for a moment, then rapidly returning to its main and master theme.

THE WAY TO BE SAVED.

If we were in imminent danger of perishing by flame and one informed us the sure way to escape, how long would we parley, relative to the manner of communicating the necessary information, whether like a plebeian or a noble, providing we understand it in time to escape the impending danger? But some will cark, and cavil, until doomed to eternal night. The Bible is an independent book, savoring of the spirit of its great Author. When he gave Moses his commission to lead Israel from bondage—tell them, said he, that "I AM hath sent you." The Bible imitates no other book, it copies none, it hardly alludes to any other. Our Savior in his sermons does not refer to any author except Moses and the prophets. John never refers to Plato, or Paul, or Demosthenes, so that it seems nearly as true of its later portions when books were plenty, as at its commencement when they were scarce. But we refer to Franklin again in order to introduce one more novel circumstance of his life proving his belief in the promise of God to raise the dead. He wrote his own epitaph many years previous to his death; being as eccentric as it is pertinent, it may be interesting to those who have never seen it, or seeing have forgotten it.

"The body of Benjamin Franklin, printer, (like the cover of an old book, its contents torn out, and stripped of its lettering and gilding) lies here food for worms, yet the work itself shall not be lost, for it will (as he believed) appear once more in a new, and more beautiful edition, corrected and amended by the Author." Sel.

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, JULY 25, 1871.
JACOB BRINKERHOFF, Editor.

The First Commandment with Promise.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." This, the fifth of the ten commandments, is said by the Apostle Paul to be "the first commandment with promise." Eph. 6: 2. This is also the only one of the ten which contains a promise, and let us look at the nature of this promise. Several beautiful ideas present themselves to our mind from this declaration of the Apostle, "That thou mayest live long on the earth." When is the promise to be fulfilled? Have the obedient people of God received their reward? Do the meek yet inherit the earth? The exhortation of the Apostle is, "Children, obey your parents in the Lord, for this is right. Honor thy father and thy mother, which is the first commandment with promise." We think the promise does not refer to an inheritance in this life, for the obedient and the disobedient seem to live the same length of days, and as both are mortal, their lives terminate in consequence thereof; and we often see the most loving and obedient children to their parents cut down in the vigor of youth, and often early in the days of childhood. But God's promise is not given in vain; and when he says the days of those who honor their father and mother shall be long upon the land given by their Lord, he means what he says. God promised to give to Abraham and his seed, his literal seed, "the land of Canaan, for an everlasting possession." Gen. 17: 8. Besides this promise that his literal descendants should have the land of Canaan for an everlasting inheritance, the promise was also made that "in his seed all the nations of the earth should be blessed." Gen. 22: 18, and 26: 4. This seed was Christ. Gal. 3: 16. "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs, heirs of God, and joint-heirs with Christ." Christ is to receive the dominion of the world as his reward, in part at least, for his humiliation and sacrifice, and the earth is to become his kingdom. When we become the children of God we become joint-heirs with Christ of the possession of the earth; and this by the gift of God through his abundant grace and mercy. "If we be Christ's then are we Abraham's seed, and heirs according to the promise." While Abraham's natural descendants are to have the land of Canaan for their everlasting possession, his seed by faith are to inherit the earth. Abraham's lineal descendants, nor his seed by faith, have yet received the promise. The children of Israel dwelling in the land of Canaan is parallel with, and tantamount or equivalent to the children of faith or the followers of Christ spending their mortal lives in the territory of the everlasting kingdom, of which they are heirs. The faith of the Israelites pointed forward, in their sacrifices, to Christ; Abraham's seed by faith, who are Christ's, look by the eye of faith to the sacrifice of Christ, already made. Neither have their possession as promised, though one has had, and the other has, a residence in the promised possession. Abraham's literal seed will inherit the land of Canaan, in the everlasting kingdom, the renewed earth, while Christians, or Abraham's seed by faith,

will receive the whole earth, or the rest of it. This then that the promise in the fifth commandment will be fulfilled. Obedience being one of the requirements in the plan of salvation, the fifth commandment is to be obeyed with the other nine; to be obeyed under the dispensation of the grace of God before the advent of Christ as after his coming and sacrifice; and those who are obedient to God, keep his laws, and walk in his ways, may expect to spend an eternity of existence in the land which the Lord God shall give them.

It may be claimed by some that this promise recorded in the fifth commandment was fulfilled when the children of Israel were led into the land of Canaan by Joshua, and received an inheritance in it. But this cannot be, for Paul exhorts the church at Ephesus to honor their parents, which command is the first one with promise; and if this promise had reference to the land of Canaan Paul would not have used it in writing to the Ephesians; but in using it we think a plain reference is had to a future inheritance; a promise, the thing promised to be received in the future.

Paul recognizes the ten commandments as existing when he wrote this letter to the Ephesians, for he quotes one of them, and refers to the promise contained in it; and if one of them was in existence they all were. Jesus in Matt. 19, quotes a part of the ten commandments to the young man who came to him to ask what he should do to inherit eternal life; but no one will suppose that none of the other ten commandments were in existence because Jesus did not quote them. He made quotations from the ten to show which law of commandments he meant that the young man should keep. So Paul quotes one of the ten commandments to the Ephesians because he wished to make use of the instruction contained in that one, which quotation proves that the whole decalogue was still in existence at that time. He says, "which is [present tense] the first commandment with promise."

Another remarkable feature of this promise is that it promises something literal. "The land which the Lord thy God giveth thee." A real inheritance is promised, something tangible, which our minds can readily grasp and comprehend. It is not a promise of a part of a person going to an immaterial existence in an immaterial heaven. No; God's promises are all to be literally fulfilled, and we wonder how any one pretending to believe the Bible could entertain the idea of immortal immaterial souls, going to the person's reward at death. No, the language of Paul to the Hebrews, ch. 11: 39, 40, effectually refutes this. "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." All receive reward together. The patriarchs and ancient worthies have not entered on their reward, but all enter it together; they without us shall not be made perfect.

"Our Light Afflictions."

We often hear individuals, in speaking of their religious experience, tell of their severe trials, great afflictions, and hardness of the way, leading to the Celestial City. For me to deny that such is the case would be useless, as the weight of the testimony of any witness must be determined from the knowledge he possesses of the facts in the case. Any testimony of my own with regard to "Our afflictions" may be

justly met and replied to by those claiming to be great sufferers for Christ, as follows: you may not have to pass through many trials, hence you are not capable of judging or deciding the afflictions of others. This is very true: hence we prefer to present, in preference to our own testimony, the affidavit of one who is capable of testifying to the facts in the case; that is, if personal experience may be taken into consideration.

The Apostle Paul never surpassed, if ever equalled by any, in suffering for Christ, has given his evidence on suffering, a fact worthy of our consideration. He says of his own experience:

"Are they ministers of Christ? (I speak as a fool.) I am more: in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft, of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, deep. In journeyings often, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 2 Cor. 11: 23-27. Here is a record of suffering and endurance, to say the least, equal to that of any at the present day: if any has occasion to complain of trials certainly good Bro. Paul had. But what does he say? his testimony must be of force as he speaks from experience. Listen to what he says: "For our LIGHT AFFLICTION, which is but for a moment." 2 Cor. 4, 17. What, did Paul call his suffering *light affliction*? Yes, and we ought to blush for shame when we compare our trials with his, and then talk about *our trials, our hardships, our disappointments, our cross*. Not only did Paul consider our affliction light, but adds, "worketh for us a far more exceeding and eternal weight of glory." How so? by counting and recounting and weeping over them? *no*. While we look not at the things which are seen, but at the things which are not seen, &c.

The reason why the suffering of so many modern Christians is so great, is that they stop to brood over them till they lose sight of the prize, the crown. Eternity is lost sight of, while contemplating the present, instead of the present being forgotten while anticipating a blessed eternity.

Now, Christian reader, it is time for us to rise above the trials of this short life. Do as Paul says. "Brethren, I count not myself to have apprehended; but this one thing I do, *forgetting* those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3: 14. Press on, *forward*, not *back*, the prize is *before* you not *behind*. The rest is not till after the work is done. Work now, rest by and by in the Kingdom of God.

J. H. NICHOLS.

Eld. White Mistaken.

ELD. WHITE is mistaken:

1. In reference to those who preach God's word untrammelled by those more than doubtful applications of Rev. 14th chapt., and the error of the special inspiration claim. Mr. White says, "They are doing little or nothing to lead men to the truth. They have no reason to believe that they can build up their cause by converting men and women to the truth. Their only hope of adding to their number and of

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building up their cause is in causing division among our people, and in leading some of them to doubt in regard to the fundamental points of doctrine." See *Advent Review*, Vol. 37, No. 26, p. 205. In this he is mistaken, as the following facts will show. In this place there are two organizations of Sabbath keepers, as White's report of this place states. *Review*, Vol. 36, No. 22, page 174. The S. D. Adventist organization in this place has, for the last six years, employed from time to time seven ministers to labor to build up their cause; the result is that they have not converted more than two or three in this place, while the other organization, which rejects the visionary influence, has employed two ministers; the result is they have effected, by the blessings of God, the conversion of over 20, and none of these have been deceived from the S. D. Adventists. So you see, candid reader, that Mr. White is mistaken by over 17 of a majority.

2. Again he says in the same article, "They generally begin with the subject of the gifts, and they succeed best by using smut and blacking, attacking the reputation of Mrs. W. and her husband." The people demanded of our first minister, by a written request signed by many of the neighbors, to give his reasons for leaving the S. D. Adventists. He did so to the entire satisfaction of the people, so much so that the second minister we employed did not deem it necessary to notice S. D. Adventists in public, nor did he in any of his discourses mention the name of "Mrs. W. and her husband." So here, dear reader, you see he is again mistaken.

3. In regard to the "smut and blacking charge" we make the following statement: we have not, nor would we knowingly, employ a minister who would use such vile epithets as the following: "As ignorant as a Missouri mule;" "Burden of smut and blacking;" "Bold slanderer;" "Hellish grin;" "Contemptible characters;" "Baptized liars;" "Ordained liars." None of our ministers have any use for such terms in their vocabulary. But Mr. White frequently found use for these slang terms; he also used some of them in his printed report of this place.

To the truthfulness of the above statements the brethren here, as well as the outsiders, who are acquainted with the circumstances here, are willing to testify; and even the S. D. Adventist brethren here will not testify to the contrary.

L. R. LONG.

A. G. LONG and WM. ROGERS, *Elders*,
Civil Bend, Daviess Co. Mo., July 11th 1871.

The Testimony of the Faithful and True Witness. Rev. 3: 14-21.

If any declaration of holy writ is reliable and means what it says, surely that uttered by the Faithful and True Witness will, if it has not, have a perfect fulfillment in the history of the people to which it applies. Here is an important testimony; a testimony that comes from a reliable source, from one that has gained the appellation of Faithful and True Witness. Can we doubt what he says? Dare we dispute his testimony and pass it off as a light thing, even if some of our near friends do despise us and cast our names out as evil for believing it?

But to whom does this solemn testimony apply? Is it the Catholic Church, or shall we not find the people somewhere among the many rich and popular denominations with their popular dogmas of immortal soul, eternal misery, and kingdom beyond the bounds of time and space? In no such place can we look for its ful-

fillment. If we do we shall be charged with misapplying this most important declaration by the very people who claim that it is to them. With that people I once cast my lot; then they believed that the Bible was a bright and shining light, which would shine more and more even to the perfect day. They were not afraid to meet opposition, from the fact, as I have heard many of them say years ago, that if they were right and had the truth it would not hurt it any to scour it, as it would make it only shine the brighter; and if they had any errors they could do them no good, and they would be glad to get rid of them. But how is it now? have they kept searching after more light? have they kept this same mind that they felt so confident in years ago? If so then they are mistaken in regard to the application of the testimony of the true witness; and do wrong to apply his counsel to themselves. But as they do apply the counsel of the Faithful Witness directly to themselves, if we admit that their application is right, we may very easily learn how their standing is in the sight of God, by examining the testimony.

It will be noticed in reading what the true witness says that there are two parts to it; first, a testimony against, and then his counsel. What then is his testimony against them? 1st, they are lukewarm. 2nd, that he will spue them out of his mouth. 3rd, because they say they are rich and increased with goods, (have tons of truth piled up so that they have got to build another large building to hold it,) and have need of nothing. 4th, and knowest not that they are (1) wretched, (2) and miserable, (3) poor, (4) and blind, (5) and naked. Truly this is a deplorable state; but do they wish to get out of it? no, they are blind, they don't see it; and I have even had some of them accuse me of rejoicing when I have seen some of them anoint their eyes enough to see where they stood, and start on for light.

Not long since Eld. D. M. Canright, one of their leading ministers, probably for fear that some would be led to see more truth, published through the *Review* that I went to Missouri with some garbled extracts from their works and did much harm there. This was a mistake. I did go to Missouri and carried some of their works; not extracts, as I did not have an extract with me; it was their works, their printing, with the names of James and Ellen White attached to every one of them. But for all this I love that people and shall do all I can to show them the truth, for I know that the Faithful and True Witness will not lie, and he has said that he will spue those he is talking to out of his mouth unless they take heed to his counsel, and buy of him, not of man, gold tried in the fire, white raiment, and eye salve to anoint their eyes with, that they may see; and I do rejoice that the True Witness has held out the inducement to them, not the body, but individually, that if they will repent and open to him he will come in and sup with them.

Let Eld. Canright or Eld. White talk hard of me if they wish, because I have labored some among them. I will try to follow the Head, and pray for them for I know they do not know what they say; and I will also pray that while in their blindness they are talking so much about the lock-up and stay-away argument that they may at least get enough of the eye salve to see that as a people they are handling the above argument more than any one denomination; at least so I find it; even finding fault if one of our ministers goes among them and preaches the Bible as he believes it. Now in conclusion, let

me say that if they will stop trying to destroy character and come out fair on the Bible, I will meet any of their ministers in a Bible discussion, and if I am wrong in any point of faith where we disagree, and they show it I will give it up, for it is only truth that I want.

J. R. GOODENOUGH.

Uses of Prophecy.

LET me state, then, three uses of prophecy, which may be understood by all. (1) Prophecy is given to show us that God has a plan of his own: that things do not go on, in this bad world, by a blind chance, but are overruled by him and subordinated to his majestic supremacy. (2) It is given for the encouragement and comfort of the faithful, as they see the prophecies fulfilled, in their season. (3) And, again, it is given to enable us, at great epochs, in "times of visitation" or in times of persecution and sore trials of faith, to take note of our actual position in the scale of history, and to feel the sweet assurance of God's guiding hand and protecting care.

Let me illustrate these three uses of prophecy.

(1) The early Christians were exposed to much suffering at the hands of Jews and Gentiles; and they saw the Roman emperors living and speaking as if they had no God over them. But the faithful knew, by the Holy Scriptures, that God had used them and was using them to fulfill his own gracious promises and purposes; and thus "the secret of the Lord was with them that feared him," and they knew, as the heathen did not, that the empire itself should, in due time, cease to persecute, and should eventually pass away. (2) So, too, amid the distresses that befell the Jewish Christians, at the time of the siege of Jerusalem, they were strengthened and consoled to see Christ's words proved true: and not only so, but "when they saw Jerusalem compassed with armies," they remembered his command, and fled to Pella (Eusebius, b. 3, c. 5; so that "not a hair of their heads perished," as Christ had promised. And this, while the unbelieving Jews were so infatuated as to remain in their fated city, regarding it as still protected by the Lord, whom they had grieved away, by slaying his beloved Son. (3) And so, now, in our times, we are like a company drifting upon a great ocean, who have been long without the means of knowing where they may be. Suddenly we are able to take an observation: events occur which are, as the sun in the heavens, indicating God's visitation and power. We compare our reckonings accordingly, and by the Chart of prophecy we are able to discern, very nearly, where we are, and what may soon be expected among the nations of the earth.

Hence, while worldly men look upon passing events as a mere chance that happens, we observe in them the hand of God, as plainly as when it once came out of the cloud and traced, "Mene, Tekel, Upharsin," on Belshazzar's wall. We are able to decide, with some degree of accuracy, the true character of events now occurring: and if so, we are able, by other prophecies, to know much of what is soon coming upon the world. So it was said to the prophet Daniel; "Many shall be purified and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." This does not refer, however, to mere mental understanding; it means that spiritual understanding which comes from the Holy Ghost—"the Spirit of wisdom and understanding"—and which enables a believer to make practical what he understands, for the good of his soul and the direction of his life.—*Bp. Coxe*.

The Three Laws.

BY J. R. GOODENOUGH.

WHEN we contemplate God as the creator of the heavens and the earth and all that in them is we must of necessity admit that he has a right to govern and control. Hence we find him represented in scripture as the one lawgiver who is able to save and to destroy. James 4: 12. Existence being derived from him it is also evident that all intelligent beings are amenable to his just law and government. As man alone of all the creatures created to inhabit this earth is capable of understanding the distinction of right and wrong he alone is placed under the control of moral law. As a creature dependent upon God for his being and life here and hereafter it must be evident to all that he is under the highest obligations to love him with all his heart. We would also expect that as God is our creator, and a being of infinite wisdom and love, that his law would be calculated in its nature for our well being as creatures of his care. This would make another principle necessary; viz, that we love our neighbor as ourselves.

These two principles are the foundation of all moral law. And they grow out of the fact that we owe all to God, and that others are the creatures of his care as well as ourselves. Let it be understood that whatever law grows out of these principles it is not a law simply because God spoke it, but that it is the necessary outgrowth of these eternal principles; and if God speaks it he does it because it is such. It is self-evident that the first of these principles could not be obeyed while we are bowing down to other gods, worshipping idols, or using the name of God in an irreverent manner; and as God is our creator, and we love him with all the heart, we certainly should remember him as such; consequently we have as the last one of the commands which teaches love to God, the Sabbath precept, a standing memorial of his creative work.

In carrying out the last of these two principles it would be necessary for us to honor our parents, and have the strictest regard for the life, chastity, property, character, and interest, of others. Just such a law as this we find drawn out into ten precepts, and written with the finger of God on the two tables of stone. Just such a law is and ever has been necessary for the comfort and well being of man. Such a law, if never transgressed, must certainly result in the happiness of that being which God made to have dominion over the earth; none other is necessary, and no other will be given while man obeys this. But if he disobeys this law, infinite wisdom alone can only tell as to the result, and what other law may, under the circumstances, be needful for man, as a rebel against the government of God.

To illustrate: The constitution of the United States is calculated to grow out of the relation that the people of the several States sustain to each other as a civil government; but let two, three, or more of the States rebel and it is soon found necessary to place them under military law; not because the civil law is abolished, nor because a military law necessarily grows out of a civil law, but because the relation of those States in rebellion towards the civil government has changed, and it is necessary for the good of the government, and for those in rebellion, to be placed for a while in such condition; and circumstances during the rebellion must decide what laws are necessary. But when the rebellion is over, the circumstances are gone that

made the military law necessary, and the law goes with them.

Now, was this the case with man in his relation to the government of God? I think that it is evident that it was. Man, as he came from the hands of his Creator, was pure and will remain so as long as he is obedient to the law of his government, and must of necessity enjoy all the blessings and privileges of that government as a faithful subject. But how was it when he rebelled and his relation to his Maker changed? does this change affect the moral principles of the government of God? By no means. Man, although a rebel, is still under just as much obligation to obey and carry out in his life the moral law as though he had never rebelled.

But suppose he give up his rebellion, and ever after lives in perfect obedience to the moral law, will that atone for his past sins? Every one that has any just idea of law and government will answer, no. What then is to be done? Either the penalty must be executed or he must be pardoned. But if the first is done then all must be lost, for all have sinned; and if he is pardoned, then at once we must see that all are pardoned, or that there must be a law that will regulate that act. Such a law could only be made necessary by our transgressing the first law, and if such a law is made it must certainly be another law growing out of different principles, and made for an entirely different purpose, and may be liable to be changed to fit circumstances, or done away entirely, as the case may be, without affecting in any way the moral law, or any of its principles. That the above has been the case all must admit.

Man sinned; the penalty is death, and no future obedience can ever satisfy the demands of the broken law. God is unchangeable in his attributes, and one of these is justice, and justice does not forgive; it calls for the penalty to be executed, and some plan must be devised, and devised too in harmony with this attribute of God, or man is forever lost. What will be done? O, amazing love! O, wondrous plan! Dear blessed Savior! the Son of God steps in and offers his own life! what for? To sustain the integrity of the law and government of God so that he can be just and yet the justifier of him that believes in Jesus. Rom. 3: 26. But this has made another law necessary; a law which we can trace from no other cause than transgression, and one that we shall expect to find to be in existence very soon after the fall, and not before. In harmony with this principle we see Abel bringing the firstlings of his flock, and of the fat thereof, as an offering unto the Lord. Cain too brings an offering, but it is the fruit of the ground, and the Lord does not respect it, while Abel and his offering are respected of the Lord. Gen. 4: 3, 5. Why this difference with the two? why does not the Lord have as much respect for Cain and his offering as he does for Abel? the answer can only be found in the fact that there was that early a law regulating these things; and Abel offered in harmony with that law, while Cain did not. The answer of the Lord to Cain implies as much as this; "If thou doest well shalt thou not be accepted? and if thou doest not well sin lieth at the door." Gen. 4: 7.

We again find mention made of this law immediately after the flood. And Noah builded an altar unto the Lord, upon which he offered of every clean beast and of every clean fowl an offering unto the Lord, with which the Lord was well pleased. Gen. 8: 20, 22. Noah seemed to be perfectly familiar with the law of offer-

ings. But circumstances seemed to be such that he must now have some instruction in regard to them; consequently the Lord tells him that "flesh with the life thereof, which is the blood, he shall not eat." Chapt. 9: 4. Why is it that he must not eat the blood? Lev. 17: 11 tells, and shows also that what God said to Noah was a farther explanation of the law of offerings, "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul."

From the foregoing it is plain that there was a law given in consequence of transgression, regulating the work that was to be done in order that the transgressor might be pardoned. This law was entirely ceremonial, and consequently when we find it embodied in the book of Moses it would be natural to speak of it as the ceremonial law, in contradistinction to the moral law, written by the finger of God upon the tables of stone. Both of these laws might with propriety be called the law of God, and are so called in the word; yet with the fact before noticed that the moral law had its origin in our relation to God as our creator, and to our fellow man as creatures with us of his care, it must always be evident that it would be impossible to blend with and make a part of that law one that only had its origin in and was entirely dependent upon the mercy of the lawgiver, as all must see at a glance the ceremonial law was.

The first law, if obeyed, will justify the subject in harmony with the principles of justice, without any reference to the other. The second teaches obedience to the first, and offers pardon to the transgressor for his past offences against the first, on certain conditions taught in such law. The moral law contemplates obedience, and would have justified the human family if it had never been transgressed, but after it is transgressed it never offers pardon. The second law tells us that a plan has been devised in the mercy of God for the pardon of the transgressor, and consequently in its offerings will always point to the great center of that plan. In consequence of the transgression of the first a savior is made necessary, if man is saved at all. The second teaches him how he can be saved; and as death was the penalty of the moral law, whoever undertakes to satisfy its demands when broken, and make an atonement for the transgressor, must die; and it was for this reason that Abel's offering was accepted of God. He had spilt blood, typical of the blood of Christ, and thus showed his faith in a coming savior. And when the Savior comes he dies for this purpose, and in harmony with the teachings of the ceremonial law.

With the foregoing facts in view we will now examine the distinction that is kept up in the Bible from Moses until the full establishment of the gospel by Christ and his apostles, between the law of God or ten commandments and the ceremonial laws. Let the reader keep in view the fact that the ten commandments derive their existence from the relation that man, as an intelligent being, sustains to his Creator and to his fellow man, and it must be evident that that law was as binding before Moses came to Sinai as it was after that time. But here we find for the first time all ten written together by the finger of God on the tables of stone, this being probably the first writing that man ever saw. The Creator here set man the copy in writing out with his own finger the eternal principles that exist between man, as a created being, and the Creator. That the ten commandments were written by the Lord himself is beyond doubt, as

we have his word and the word of Moses for it. "And the Lord said to Moses, Come up to me in the mount, and be there: and I will give thee tables of stone, and a law, and commandments, which I have written, that thou mayest teach them." Ex. 26: 12; 31: 18; 32: 15, 16; 34: 1; Deut. 10: 1, 2, 3, 4.

Thus God, with his own hand, wrote his law on the tables of stone. But the ceremonial law was written by Moses in a book, which was called the book of the law of Moses; Neh. 8: 1; Josh. 8: 31. The book of the law; Neh. 8: 3; Josh. 8: 34; and the book of the covenant; Ex. 24: 7; Deut. 29: 20, 21.

A plainer distinction between two things could hardly be made than these scriptures show between the moral and ceremonial laws. The one was written by the finger of God on two tables of stone; the other was written by Moses in a book. The first is a law spoken by the Lord as a rule of character; the other was written by Moses to teach rebels how they could come back to and sustain their obedience to God. Certainly this is as plain a distinction as there is between the constitution of the United States and the constitution of Iowa. Now all can see how the constitution of Iowa could be changed or abolished, and still not affect in the least the binding force of the constitution of the United States. But we pass farther down the stream of time to hear from the Lord how he looks at both laws. "Hear the word of the Lord, ye rulers of Sodom, and give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me, saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he goats. When you come to appear before me who hath required this at your hand, to tread my courts?" Isa. 1: 10, 11, 12. Here the Lord calls upon the people to give ear to his law, and then tells them that the burnt offerings and sacrifices he does not delight in; and these burnt offerings were some of the things in the law of Moses. But when the keeping of the law of Moses was esteemed of greater importance than obedience to the law of God, it ceased to be useful, and the Lord abhorred it. But Samuel makes this very plain. "Behold," says he, "to obey is better than sacrifice." 1 Sam. 15: 22. (To be continued.)

"Those who Borrow, bind themselves with their Neighbor's rope."

THE day we celebrate as the Anniversary of American Independence, was near at hand, and the Editor of the village paper, had notified the people, far and near, that a young, but eloquent Orator, would deliver an oration in the grove, near the village of Goshen. The dense crowd that assembled at an early hour, to hear him, felt more than common interest in their speaker: for he had grown up from baby-hood in their midst. The venerable clergyman, as he arose to invoke the divine blessing on the occasion, feigned no emotion, when with trembling voice he thanked Almighty God that his prayer was answered; the prayer he offered a score of years before, as he held the speaker, then an infant, in his arms, and prayed that he might become an honest and honorable man.

The anticipated moment came; the boom of the hoarse-mouthed cannon died out over the hilltop, the last note of the village band was silent on the noonday air, and the speaker in all the glory of early manhood stood before them. From the time his voice was first raised, until the last echo was silent, there was not the

slightest fault the closest critic might detect. His style was easy, his manners impressive, and his theme sublime. As he retired from the stage, bouquets fell in showers at his feet, flags waved him homage, and the village band struck up in liveliest strains to herald forth his praise.

But from the crowd there went an aged woman to her dwelling, and entering her library, produced a volume of ancient date, in which she traced word for word the address she heard delivered, and which the speaker claimed to be original.

Alas, the rope by which he had thought to bind himself to the admiration of those who heard him belonged to another.

We often meet people in this world, who, in common parlance, love to shine in borrowed finery. A borrowed ring glitters on their finger, or an article from a friend's wardrobe adorns their person. Better go clad in sackcloth, and know it is your own, than to bask in fine linen, if it belong to your neighbor.

A man enters business entirely on borrowed capital. For awhile matters progress smoothly; but family expenses increase: demands are greater than his income supplies. His extravagant wife, bent on keeping up appearances with her friends, plunges him still deeper in debt, until at last the crash comes: and his friends are surprised to see that the ropes by which only a short time before he swung so gayly, belonged to his neighbor.

There are many people, who seem to desire that their pastor, or some faithful Christian brother should do all the preaching and the practicing for them through life, but when their time for reward has come, and they hear the summons "Come up higher," they would, if possible, wear a borrowed crown.

But we cannot deceive the eye of God. To each of us there cometh a time when the glitter of gold, and the favor of influential friends will avail us nothing: a time when alone (and may, it not be unguided) we must "paddle our own canoe" and perchance skulk it through turbid waters. But if we would anchor safely at the gate of the Celestial City, we must carry ropes of our own for the mooring. Borrowers there will gain no admittance. If our path in life is chequered, and our cross heavy, the crown awaiting will be the brighter and closer set with precious gems.—*Sabbath School Gem.*

Prayer.

WHAT is prayer? Prayer is a petition. To pray is to entreat, to implore, to supplicate. It is the life and power of religion. Without it there can be no true heartfelt devotion. Yet many are very backward in this respect.

Those who feel the importance of living a holy and spiritual life, can not live without praying. It is a delight for all such to hold frequent converse with the Father of our Lord and Savior Jesus Christ.

Secret prayer is enjoined upon us.

Christ says; "Enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father which seeth in secret will reward thee openly." He has taught us how to pray, and in what manner we should ask for temporal and spiritual blessings. As we are dependent upon God for all things, we ought to obey his commands, for there is no other way we can have our wants supplied. The promise is—"Ask and it shall be given."

Nothing hard. The terms are easy; so easy that the weakest saint can comply. "Let us

therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." "The effectual fervent prayer of a righteous man availeth much." "Pray without ceasing." Let this be our motto, and peace and happiness is ours, even in this state of things.

Public prayer will give us the same kind of peace. Therefore none should excuse themselves from praying in public.

Some do excuse themselves by saying they have no gift in prayer. This is wrong. If we have the right spirit, and open our mouths, we shall not lack for utterance.

If we have a willing mind, and are humble, it will be delightful to "pray for one another." Let all join with one accord in praising God, and the blessing of heaven will descend; and "we shall have a heavenly sitting together in Christ Jesus."

All that have families should pray with and for them. It will prove a blessing, not only to the suppliant, but to all the family. Let us "watch unto prayer," living a good and practical life. Prayer then will be a delight, and the Lord will manifest himself unto us a prayer-hearing and prayer-answering God.—*Sci.*

CREEDS.—Long and particular human tests have been the occasion of strife and division without end. Beware of them. If they contain nothing but what is in the Scriptures, they are superfluous; if they contain more, as certainly pernicious. The pure volume of inspiration is a sufficient rule of faith and practice. Its doctrines are definite and explicit, as infinite wisdom saw fit they should be.

LETTER DEPARTMENT.

Then they that feared the Lord spake often one to another: and the Lord hearkened and heard them, and a book of remembrance was written before him for them that thought upon his name.—Malachi iii. 16.

From a Sister.

DEAR BRETHREN AND SISTERS: I feel it a duty as well as a privilege to offer a few words for the HOPE, though perhaps with much weakness and inability, as I never before tried to send out an article in public; but as I feel a deep interest in my dear brethren and sisters of like precious faith, and the love of Jesus, I will endeavor to give in my testimony. Though I scarcely ever have the privilege of attending the house of worship, on account of delicate health, yet I can say the Lord has blessed me many times, and I feel to praise his holy name for the privilege of reading his word, and for the true light that now shines, that we may not be left in darkness and error; for many are the troubles and trials we have to encounter in this age of the world, and many are our opposers who try to lead us from our own steadfastness and the true faith, into the error of their own way. But thank the Lord, the true light shines in its own purity, so we need not be mistaken. I feel that there is much need of more of the spirit of Christ to carry us safely through. We should at all times and on all occasions manifest enough of the spirit to show to the world that we are his followers indeed, whatever the opposition may be. I do thank God for the soon coming of our Savior, when we will be freed from this vile and sin polluted world. I for one am striving to so live that when he shall appear I may receive a crown of glory that fadeth not away, and be permitted to sit down in the kingdom, with those who have washed their robes and made them white in the blood of the Lamb, where we can evermore sing the song of Moses and of the Lamb.

L. C.

Watervliet, Mich.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD-DAY, JULY 25, 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 not farther.

THE article on the Three Laws in this Number of the HOPE, with the remainder of it, which will appear in the next, is to be put in tract form, and will be ready in a few days. The subject is well treated of, and makes a good work for use in new fields, or for those investigating our faith on the law of God. Price, single, 5 cts, or 40 cts per dozen. Orders may be sent in for it now.

ERRATA.—In HOPE of July 9, page 13, "Iowa Grove Meeting," the words, "and there were two prayer and social meetings," were accidentally omitted, from the first paragraph. The sentence should read, "Brethren Goodenough and Nichols preached eight sermons during the meeting, and there were two prayer and social meetings, at one of which thirty-eight testimonies were given."

It has excited the surprise of many who have visited Europe to find that in Great Britain, and especially on the continent, those whose religion is not a mere thing of State, or mixed up with an impious rationalism, or consisting of a hollow form of heartless ceremonies, are as a rule, firm believers in the premillennial advent of Christ. There are of course exceptions to the rule, but generally those who know upon the sure testimony of God that Christ's first coming put away sin, and who therefore rejoice in the full assurance of faith, also look forward to his second coming as the one event on which their hope is fixed, and do not expect any millennium before their appearance with him in glory. Spurgeon expresses the views of thousands, when he says in his sermon on the First Resurrection, "I look forward to this with joy, that though I may sleep in Christ before my Master come, and I know not whether that shall be or no, yet I shall rise at the day of his appearing, and shall be recompensed at the resurrection of the just, if I have truly and faithfully served him; and that recompense shall be, to be made like him, and to partake of his glories before the eyes of men, and to reign with him during the thousand years."—*Dr. Brookes.*

Ancient Jewish Belief.

It is sometimes assumed that the early Jews believed in the immortality of the soul; but we can find no proof that any of them believed it till the sect of the Pharisees arose, about one hundred and fifty years before Christ; and they learned the doctrine from the heathen philosophers.

In the book of 2 Maccabees, we have an account of a mother and seven sons, who were martyred in a most cruel manner by Antiochus, because they would not eat swine's flesh. We give below a portion of the record of their martyrdom, as found in 2 Maccabees, 7: 1:

"The king being angry, commanded . . . to cut out the tongue of him that had spoken first; and the skin of his head being drawn off, to chop off also the extremities of his hands and feet; the rest of his brethren and mother looking on. And when he was now maimed in all parts, he commanded him, being yet alive, to be brought to the fire, and to be fried in the frying-pan; and while he was suffering there in long

torments, the rest, together with the mother, exhorted one another to die manfully." Then the second son was served in the same manner. "And when he was at the last gasp, he said thus: Thou indeed, O most wicked man destroyest us out of this present life; but the King of the world will raise us up, who died for his laws, in the resurrection to the eternal life."

The third shared a like torture. When the fourth was "ready to die, he spoke thus: It is better, being put to death by men, to look for hope from God, to be raised up again by him."

Here we find the true Bible faith clearly expressed; and that is, a hope of the resurrection of the dead, by means of which, eternal life may be obtained; and not on account of having inherent immortality.—*Crisis.*

"Dark Days."

LATE events have so familiarized people with calamity that they have almost lost the habit of being shocked. The Belicium which has covered Paris with blood and the Belicium which has covered Paris with blood and the fire has surfeited the keenest appetite for horrors. The prophet who predicted only a year ago the fate that has befallen that unhappy city would surely have had little honor in his own or any other country. Yet we have seen the world's most brilliant capital, in the very noonday of civilization, given over to massacre and pillage. A spectacle so fraught with wild and fearful interest must dwarf all lesser misfortunes. Before the awful death agony of the Commune, with its wholesale slaughter of men, women and children, shot and bayoneted like dogs in the kennel, or flung to a more appalling death in the flames of burning palaces, human life and suffering seem to grow so cheap as scarcely to be worth a thought. Even that most painful episode in all the ghastly story, of the prisoners forgotten in the fring of the Hotel de Ville, and left to perish in their dungeons, scarcely moves us so much as, in happier times, the most stereotyped tale of distress. Consciously or not, most people have grown in a measure callous to this excess of misery.

Something of this may be detected in the tone with which the newspapers publish accounts of other less notable events. The time is rife with disaster, and within a few weeks, in different parts of the world, there have been several occurrences of an unusually painful nature any one of which would formerly have earned sensational prominence. That dreadful epidemic at Buenos Ayres, for example, with its thousands of victims, was probably as dramatic in its way as either of those famous plagues in Florence or London which Boecaccio and Defoe have immortalized. The two disastrous earthquakes in China and the East Indies have been no less noteworthy. Yet each of these extraordinary events has been dismissed with the briefest telegraphic mention, and has attracted the least possible public attention.

A still more striking example of this general indifference is afforded by the famine in Persia. Such meagre details as have reached us show that a most heartrending affliction has fallen upon that unfortunate country. In certain districts, the starving inhabitants were trying to subsist on grass, in others they were selling their children into slavery to save their lives. Elsewhere, hunger had driven the people to a still more desperate resort of killing and eating the children, and in one province it is even said the graves have been despoiled to furnish food for the living. The stories of the Ghouls in the *Arabian Nights* are not more incredible or more revolting. Nor is there anything recorded in the dark romance of the slave-trade more tragic than the burning of the coolie-ship *Dolores Uparte*, in mid ocean, with all its living freight of five hundred captive souls. Yet we venture to say the majority of newspaper readers have given scarcely a thought to the immeasurable horror of these two situations, or have dismissed them as of less relative importance than the latest street affray, or political murder.—*N. Y. Times.*

Fairs.

THE church of to day in its vain, hopeless endeavor to convert the world before the second advent of Christ, has lost sight of the admonition contained in these words: "Abstain from all appearance of evil." Having failed to bring the worldly ones up to the proper standard, she stoops to conquer by striving to make religion as

unrighteousness. For this end we have fairs, festivals, suppers, bazars, concerts, lotteries, exhibitions; and among other frolics, dancing has been resorted to, in order to raise money to pay the minister. A writer in the *New York Observer* says (speaking of what he saw at a fair):

"We passed on. There was gambling to the right of us. There was gambling to the left of us. There was gambling before, and gambling behind us. The atmosphere was full of it. Sweet, pretty girls with book and pencil, would put their faces into the faces of strangers, and with winning smiles, would say, 'Take a chance?' O! do now, please, take a chance for this beautiful thing! Aside from the nature of the business, it seemed to me that this was a bad school for the girls, and that their morals and manners would not be improved by such an experience. Soon we came to a picture of Jesus, the man of sorrows, the Savior of sinners, our blessed Lord. The picture was neatly framed, and over the head of the Savior, where Pilot put the inscription, 'The King of the Jews,'—was now written 'A dollar a chance.' A painting of Jesus Christ set up in a lottery by religious people, in a charity fair in the city of New York!"

Surely, this is not being a peculiar people. By such conformity it is impossible to tell who are the followers of our Lord. These evils are tolerated, encouraged and defended by their upholders for two reasons; first, because (they say) we must draw the young men from the cause of vice by making our churches inviting; and again, we must have money or the church will go down. Now we ask, will members so added be of such as shall be saved? James tells us: "Pure religion, and undefiled before God and the Father is this: to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." As to pecuniary support, if it be of God truly, it can be sustained without going to the devil's congregation of worldlings for help. "The devil's congregation is sin." Who will claim that "grab-bags," "chances," "guess cakes," "humbug art galleries," "comic dialogues," and a host of other frauds used to raise funds for fine temples, are not unrighteous? Verily, if Jesus was living among men in our day, he would have much work for his scourge of small cords; for men have forgotten that he said, "Make not my Father's house a house of merchandise." Again he says, "My house shall be called the house of prayer; but ye have made it a den of thieves." Matt. 12; 13.

Be ye separate, unspotted from the world, without blemish, is the divine command; consequently, we are sinning against God's law by running to the same excess and vanity with those who patronize religious swindles. Then at the risk of being termed 'old fogies,' 'over nice,' etc., etc., let us all, who really revere the house of God, and love its work, raise our voices and use our influence to put down this abomination, which is bringing scandal and ridicule upon all things sacred. It is true, we will be in the minority. Truth and right ever have been, since the majority cried, "Crucify him, crucify him." God grant that we may be wise as serpents, keeping clear from the devil's snares, however cunningly baited they may be. May we not despise the church, nor come together for the worse, or unto condemnation; but rather may the Lord help us to be ever watchful of our conduct, that we may not become a reproach to his cause; and give us of his Spirit to help our infirmities, so that we may have abundant grace to forego all that is amiss, waiting patiently for his coming.

Create my nature pure within,
And form my soul averse to sin;
Let thy good Spirit ne'er depart,
Nor hide thy presence from my heart.—*Ec.*

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.

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