

THE HOPE OF ISRAEL.

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

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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 person 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.

I Will Come Again.

Ye who have watched and waited long,
For Jesus to appear,
Come forth with cymbal, harp and song,
The Master draweth near;
Proclaim the tidings east and west,
Rejoice! O hills and plains;
Prepare ye for the royal Guest,
Who breaks our captive chains.

Ye who have wandered from the fold,
And faltered by the way,
O like the prodigal of old,
Return while yet 'tis day,
For lo! the bright and morning star,
Now shineth in the east,
And countless voices from afar,
Proclaim the marriage feast.

Look up, oh weary eyes that weep,
For those whom death hath slain;
He will awake them from their sleep,
And bid them live again;
All tears will vanish at his word,
Death flee at his command,
No more shall Rachel's cry be heard,
Throughout the happy land.

God will save Zion, and restore
The city of our King,
Where we shall dwell forevermore,
And all his praises sing;
Be therefore watchful through the night,
The hour draweth near,
Be ready at the dawning light,
For Jesus will appear. —Sel.

Mr. Miller's Apology and Defense.

(Concluded.)

The calling of all churches, that do not embrace the doctrine of the advent, Babylon, I before remarked, was the means of our not being listened to with candor; and also, that I regarded it as a perversion of Scripture. This I think all will see who compare Rev. 14 and 18, and observe the chronology of the fall of Babylon.

Rev. 14: 6, 7, represents an angel flying in the midst of heaven, proclaiming the hour of God's judgment as having come. This proclamation must of course continue until Christ shall actually come to judge the quick and dead at his appearing and kingdom. In the 8th v. another angel follows, crying Babylon is fallen; but as the first continues till Christ comes, this cannot follow till Christ comes. But on turning to Rev 14: 1, 2, we find the angel that follows crying Babylon is fallen, is one that comes down from heaven, having great power, and lightens the earth

with his glory. This angel that follows must therefore be the Lord Jesus Christ descending from heaven to take the kingdom; and when he takes to himself his great power to reign, Satan is no longer the god of this world. It may then be well said, Babylon is fallen, i. e., it has lost the supremacy, Christ has taken that; but while it has fallen it is not destroyed; before that can be done, the saints must be taken out, that they may not partake of the consequences of her sins, nor receive of her plagues, which shall be poured out when Great Babylon shall come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. When the angel has cried the hour of his judgment come, and the angel has come down from heaven, declaring the fall of Babylon, then in Rev. 14: 12—12 another angel follows, pronouncing the fate of the worshippers of the beast, which they are to experience when the cup is poured upon them; then in v. 13 a voice is heard from heaven, decalring those who died in the Lord blessed from thenceforth. The time has then come when the dead are to be raised; and this must synchronize with the voice from heaven in Rev. 18: 4, saying, "come out of her, my people." To come is to go in the direction of the invitation. It must therefore be the invitation from where Christ will then have come to meet him in the air.

In Rev. 14: 14—16 Christ is symbolized as seated on a cloud, the cry is given to reap the earth and the earth is reaped; the saints are caught up to meet the Lord in the air. Then, in vs. 17—20, the vine of the earth is reaped and cast into the wine press of God's wrath; Babylon is thus destroyed.

Thus we have a harmonious view of those Scriptures. If this is the correct application, to apply them differently is to pervert them. And if it is, then everything, of whatever name, that is conformed to this world that loves this world more than the Kingdom of God, must have its portion with it: it is Babylonish.

The "woman," or mystical Babylon, I regard as the fallen church, that ruled by means of the kings of the earth; and all churches that have the papal spirit of *formality*, or *persecution*, are partaking of her abominations. But it does not therefore follow that there can be no churches that love the Lord in sincerity.

Intimately connected with the construction which has been given to this portion of God's word, is a notion respecting the writing out of our belief. It is said by some to be Babylon to be associated together, to write out a synopsis of our belief, or to subscribe our names to our opinions. I am never afraid to put my name to whatever I may believe; and I can find no text of Scripture that forbids it. When the Jews went up from the Babylonian captivity, they made a sure covenant, and wrote it, and the princes, Levites and priests sealed unto it, Neh. 9: 38.

With regard to the association of the church, her practice has varied in different ages, according to the circumstances in which

she has been placed. When all thought alike, or understood the Bible alike, there was no necessity for an expression of opinion respecting its meaning. But when heresy crept in, it was necessary to guard the meaning of Scripture by expressing, in plain and unequivocal language our understanding of it. It is because the early Christians did this that we are enabled to ascertain the understanding which the primitive church had of faith once delivered to the saints. When this has not been done, the history of the church shows that error has spread with the greatest rapidity. For instance, Theodore Parker, among the Unitarians, celebrated for his transcendentalism, takes ground that his brethren have not the right to disfellowship him on account of his constructions of Scripture; and as they have heretofore denied the right of the church to express its belief, they must, on their own ground, fellowship him with all his infidel sentiments; for the disputes between them respects only interpretations of Scripture. To guard against such evils, I am in favor, where erroneous views prevail, of expressing my understanding of the word in such plain terms, that all may be able to compare my views with the Bible, and see whether I make a faithful application of it. And if the world wishes to see, in short, the peculiar characteristics of my faith, and of those who associate with me, I see no harm in giving, as did the mutual Conference of Adventists at Albany, a synopsis of the views in which we can unite and act, and which among others, we believe the Bible teaches.

I have thus given a plain and simple statement of the manner of my arriving at the views I have inculcated, with a history of my course up to the present time. That I have been mistaken in the time I freely confess; and I have no desire to defend my course any further than I have been actuated by pure motives, and it has resulted to God's glory. My mistakes and errors, I trust, God will forgive. I cannot, however, reproach myself for having preached definite time; for as I believe that whatsoever was written aforetime was written for our learning, the prophetic periods are as much a subject of investigation as any other portion of the word.

I therefore still feel that it was my duty to present all the evidence that was apparent to my mind; and were I now in the same circumstances I should be compelled to act as I have done. I should not however have so done had I seen that the time would pass by; but not knowing that it would I feel even now more satisfaction in having warned my fellow men than I should feel were I conscious that I had believed them in danger and had not raised my voice. How keen would have been my regret had I refrained to present what in my soul I believed to be truth, and the result had proved that souls must perish through my neglect! I cannot therefore censure myself for having conscientiously performed what I believed to be my duty.

But while I frankly acknowledge my disappointment in the exact time, I wish to inquire whether my teachings have been thereby materially affected. My view of exact time

depended entirely upon the accuracy of chronology: of this I had no absolute demonstration; but as no evidence was presented to invalidate it, I deemed it my duty to rely on it as certain, until it should be disproved. Besides, I not only rested on received chronology, but I selected the earliest dates in a circle of a few years on which chronologers have relied for the date of the events from which to reckon, because I believed them to be best sustained, and because I wished to have my eye on the earliest time at which the Lord might be expected. Other chronologers had assigned later dates for the events from which I reckoned; and if they are correct, we are only brought within a circle of a few years, during which we may rationally look for the Lord's appearing. As the prophetic periods, counting from the dates from which I have reckoned, have not brought us to the end; and as I cannot tell the exact time that chronology may vary from my calculations, I can only live in continual expectation of the event. I am persuaded that I cannot be far out of the way, and I believe that God will still justify my preaching to the world.

With respect to other features of my views, I can see no reason to change my belief. We are living under the last form of the divided fourth kingdom, which brings us to the end. The prophecies which were to be fulfilled previous to the end, have been so far fulfilled that I find nothing in them to delay the Lord's coming. The signs of the times thicken on every hand; and the prophetic periods I think must certainly have brought us into the neighborhood of the event.

There is not a point in my belief in which I am not sustained by some one of the numerous writers who have opposed my views. Prof. Bush, the most gentlemanly of my opponents, admits that I am correct in the time, with the exception of the precise day or year; and this is all for which I contend. That the 70 weeks are 490 years, and the 1260 and 2300 days are so many years, are admitted by Bush, Hinton, and Jarvis. That the 2300 days and 70 weeks commence at the same time Prof. Bush does not deny. And Dr. Jarvis admits that the former carry us to the resurrection and judgment. Prof. Bush, Dr. Jarvis, Mr. Hinton, and Mr. Morris, admit the legs of iron and fourth beast are Rome, and that the little horn of Daniel 7th is papacy, while Dr. Jarvis and Mr. Hinton admit that the exceeding great horn of Daniel 8th is Rome. The literal resurrection of the body, the end of the world, and a personal coming of Christ, have not been questioned by several who have written against me.

Thus there is not a point for which I have contended, that has not been admitted by some of those who have written to disprove my opinions. I have candidly weighed the objections advanced against these views, but I have seen no arguments that were sustained by the Scriptures, that in my opinion invalidated my position. I cannot therefore conscientiously refrain from looking for my Lord, or from exhorting my fellow men as I have opportunity, to be in readiness for that great event. For my indiscretions and errors I ask pardon; and all who have spoken evil of me without cause, I freely forgive. My labors are principally ended. I shall leave to my younger brethren the task of contending for the truth. Many years I toiled alone; God has now raised up those who will fill my place. I shall not cease to pray for the spread of truth.

In conclusion, suffer a word of exhortation. You, my brethren, who are called by the name of Christ, will you not examine the Scriptures respecting the nearness of the advent? The great and good of all ages have had their minds directed to about this period of time; and a multitude are impressed with the solemn conviction that these are emphatically the last days. Is not a question of such moment worthy of your consideration? I do not ask you to embrace an opinion of mine; but I ask you to weigh well the evidence contained in the Bible. If I am in any error I desire to see it; and I should certainly renounce it; but do look at the question, and in view of the teachings of the inspired word, decide for eternity.

What shall I say to my unconverted friends? I have faithfully exhorted you these many years to believe in Christ; you have excused yourselves. What can I say more? Will not all the considerations that are presented in the Scriptures of truth move your hearts to lay down the weapons of your rebellion? You have no lease of your lives, and if the Lord should not come, your eyes may be soon closed in death.—Why will you not improve the present moment, and flee from the wrath to come? Go to Christ, I beseech you; lay hold on the promise of God, trust in his grace and he will cleanse you by his blood.

I would exhort my advent brethren to study the Word diligently. Let no man spoil you through philosophy and vain deceit. Avoid everything that shall cause offences. Let your lives be models of goodness and propriety. Let the adversary get no advantage over you. We have been disappointed; but disappointments will work for our good if we make the right use of them. Be faithful. Be vigilant. Exhort with all long-suffering and patience. Let your conversation be in heaven, from whence you look for the blessed hope. Avoid unnecessary controversy, and questions that gender strifes. Be not many masters; all are not competent to advise and direct. God will raise up those to whom he will commit the direction of his cause. Be humble. Be watchful; be patient, persevering. And may the God of peace sanctify you wholly, and preserve you blameless unto the glorious appearing of the great God and our Savior Jesus Christ.
WM. MILLER
Low Hampton, N. Y., August 1, 1845.

Daniel's Visions of the Times of the Gentiles.

There are four visions of these things recorded, which this holy man received from God, besides the interpretation of Nebuchadnezzar's vision of the metallic image of human government, and his vision of the symbolic tree; and also the hand writing on the wall of Belshazzar's banqueting room. The first vision was given in the first year of Belshazzar's reign, in which the progress of human government is shown by four wild beasts ravaging over all the earth. This answers to Nebuchadnezzar's vision of the metallic image, each of which is intended to show the progress of human governments until the Kingdom of God shall come, and be established under the whole heaven. The difference between the king's vision and the prophet's, is, the prophet is shown a little horn following the ten-fold division of the empire of earth, with a note of time respecting its duration, which was not shown to the king. But in the king's dream of the symbolic tree, the seven times of the human government are distinctly shown, so that in all these revelations time is an important part of these counsels of God; and, as we shall further find, corresponds with all the other revelations of God respecting the dominion of the earth. Most of this vision is now

a well known matter of history, and events foreshadow its speedy and complete fulfillment.

Daniel's second vision of empire was given in the third year of Belshazzar. Daniel was sent on the king's business to the province of Elam, and probably saw there evidences of the rising power of the Medes, and their allies, the Persians; and connecting this with the vision of the four wild beasts, inquired in his mind if this was not to be the bear that should lift itself up on one side, and rise and devour much flesh. To satisfy his mind and give him wisdom for the occasion, he was favored with a vision of a ram (which was the national emblem of Persia), which made great conquests westward, and northward, and southward, seemingly according to his own will; but suddenly his course was interrupted by a furious he-goat (the emblem of Grecian power), which completely subdued the ram and trampled him into the dust; and this goat was followed by four horns rising out of his broken one, and represented the four subsequent powers into which his empire was divided, and these were followed by one who showed great spite against the holy people, and their land; yet he was seen magnifying himself and assuming the place of the high priest of God, and casting God's sanctuary to the ground, and abolishing the sacred institutions of God's holy people: and as he practised and prospered it was a very natural thing to make the inquiry, "How long shall such a state of things continue?" The answer that was given, said, "Unto two thousand three hundred days: then shall the sanctuary be cleansed"—What is its import? What time does the 2300 days occupy?

The design of the vision is manifestly to show the prophet what persecutors of his people should arise among the nations that were to follow the Chaldean monarchy, so he would be kept from entering into any alliance with them so long as the Chaldean power remained; the vision showed also that but little good would accrue to the Jews in a change of masters so long as the appointed affliction of Israel remained unfulfilled! That the two thousand three hundred days of sanctuary desecration are a portion of that 2520 days of affliction foretold by Moses, is certain, because they are to terminate at the final cleansing of the sanctuary of Israel, when God promises to remember his covenant with Jacob, and his covenant with Isaac, and also his covenant with Abraham. See Levit. 26: 42 to 45.

The vision begins with the Persian government and regards the second temple. Its beginning was on this wise, viz: From the beginning of the reign of Darius Hystaspes to that of Artaxerxes Longimanus, or from the times of Ezra to the end of the government of Nehemiah, the Persians had been the friends and protectors of the Jews; but soon after this, Bagoses, a Persian general, and governing Jerusalem, undertook to make the appointments to the High-priesthood on his own authority, and from among his own friends; and having promised it to one Jesus, a brother of the officiating high-priest, whose name was John, Jesus went into the temple, and quarreling with his brother on account thereof, John slew Jesus, and the uproar which this circumstance occasioned brought Bagoses and a posse of soldiers into the temple, thereby not only polluting it but making the event the occasion of all their subsequent rulers assuming the same authority to interfere in the regulations of their temple affairs. Thus was the sanctuary and the host trampled under foot of the Gentiles from that day to this! (See Josephus Ant. XI. 7.) Now this happened 220 years after the subjection of the Kingdom of Judah to the Assyrians in the days of Manasseh; so that the 220 and the 2300 days of temple desecration carry the vision down to the same year of the world as the 2520 of Moses' seven times of Israel's afflictions, when the heathen will be cast out of the temple of the Lord, and the sanctuary will be cleansed.

Daniel's third vision was given in the first year of the reign of Darius the Mede over Chaldea. Daniel says, "I understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet,

that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and fastings and sackcloth and ashes,"—with this petition: "O Lord, according to all thy righteousness, I beseech thee, let thine anger be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem, and thy people, are a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and CAUSE THY FACE TO SHINE UPON THY SANCTUARY WHICH IS DESOLATE FOR THE LORD'S SAKE." Again, "O Lord, hear; O Lord, forgive; O Lord, harken, and do; and not for thine own sake, O my God, FOR THY CITY, AND THY PEOPLE ARE CALLED BY THY NAME."

Daniel had no question but that the people of the captivity would return to the land of their fathers, but the question was, Would God restore the symbols of the divine presence to the holy city of Jerusalem. The burden of his prayer was that God would be gracious to them and do so. And he says, "Whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God, FOR THE HOLY MOUNTAIN of my God; yea, whiles I was speaking in prayer, even while the man Gabriel, whom I had seen afore in the former vision, came flying, and touched me about the time of the evening sacrifice, and informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding!" Understanding of what? Was it what 2300 days meant? Daniel could count numbers, and add and subtract, as well as moderns can. It was not what 2300 days meant, but what was the purpose of God concerning his people, Jerusalem, the holy city, and the holy mountain of God. In other words, would God return with the returning captives to dwell in their midst in the holy city! The answer to the question is this, viz: "Seventy weeks [of desecration] are determined [i. e., in God's purpose,] to yet go over thy people, and the holy city, before Messiah the Prince of princes shall come: and when he does come he will be cut off to make reconciliation for the people, and after this the prince of the nations that shall come to rule will destroy the city and the sanctuary, and cause the sacrifices and the offerings to cease, and overspread the holy mountain with abominations, and make it desolate until the consummation of the seven times of affliction foretold by Moses as the punishment of the nation for breaking covenant with God.

Thus, in taking a summary view of this third revelation of God to the prophet, as it appears to me, we are carried down to the same time, and the same events, as in all the other revelations contained in this sacred book; that time is the ending of the seven times of Israel's punishment, when God will call to mind his ancient covenant with Abraham, Isaac, and Jacob, gather together his scattered people, and return and dwell among them. Then will Daniel's prayer for his people, Israel, and the holy mountain, be answered, and not until then.

S. D.

A Review of the Beast with seven Heads and ten Horns of Rev. 12, 13, and 17; also of the two-horned Beast of Rev. 13.

BY LEWIS LEACH.

(Continued.)

On the marginal notes below is as follows:— "To show how rigid the English, chiefly the Puritans, were become in this particular, a bill was introduced into the House of Commons, for the more strict observance of the Sunday, which they affected to call the Sabbath. One Shepherd opposed this bill, objected to the appellation of Sabbath as Puritanical (it is said). The House of Lords opposed so far the puritanical spirit of the Commons that they proposed that the appellation of Sabbath should be changed into that of the Lord's day."

By such means as these, the observance of Sunday was gradually and forcibly urged upon the people. It is not the intention in this place to give particular extracts of this keeping of Sunday in England, except the following in a subsequent reign, in 1647:—"King Charles I., in a query propounded by him to the Parliament's Commissioners at Holmby, 1647, says, 'I conceive the celebration of the feast of Easter was instituted by the same authority which has changed the Sabbath into the Lord's day on Sunday; for [says the King] it will not be found in Scripture where Saturday is discharged to be kept, or turned into the Sunday. Wherefore it must be the church's authority that changed the one and instituted the other. Therefore, my opinion is, that those who will not keep this feast may as well return to the observation of Saturday, and refuse the weekly Sunday. When any body can show me that herein I am in error, I shall not be ashamed to confess and amend it; till when, you know my mind. C. R.'"—Bampffield on the Sabbath, p. 24.

Referring to a section of the Puritan body, in the reign of James I. Macaulay remarks that:—"A section of the Puritan body departed, in a direction directly opposite, from the principles and practices of their fathers."

It seems by history, that the Puritan form of worship, since the time of Elizabeth, was embraced by some eminent men, and rose greatly in the public estimation; which increased to such a degree that the true Christian worship and obedience were almost lost sight of, even among these dissenters from the Church of England. It would seem that true Christianity had faded and was almost lost beneath the dark errors of the age, and then as in all other ages, the church, which worshipped in spirit and truth, became a thing despised, and nothing counted of. Says Macaulay, on page 63, Vol. I. :—

"A section of the Puritan body departed, in a direction directly opposite, from the principles and practices of their fathers. The persecution which the separatists had under gone had been severe enough to irritate, but not severe enough to destroy. They had not been tamed into submission, but baited into savageness and stubbornness."

Again says the same historian, on the following page, 64:—"The political and religious schism which had originated in the sixteenth century, was during the first quarter of the seventeenth century, constantly widening. Theories tending to Turkish despotism were in fashion at Whitehall. Theories tending to Republicanism in favor with a large portion of the House of Commons. The violent prelatists who were, to a man, zealous for prerogative, and the violent Puritans, who were to a man, zealous for the privileges of Parliament, regarded each other with animosity more intense than that which, in the preceding generation, had existed between Catholic and Protestants."

Allowing credit to these circumstances respecting each party, in the day of their power, which excited such general disorder, confusion, and alarm, contending for church pre-eminence, and a national form of church government, it may be justly said that Popery, Prelacy, and Puritanism, were merely three forms of one great apostasy, in the 16th and 17th centuries.

Among the religious revolutions of Protestantism, in the course of a few years later, the nation had seen an Episcopal church persecuting Puritans, a Puritan church persecuting Episcopalians, and an Episcopal church persecuting Puritans again. History remarks that, "The controversies, which had from the beginning di-

vided the Protestant party, took such a form as made reconciliation hopeless. But upon the whole, we must consider that monarchy, on the accession of James the First, was possessed of a very extensive authority; and as regards Episcopacy, when established by the State, was entitled to the respect of every citizen. Englishmen in England were bound to acknowledge the authority of the bishop, as they were bound to acknowledge the authority of the sheriff. But as Macaulay remarks;—

"A new race of divines was already rising in the Church of England. In their view the episcopal office was essential to the welfare of a Christian society, and to the efficacy of the most solemn ordinances of religion. To that office belonged certain high and sacred privileges, which no human power could give or take away."—Vol. I. p. 59.

Here, again, we may see how closely the office of the episcopal power, and the power of the king were allied to each other. King James, in a conference held at Hampton court between some bishops and dignified clergymen on the one hand, and some leaders of the Puritanical party on the other, the king and his ministers being present, the king made the following speech: "No bishop, no king." The bishops, in their turn were very liberal of their praises towards the royal disputant; and the Archbishop of Canterbury said, that "undoubtedly his majesty spoke by the special assistance of God's Spirit." A few alterations in the liturgy were agreed to, and both parties separated with mutual dissatisfaction."—Hume, Vol. IV. p. 387. His majesty said, 'No bishop, no king;' this from the king was spoken undoubtedly to give a death blow to the Presbyterian clergy in the conference, to impede their further attempt against his strong desire in establishing the dignitary power of prelacy. Hence, of a truth, if no bishop, no lamb-like horns, and if no king, no two-horned beast. But the king and government was determined in setting up a vast hierarchy of Protestants, archbishops, bishops, and rectors; and thus the beast alluded to with lamb-like horns in the text, as frequently mentioned.

We have here, it seems to me, the most unquestionable evidence of the correctness of our application of the two-horned beast. Its coming up out of the earth (Scotland) its two lamb-like horns, the two archbishops, its exercising all the power of the first beast, and its causing the earth (Scotland), and them which dwell therein to worship the first beast. Of this there will be more hereafter, commencing with King Charles the First.

But before proceeding further on the subject of the two-horned beast, it will be necessary to reconsider the deadly wound mentioned in the third verse of chapter thirteenth; and to consider in connection with it, "the beast that was, and is not, and yet is," predicted in the eighth verse of chapter seventeenth. Now in verse 3rd of chapter 13th, this prophecy speaks thus "And I saw one of his heads as it were wounded to death; and the deadly wound was healed: and all the world [notice the expression the next word conveys] wondered after the beast." Now by turning to the 17th chapter and 8th verse, we see this same event is predicted, in the words, "They that dwell on the earth shall wonder [be astonished], whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." The restoration of Protestantism in England by Queen Elizabeth, must be admitted to be one of the wonders of that day. First

its birth took place in 1535 by King Henry, when Protestantism became the national religion in England. But its death came to pass in 1553, when Protestantism was utterly overthrown and perished under the reign of bloody Queen Mary. And again contrary to all expectation was restored back to Protestantism, by Queen Elizabeth, and completely healed of its deadly wound, during her 45 years reign, from 1558 to 1603. Hence, we may well suppose to what extent the whole Catholic world was called into such a state of wonder, as described in the above passages of Scripture. The attention was drawn in every part of the Catholic world to the English nation, when it first separated from the Church of Rome. All Europe regarded that event for many years with much astonishment, which from the first had threatened a violent rupture between England and the Roman Church. History remarks, "The kingdom, which of all others had long been the most devoted to the holy See, and which had yielded it the most ample revenue—that England was one of the richest jewels in the papal crown." (To be continued.)

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, SEPT. 5, 1871.
JACOB BEINKERHOFF, Editor.

The Promises.

(Concluded.)

WE will now briefly notice the grafting of the Gentiles into the olive tree, spoken of by Paul in Rom. 11. Read from verse 13 to 26. The husbandman takes grafts from one tree and puts them into another, the grafted branch bearing fruit after its original kind, on the stock and root of the tree into which it is grafted. Paul makes an illustration by grafting, of the adoption of the Gentiles into "the household of God." I understand the root to be Christ, the good olive tree to be Abraham, or the Abrahamic promises, and the original or natural branches the descendants of Abraham, or of Jacob. The natural branches were broken off by unbelief, and the Gentiles, branches cut out of the wild olive tree, by faith or belief in Christ, are grafted into the Abrahamic stock, to bear fruit to the glory of the root, Christ. "If the root be holy so are the branches." The branches must bear holy fruit, must bear the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." These Gentile branches were wild by nature, and according to nature would bear, even on the good olive tree, wild fruit; but the apostle says they were grafted contrary to nature, and therefore they would not bear their natural wild fruit, but would bear the fruit of the root, or the stock, which is holiness. In Luke 19: 9 we have this exemplified in the words of Christ to the people, in regard to Zaccheus, who was chief among the publicans, and a sinner. "On account of his faith and his works of righteousness Christ called him a son of 'Abraham.'" If the natural, broken off branches, "abide not still in unbelief, they shall be grafted in; for God is able to graft them in again." As they become believing they will be grafted into the Abrahamic stock, or received into the household of God; and without faith in Christ the Jews, or the children of Israel, will never be received of God, or saved in his kingdom.

That Abraham's seed by faith are called Israel will be admitted by all; but Israel of the faith is not "real literal Israel." Literal Israel means the natural or literal descendants of Israel. Lit.

eral Israel, and Israel of the faith, or what is sometimes called spiritual Israel, are both recognized in the New Testament; for Paul says in Rom. 9: 6 that "they are not all Israel who are of Israel; by which he would be understood to mean that all the natural descendants of Jacob or Israel are not accepted of God, as he goes on to illustrate by reference to the children of Abraham, showing that the promises to Abraham were to come through Isaac, and not through Ishmael, or his other sons. Paul also distinguishes between the two, when he speaks of "Israel after the flesh" in 1 Cor. 10: 18.

God spoke to his covenant people, and made great and glorious promises to them; but although he did not speak directly to the Gentiles, we find recorded in the Scriptures declarations or assurances which God has given of bestowing blessings on them, which declaration constitutes a promise. If there were no promises for them where would be their cause of hope? and if there are promises of blessings for them, are God's promises all to Israel? Where Christ is promised to be given "for a light of the Gentiles," in Isa. 42: 6, is this promise to Israel? This language constitutes a promise as well as does the language of the other promises of the Bible. That the statement—"I will give thee for a light of the Gentiles"—constitutes a promise is proven by Acts 13: 47, 48. "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation to the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord." The Bible abounds in promises of blessings on the penitent sinner who will come to God, who will seek him, and seek salvation; and the promises of mercy are general and world wide. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon." "Ho, every one that thirsteth, come ye to the waters; come ye, buy, and eat: yea, come, buy wine and milk without money and without price." Isa. 55. "Come unto me all ye that labor and are heavy laden and I will give you rest." Matt. 11: 28. Rest is promised to all who will come, Jews, Gentiles, every one who will come to Christ. A promise, and the receiving of that which is promised, are different things. A promise gives exercise to faith, and lays the foundation for "the evidence of things not seen," but what a man seeth or has in his possession he no longer hopes for, and faith is lost in sight, or in possession.

There are promises of the restoration of Israel, or the natural descendants of Jacob, as a nation, to their own land, which promise is peculiar to them and does not apply to Israel of the faith or spiritual Israel. A prophecy is a prediction of events to take place in the future; and a prediction of blessings constitutes a promise. A restoration of Israel to their nationality and country would be a great blessing and constitutes a precious promise to them. We can only briefly notice this subject in this connection, for to investigate it would require many pages. In speaking of the scattering of Israel and afterward of their restoration the Lord says, through Ezek., "I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went. I will take you out from among the heathen, and gather you out of all countries, and will bring you into your own land." Chapt. 36: 22, 23. This cannot refer to the restoration from the Babylonian captivity, for during that captivity they were not scattered into all countries, but were carried to Babylon

and the adjacent provinces. It cannot refer to Israel of the faith; they were never in a national or gathered condition, so could not have been scattered; but they are the ones who are taken out of the world to be a people for the Lord's name.

We read in Amos 9: 14, 15—"And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them, and they shall no more be pulled up out of their land which I have given them, saith the Lord." This cannot refer to Israel of the faith for they were never in a gathered condition to have their captivity brought again; and this prophecy refers to the future, for when Israel is gathered, "they shall no more be pulled up out of their land." Isa. 11: 11, 12—"And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people; . . . and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth." The second time to recover the remnant of his people. Once they have been recovered from the Babylonian captivity, and the second time looks to the future for its fulfillment. Notice that at that time both Judah and Israel are to be gathered, which was not the case in the restoration from the Babylonian captivity. In Jer. 30: 11 a national restoration is referred to, for the Lord says, "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." So we see it: nations cease to exist and the people blend with other nations, but the Jews are still recognized as a distinct people from the people in whose land they dwell. Ezek. 37: 21, 22, "Behold, I take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all." Has this been fulfilled in the past? Will it not be literal? If it is conditional where are the conditions? Read the same in Ezek. 39: 25-29. How can this refer to what is called spiritual Israel, for the Israel here to be gathered is to be brought into their own land, and taken from among the heathen whither they be gone. It must refer to an Israel which once possessed their own land, and which have gone among the heathen. Comments on such plain declarations seem unnecessary, for they show their own application.

When shall this restoration occur? When "the fulness of the Gentiles be come in." Rom. 11: 25. When "the times of the Gentiles shall have been fulfilled." Luke 21: 24. It is after those days that the Lord makes a new covenant with the house of Israel and with the house of Judah. Jer. 31: 31-34. They will then be all believing, for all shall know the Lord; hence none need to be taught him. They do not reject Christ, for their iniquity is forgiven, and in Christ alone is forgiveness of sins.

I would like to continue this subject farther, but this article is already sufficiently extended. The subject of the promises is a great one, and one which may profitably occupy our time and attention. We contend for the literality of the Scriptures: let us not depart from this rule where figurative language is not used which would compel us to adopt a spiritual or secondary meaning. Let us be faithful lest we fall of entering into rest, and of the grace of God.

They who will be admitted into the marriage supper of the Lamb must have on clean linen, pure and white, and now is the time to spin the threads.

Notes by the Way, No. 1.

HAVING spent a few weeks laboring in the harvest field, helping to secure the crop, upon which to some extent physical life depends, I decided to spend a Sabbath with the brethren of Marion and vicinity, for my own benefit as well as to instruct and encourage them in the things pertaining to holiness, and the Kingdom of God. Accordingly, at an early hour Saturday, Aug. 13, left home, and in almost less time than it takes to write this, was borne by one of Naham's chariots to Cedar Rapids, where I expected to meet Bro. Goodenough on his way to Prairie Creek. In this I was disappointed, as he was detained at home till afternoon. Soon however, I met Bro. Carver and accompanied him to his home, where we spent the day in talking over the interests of the cause of truth, and things pertaining to the Kingdom of God. This theme ever interests us, as our hope centers there, and we hope and long for Jesus to come and change our hope to "glad fruition."

Sabbath morning we assembled with a goodly number of brethren and sisters of the Marion Church, also most of the Pleasant Prairie Church in the capacity of a Sabbath school and Bible class. I was pleased to see so much interest manifested in this part of the exercises of the Sabbath day. Especially was I gratified to see the kind feeling and love to each other that characterized the Bible class. I was glad to see so little of strife and envy manifested, although not all seeing just alike on some points; yet there was not that disposition to force others into "my views," so to speak, as is so often manifest in Bible classes. The question up for consideration was the propriety of Sabbath keepers engaging in Stock traffic to such an extent as to require an extra amount of labor and care on the Sabbath day. Now my idea of this matter and others of a similar nature, is, to shape our business as Sabbath keepers so as to not necessitate the violation of any principle growing out of the Sabbath law. We should ever labor to raise high the standard of piety amongst us, and then try by the help of God to live up to this standard, and then we should become a "light to the world."

After Sabbath School we occupied the time preaching two sermons on love and mutual obligations, a synopsis of which we design giving to the readers of the HOPE. Our remarks were listened to with marked attention, and I trust may prove a benefit to all. I do not pretend to set myself up as a pattern of holiness or perfection, but it is my desire so to live and to see others live, as not to be mistaken at last and find ourselves shut out of the City. I do not feel like running any risk in this important matter, but make sure work for the Kingdom; if we come short of this we lose our all.

After the labors of the Sabbath were past and the day profitably spent to me, being anxious to see Bro. G. before I returned home, I set my face toward Prairie Creek, and took the train to Vinton. Arriving there at midnight, I rested a few hours till morning and then walked ten miles to where Bro. G. was, where he had gone to meet with Eld. Craten, a Bro. of the One Faith. By request Bro. Goodenough occupied his time in the forenoon, and spoke on the personal Advent of Christ and the object of his coming. In the afternoon Eld. C. preached on the subject of the Kingdom. As there is a difference between us on the subject of the Sabbath, an arrangement was entered into by Elders G. and C. to have a friendly investigation of the subject as soon as convenient.

I enjoyed my interview with Bro. G. much

The time we had together was spent in talking over the nature of our work, the interests of the cause, &c. At an early hour on Monday morning we wended our way to Vinton where we separated, he taking the train for his place of abode, if it can be said an Advent Preacher has any abiding place, and I for my temporary home, where I arrived safely, but found my companion prostrated with disease. Now, if any of us have reason to complain I think it is the minister's wife, left alone from time to time, with all the care of home and family. We are as dear to each other as any one; our homes are dear to us; we would love to remain in the society of our families, but the truth must be proclaimed, and if God has given us talent to proclaim it we dare not hide it in the earth.

J. H. NICHOLS.

The Three Covenants.

BY J. R. GOODENOUGH.

(Continued.)

WITH this we leave the reader to judge for himself, while we proceed to examine the new covenant. And here again we wish to go back to Heb. 7: 22, and the context, to find the origin of the new covenant. Paul is reasoning on the priesthood of Christ, and tells us in the first place that the office which he filled was that of surety of a better testament or covenant. When was Jesus a surety of a better testament? certainly not since his death, for there the price of our salvation was paid, and there is no surety needed since. But, says someone, the new covenant commenced at the cross, and up to that time Jesus was a surety for it; but since it came he is the mediator of it. If this is so why did Paul make such a mistake when he told us that Jesus was a surety (not for, but) of the better one? would it not be as reasonable to say that when Paul said that Jesus was a mediator of a better covenant, that he meant that he was a mediator for a better one, as it would be to say that when he said that Jesus was made a surety or a better one that he meant for one? But as we cannot tell what Paul meant only by what he said, we are obliged to believe that Jesus was a surety of the new covenant; and as Paul has told us this, we see no way that it could be true only by admitting that the new covenant was in existence previous to the death of Christ; for since then he has been mediator of the same covenant that he was before his death the surety of.

The next important question to settle in order to get at the origin of the new covenant, is who was Christ surety to, and who for? In order to clearly settle this question let the reader bear in mind the fact that man had sinned and broken the law of God. The penalty was death; and as God is unchangeable as well in his attribute of justice as in all of his other attributes, man must be lost unless a sufficient price to sustain the justice of God can be paid; and as God is the one that man has sinned against, it is easy to be seen that the price belongs to and is to be paid to him; consequently he is a surety to God for man: and in view of this fact God offered pardon to the transgressors of his law for 4000 years before the death of Christ, or before the price was paid; and it was during this time that Christ was the surety for the new covenant.

That I am correct in believing that the price of our salvation belonged to God I will now prove. "As Christ also hath loved us and hath given himself for us, an offering, and a sacrifice to God." Eph. 5: 2. "Who gave himself for us that he might redeem us from all iniquity." Tit. 2: 14. "How much more shall the blood of Christ, who through the eternal spirit, offered himself without spot to God." Heb. 9: 14. These Scriptures forever settle three important

questions. First, that Christ was a priest before his death. Second, that God was the one to whom the price belonged; and third, that the blood of Christ was that price. And they also confirm the fact that Christ was surety to God from the time that the plan of salvation was devised till his death, when the price was paid. And for this cause he is [now] the mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament they which were called might receive the promise of eternal inheritance." Heb. 9: 15.

Here again Paul has settled the fact that Christ paid the price to God, not only for those that live this side of his death, but also for those for whom he was surety before his death, and also that the eternal inheritance is of the new covenant, and not of the old.

It was in consequence of the fact that Christ was ministering before God as surety of the eternal inheritance that God made the promise of the eternal inheritance to Abraham, Isaac, and Jacob. To the truth of this we will let Paul testify again. "Now I say that Jesus Christ was a minister of the circumcision, for the truth of God to confirm the promise unto the fathers." Rom. 15: 8.

From the foregoing facts the conclusion is inevitable that the new covenant was first made between the Father and his Son soon after the fall of man, Jesus offering to give his own life as a ransom for all that would come back and be reconciled to God and obey his law. This offer the Father accepted, the plan of salvation commenced, and pardon was offered to man, and Abel showed his faith in it by offering the firstlings of his flock as a type of the blood of the new covenant that has been spilt on Calvary.

"But," says one, "if the new covenant was made between the Father and Son 2500 years before the old covenant was made, why does Paul call it the new covenant, and why is the old covenant called the first?" In answer to this we will let Paul testify again. "In that he saith a new covenant, he hath made the first old." Heb. 8: 13. Then he calls it the new covenant because the other had grown old, and it is called the second, not because it is the last one made, but because it is the last with the children of Israel, as we learn from Heb. 8: 7, 8. "For, finding fault with them he saith, Behold the days come saith the Lord when I will make a new covenant with the house of Israel and with the house of Judah." It is evident that Paul is contrasting the old covenant with the new in its relation to the children of Israel, and in doing so it is but natural to speak of the first one made with them as the first covenant, and that he should call the second one that is to be made with them the new covenant: yet this does not preclude the idea that the new covenant was made with Jesus hundreds of years before the old covenant had an existence.

But as Paul has told us that Jesus was a surety of a better testament, and then tells us that he is mediator of the same one, and that he is mediator of the new, there is no chance to doubt but that the new covenant of which Christ is the mediator is the one that the Lord is yet to make with his people, when he will put his laws in their minds and write them in their hearts. But we will let the Apostle testify again on the subject. After speaking of Abraham's two sons, the Apostle says, "Which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all." Gal. 4: 24, 26. This testimony of Paul is to the point, and fixes the fact that the new covenant of which Christ is the mediator is the one that gives to us the new Jerusalem, for he tells us, first, that Sarah and Agar represent the two covenants; and second that the two Jerusalems are embraced in or represent the same. Old Jerusalem was the metropolis of the old covenant kingdom, and the new Jerusalem will be the metropolis of the new covenant kingdom; and being the two centers of these kingdoms Paul tells us that the old covenant answereth to old Jerusalem, and the new to Jerusalem which is above, which is free, which is the mother of us all.

(Concluded next week.)

Review of a Sermon on the "Christian Sabbath."

BY A. M. BRINKERHOFF.

(Continued.)

BUT we must proceed. He then brings up Isa. 65th chapter, where the prophet is describing the "new heavens and the new earth." But as this has nothing to do with the Sabbath question, we will but briefly notice it. He labored to show this was not a future age, as some claim, but referred to the gospel age. The light of the gospel age so far surpassed the Jewish is the reason why the prophet broke forth in such language. Well, we can only say if that is not a future age it must be in the past, for it cannot be applied to our day. Examine the new heavens and earth which Peter saw or looked for, and also what John saw in Rev., 22nd chapter.

His next argument is, That the work of redemption is a far greater work than the work of creation. The work of creation was finished on sixth day. The work of redemption was finished on sixth day. Christ lay in the tomb all of the Jewish Sabbath, and was raised on the first day of the week. The Jewish Sabbath was finished with Jesus, and has never had a resurrection. The first day is now the Lords. "This is the day the Lord has made: we will rejoice and be glad in it."

Here we have some strong language. We understand now the Elder's position. The seventh day was the true Sabbath down to the death of Christ. There it died and was buried, and the first day of the week is now the true Sabbath of the Lord. We now have two positions taken. First, one seventh part of time is all that is commanded. Second, the first day of the week, specified day, is now the true Sabbath. Well this is a strong position; yet unless he has the proper support, he will not be able to hold it. The arrows of truth will cause him to retreat, however strong he may be entrenched, if he is not supported by the word of God. Now, the work of redemption and creation are two great works. Without the work of creation the work of redemption would not have been necessary, and without the work of redemption man's condition would have been sad. But we will admit the work of redemption to be greater than that of creation. Does that prove a change in the law of God? Does Christ say so? No, he says he came not to destroy the law, &c.

The work of creation finished on sixth day, but the work of redemption being finished on sixth day is doubtful to my mind. The work of redemption will not be finished until the bright resurrection morn. But the plan of redemption was probably finished, not at the death of Christ, but when he arose triumphant from the tomb, when he could look down on death and the grave and shout, "O death, where is thy sting! O grave, where is thy victory!"

He says the Jewish Sabbath was buried with Christ and never had a resurrection. This we shall examine closely. First, we will show, if this is correct, that from that time to this we have been without a Sabbath. Second, that Jesus Christ came to destroy the law, not to establish it, and that instead of not one jot or one tittle passing from the law, one whole commandment died, sunk into the tomb, without the hope of a resurrection. We wish to say right here a few words in regard to the Jewish Sabbath. This title is man made. We do not recognize it. The Bible name is what we want—"The Sabbath of the Lord." The Jews kept the seventh day, so what is called the Jewish Sabbath is the seventh day Sabbath, and the commandment says, "The sev-

enth day is the Sabbath of the Lord;" therefore "the Sabbath of the Lord" died, was buried with Christ, without a hope of a resurrection. Now we have the Sabbath buried, we are without a Sabbath, unless we have another one instituted; and where is the testimony for another Sabbath day, if the Sabbath of the Lord is destroyed? There is none.

Again, if the Sabbath was done away with Christ, the fourth commandment, the embodiment of the Sabbath, is what was buried and remains buried to this day, as we said, without the hope of a resurrection; therefore Christ has destroyed a portion of that law which he said he came to establish. But we do not think this came to establish. The Sabbath of the Lord according to the word. The Sabbath of the Lord buried with Christ! Christ destroying God's holy law! No, this was not Christ's mission on earth. He came to redeem man from the penalty of that law. The law is good, and holy; yet the law cannot redeem, it only condemns. It is through the blood of Christ that we can receive pardon and be freed from the law; but just as soon as we again transgress the law, the law takes hold of us and condemns. Now, as long as we keep the laws of the State of Iowa, the law cannot touch us, cannot condemn us, for we are not transgressors of the law; it cannot harm us. Is it because the law is not binding, or not in force? no: let me go out and steal, and see how quick the law will condemn me as a transgressor. Now the seventh day Sabbath is a portion of God's holy law, contained in the fourth commandment, and as there is no place which says the command only reaches to Christ, no place which says it is going to be buried with Christ, we must conclude it is still binding, and he who violates that command is a transgressor of law, and will be held accountable.

We wish to give a few extracts from Benson's Commentaries on the law. "The law of the ten commandments is a law of God's making, and a law of his own speaking. He has many ways of speaking, . . . but he never spake at any time, or upon any occasion, as he spake the ten commandments, which therefore we ought to hear with the *more earnest heed*," &c. Again, on Matt. 5: 17, in his comments on "Think not that I am come to destroy the law," To *abrogate, annul, or repeal*, he says, "It is manifest from the following discourse, that our Lord principally spake of the moral law. . . . And he explained, illustrated, and established the moral law in its highest meaning, both by his life and doctrine; and by his merits and spirit he provided, and still provides, for its being effectually fulfilled in and by his followers." Then on the 18 v., "For verily I say unto you" "This expression whereby our Lord often prefaces what he is about to say, always imparts great importance, as well as certain truth of it. 'Till heaven and earth pass away'—Till the whole visible frame of nature be disjointed and dissolved, *one jot or one tittle*, I think it might well have been rendered, *not the least letter or stroke*, &c., shall pass from the law. &c." He then says the meaning of our Lord's words according to this interpretation is that there is nothing in the universe, so stable as the truths contained in the moral law. The heavens may fall, and the whole frame of nature be unhinged, nay, every part of it be dissolved, but the rules of righteousness, and the declarations of the divine word, with their sanctions, shall remain *immutable and eternal*. Our Lord then proceeds in the two next verses, to command his disciples, on the severest penalties, to enforce, both by their doctrine and example, the strict observance of all the moral precepts contained in the sacred writings, and that in their utmost ex-

tent. "Whosoever therefore shall break," shall himself transgress in his practice, or pervert and weaken by his doctrine, "one of these least commandments and teach men so," shall direct or encourage men to do the same, or shall teach them either by word or example, that the obligations of these commands are dissolved, he shall be called of these accounted one of the least and unworthiest members in the kingdom of heaven." This is from the pen of Benson. Let a man preach thus now, and he would be called an Adventist sure.

He says the first day of the week is pointed out away back in the Old Testament, for the Sabbath in the gospel dispensation,—the wave offering recorded in Lev. 23: 9-22. They brought the wave offering on the first day of the week, then again on the fifteenth day, which would be on the first day of the week, and this is to be forever observed.

Well, if this is true that a definite day, the first day of the week, is divinely appointed by God to be the Sabbath, then no other day will answer the purpose. We sin if we work on that day, and we sin if we do not keep that day holy. Now, of what force is the position that "one seventh part of time is all that is commanded?" or as he stated further, "it was not the day, but the spirit in which it is kept." *Christians should compromise*, so as to all keep the same day. Can these two positions be true? No, they cannot. But they can both be untrue.

We will now examine the Feasts, or solemn seasons of the Lord in Lev. 23. The Lord first says in the third verse, "Six days may work be done, but the seventh day is the Sabbath of rest, a holy convocation: ye shall do no work therein. It is the Sabbath of the Lord in all your dwellings." (Not Jewish Sabbath) There is a difference between this and the other solemn seasons. On this day they were to do *no work*, on the other days *no servile work*. Now, this feast or solemn season of the wave offering, has a certain day of the month to commence on, not a certain day of the week. On the fifteenth day of the first month commenced the feast of unleavened bread. Then the wave offering after the first day of the feast of unleavened bread, which was a Sabbath, or day of rest, verse 7; or in other words, commenced on the sixteenth day of the first month, which would not come every year on the same day, and this was the first of those fifty days. The fiftieth day was set apart, a holy convocation: ye shall do no servile work therein: it shall be a statute forever in all your generations, or, as the speaker said, "forever to be observed." Now, the next feast is on the tenth day of the seventh month, the day of atonement: it shall be a Sabbath of rest. The Lord says, "From even unto even shall ye celebrate your Sabbath." These are Jewish Sabbaths. And while the Elder was twitting us about keeping the Jewish Sabbath, he little thought he had the sword by the blade, for these feasts were Jewish institutions: "each one shall be a statute forever in all your dwellings throughout your generations," or "forever to be observed." There is the feast of tabernacles, &c. But supposing this wave offering always happened on the first day of the week, does that change the law of Jehovah? Is there one word about this doing away with the first Sabbath of the Lord? We fail to see it. It was an ordinance God gave to Moses to speak to the children of Israel, in connection with the other solemn seasons, which pointed forward to a certain time. They were all forever to be observed in all their dwellings, throughout their generations. If we observe one, why not all.

(To be continued.)

God's stand is one, "G and not works times, great c ab, Mo when I Savior, miracle the Sol the wo past, a of the the int that G people to beli live, a me lif that kingd field a He fe cry; and t ed." The g unjus to the fruiti glad want Ms of th good The won then prai coul ry w tion and P; over setti pres mer of M chil the is a me am "S; an nau beg the is gi- th ou Ps tiv in tr to T P; w id r "t I

God's Providence.

God's particular or special providence I understand is his care over his creatures. "But," says one, "God governs the world by general laws, and not by a special providence, except when he works miracles." True, he did not, in ancient times, work miracles constantly, but when some great crisis called for them, as in the days of Noah, Moses, and Elijah, and others; and then when Messiah came in the person of Jesus as the Savior, and by his apostles. So we appeal to the miracles then done to prove him to be the Christ, the Son of God, and to prove the Scriptures to be the word of God. The prophecies, fulfilled in the past, and fulfilling from age to age in the history of the nations, are a standing kind of miracle to the intelligent believer that the Bible is true, and that God overrules all events for the good of his people and the glory of his name. I am happy to believe that God is not far off, for "in him I live, and move, and have my being"; "he gives me life and breath and all things," and I rejoice that "my times are in his hand" and that "his kingdom ruleth over all." "The beasts of the field are his and the cattle upon a thousand hills." He feeds the birds: he hears the young ravens cry; "not a sparrow falls without our Father," and the very "hairs of our head are all numbered." "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." Yes, God was good in his providence to the heathen in the ages past, in sending them fruitful seasons, filling their hearts with food and gladness. He opens his hand and supplies the wants of every thing.

Many of the Psalms give us a delightful view of the creative and providential wisdom and goodness of God over his creatures. Ps. 104.—The inspired writer, while meditating on the wonderful works of God as he here describes them, is filled with devout thanksgiving and praise to God. And it would seem as if no one could read these sublime strains of inspired poetry without being inspired with love and adoration, and thanksgiving to the God of creation and providence and grace.

Ps. 105 contains the story of God's providence over the Israelites from Abraham till they were settled in Canaan. The 78th psalm is written expressly that God's dealings in judgments and mercies to the rebellious fathers, from the days of Moses until David was their king, so that the children might not be like their fathers, but set their hope in God, and be good children. Ps. 106 is another story of Israel's rebellion and God's mercies until they were carried into captivity among the heathen. This is the writer's prayer, "Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise." Ps. 107 begins with an exhortation to the redeemed of the Lord, "O give thanks unto the Lord, for he is good, for his mercy endureth forever." It gives an affecting description of God's mercy to them, his hearing their prayers and saving them out of all their troubles. In this beautiful Psalm is described God's care of travelers, captives, sick people, seamen, and other conditions in life. Those described are brought low in trouble and sorrow for their sins, till they cry to God in their distress, and he delivers them. The chorus of this Psalm is, "O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

And what is the result of these manifold providences of God? "The righteous shall see it and rejoice, and all iniquity shall stop her mouth." "Whoso is wise and will observe these things they shall understand the loving kindness of the Lord."

The most impressive view of God's providence over man as an individual is given in the 139th Psalm. I can quote but a part of it. "O Lord, thou hast searched me and known me. Thou knowest my down-sitting and my up-rising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways: For there is not a word in my tongue but lo, O Lord, thou knowest it altogether. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there. If I make my bed in hell [the grave] thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand find me and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me, yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee." "Search me O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." I apply this prayer to myself, so may every reader do. I am happy to realize that God knows me perfectly, and can lead me in the way everlasting.

There are many other Psalms that the doctrine of providence, of a universal and a particular providence, over all creatures, and overruling all things for the good of his people, and generally in mercy to mankind, but sometimes in judgment on the wicked, especially national judgments, as pestilence, famine, and war. These include the other prophets as well as the Psalms.

The careful reader of the Scriptures will perceive that God's providence is over the wicked. He gives them common blessings, prospers and afflicts them, bears long with them, and *even overrules their wicked designs to the good of his cause*. As this is disputed by some, I will give the scriptural proof in short. Ps. 76: 10. The Psalmist praises God for delivering Israel from their enemies when they came to fight them, probably besieged Jerusalem. He then refers, I think, to the future, though in the past tense. "When God arose to judgment, to save all the meek of the earth. Surely the wrath of man shall praise thee; *the remainder of wrath shall thou restrain.*" At the great day of judgment the wrath of man will be seen by all the meek of the earth to have been so overruled and restrained that they will praise God. The wicked impenitent will not praise God. Their mouths will be stopped at the judgment. The wicked who have repented will praise God for his mercy. They may see, they doubtless will, how wonderfully God has overruled their wickedness. Unbelievers may abuse this sentiment, and some believers may stagger at it, because they indulge too much unbelief. It may be strong meat for some of my readers, yet it is the truth of God: it will feed those who have their senses exercised to discern both good and evil.

Said one divine, "God does not need the sinner, but he can use him when he comes in his way." Paul's preaching was thus misrepresented and slandered. Rom. 3. I quote only a part, please read the context. Verse 5—"For if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) Far be it: for then how shall God judge the world? For if the truth of God hath abounded through my lie to his glory, why am I judged as a sinner, and not rather (as we are slanderously reported, and as some affirm that we say), Let us do evil that good may come? whose condemnation is just."

It has been observed by one, that sinners do

not sin in order to glorify God, but God glorifies himself through the sinner; or, it is not the sinner who glorifies God through his sin, but God who glorifies himself through the sinner. Instances will occur to the recollection of every reader of the Bible history in which God, by a wonderful providence, overruled evil for good. The story of Joseph and his brethren is in point. His brethren hated him so that they could not even speak peaceably to him. Many of them would have killed him—all were agreed to cruelly sell him into hopeless bondage. But God was with him in bondage and in prison, till after years of suffering he was exalted to be governor in Egypt, when he was the means of saving not only the Egyptians, but his brethren and his father's house alive through a seven years' famine. When his brethren were suitably humbled for their sin, Joseph comforted them and calmed their fears of him in these instructive words: "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves that ye sold me hither: for God did send me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance."

You call this a special providence, but not miraculous. They were not fed as Christ fed the hungry thousands. They were not fed as the children of Israel were fed with manna in the desert. The ground was cultivated by labor and God caused it to grow by sunshine and rain, and thus under his providential care the earth brought forth so abundantly that enough was raised in the years of plenty to save all from starvation in the years of famine. The dreams of Pharaoh and the wisdom of Joseph in interpreting the dreams were inspirations from God. Thus God inspired his servants in ancient times, at an important crisis, for the salvation of his people and for the glory of his great name. Yet if we ascribe to providence an event in which wicked men had a hand we are thought to be superstitious and to dishonor God. See an article in the HOPE a few weeks ago.

I have lived in the faith of God's providence for more than half a century and it is my comfort by night and by day, awake or asleep, by land or by sea, at home or abroad. In personal trials, in family afflictions, and in national troubles, God's abundant grace and kind providence have been my support, in connection with daily humble, believing, earnest prayer. And the belief of divine care, both gracious and providential, is the great motive to prayer. Men, pretending to be moral, and some religious reformers, deny a providence in cases where men are evildoers. Either such men do not believe the Bible teachings, or they neglect to read it so as to be impressed and benefited by its teachings on this great subject. The providence as well as the free and abounding grace of God has been darkened as by an awful thunder-cloud, by being associated by learned divines with the doctrine of eternal positive evil, sin and suffering. Temporary evil, ending in the destruction, everlasting, or the eternal death of the sinner, is in harmony with the creation and providence, and perfections of God. But eternal evil cannot be thus harmonized. The doctrine of providence overruling evil as well as good, and bringing good out of evil till evil comes to a final end in the destruction of the impenitent, becomes a practical doctrine. "We know that all things work together for good to them that love God;" and in the end, "every creature in heaven and in earth, and under the earth, and in the sea," will be heard praising God and the Lamb. Even so be it. Amen.

ELDER SAMUEL EVERETT.

Rowe, Mass.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD-DAY, SEPT. 5, 1871.

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

THE Article on The Three Covenants, part of which has been given in Numbers 5 and 6, 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. Price 5 cents single, 40 cents per dozen.

WE have now given our readers the Apology and Defense of Wm. Miller, the man who first called the attention of the people of the United States to the doctrine of the second advent of our Lord and Savior, Jesus Christ. We have great respect for the memory of William Miller. His public life was a labor of love for his fellow men, and of warning of coming danger, which he believed was about to burst upon the world. That he believed many errors, which are spoken of in his "Apology and Defense," we have every reason to believe; but his mind was absorbed in the one great theme of the second advent, of the evidence of its nearness, and of his duty to warn the world; and consequently he did not investigate those other important questions which we hold as essential points of faith. Never yet had one reformer all of the truth.

ARE we doing all we can for the cause of Christ which we have espoused, and to spread the truths of God's word which have enlightened our minds? We can see the progress of others and the efforts they are making to advance their various causes, and what are we doing? We rejoice that we have so much and such clear truth, and we feel a pity for those who are in darkness and error on these points; but are we doing all we can to enlighten their understandings on what we so firmly believe to be truth? Are we making sufficient efforts to teach the ignorant and uninterested these glorious and saving truths of God? We believe Christ is soon coming, when our work for the world will be done. Let us carefully consider these questions, for where much is given there will be much required. Much truth given and believed requires greater earnestness and diligence in daily living and the efforts we make in proclaiming it to the world.

The True Standard of Dress.

WE are always excessive when we sacrifice the higher beauty to obtain the lower one. A woman who will sacrifice domestic affection, conscience, self-respect, honor, to love of dress, we all agree loves dress too much. She loses the true and higher beauty of womanhood for the lower beauty of gems and flowers, and colors. A girl who sacrifices to dress all her time, all her strength, all her money, to the neglect of the cultivation of her mind and heart, and to the neglect of the claims of others on her helpfulness, is sacrificing the higher to the lower beauty; her fault is not the love of beauty, but in loving the wrong and inferior kind.

In fine, girls, you may try yourselves by this standard. You love to dress too much, when you care more for your outward adornings than for your inward dispositions; when it afflicts you more to have torn your dress than to have lost your temper—when you are much more troubled by an ill-fitting gown than by a neglected duty

—when you are less concerned at having made an unjust comment, or spread a scandalous report, than at having worn a *passee* bonnet; when you are less troubled at the thought of being found at the last great feast without the wedding garment, than at being found at the party tonight in the fashion of last year. No Christian woman, as I view it, ought to give such attention to her dress as to allow it to take up all of three important things, viz: all her time, all her strength, all her money. Whoever does this, lives not the Christian, but the Pagan life—worships not at the Christian's altar of our Lord Jesus, but at the shrine of the lower Venus of Corinth and Rome. —Mrs. Stowe.

Secret of Success.

A FEW days since, I met a gentleman who is the owner of a large paper mill. He took me through the mill, and showed me the great piles of pulp, and the great piles of paper, all ready for the market. After seeing all the machinery, and how they sent for United States stocks, fifty and a hundred dollars at a time, every time he went to the city, I said, Will you please, sir, tell me the secret of your great success, for you tell me you began life with nothing?

"I don't know as there is any secret about it. When sixteen years old, I went to S—to work. I was to receive forty dollars a year and my food, and no more. My clothing and all my expenses must come out of the forty dollars. I then solemnly promised the Lord that I would give him one tenth of my wages, and also that I would save another tenth for future capital. This resolution I carried out, and after laying aside one-tenth for the Lord, I had at the end of the year much more than a tenth for myself. I then promised the Lord, whether he gave me more or less, I would never give less than one-tenth to him. And if there is any secret to my success, I attribute it to this. I believe God blesses me and makes my business to prosper. And I believe any man who will make the trial will find it so."—Sel.

CATHOLIC DEFINITION OF SPIRIT.—In a footnote in a Catholic version of the Bible, I find the following definition of the spirit of man: "Spirit.—That is, soul, life, and breath." This differs from the Protestant view, which makes spirit and soul but two names for one thing. But if spirit is really composed of "soul, life, and breath," it follows that there is no life in souls, and consequently no consciousness, till they are compounded with life and breath, thus making a new article called spirit. Then when the life and breath are disconnected, the soul must become both lifeless and unconscious, unless the soul becomes interwoven with life and breath after the stroke of death: and where will the soul find breath after ascending above the forty-five miles of atmosphere which encircles our globe? And if breath is really a component part of the spirit, it must live within the bounds of our atmosphere, or be disorganized.—Ex.

ACTIVITY AND HEALTH.—All observation attests that the healthiest persons in the world are those most actively employed. The fact is true with regard to women as well as men, and in respect of mental as physical labor. The adage, "It is better to wear out than to rust out," is true in the ordinary sense in which it is quoted, but it should also be remembered that rusting out is a more rapid process than wearing out. The ghastly goddess of ill health and disease delights in sluggish blood and indolent

A MAN too busy to take care of his health is like a mechanic too busy to take care of his tools.

Appointments.

THE Lord willing there will be a Conference of the Church of Christ in Michigan, held at Waverly, Van Buren Co., Mich., to commence September 29th, 1871. We hope to see a general gathering of all those who feel interested.

In behalf of the church,
ELD. G. CRANMER.

THE Second Annual Meeting of the General Conference of the Church of God will convene at Marion, Iowa, on Friday, Sept. 15th, 1871, at 10½ o'clock.

The Quarterly Meeting for this Quarterly Meeting district will be held in connection with the Conference, and will continue over Sabbath and First-day. We desire to see a general gathering of the friends of the cause.
J. BRINKERHOFF, Sec.

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.

Julia O. Dille \$1.50 vii-1. James D. Graham \$1.00 vii-4.

Received on Donation to Association.

J. Brinkerhoff \$2.50

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.
- VIDICATION 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.
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- SPIRITUALISM UNVEILED and shown to be the work of Demons. Price 15 cents.
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- 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.