

THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Third-day August 8, 1871.

Vol. VI.—No. 4

THE HOPE OF ISRAEL

IS PUBLISHED SEMI-MONTHLY BY
The Christian Publishing Association.

H. E. CARVER, *President.*

JACOB BRINKEROFF, *Editor.*

Address HOPE OF ISRAEL, Marion, Iowa.

TERMS:—One dollar and a half per year in advance
FREE to those unable to pay.

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 Christian's Mission.

BROTHER, you may *work* for Jesus;
God has given you a place
In some portion of his vineyard,
And will give sustaining grace.
He has bidden you to labor,
And has promised a reward—
Even joy and life eternal
In the kingdom of your Lord.

Brother, you may *pray* for Jesus,
In your closet and at home,
In the village, in the city,
Or wherever you may roam;
Pray that he would send the Spirit
Into some dear sinner's heart,
And that in his soul's salvation
You may bear some humble part.

Brother, you may *sing* for Jesus;
Oh! how precious is his love!
Praise him for his boundless blessings,
Ever coming from above;
Sing how Jesus died to save you,
How your sin and guilt he bore;
How his blood hath sealed your pardon,
Sing for Jesus evermore.

Brother you may *live* for Jesus,
Him who died that we might live;
O, then all your ransomed powers
To his service freely give;
Thus for Jesus you may labor,
And for Jesus sing and pray;
Consecrate your life to Jesus—
Love and serve him every day.

Mr. Miller's Apology and Defense.

(Continued.)

MR. MILLER COMMENCES HIS ORAL LECTURES.

THE next day, which as nearly as I can remember, was about the first Sabbath in August, 1833, I delivered my first public lecture on the Second Advent. The house was well filled with an attentive audience. As soon as I commenced speaking, all my diffidence and embarrassment were gone, and I felt impressed only with the greatness of the subject, which by the providence of God, I was enabled to present. At the close of the services on the Sabbath I was requested to remain and lecture during the week, with which I complied. They flocked in from the neighboring towns, a revival commenced, and it was said that in thirteen families all but two persons were hopefully converted.

On the Monday following I returned home and found a letter from Elder Fuller, of Poultney, Vt., requesting me to go and lecture there on the same subject. They had

not heard of my going to Dresden. I went to Poultney and lectured there with similar effect.

From thence I went by invitation to Pawlet and other towns in that vicinity. The churches of Congregationalists, Baptists, and Methodists were thrown open. In almost every place I visited my labors resulted in the reclaiming of backsliders, and the conversion of sinners. I was usually invited to fields of labor by the ministers of the several congregations whom I visited, who gave me their countenance; and I have never labored in any place to which I was not previously invited. The most pressing invitations from the ministry, and the leading members of the churches poured in continually, from that time, during the whole period of my public labors, and with more than one half of which I was unable to comply. Churches were thrown open every where, and I lectured to crowded houses, through the western part of Vermont, the northern part of New York, and in Canada East. And powerful reformations were the results of my labors.

PUBLISHES HIS VIEWS IN A PAMPHLET FORM.

I received so many urgent calls for information, and to visit places with which I could not comply, that in 1834, I concluded to publish my views in pamphlet form, which I did in a little tract of 64 pages. These I scattered, the most of them gratuitously, sending them in reply to letters of inquiry, and to places which I could not visit. In the same year, unknown to myself, a license to preach was granted me by my Baptist brethren. About the same time I received a recommendation to the public as a lecturer on the prophecies, which was signed by about fifty ministers of my Baptist brethren, and by some twenty or thirty from other denominations. I continued to labor and travel at my own charges until 1838; and many churches thereby greatly added to their numbers. The first clergyman that embraced my views in full, was Elder Fuller, of Poultney, Vt. Many others previous to 1838, expressed themselves favorably, but none of them came out in full, or if they did, they all, with that exception, relapsed and abandoned their advocacy.

HE WRITES HIS COURSE OF LECTURES.

In 1836 I wrote my series of sixteen lectures, which were published by Elder Westcott, in Troy, New York, the profits of which I gave to him—All the copies I received of that edition I purchased at his regular prices.

The first assistance I received from any source to pay my expenses, were two half dollars which I received in Canada, in 1835. The next assistance I received was in the payment of my stage fare to Lansingburg, in 1837. Since then I have never received enough to pay my traveling expenses; so that my labors have been of no pecuniary advantage to me. I should not have alluded to this, were it not for the extravagant stories which have been circulated to my injury.

VISIT TO MASSACHUSETTS.

I received an invitation from Randolph,

Mass., to visit that place, which I did on the 21st day of April, 1839. This was my first visit to that State. I lectured there, and in Stoughton, East Randolph, Lowell, Groton, and Lynn. I closed my lectures at Lynn on the 10th of June following, making 800 lectures which I had given since June 9th, 1834. At Lowell, May 14th, I became acquainted with Elder T. Cole, who had written to me to visit him before I left home. He was among the first ministers in that State who embraced these views, and was the means of introducing me into many of the churches of the Christian connection. Elder Plummer of Haverhill soon after embraced them.

At Lowell I also became acquainted with my Bro. J. Litch, who had previously embraced my views, and who has since so aided their extension, by his faithful lectures and writings, and energetic and consistent course. The first church that was ever closed against me was the Congregational church in Westford, Mass., December 17th, of the same year.

INVITATION TO VISIT BOSTON.

I visited Exeter, in November 1839, and on the 12th I became acquainted with my Bro. J. V. Himes, who with about twenty other ministers of the Christian connection, were present to hear me lecture. He invited me to Boston, which I visited December 8th, of the same year. I then gave my first course of lectures in the Chardon St. Chapel. Soon after this, about the 1st of January, 1840, Mr. B. B. Mussey republished my course of lectures in an edition of 5000, of which he gave me 200 copies.

PUBLICATION OF THE SIGNS OF THE TIMES—
NOW ADVENT HERALD.

For a long time previous to this the papers had been filled with abusive stories respecting my labors, and they had refused to publish any from me in reply. I had greatly felt the need of some medium of communication to the public. Efforts had been frequently made to commence the publication of a paper which should be devoted to the advocacy of the doctrine, and the communication of information of the fulfillment of prophecy. We had, however, never been able to find a man who was willing to run the risk of his reputation and the pecuniary expense in such a publication.

On my visit to Boston in the winter of 1840, I mentioned to Brother Himes my wishes respecting a paper and difficulties I had experience in the establishment of one. He promptly offered to commence a paper which should be devoted to this question,—if I thought the cause of truth would be thereby advanced. The next week, without a subscriber or any promise of assistance, he issued the first No. of the Signs of the Times on the 20th of March, 1840,—a publication which has been continued to the present time.

With this commenced an entire new era in the spread of information on the peculiar points of my belief. Mr. Mussey gave up to him the publication of my Lectures, and he published them in connection with other

works on the prophecies, which, aided by devoted friends, he scattered broadcast every where to the extent of his means. I cannot here withhold my testimony for the efficiency and integrity of my Bro. Himes. He has stood by me at all times, periled his reputation, and by the position in which he has been placed, has been more instrumental in the spread of these views than any other ten men who have embarked in the cause. His course, both in laboring as a lecturer, and in the manner that he has managed his publications, meets my full approval.

THE FRUITS OF MR. MILLER'S LABORS.

From the commencement of that publication I was overwhelmed with invitations to labor in various places, with which I complied as far as my health and time would allow. I labored extensively in the New England and Middle States, in Ohio, Michigan, Maryland, the District of Columbia, and in Canada East and West, giving about four thousand lectures in something like five hundred different towns.

I should think that about two hundred ministers embraced my views in all the different parts of the United States and Canada; and that there have been about five hundred public lecturers. In all the sections of country where I have labored, not only in the towns I visited, but in those in their vicinity, there were more or less that embraced the doctrine of the Advent: in some places only a very few, and in other places there have been a large number.

In nearly a thousand places Advent congregations have been raised up, numbering, as near as I can estimate, some fifty thousand believers. On recalling to mind the several places of my labors, I can reckon up about six thousand instances of conversion from nature's darkness to God's marvelous light,—the result of my personal labors alone; and I should judge the number to be much greater. Of this number I can recall to mind about seven hundred who were, previously to their attending my lectures, infidels; and their number may have been twice as great. Great results have also followed from the labors of my brethren, many of whom I would like to mention here, if my limits would permit.

In all my labors I never had the desire or thought to establish any separate interest from that of existing denominations; or to benefit one at the expense of another. I thought to benefit all. Supposing that all Christians would rejoice in the prospect of Christ's coming, and that those who could not see as I did would not love any the less those who should embrace this doctrine I did not conceive there would ever be any necessity for separate meetings. My whole object was a desire to convert souls to God, to notify the world of a coming judgment, and to induce my fellow-men to make that preparation of heart which will enable them to meet their God in peace. The great majority of those who were converted under my labors united with the various existing churches. When individuals came to me to inquire respecting their duty I always told them to go where they would feel at home; and I never favored any one denomination in my advice to such.

But my brethren began to complain that they were not fed by their ministers, and wanted expository preaching. I told them it was their duty to interest their ministers in the prophecies, but if they could not receive the teachings under which they sat they must act in accordance with their own sense of du-

ty. They then began to complain that they had not liberty in the churches to present their views freely, or to exhort their brethren to prepare for the judgment. Those in the neighborhood of Advent preaching felt that when they could listen to these glorious truths, it was their privilege to do so. For this many of them were treated coldly, some came out of their churches, and some were expelled. Where the blame lay it is not necessary here to inquire; there was doubtless a wrong on both sides. The result was that a general feeling of opposition arose on the part of the ministers and churches that did not embrace these views, against those who were looking for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.

(To be continued.)

"Whoso readeth let him Understand."

The following article from a writer in the *Resolution*, contains some excellent ideas on the fulfillment of the prophecies concerning the destruction of Jerusalem and the desolation of the land and cities of the Jews, and the woes upon the Jewish people. It also gives food for thought and study as to whether Christ was the desolator or not.

"Whoso readeth let him understand." Whoso readeth Daniel concerning the abominations let him understand. According to our Savior, then, the prophets were intended to be understood before the fulfillment. Some now-a-days think the prophets were not meant to be understood until after the fulfillment. It is not enough to read Daniel, but whoso readeth, every reader of Daniel, let him understand. This is our Lord's advice. Our business is to give heed to the exhortation. The question arises, what part of Daniel is referred to? It is, must be, that portion which speaks of abominations and desolations, viz., the 27th verse of chapter 9: "and for the overspreading of abominations he shall make desolate, even until the consummation, and that determined shall be poured upon the desolate." The idea contained in this Scripture is on the face of it that something is to be "made desolate"—this that is made desolate is to have poured upon it "that determined." Questions arise such as the following:—

What is it that is to be made desolate?

Who is it that is to make it desolate?

What is "that determined" that is to be poured upon this that is made desolate? As to the first question it is very simple if we allow the context to speak for itself. "Seventy weeks are determined upon thy (Daniel's) people, (the Jews,) and upon thy (Daniel's) holy city, (Jerusalem.) Now read Christ's words, "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not: Behold, your house is left unto you desolate." The question is answered, Jerusalem was to be made desolate. After being desolate it was to have that "determined" poured upon it! Remember, it was not to be poured upon the desolator, but upon the desolate. The desolator was Christ, and in the words we have quoted we have the act performed, "your house is left unto you desolate." Why was Jerusalem made desolate by Christ? It was "for the overspreading of abominations," which overspreading has long ago taken place, beginning at the destruction of Jerusalem by the Romans—God's armies sent to "destroy those murderers and burn up their city."

Having ascertained that it was Jerusalem and the Jews that were to be made desolate, and that by the fiat of the Savior himself, we next come to consider what was "that determined" that was to be poured upon this devoted city and people. The old Scriptures

must contain the solution of this question. The new were not in existence, and the reference must have been to Moses and the prophets. Before leaving the New, it would not be amiss to quote some other of our Saviors words as corroborating the mode of interpretation we are pursuing. In Matt. 23:46 Christ says "all these things shall come upon this generation," viz., verse 35, "upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." Again, he said "these be the days (viz., when Jerusalem is besieged—see Luke 21:20) of vengeance, that all things that are written (in the Scriptures) concerning vengeance upon the Jews and Jerusalem may be fulfilled." This last is an important testimony, teaching us that every threat, every denunciation, every curse, every pain, and penalty of whatsoever character, every untoward circumstance, every disadvantage and disability, everything in fact militating against the Jews to be found written in the holy Scriptures from the first chapter of Genesis to the last of Malachi, all will be fulfilled in these days of vengeance, beginning at the compassing of Jerusalem by the Roman armies, and ending with the end of the "times of the Gentiles." As the times of the Gentiles are about up, we may therefore understand that the Jews in their past history have fulfilled everything written against them in the length and breadth of the Bible. They are to be gathered with everlasting mercies. This is their only future. So that though the generation contemporary with Christ would not be gathered, Christ's temporary with Christ would not be gathered, Christ's earnings will yet be fulfilled.

But in conclusion, what is "that determined" which was to be "poured upon the desolate?" The Bible answer to this query is so clear, so natural, so satisfying to the reasoning mind, that once presented, every vestige of doubt or uncertainty is removed, and the word "desolator" is summarily dismissed." When the law was given from Mount Sinai blessings were promised in case of keeping all the commandments, and curses were denounced and appointed, or "determined" to be poured out in case of disobedience. These curses may be found in Deut. 28:15 to end, detailed with a fullness that precludes quoting in our circumscribed limits.—There was determined war, famine, pestilence, captivity, consumption, blasting, mildew, diseases, they would be besieged in all their gates—would not be able to stand against their enemies—the land of their enemies would eat them up—curses would follow them wherever they went. They would be cursed in all their movements—their fields and crops, and harvests, and animals, and wives, and children, all would be cursed. In famine times tender and delicate mothers would eat their own offspring, which was fulfilled in the siege of Samaria, 2 Kings, 6:28, 29; also in the siege of Jerusalem by the Babylonians, Lam. 4:10; and in the last siege by the Romans, Josephus narrates another case of the same character. But in order to become acquainted with all "that determined" to be poured upon the Jews and their land, the reader must peruse Deut. 27 and Lev. 26, where the ominous words desolate and desolation occur seven times, and where it is predicted that "they that hate them should rule over them;" that "their highways should be desolate," their cities waste, their sanctuaries brought to desolation, their land left of them, and lie desolate without them. Read these two chapters and consent that Moses spake by inspiration, for he wrote the history of the Jews and Jerusalem three thousand years before the events took place; also that in these characters are the things determined to be poured upon the desolate land and people. Our Lord has said "whoso readeth let him understand." We have given heed to his words by turning to Daniel, whose words like a finger-post point us to Moses. The results we leave with the reader. Let us rejoice that the history of the Jews is ended, at least so far as their curses is concerned—that the cloud is lifting which has so long

hung over them. If this is the true state of the case, then is Christ at hand—then the Gentile times are about run out—the days of vengeance ended. What a blessing it is to live at the end of history, Jewish as well as Gentile—to watch the last sands of time run out, and watch with well grounded expectancy for God's Son from heaven.—F. COGHILL.

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 pausing to notice this subject, we may claim that the two horned beast may be found by the same definite rule as that of the first, with seven heads and ten horns, Rev. 13, or the little horn of Daniel 7, neither of which can be defined except by the fulfillment of the specifications given. The specifications of the two-horned beast are more numerous than those of the first beast in the opening of the 13th chapter; and while nearly all are agreed in the application of the first beast, but few attempt to define the two-horned beast, with all its characteristics connected to it. Hence, in attempting to define the two horned beast, it is proper to notice the particulars contained in it as follows:—

1. The beast coming up out of the earth.
2. His two lamb like horns.
3. His exercising all the power of the first beast.
4. The image made to the beast, which had a deadly wound and did live.
5. The mark of the beast in the forehead.
6. No buying or selling without this mark.
7. The number of the beast.

THE TWO-HORNED BEAST: HIS COMING UP OUT OF THE EARTH.

And while John in vision was contemplating the patience and the faith of the saints, another beast was presented before him. Verse 11. "And I beheld another beast coming up out of the earth: and he had two horns like a lamb, and he spake as a dragon." Verse 12. "And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed."

1. The two horned beast is said to come up out of the earth after the death and revival of the first beast, which signifies the death and revival of the English Protestant nation, under the two already named queens, Mary and Elizabeth, at the close of the latter queen's 45 years reign, by whom the deadly wound was healed. Now, at her decease, mark, Scotland gave a king to England, at which time Scotland became part of the British monarchy. The King is thus styled:—

"James I, 4th King of England and Scotland, and the first monarch who took the title of King of Great Britain."—Lockman's history of England page 139. "In the beginning of the year 1603, the late queen recognized James as her lawful heir. He arrived at London in May, and was crowned at Westminster on the 25th of July." Ibid; p. 140.

From this point of time begins the history of the two-horned beast. Macaulay, in his history speaking of King James, says; Vol. I. p. 49:—"That year is, on many accounts, one of the most important epochs in our history. It was then that both Scotland and Ireland became parts of the same empire with England." Speaking of Scotland on the next page, says Macaulay:—"She (Scotland) gave a king instead of receiving one."

The foregoing history respecting King James coming out of Scotland, will, as we advance with the subject, fully illustrate the manner in which the second beast, in the eleventh verse of chapter thirteenth, came up out of the earth as demanded by the prophecy. The first beast with seven heads and ten horns, (Rev. 13: 1.) is said to rise out of the sea, (sea or 'waters' denoting 'people, nations,' &c., Rev. 17: 15.) The latter beast, the Revelator saw "coming up out of the earth." It has come "up out of the earth," Scotland.

2. "And he had two horns like a lamb." We must bear in mind that these two horns differ in their character from any of the other horns in this prophecy; they then must by necessity differ in meaning and signification. No power previous to the two-horned beast has been in prophecy symbolized as having lamb-like horns. The ten-horns mentioned in chap. 17: 22 are said to be ten kings, which signify civil and kingly power. The two lamb-like horns differ from that of a civil power, else in that case, there would be no propriety or exclusive right in calling them lamb-like. But true to their character in the symbol, they must signify and point to a mild, harmless, lamb-like power. Horns in prophecy signify power, either civil or ecclesiastical. Now, with regard to these two lamb-like horns, it must be evident that what is the character and capacity of the one, as lamb-like, must be the same with the other; then with conformity to the symbol, the two lamb-like horns must represent church power, to which it will be necessary to give the following in regard to the power and dignity, the high station and the particular capacity of the two great archbishops of England, namely, the one of Canterbury and the other of York. Their authority and power next to the king is this:—

"The archbishop of Canterbury is the first peer of the realm, and takes the place of all, except the royal family. He usually crowns the king or queen, and is always one of the lords of the privy council. The archbishop of York takes the place of all peers, next to him, except the Lord Chancellor, and usually crowns the queen's consort. The one is styled primate of England, the other of all England. They both, by the king's mandate, call the clergy of their respective dioceses to convocation, are both presidents of it, and prorogue or dissolve it at the direction of the king."—Lockman's Hist. p. 11. Thus these two orders of the archbishops stand next in dignity to the king in the realm, in this manner forming his two lamb-like horns; clearly showing the fulfillment of the prophecy. There seems but little room for mistake. The prophecy and the history show how complete and exact is God's word fulfilled.

"And he spake as a dragon." The voice of the dragon is to maintain kingly power and supremacy over Church and State. Such evidently was the kingly power and character of the dragon brought to view in chap. 12th. Hence, it is the beast that "speaks as a dragon," whilst the two lamb-like horns are silent, true to their profession as lamb-like, according to the character of the symbol.

3. Verse 12th.—"And he [the beast] exerciseth all the power of the first beast before him." Here we are informed that the two-horned beast is to exercise all the power of the first beast: that is, this second beast is to exercise all the power over the territory of the beast before him, which signify, so far as the deadly wound was extended, being so informed in the third verse, only one of the seven heads, and not the entire

beast. From all the circumstances it may be seen at once that the wounded head of the first beast was the British nation. That it was healed from its deadly wound by Elizabeth; then after the decease of Elizabeth which was the exact winding up period of the nation under the history and control of the first beast, the point of time to which the second beast came up out of the earth (Scotland), and exercised all the power of the first beast before him, as a short extract from history will plainly show.

"Question. Who succeeded Queen Elizabeth?"
Answer. James VI., King of Scotland and I., of England.

Where was this prince born?
A. At Edinburgh Castle, the 19th of June, 1550; and was baptized a Roman Catholic in December, but afterwards educated in the Protestant religion."

Q. What memorable action did he perform after his accession to the throne of England?
A. He promised to maintain the laws which were enacted by Queen Elizabeth against the Roman Catholics; and commanded all popish priests and Jesuits to depart immediately out of his domains."—Lockman's History of England, pp. 139, 140. (To be continued.)

Crucifixion.

THERE is a reciprocal crucifixion which I should desire and seek after; first, that the world may be crucified unto me; and, secondly, that I may be crucified unto the world. This is a noble figure representing the Christian's full and free disentanglement from the world. To break the connection and cut asunder the bands between two persons of the closest friendship, sameness of sentiment, and oneness of interest, it is not enough that one party be crucified, for the other may still have affections and feelings after the mangled, though once amiable companion; but when both are crucified, all bonds are broken, and all ties are, eternally dissolved. When one becomes noxious to society, an enemy to the commonwealth, and a rebel against just authority, then he merits such an ignominious death as crucifixion.

Well, then, the world is an enemy to the life divine, noxious to the welfare of my soul, and a rebel against the authority of heaven. Therefore I should earnestly seek to have it crucified to my affections, and my affections to it. When a person is crucified his friends need expect no favor from him, and his foes need fear no harm at his hand. So, if the world be crucified to me, I shall neither court its smiles nor fear its frowns. I shall expect nothing and I shall never be disappointed; I shall dread nothing and I shall never be in danger. He that would win heaven must crucify the world; for while the world lives in the affections it will always roll itself between the soul and heaven. Now what a mighty mountain, what a steep ascent is this, the sad experience of unhappy thousands can tell, who never could climb over the terrestrial globe to the heavenly land; but, intoxicated with pleasures, choked with cares, and crushed with the ponderous mass, sink down to endless death! Again, as a crucified man, whose extremities are bored through, and whose body is besmeared with blood, and his countenance disfigured in death, is a very moving spectacle to every feeling beholder; so the world, crucified to the believing soul, will appear vain and empty; vile and abominable, and loathsome for the fond embraces of mental affection. And as a dead body soon becomes stinking carrion, so a crucified world, in the nostrils of a renewed soul, can send nothing up but an ill savor. All its perishing pleasures, which are rich perfumes to carnal minds, will be but like open graves to gracious souls.

Finally, I shall be an immense gainer by this double crucifixion; for as no man will hoard up human skulls, bones, and putrifying carcases, for a treasure, so the world, thus crucified, and all its vanities, shall be the object of my deepest contempt and loathing; while things spiritual, heavenly, and divine, shall share my whole esteem, and enrich my soul for eternity itself.—Solitude Sweetened.

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, AUGUST 8, 1871.
JACOB BRINKERHOFF, Editor.

The Promises.

"In Scripture the promise of God is the declaration or assurance which God has given in his word of bestowing blessings on his people."—(Webster.) The Scriptures abound in promises which God has mercifully given to man for his benefit, promising him blessings to be enjoyed in this life, and more substantial ones for the future. Had Adam and his posterity remained faithful to God they would not have been dependent on promises for blessings, for Adam was in possession of all that was necessary for his happiness and all that he could desire. But as he fell from the favor of God on account of his disobedience, and became subject to the penalty of his sin, became subject to death, to eternal death, and as God was not willing that man should perish, still loving him, in his abundant mercy the plan of salvation was devised, "God giving his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," salvation by that plan was promised him if he would accept the offered mercy, and many of the blessings of God were now a matter of promise and faith.

The Scriptures furnish us a very meager account of the history of those early days, and we are not made acquainted with the revelation of the plan of salvation to Adam; but in the account of the curse placed upon the serpent for beguiling the woman into sin, God says to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Here is a declaration made by God that he would put enmity between the woman and the serpent, and between their seed; and, as a consequence thereof, the seed of the woman should bruise the serpent's head. This of course would be a blessing on mankind, for man had fallen through the wiles of the serpent, or Satan, and now the promise of the bruising of his head by the seed of the woman, would bring a benefit, a lasting benefit, on the race of mankind; and this declaration of God constitutes a promise of God that such an event should transpire. This would then be an object of hope, a promise to be fulfilled, to which the faith of mankind should look. We know not but the plan of salvation was fully revealed to Adam; we have reason to believe that it was, and that this promise of the seed of the woman bruising the head of the serpent has reference to Christ subduing the power of Satan and redeeming man.

In speaking on the promises of God to man for his benefit, it is not with a desire to controvert the positions of others with regard to Israel and the Promises, but with a desire to elicit truth. We are all interested in the promises of God, and without them we would have no cause to hope for mercy; and in looking at this subject we examine one which materially concerns us. A position is sometimes taken, and much argument made thereon, which, if gained, amounts to so little that it seems like time and effort spent in vain. So it seems to me with the position that God's promises are all to Israel, or that the converted Gentiles become "true literal Israel." But as I can not see the argument in favor of that position I trust the readers of the HOPE will bear with me while I state a few reasons

THE HOPE OF ISRAEL.

why I cannot, and we will examine a few passages of Scripture which have a bearing on the subject.

As a promise is defined to be "a declaration or assurance which God has given in his word of bestowing blessings on his people," there can be several statements of the kind found in the Bible besides those given to Abraham and his seed, or to Israel. To Noah God said, "With thee will I establish my covenant, and thou shalt come into the ark." Gen. 6: 18. And after the flood God spake unto Noah and to his sons, saying, "Behold, I establish my covenant with you, and with your seed after you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." Gen. 9: 11. Are not these statements to Noah promises of God just as much as the statements of God to Abraham that "to thee and to thy seed will I give this land forever," Gen. 12: 7 and 13: 15, and "in thy seed shall all the nations of the earth be blessed," Gen. 22: 18? and these promises to Noah and to Abraham were made before Israel had an existence. To say that God's promises are all to Israel is a very broad statement, and embraces too much, I think.

Abraham was the head of the Hebrew nation, afterward called Israelites, and Jews. To him God made great and glorious promises that he, with his natural seed, should have the land of Canaan, the most desirable part of the whole earth, for an everlasting possession. Gen. 13: 15. To him was also the promise made that in him and in his seed should all the families of the earth be blessed. Gen. 12: 3 and 22: 18. The blessing of the nations and families of the earth through Abraham's seed was to be through Christ. Gal. 3: 16. I do not suppose that all of Abraham's natural seed will possess the land of Canaan in the everlasting inheritance, for they have not all developed holy characters and obedient lives; as for instance, during the exodus of the children of Israel from Egypt, many of them were rebellious to the leadings of God, and fell under his judgments; and in their after history at many times they were engrossed in idolatry; and, to crown that nation's sin, they rejected their own Messiah when he came to them, delivering him up to the Roman nation. No, only those of the descendants of Abraham who have been faithful to God and obeyed his laws will inherit the promises.

Abraham became heir of the world through Christ; that "in his seed [Christ] should all the nations of the earth be blessed." Christ became heir of the world by virtue of higher authority than by being a natural descendant or of the seed of Abraham, Micah 4: 8; for by giving his life a ransom for man and making an atonement for man's sin, he obtains the possession of the dominion which was given to man, Gen. 1: 26, and passing under the dominion of the usurper.—Christ thus became heir of the world, and when the time comes for "the redemption of the purchased possession" he will set up his kingdom and reign over the earth gloriously. Christ being born a natural descendant of Abraham, thus becoming his seed, it is thus that in him all the nations of the earth should be blessed.

The promises of God to Abraham were renewed or repeated to Isaac and to Jacob. To Jacob God revealed himself in a special manner, and changed his name to Israel, which signifies a prince with God, "for as a prince hast thou power with God and with man, and hast prevailed," said the angel of the Lord unto him. The name Israel, as has been shown by others who have written on this subject, "in its primary and com-

prehensive signification, is of a religious or spiritual nature." The descendants of Jacob were called the children of Israel; and when at Sinai, in their journey from Egypt to Canaan, by a covenant relation between them and God, they became his peculiar treasure above all people, they possessed the title of Israel in its fullest sense; for God says to them, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; and ye shall be unto me a kingdom of priests, and a holy nation. And the people answered and said, All that the Lord hath spoken we will do." Ex. 19: 5-8. To the lineal descendants of Jacob did the title of Israel, or Israelites, most emphatically apply while they were obedient to their covenant with God; but when they left "to do whatsoever the Lord had the spoken," or to obey him, they forfeited all the rights and privileges they were entitled to as the covenant people of God, though they still retained the name of Israel, because they were his natural descendants. Thus it will readily be seen that merely being one of the children of Israel did not give them a right to the promises of God to Abraham, but they were to manifest "the righteousness of faith," to believe the promises, and to live accordingly to inherit the promises.

Was the promise of God to Abraham that his seed should inherit the land from the river of Egypt to the river Euphrates fulfilled when Joshua led the children of Israel through the Jordan into Canaan? How could that be? for the land of Canaan did not comprise all of that territory; and even when the kingdom of Israel was at its height of power under the reigns of David and Solomon, their possessions did not reach either to the Euphrates on the east or to the Nile, the river of Egypt, on the west. And when the children of Israel possessed the land of Canaan under Joshua, or received their temporal inheritance in that land, all of the former inhabitants were not driven out and their land occupied by the Israelites; they were left "to prove Israel, to know whether they would harken to the commandment of the Lord."—Judges 3: 4. And even in the second generation from Joshua the children of Israel went into idolatry, and became subject to the king of Mesopotamia; and forty-eight years afterward, the children of Israel served the king of Moab, whose country was joining the land of Canaan. Their dwelling in the land of Canaan, in fear of their enemies, and sometimes in captivity to them, was unlike what we might expect to be the fulfillment of the promise made to Abraham: besides they were to have it for an everlasting possession, Gen. 17: 8 and 13: 15, which of itself shows that their residence in that land was only temporary and the promise looks to the future for its fulfillment in the kingdom of God, when "the kingdom is restored again to Israel"; for the land of Israel has long been possessed by others than its promised heirs.

But others than the natural descendants of Abraham may become heirs of the promises made to him, and receive the blessings of the grace of God. Before the advent and sacrifice of Christ, under the gospel of the Old Testament, the grace of God, or salvation, was restricted to the Israelitish or Hebrew nation, that people being the receptacle of his will, his promises, and the heads of that nation having covenanted to obey him and be his peculiar treasure among all people, and God having adopted them unto himself or set his government over them. Under the gospel of the Old Testament an alien or a stranger could become a fellow-heir with God's people, and partakers of his grace, by accepting all the peculiarities of their faith and the require-

ments
sacrific
in a c
made
God's
need
ment
now
accor
longe
"the
Gent
spect
feare
ed w
God
befor

Wh

Th
caus
pect
gent
thei
stan
tian
peo
ly i
hat
thei
her
I m
tha
if S
as i
is e
es i
I a
pa
pri
an
pe
ha
wi
tu
of
th
an
E
ca
pr
M
ar
fr
St
of
in
si
a
e
w
t

t
l
r
j
r
t
l
s
c
t
i

ments of God of them, and by performing the sacrifices and offerings which showed their faith in a coming Redeemer. When Christ came and made a veritable atonement, the ministration of God's grace was changed: the humble penitent need no longer show his faith in a real atonement by offering the blood of beasts, but he could now look by faith to the death of Christ, already accomplished. The salvation of God was no longer restricted to the nationality of Israel, but "the middle wall of partition" between Jews and Gentiles "was broken down." "God was no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." Acts 10: 34, 35. The grace of God was free for all, though it was free for all before, to be accepted under the Jewish polity.

(To be continued.)

Why do our People oppose the Visions of Mrs. E. G. White?

THAT some few may be opposed to them because their teachings have interfered with their peculiar course in life may be true, but such generally go back to them again, so far as their teachings are concerned. In regard to the standard of holiness, the living piety and Christian virtue, they are no higher than that of our people. I am aware that we are generally represented as opposing them because we hate their teachings, and in our opposition to them attack the characters of the author and her husband. But so far as my knowledge goes I must look upon this as a mistake, and I know that no one would rejoice more than our people if S. D. Adventists would look at this question as it is. So far as Mrs. White's having visions is concerned we have nothing to say: this causes no strife between us whatever.

Now, if S. D. Adventists were willing to grant as the same privilege that they take themselves, I am satisfied that a hard word would never pass between us. S. D. Adventists claim the privilege of going and preaching their views among other denominations and among our people: with this we find no fault: they could have our houses of worship to preach in if they wished, and the most of our brethren would turn out and hear them without finding a word of fault even if they should draw some over to themselves. What then is the matter? I will answer this by quoting from Eld J. White, in *Review*, Vol. 37, No. 26, p. 204. "When men can show that the manifestations of the spirit of prophecy among us is unscriptural and that Mrs. W's writings, or her appeals to the people are calculated to lead the people from God, from the Bible, from Christ, from the Holy Spirit, from the keeping of the commandments of God, from the duties set forth in the teachings of Christ and his Apostles, and from the simplicity and purity of the Christian life, then and not till then will they have a reasonable excuse for their persistent opposition of the work, and their persecution of the person through whom God speaks to his people."

With the last remark of the Elder, in regard to having some reason to persecute the person, I cannot agree, as I firmly believe that we have no right, nor can there be any reason that will justify one in persecuting another. With the rest I agree, and this is our reason for opposing them. They are unscriptural in their teachings in regard to the third angel's message, in the subject of the sanctuary, and the establishment of the Kingdom of God: and these unscriptural teachings are what we are opposing, not the visions so much. But we do not believe them mainly because we have applied one of Eld. W's tests to them and find that they do not have the heavenly credentials.

J. R. GODENOUGH.

The Angry Wave.

SEE how high it mounts, now beating angrily against the sides of the frail vessel and anon as if tired with its vigorous exertions, for a moment all is hushed; and yet this stillness is only to be succeeded by more violent outbursts of passion. In almost breathless anxiety we glare through the darkening gloom, expecting every moment to see the bark that is bearing home many a loved one to the long vacant fireside overwhelmed with the surging billows. Another moment and all is over: the waves have forever closed above those hearts which but a short time ago were exulting in the thought of again beholding the dear familiar faces. Yes, in the distance they could even descry the welcome shore. But we turn away from the heartrending scene to seek our own pleasant homes! but our dreams are disturbed by the terrors of angry waves and a sinking vessel.

At length the morning dawns brightly and beautifully, we revisit the place of the preceding night's fearful destruction: what a change? A spicy breeze as if wafted from some fairy land, softly fans our brow; while the sea's blue waves ripple along breathing forth only words of gentleness. O lovely sea, how canst thou be so placid, when thou in thy wrath hast made so many homes and hearts evermore desolate? Ah, dost thou mockingly say, I impressed on the warm lips a parting kiss for the loved ones. I arranged the fair tresses of youth and beauty, and smoothed the sunny tresses of age for their last sleep.

Yet how few, comparatively, would be wrecked, were there no other angry waves. But alas, a cruel hand unbarred the gate of Paradise and let into that beautiful garden the angry waves of sin and sorrow, which have spread from thence all over earth's fair bosom, carrying with them desolation and destruction, withering the fairest flowers and madly laying low green luxuriant fields.

These angry waves are beating against every path in life, but sometimes they murmur gently as they playfully ebb and flow among the bright grasses and flowers along the margin. Then how often are we led to sport in its waters and gather the tinted shells, made more brilliant by the sun's ever varying rays; but how often unwary feet lose their foothold, as the gentle wave changes to the angry billow, and they are swept beyond the hope of recovery; or if ever recovered, so bruised, so mangled that they must carry its traces through life.

E. F. A.

Sanctification.

No doctrine is more clearly taught in the Bible than the doctrine of sanctification; and sanctification is essential to salvation, as God "hath chosen you to salvation through sanctification of the spirit and belief of the truth"; and "it is the will of God, even your sanctification." And yet the question of sanctification is greatly misunderstood. There are two incorrect views to which we will just refer:

1. One class conjecture that sanctification is a kind of second conversion, or a special operation of the Holy Spirit producing a new change of heart, distinct from conversion. The fallacy of this claim appears when we listen to the statement of Jesus on this topic: "For their sakes I sanctify myself, that they also might be sanctified." John 17: 19. Christ never received either a conversion, or a supplement to conversion. He did not need such a sanctification.—

The sanctification experienced by Jesus was "also" to be experienced by his followers. What was it?

2. Another class argue that all the sanctification recommended in the Bible comes through a knowledge of truth, quoting in support of this claim these words: "Sanctify them through thy truth; thy word is truth." It is true that the word of truth is the channel through which sanctification comes—the word of truth *obeyed*; "Seeing ye have purified your souls in obeying the truth"—but not independent of the agency of the Holy Spirit, for Paul speaks of "being sanctified by the Holy Ghost." Rom. 15: 16.

When we understand that to be sanctified simply signifies to be set apart to a certain work, or for a certain purpose, we are prepared to appreciate the assurance that Christ was sanctified, or set apart to do the work of God, through obedience; and truth must be understood and believed before it can be obeyed; "Ye shall know the truth, and the truth shall make you free." So it is God's will that men should be set apart for the divine service—set apart from the world—through the channel of truth believed and obeyed, and by the agency of the Holy Spirit, for "the spirit and the word agree." A sanctification that leaves out the agency of the Spirit, and relies exclusively upon the theory of the word of truth, lacks an important and consecrating appendage. "Be ye filled with the Spirit." Be sanctified "through the truth," "by the Spirit."—*Crisis*.

For Christ or Against Him.

"Certainly, you don't mean to call me an enemy of religion, do you?" said a farmer to a gentleman who was urging him to become a friend of Christ.

"He that is not with me is against me," are the words of Christ. Are they not decisive of your question?" replied the gentleman.

"But I am friendly to religion," rejoined the farmer.

"Friendly? How? You do not revile Christ, I know, but do you serve him? Do you avow yourself his disciple? Are you his disciple? Do you by your life and speech declare that faith in Christ is necessary to salvation?"

"I do not profess faith in Christ, sir," said the farmer; "and of course I cannot consistently urge that faith upon others."

"Then you see," replied the gentleman, "that your influence is against the acceptance of Christ by others. Its voice is, 'Personal faith in Christ is not a very important matter; if it were I should seek it.'"

The farmer was silenced. He felt that his friend was right. He saw that not to be on Christ's side is to be against him; not to be marching with his pilgrims to heaven is to be marching with his enemies to hell. He was right. There is no middle course. Every man is fighting for Christ, or against Him.

Reader, where do you stand? With Christ or against him?—*Good News*.

To the watcher at night how slowly and solemnly the clock tells the passing hours! In the day-time how the same sound is swallowed up in the hurrying tread of myriad feet, in the roll of carriages, in the thunder and shriek of the locomotive, and in the thousand and one mingled animate and inanimate voices that swell the chorus of a great city! Yet the moments flee all the same, and inscribe their indelible record for good or ill.

If you would be strong, conquer yourself.

pare these laws and judge for yourself of their nature. First, we have found a moral law based upon eternal principles; second, after man had sinned we see the blood of lambs split pointing forward to a Savior to come; consequently we have another emblem, beautiful, and in harmony with the plan of salvation: the believer, instead of offering his lamb, goes down into the liquid grave, acknowledges his faith in a Savior that has died, and rises to walk in newness of life; and if faithful, to reign with Christ in the everlasting kingdom, where all will be happy, and the law of God again will be the only law known in all the earth, for the Savior will then have come again the second time without a sin offering unto salvation, to reign as King of the whole earth, and he will reign in righteousness. "Righteousness will be the girdle of his loins, and faithfulness the girdle of his reins."—Isa. 11: 5 The law of God will be written in the hearts of all his people, Heb. 3: 10, and they will obey it and walk in his statutes. Ezek. 36: 37. His people will be all righteous, and inherit the land forever, Isa. 60: 21, for all flesh will come up from one Sabbath to another, and from one new moon to another, to worship the Lord of hosts. Isa. 66: 23. "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever."—Isa. 32: 16, 17.

The plan of salvation will be complete in redemption. The work of Jesus as a priest in the most holy apartment of the heavenly sanctuary will be finished, the priestly robes exchanged for those of a king, and no ceremonial laws will be needed or known. No more the offering of the sacrificial lamb and no more going down into the liquid grave, for the preaching of the gospel will be done, and with the law of God in the hearts of the people all will know him from the least to the greatest. Heb. 8: 10, 11.

And now, dear reader, as I take my leave of you let me exhort you to accept of offered pardon while it may be had, while the Savior is pleading and presenting his own blood to the Father for you, while the door of mercy is open, and you can be saved by finding pardon for all your sins.

The Curse of the Law.

By sin we incur "the curse of the law," for "sin is the transgression of the law;" and without interposition in our favor the "curse of the law" would take the life of every transgressor, for "the wages of sin is death;" hence death is the "curse" incurred by the transgression of the law: and this law, being of divine origin, is a perfect law, and consequently God cannot allow its claims to be set aside. If its claims are perfect and just, it would be an imperfect and unjust act upon the part of Deity to repudiate such a law for the sake of exempting any man from its claims. When God enacts an infallible law, he will not himself belittle it by rescinding the "curse" to save any transgressor. The penalty or "curse" of that law cannot be set aside by repentance. The violated law demands death, and that demand must be met. Christ devised a scheme whereby the demands of the law might be met, and the transgressor be saved from its "curse;" "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3: 13. "He appeared to put away sin by the sacrifice of himself." Heb. 9: 26. "The Lord hath laid on him the iniquity of us all." Isa. 53: 6. "Christ also hath suffered for sins, the just for the unjust, that he might

bring us to God." 1 Pet. 3: 18. "Christ died for our sins." 1 Cor. 15: 2. "Christ died for the ungodly. . . . We were reconciled to God by the death of his Son." Rom. 5: 6, 10.

Thus Christ honored the law, and "gave his life a ransom for many—his valuable life being equivalent to many human lives—and we are thus "purchased" from the claims of the law. The stroke our sins had called for fell on him, and "he was wounded for our transgressions; he was bruised for our iniquities." Not till thus meeting the demands of the law could he offer pardon to transgressors; but having met the demands of the law, he does not propose to unconditionally exempt the transgressor from its claims. To illustrate: A prisoner having transgressed a law for which a fine of banishment and a million dollars is incurred, or death to be inflicted if not paid, is doomed to die. A man of wealth comes along, and feels a sympathy for him, and wishes to relieve him from the penalty. He cannot do it by offering him pardon, for he is under the sentence of a law that is like the law of the Medes and Persians, which altereth not. Finally he offers to meet the demand of the law by paying a million dollars, and so set the man free from its claims, provided the man would become his servant for life, and leave that country where the deed was committed; and provided, further, that the penalty might still be executed against him if he should ever desert his master and re-enter that land. The contract is made, and the money is paid. But if he refuses to leave that country, he must die; or if he does leave it for a time, and then deserts his master and returns, he must die.

Having thus arranged to satisfy the law, the rich man stands as a mediator, offering pardon to the criminal, but not by repudiating the claims of the law. So it is with Christ, who has suffered and died for sinners. Having met the demands of the divine law, the Father raised him from the dead, and now he officiates as "mediator," having made this contract: the sinner can be exempt from the curse of the law, Christ having met its claims in his own person, provided he will become a servant of Christ, and provided, further, if he ever deserts Christ, the law shall still have its claims upon him: thus if the sinner refuses to become a servant of Christ, he must die as really as though Christ never died for him; or if he deserts the service of Christ, he must die. Only by being allied to Christ can his death avail for us, or exempt us from the penalty or "curse of the law," which is death. Christ's death relieves us from the penalty of the law, provided we accept pardon at his hand, and thus gain a spotless character, and remain obedient in his service, thus being rendered fit to live: otherwise the penalty will be visited upon us at the judgment.

As Christ saves men by redeeming them from "the curse of the law," on the principle of dying for their crimes, and thus exempting them from the punishment of death due them, on what principle can immortal sinners be saved, if such sinners exist? Can a class of deathless beings be saved from death? Could Christ die for the purpose of exempting from death a class of sinners incapable of dying? Would it not be an exhibition of folly to die for the purpose of saving from death a being not liable to die? Who will charge Christ with such folly? How then can Christ's death save immortal sinners from death? Echo repeats the question. The point cannot be evaded by assuming that the penalty death is not literal, as Christ met the demand with literal death. The plain truth is

Christ's death cannot save immortal sinners, nor can immortal sinners be punished with the penalty death which Christ died to ward off, they being deathless, and the penalty-death being literal, as is proved by the literalness of Christ's death—his death being accepted in place of the sinner's. In view of the impossibility of an infliction of the death penalty upon immortal sinners, and the impossibility of their being saved from the penalty by the death of Christ, God wisely guarded the tree of life at the fall, lest man should live forever in a sinful state.

If Christ could save by the power of pardon independent of his death, his death was superfluous. He could not pardon till the claims of the law were met, only in view of his approaching death.—Crisis.

LETTER DEPARTMENT.

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

From Bro. Stults.

DEAR BRETHREN AND SISTERS scattered abroad, greeting: Grace and peace be unto you from our Lord and Father, from whom flows every good and perfect gift. I can say that the HOPE is a welcome visitor to me and mine, and I am willing to help sustain it. I would like to live where I could meet with some of like faith and converse about things pertaining to the kingdom that God has prepared for those who love him. Yours in love,

GEORGE STULTS.

Ft. Atkinson, Wis.

From Bro. Davis.

DEAR BROTHERS AND SISTERS: I am still trying to live out the truth the best I know. On the Sabbath I have no brother or sister to meet with, but I am not alone, for God is with me. I am still striving for the Kingdom of God in my weak way; yet, as the poet has said, "I want to prove faithful." I have no thought of giving up the Sabbath and the present truth; no indeed; I cannot do it. My prayer to God is that I may be an overcomer. I prize my heavenly inheritance more than all earthly possessions. Pray for me, brothers and sisters, that I may prove faithful. I feel very much gratified in respect to the present appearance of the HOPE as well as for its high toned and elevated teachings and shall try to call the attention of others to it as I may have opportunity. May God help us all to live for the appearing of Jesus, is the prayer of your unworthy brother,

J. DAVIS.

Hastings, Mich.

From Bro Harding.

DEAR BRETHREN AND SISTERS: I am alone in the world, yet not alone, for my Master cares for me, unworthy of the least of his notice; yet I am thankful to know that my Redeemer liveth, and that if he lives I shall live also. I thank and praise the Lord for his many mercies and blessings he is daily conferring upon me. It has been two years since I was led to endorse present truth through the able preaching and explaining of the many points of Scripture by Brother Fuller. May God bless and prosper him that he may have an abundant entrance into the city is my prayer; and may God grant that fruits of earnest labor may crown his future years, that he may reap with songs of joy and gladness a harvest sown in tears.

HARRY HARDING.

Utica, Mich.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD-DAY, AUGUST 8, 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.

It has been suggested by some of the brethren here that our Conference this year be held on the 15th, 16th, and 17th of September, which will be just at the close of the Iowa State Fair at Cedar Rapids, five miles south-west of Marion. This will enable brethren from abroad to come to Conference at reduced rates by taking State Fair tickets. We hope that many of our brethren and sisters will embrace this opportunity, not only to visit the Fair, but to attend Conference. Further notice may be expected in the next issue. H. E. CARVER.

To the Brethren in Iowa: As myself and family are desirous of settling in your country, I wish to make some inquiry through the HOPE about the country, and if there are any openings for a pilgrim there; also if there are any brethren near Fort Dodge. I should like to stop in a community where there were a few of the faith, as I esteem it one of the greatest blessings of earth to live where we can be associated with those of like precious faith. Now any brother or sister that wishes to answer the above will please address Eld. H. R. Carter, Holland, Mich.

Your Bro. in hope of eternal life when Jesus comes. H. R. CARTER.

If you have taken a wrong position, abandon it; if you have committed an error correct it. But if your conscience is satisfied with the part you have acted, or the duty you have performed, tranquil and self-possessed, abide the issue. If an enemy revile you, revile not in return; and if that enemy have talents, honor them; if he merits respect, render it unto him. Favor his interests, deal gently with his failings, shield his fame. Do even more than this. If he be in affliction, sympathize with him; if he be poor, feed him; if naked, clothe him, and let his loins be warmed with the fleeces of your flock; and as for the injury you may have suffered, nobly forgive it, and pray God that it may be forgiven. By so doing, you will heap coals of fire upon his head—coals not to consume, but to melt into righteousness. This, if I may speak so, is the most effectual and only laudable revenge.—Pres. Notl.

FAMINE and CHOLERA combine to make Persia miserable. After months of famine, during which time the sufferings of the unfortunate Persians have been fearful in the extreme, the cholera now appears to complete their measure of misery. Dreadful, indeed, as were the sufferings of the people with the one, they will be increased ten fold now with the cholera extending and laying waste whole districts.

FATHER Hyacinthe a few days ago sought an interview with the Pope, and met with no better success than did Lammenias on a similar occasion. Pio Nino preemtorily declined to see him under any circumstances whatever, declaring him to be one of the worst enemies the church has ever had. This is Father Hyacinthe's reply to the Pope; "Formerly the good shepherd ran after the strayed sheep and brought it back, tenderly placed upon his shoulders. To-day the strayed sheep (since you reject me as such) seeks the shepherd and he rejects it. What a difference between the Gospel and the Vatican!"

THE HOPE OF ISRAEL.

PRACTICING DECEPTION.—There is a large class of deceptions which are pleaded and extenuated, such as telling lies to children and telling lies to sick persons. I set myself against the whole of this miserable tribe of wickedness. A lie told to a child is a monstrous thing. I abhor it. And yet lies are told to the children as thick as cloves are stuck in hams when dressed for a public occasion. Your child is sick, and you bring him a potato and say, "It is good, my dear, it is good," when it is as bitter as gall. The child learns, after a time, not only that the medicine is not good, but that the truth is not to be regarded. You not only give the child an odious dose of medicine, but you give him a more odious dose of morals. You inoculate him with the spirit of lying from the beginning.

I think we cannot be too careful to speak the truth, and above all to the children. As to the sick I do not know that it is necessary to tell them all the truth. But a doctor is not justified in lying to his patients. It is easy for him to say to the person whose case he has undertaken: "You must have confidence in me." But, if he says anything, let him say the truth. It may excite the patient or it may not; but if the excitability is a reason for not telling the truth, then it is a reason for silence—it is not a reason for deception. I think that such persons are oftentimes injured by being deceived. I think there is a great deal of cruelty practiced toward sick people in this way. And I think it is a shame to let sick people go blindfolded down to death, and drop off without a single word, for fear that they will be injured if the truth is told them. I think if a person is going to die, he has a right to know it. I do not, therefore, believe in telling lies to sick folks.—Becher.

CONDENSED ADVICE.—At the installation of a Baptist minister in Lower Canada, the following advice was given the congregation: "Dear brethren, I suggest that you pray for your minister daily; guard his reputation carefully; hear him preach weekly; listen to the word wakefully; treasure it up joyfully; practice it faithfully; labor with him sympathetically, both individually and collectively; attend the prayer and conference meeting constantly; support the Sabbath school heartily; subscribe for him liberally; pay him promptly; give him a bit of meat and a ball of butter occasionally; call on him frequently, but tarry briefly; greet him cordially, but not rudely—and may the God of all grace bless you abundantly, and add unto you daily such as shall be saved eternally."

A PICTURE OF INTEMPERANCE.—Portray the evils of intemperance if you can! He does not live who can tell the whole story of its woes. Exaggeration here is impossible. The fatigued fancy falters in its flight before it comes up to the fact. The mind's eye cannot take in the countless miseries of its motley train. No art can put into that picture shades darker than the truth. Put into such a picture every conceivable thing that is terrible or revolting; paint health in ruins, hopes destroyed, affections crushed, prayer silenced; paint the chosen seats of parental cares, of filial piety, of brotherly love, of maternal devotion—all, all vacant; paint all the crimes of every stature and of every hue, from murder standing aghast over a grave which it has no means to cover, down to the mean deception, still confident of success; paint home a desert, and shame a tyrant, and poverty the legitimate child of vice in the community, and not its prolific mother; paint the dark valley of the shadow of death peopled with living slaves; paint a landscape with trees whose fruit is poison and whose shade is death, with mountain torrents tributary to an ocean whose very waves are fire; put in the most distant background the vanishing vision of a blessed past, and in the foreground the terrible certainty of an accursed future; paint prisons with doors that open inward; paint the scene with men whose shattered forms are haunted with tormented souls, with children upon whose lips no smile can ever play, and with women into whose cheeks furrows have been burnt by

tears wrung by anguish from breaking hearts; paint such a picture, and when you are ready to show it, do not let in the rays of the heavenly sun, but illumine with glares from the infernal fires, and still you will be bound to say that your terrible picture falls short of the truth!—Sel.

THE RIGHT IDEA OF PRAYER.—A little boy once heard a clergyman preach from the text, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name he will give it you." After reading the text he stopped a minute and asked his hearers to consider what it was they should like most, and then to ask for it in Jesus' name, trusting to his promise that it would be given to them. At the end of the service the little boy asked his aunt if she had asked for anything. Then she asked him what he had asked God to give him; and he said, "I thought first of one thing I should like, and then another: but I did not know which would be best to ask; and so I said, 'Father, thy will be done.'"—Sel.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

JOHN Mc GHEE: The book was sent as ordered, but we send again.

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 the time acknowledged.

Lewis Leach \$2.00 vii-17. Henry L. Leach \$1.50 vi-24. Ransom Hicks \$1.00 vi-24. W. Aldrich \$1.50 vii-1. Sidney Peck \$1.50 vi-15. Augusta A. Thompson \$.50 vi-17. U. M. Babcock \$.65 v-25. Kate Rinchimer \$1.00 vi-21. C. Brockman \$.70 iv-18.

Received on Donation to Association.

Temple Leach \$1.50

Books and Tracts For Sale at this Office.

- THE THREE LAWS. Showing a distinction between the Law of God, the law of Moses, and the law of Christ. Price, 5 cents single, 40 cents per dozen.
- 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.
- VALIDATION 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.
- THE KINGDOM OF HEAVEN ON EARTH, as revealed in the Holy Scriptures. Price 25 cents, postpaid.
- DEATH NOT LIFE, or the Destruction of the Wicked Established, and endless misery disproved. Price 25 cts.
- MRS. E. G. WHITE'S CLAIM TO DIVINE INSPIRATION EXAMINED, By H. E. Carver. Price 20 cts, postage 2cts.
- CHRISTIAN BAPTISM—Its Nature, Subjects, and Design, Price, postpaid 12 cents.
- THE SOUL—What is it? A Bible view of its meaning. Price 5 cents!
- THE SPIRIT IN MAN—What is it? A Bible view of its meaning. Price 5 cents.
- 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!
- The two Laws. 1 cent!

Present S

THE The Chris

H. JAC Address TERMS:—

The Hope is de Immortality and tability of the L coming of Christ reign of Christ o tion, and other k

Lo 1 A For S In f And O An f Lo 1 Wi 1 At ; Av ; Fo No A A L T A A A N I DE I had lar day no man all my the titl my oral ces that if there but tha come ev be cont my bre