

THE HOPE OF ISRAEL.

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

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THE HOPE OF ISRAEL

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H. E. CARVER, *President.*

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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 persons 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 Army of the Lord.

God is marshalling his army
To the standard of his truth,
He is calling now to battle
Both the veteran and the youth.
You can hear his mighty summons
In the thunder of his word—
Let us then be valiant soldiers
In the army of the Lord!

Let the watchman on the tower
Keep his post with sleepless eyes;
Let the private out on picket
Guard against the least surprise:
For the order is forever
To be ready at the word;
There must be no sleeping soldiers
In the army of the Lord.

The war must last till Jesus comes;
'Tis a conflict with the world;
There can be no truce granted;
There must never flag be furled.
The conflict ne'er will slacken
'Till the summons home be heard;
We have all for life enlisted
In the army of the Lord.

Let us not be weary comrades!
Let us faint not by the way!
Though the night be long and dreary,
Soon will dawn th' eternal day;
Let us keep the camp-fires blazing,
Let us sound abroad his word;
The promised victory is coming
To the army of the Lord.

Think then of the golden city
Of the loved who'll gather there,
Of the mansions builded for us,
And the glories we shall share—
Let us buckle on our armor,
All the zeal within us stirred,
Let us vow heroic service
In the army of the Lord. —*Sol.*

Love and Mutual Obligation.

SYNOPSIS OF A DISCOURSE PREACHED IN MARION SABBATH AUGUST 19TH, 1871. BY J. H. NICHOLS.

My text is embraced in four letters, and is of frequent occurrence in the Bible,—Love. We read in 1 John 4, 16 that "God is love." Love is an eternal principle with God, eternal as he himself is eternal. Love is one of God's attributes, and has characterized all his works as far as the mind of finite man can conceive and comprehend. In love he created the heavens and the earth, all beautiful and lovely. In love he created man and gave him possession of the world. In love he

established his divine law, based upon the eternal principle of love: love to God, and love to man. But alas! man disobeys this principle by disobeying his Maker, transgressing his holy law. Justice, another of Jehovah's divine attributes, now demands the death of the transgressor. Man is condemned to die. Love interposes in his behalf, and develops itself into the great plan of redemption. Hence we read in 1 John 4: 9, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." Again: chapter 3: 1. "Behold, what manner of love the Father hath bestowed upon us." &c. God has thus given us an expression of his love in the gift of his dear Son, and it is but reasonable and just that we should in return express our love for him. This we can do by believing in Christ, and keeping the law of God, the penalty of which he died to redeem us from. By this we know that we love the children of God, when we love God and keep his commandments. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5: 2, 3.

There are two leading features to the commandments (or law) of God, the first four relating to our duty to God, the last six to our duty to our fellow man. We cannot however perform our duty to God without performing our duty to each other. Thus to love God is to keep his commandments. His commandments embrace love to one another. The inevitable conclusion is that we cannot love God without loving each other. We find this idea presented by the Savior in answer to the lawyer who tempted him saying, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it. Thou shalt love thy neighbor as thyself." Matt. 22: 36, 39.

Love is the foundation of the moral government of God, and must and will develop itself in those who are obedient subjects of that government. Love is a propelling power, a lever as it were which God has placed in the hearts of his people with which to move the hard hearts of men, and melt them in contrition and humble submission to the will of God. Love will move the proud, stubborn, wilful, hearts of kings and monarchs, when resistance or hatred will only provoke their displeasure.

Where shall we expect to see the love of God manifested to the greatest extent? Do I hear a voice answer down in the new earth's state, in fair Eden's domain, when sin and sinners come to an end. Then and there all will be harmony and love. Yes, 'tis true, love will reign triumphant in the Kingdom of God. There will be no hatred and envy there in that "happy land."

But who will be the subjects of the Kingdom of God when the scepter of righteousness shall over all prevail? Let John, the Revelator, answer. "And they sung a new song,

saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 2: 9, 10. So we see that the Kingdom of God will be composed (in part at least) of those who live during the time of Christ's mediatorial work, and are redeemed by his blood. As the work of redemption now prepares the way for the full establishment of the everlasting kingdom, so those who would be subjects of that kingdom must now develop characters in harmony with the principles of that government, or the characteristics of those who dwell there. In other words, as love and harmony will characterize everything connected with the New Earth state, as it did the works of creation before man sinned, love must now manifest itself, or be manifested by those professing to be heirs by adoption of the Kingdom of God.

MUTUAL OBLIGATION.

As God has created us we are laid under obligation to love each other. And as beings of his special care, having been adopted through Christ into his divine family or government, we are laid under special, or mutual obligations, to each other. The Church of God is composed of individual members. Every one as a branch belonging to Christ, "the vine," is a member of God's family and helps form the "One body" brought to view by Paul in Eph 4: 4. There is one body, and one spirit, even as ye are called in one hope of your calling. Christ bears testimony to the oneness of the children of God in his prayer to his Father for their special care. He says, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. . . . That they may be one; as thou Father, art in me, and I in thee, that they also may be one in us." John 17: 15, 21. In the 26th verse he adds, "And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

In these testimonies and many more that might be given the oneness of the children of God is clearly set forth, and the mutual obligation growing out of that union or oneness becomes a subject of no little importance. We cannot attach too much importance to this subject when we take into consideration the testimony of John, when he declares that brotherly love is not only an evidence of having "passed from death unto life" but also "He that loveth not his brother abideth in death." Also, "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." 1 John 3: 14, 15. As eternal life is involved in this subject, let us look at it first and weigh it with candor. The Savior was very specific in his admonition to the disciples. "This is my commandment, that ye love one another, as I have loved you." John 15: 12. This springs a very important question, viz., How

are we to love one another? The answer to this is found in the love Jesus manifested for his disciples. How did he love them? His love was such as to induce him to give up the glory of heaven for a season, take upon himself the form of a servant, lead a life of self-denial, humiliation, and suffering, sacrificing his own pleasure for the good of those he came to redeem, until his love culminated in his sacrificing his own life for their spiritual and eternal welfare. This is the love Jesus had for his disciples, and the love he commands among his people.

AFFINITY.

There is and should be cords of affinity binding the people of God together. Any effort to weaken or sever those ties may justly be regarded as the work of the Devil, as he first manifested himself to the human family in his effort to dissolve the relationship of man to his Maker in tempting him to sin. Hatred is an antagonistic principle to love, as was developed in the case of Cain when he slew his brother, simply because his own works were evil and his brother's good. It has ever been the work of Satan to sow seeds of disorder among the children of God, and instead of lending a helping hand to carry out his design it is our duty to repel any spirit that does not have as its chief characteristic, "love" "love to one another."

But right here, when we urge upon the professed people of God the affinity that should exist between them, their love for each other and oneness in Christ Jesus, the idea is presented that there is so much hypocrisy and deception practiced that it is impossible to know where or upon whom to bestow our affection or love worthily; hence in order to escape being imposed upon by false brethren and pretenders, it is necessary to withdraw all affection or affinity from all professed Christians. To my mind this is a very poor reason for cutting loose from Christian fellowship, much more for ceasing to labor for that oneness which Christ prayed for among his followers. That there ever has been false professors connected with the Church of God we all admit; hence our experience in this direction does not differ materially from that of those who have lived in the past.

We go back to the time of the sojourn of Jesus with men; the time, too, when he labored to inculcate into the minds of his disciples the principle of love and unity, and the mutual obligations growing out of the relationship existing between them as the children of God, and we find the same thing existing that is urged as an objection against church union at the present time. One of the disciples whom Jesus chose proved to be not only a deceiver, but one of his worst enemies; for while professing a strong attachment and love for Jesus he was privately devising a plan by which he might make merchandise of his Master by betraying him into the hands of his enemies. This he finally succeeded in doing for the pecuniary consideration of thirty pieces of silver, and with a kiss and "hail! Master," betrayed him into the hands of wicked men by whom he was led forth to be crucified. Did Christ, because one of his professed followers had proved a traitor, turn away from the rest of his disciples and leave them to take care of themselves? If he had then would he not have suffered himself to have been stretched upon the cross and his blood spilt for us; and to-day we might be without a Mediator. In this as well as other things Christ has left us a pattern, and we do

well to bear in mind the fact that the "disciple is not above his Lord," nor the servant above his Master.

We come down a little further and we find Paul laboring to carry out that oneness taught by Christ, and in the midst of his efforts and labor of love he declares himself to have been "in perils among false brethren." 2 Cor. 11: 26. This was not made an excuse for severing the ties that bound him to his brethren in the faith of the gospel, neither should we, because at times imposed upon by false brethren, declare ourselves independent of, and separate from the body.

(To be continued.)

Lines on the Death of Mr. Miller.

THE following lines on the death of Wm. Miller, written by Mrs. L. H. Smith, we append to the Apology and Defense of Mr. Miller, concluded in the previous number of the HOPE.—They are, with the exception of the false theology of a few lines, a beautiful tribute to the memory of an earnest and faithful minister of Jesus Christ.

"Has our noble old soldier resigned his last breath?
On the battle-field's front has he yielded to death?
Is that glorious armor now low in the dust?
Are its splendor and brightness now mar'd by earth's rust?"

Must we bear him away, 'midst the darkness and gloom
That shroud and pavilion the gates of the tomb?
But stand for a moment, ye who bear up the bier,
Let us give one last tribute—the fast rising tear,
Let us look on that brow, with its broad, high expanse!
Let us gaze on the valled eye, once bright in its glance.
And that marble lip's curl, Oh! how lifeless and still!
How the touch of that hand brings a soul-shrilling chill!
Yea, a halo of glory seems shrouding that form,
That has part the dread tempest of life's closing storm;
It was left by the spirit that upwards has fled,
Surrounding with radiance the form that is dead;
Like a beautiful star that's departed from heaven,
But has left gleams of light in the spot where 'twas given;

Or a sparkling diamond in a casket fair,
Though removed, yet its brilliance seems lingering there.
But, bear onward, bear onward the corpse to its sod;
Tread softly, ye're bearing the servant of God.
But where are the laurels, the bright wreaths of fame,
And the heralds announcing his deeds and his name?
Where the gorgeous procession, the splendid array,
With earth's glorious trappings, its pomp, its display?
If ye bear has been noble in deed and in word;
Mankind he has served, with his life, and his sword.
But that sword was the spirit's—his armor was given
From the arsenal kept in the high courts of heaven.
But—bear onward, bear onward the corpse to its sod;
Tread softly, for ye're bearing the servant of God.

Farewell to thee, pilgrim; to earth thou did'st come,
Like the star of the morning precurser the sun.
In our moral horizon, when darkness was deep,
When the world seemed all wrapped in a lethargic sleep,
When the mantle of death hung round like a pall,
And his sceptre of strength seemed to wave o'er it all;
Then the light of thy spirit gleamed forth like a star
On the beautiful hope of the land that's afar;
Then the gems of God's word were brought forth from the mine,

And the key of that casket of glories was thine;
And then on thy spirit the rich light was poured,
Of the beauty of earth, with its Eden restored,
Never more to know aught of a withering bloom,
Never more on its bosom to bear up a tomb;
But, to crown all these glories, that time must soon bring
The hope of God's people—our conquering King.

Farewell to thee, pilgrim; no green wreaths we twine,
In token of honor for deeds like to thine,
From the hand of the Master that bright gift must be,
That can bring aught of glory or honor to thee.
Rest there, beloved sleeper, 'neath the snow-curtained bed;

Soon the mandate shall echo—"Come forth, all ye dead!"
Through the caverns of earth where God's people may be,
And to depth of the coral groves, under the sea.
Ye who bear him now rest. Lower the corpse 'neath the sod;

Farewell to thee, faithful, true servant of God."

Danie's Fourth Vision.

DANIEL'S fourth vision was in the third year of Cyrus, king of Persia. As Cyrus in the first year of his reign had made a proclamation throughout all his kingdom, giving authority to all the Jews who would, to return to Jerusalem, and had made provision to help them do so; and as a great company under Zerubbabel, even forty thousand three hundred and sixty persons, besides their servants, had accepted the same, and gone up to Jerusalem in the same year, it was impossible that Daniel should not have known it! For what then was he fasting and mourning three full weeks in the third year? Ans. Because while Cyrus was gone out on other great military expeditions, and had left his son Cambyses regent at home, this Prince of Persia had lent his authority to the people of Samaria, who had set themselves to frustrate the rebuilding of Jerusalem, by which means the work had wholly ceased; and Daniel in the Court of Persia could not fail to know what was being done there. He therefore set his heart afresh to seek mercies of the God of heaven for his people Israel, and for the holy city of his God. While he was thus afflicting himself on behalf of his people and city, he went out by the river Euphrates in company with others of the court, when suddenly a person of the most glorious appearance stood before him, and addressed him with a voice like the sounding of a multitude speaking together.

Overawed by its majesty his companions fled to hide themselves, while Daniel, overpowered by the scene, swooned and fell to the ground; but his heavenly visitant raised him up and soothed and comforted him by the most kindly assurance that he was still greatly beloved. He then assured him that the cause of his people was well known among the hierarchies of the heavens, and that there was chosen ones set to watch over and foster them and their interests. That although the Prince of Persia had resisted them for twenty one days (significant of years), yet his defeat was decreed. But that after that the Prince of Greece would come, for so it was noted in the Scriptures of truth. But that he might have a clearer understanding of the matter, he had now come to give him a more particular account of the future oppressors of his people, and the desolators of the holy city than had yet been shown to him.

Beginning with the prince that was then regent of the kingdom of Persia in his father's absence, he informed him that there would yet stand up three kings in Persia, and after them a fourth, who should be far richer than any of his predecessors, and that by his vast wealth he would stir up all the realm against the kingdom of Greece; that the result would be a great king of Greece would come against Persia and take the dominion from them; but that in the end he would fall, and his kingdom be divided into four; and these ultimately reduced to two would long contend for the empire of the habitable world, and in so doing greatly oppress and afflict the Jewish nation. At length the ships of Kittim (i. e., the Romans) should come to restrain him; but that they would ultimately establish themselves in Judea, pollute the holy sanctuary, take away the daily sacrifice, have indignation against God's holy covenant, kill and disperse the people of Judea, until the time of the end, for so it was appointed of God. See Num. 24: 24.

But that after they have accomplished their appointed mission, another king would arise and do according to his will, despise all the gods of his predecessors, and do honor to non-

with our appointment, and we had no meet- lly

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 the seventeenth chapter of Revelation, the angel takes John into the wilderness, to see and record events which were to be fulfilled in the future; things that were to be accomplished by the march of events, after the woman was seated on the beast, (verse 3rd) "having seven heads, and ten horns." "And they that dwell on the earth shall wonder, 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." This verse is synonymous with the third verse of chapter 13th, treating on the same event, as already noticed.

Now we will consider the beast that was, and is not, and yet is, by turning to the opening of chapter 13, where John saw the first beast rise "out of the sea, having seven heads," upon which was "the name of blasphemy," verse 1st. In this verse we observe that the beast is represented with its seven heads rising out of the sea, in an un wounded state, no head yet wounded. But after further describing the beast in the second verse, John says in verse third, "I saw one of his heads as it were wounded to death; and his deadly wound was healed." This change of words as before remarked does not change the meaning or the sense of what is said in the third verse, which meaning is but one of the seven heads; by consequence the entire beast is not included, on the principle assigned, that the entire beast is composed of seven heads as repeatedly shown. Now, "the beast that was, and is not, and yet is." The meaning here intended is this: first, "the beast that was," this represents the beast in its first capacity, as presented in chapter 13: 1; before its deadly wound was inflicted, "it was." Second, "and is not," this refers to the time whilst the beast or head was in its deadly state, "it was not;" as

or existing, King Henry VI. being then nine months old, and reigning 39 years. "And the other is not yet come." Such was the case, after Henry VI. the other, the seventh King Henry not yet come. The intervening or vacant space between Henry VI. and Henry VII. was twenty-four years. When, as Lockman's history remarks, on p. 115:—"Henry VII. was first proclaimed by the army in Bosworth-field; for the crown being found was brought to Lord Stanley, and placed on Henry's head." And when he cometh, he (the seventh king) must continue a short space." That is, looking on it in the sense of an individual reign.

Let us pay particular attention to verse eleventh. "And the beast that was, and is not, even he is the eighth, and is of the seven." Mark, King Henry the Eighth was of his father, King Henry the Seventh, his son and successor. Thus "the beast that was, and is not, even he is the eighth, and is of the seven." Henry the Eighth, was not only the son and successor of Henry the Seventh, but as king, government, and nation together, forming the "beast that was, and is not, even he is the eighth, and is of the seven, [mark] and goeth into perdition." Such was the particular case with King Henry the Eighth, who succeeded from the Church of Rome and renounced popery, and was himself declared by the Parliament and nation, to be the supreme head on earth of the Church of England. Now all King Henry's civil and religious system in the kingdom with all its adherents, did as predicted, go "into perdition," that is, into destruction ruin and death, in the reign of bloody Queen Mary, who was a mortal enemy of the English Church and its national religion, established by King Henry. During her reign multitudes of the reformed churches, and its national religious subjects were victims of her unrelenting persecutions. These most singular and particular events, clearly fulfilled that destruction of "the beast that was, and is not," foretold in verse eleventh.

Verse 12:—"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings [mark] one hour with the beast." In this verse it is particularly expressed in the words, "The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." Here it is necessary to observe, that these ten kings that had received no kingdom as yet, evidently present another class of ten kings, distinct from the ten crowned horns in the opening of chapter 13, which denote crowned kings. Hence, the ten kings in the 12th verse which had received no kingdom as yet, form another class of kings, distinct from those in the opening of chapter 13, and chapter 17. Here we may remark, that since the papal power has ceased in England, and the supremacy of the Pope over the kings of that nation, has been annulled, and since the nation was healed of its deadly wound, since that time the exact number of ten kings have reigned on the British throne, as supreme heads of the Church of England; under the history and symbol of the two-horned beast.

This order of ten kings begins first with the with the House of Stuart, thus: James I., Charles I., Charles II., James II., William III. The House of Brunswick: George I., George II., George III., George IV., William IV. These ten kings have reigned under the form of a Protestant government, since 1703, from which time the nation has stood a separate and distinct power, though sometimes not a little disguised. (To be continued.)

with many ships, and he shall enter into the countries and overflow and pass over them.

Who is this king of the north? without doubt "The chief prince of Meshech and Tubal." See Ezek. 37, in other words the Tzar of Russia. This thing has already been attempted in our day, both on the part of Egypt and Russia, and as sure as Daniel was a prophet of God, so sure it will be again, and will then be successful, to fulfill the prophecy.

When will it be? "At the time of the end," the time to bring an end to the reign of the Gentiles over Judea. The end of the seven times of Israel's afflictions. Lev. 26.

Here then we have three points made by the angel himself: first, Daniel's people are to be dispersed by the Kittim, and tried to the time of the end appointed for their afflictions, chap. 11: 35. Second, the Kittim are to be succeeded by the wilful king, the despiser of all gods, but the god of forces:—who will continue until the indignation of God against the chosen nation is accomplished, which was determined upon of old. Third, this end to come is to be brought about by an invasion of the land of Israel both by the king of the south and the king of the north: and this will be accompanied by a time of unparalleled trouble, and divine interposition on behalf of the chosen people of God: for showing that time we have a separate article.

S. D.

Forty years once seemed a long and weary pilgrimage to tread: it now seems but a step. And yet along the way are broken shrines, where a thousand hopes have wasted into ashes: foot-prints sacred under drifting dust; green mounds whose grass is fresh with watering tears: shadows even we could not forget. We will garner the sunshine of those years, and with chastened steps and reasonable hopes, push on toward the evening whose signal light will soon be seen swinging where the waters are still and storm never comes.

himself." And why not, if the promise, "I will

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, SEPT. 26, 1871. JACOB BRINKERHOFF, Editor.

Orthodoxy Responsible for the Existence of Universalism and Spiritualism.

BY H. E. CARVER.

THAT the so called orthodox ministry and churches of the day are and will be held responsible for the existence of these two leading errors of the present time, we have long believed; and this belief has been confirmed and most deeply impressed upon our minds by two incidents that came under our observation recently while visiting relatives in Iowa City.

We could not help thinking that that minister might be perhaps ignorantly or unconsciously sowing and cultivating seeds there in the minds of those assembled that would some day develop into full grown Spiritualism, with all of its modern sensualism and infidelity. Suppose a person growing up from childhood to maturity under the influence of such teaching, loses by death a relative or friend, in whose integrity and Christian character implicit confidence is placed. Regarding that dear friend as still alive and conscious, though occupying another sphere, and with widely extended powers of observation and means of obtaining knowledge, nothing could be more logical or reasonable than to earnestly wish, if possible, to communicate with that friend.

Returning from the funeral we chanced to pass by where the corner stone of a new Universalist meeting house was about to be laid, with the usual ceremonies. As several noted ministers were to be present and speak, we concluded to wait and see and listen to the proceedings, feeling a special interest in the occasion from the reflections suggested by the funeral discourse a few hours before, and a knowledge of

the fact that Universalism too is founded upon the idea of the natural immortality of mankind. Looking at the subject from this standpoint our ideas of the goodness, love, and benevolence of God would naturally lead one to hope and expect that instead of consigning the wicked to eternal and irremedial woe and torment, for a short life time of folly and sin, God would at some time and in some way release them from their punishment and restore them to his favor. While one speaker touched upon this chord of human sympathy with masterly skill, we tried to place ourself mentally in the position of the large audience, nearly all of whom doubtless believe that all the human family are destined to live forever in some condition; and looking at it in that light universal salvation certainly looked attractive, whilst its opposite, eternal torment, became very repulsive; and we only wondered that a belief in Universalism had not become more general than it has.

Thus we see that the false system of Universalism, as well as that of Spiritualism, is based upon the erroneous, though popular doctrine first announced in Eden, that man is by nature an immortal being, and cannot die. Take away this foundation and both systems sink in an abyss of oblivion: they cannot live without it. This however the great mass of our orthodox ministers and churches will not do, but will continue to promulgate a doctrine, which, unscriptural in itself, and based upon Satan's first great falsehood to our race, has led thousands of our fellow men through the dark labyrinths of error to destruction. May God strengthen the few who see and appreciate the truth, to speak it forth boldly and fearlessly, and yet wisely, in the fear and to the glory of God.

and to accept of the consolation, Lower the corse 'neath the sod; Farewell to thee, faithful, true servant of God."

Report of Labors.

LEFT home at Civil Bend, Mo., in company with father Rogers and Bro. Philip Rogers, August 13, for the purpose of visiting Southern Kansas. Aug. 18th found us at Mound City, and knowing of Sabbath keepers in that vicinity, concluded to remain with them over the Sabbath. We called on Bro. J. H. Cook, S. D. Adventist minister, and was kindly received by Sister Cook, Bro. Cook being absent. On the Sabbath, by request preached to them. Here we formed some happy acquaintances.

First day morning resumed our journey, and on Wednesday evening was very glad to meet Bro. H. W. Sandusky, formerly a schoolmate. He is a young man of talent and is in harmony with us on most points of our religious faith. I hope he will soon devote his whole time and talents in the Lord's cause, in spreading the near coming of Christ, and in vindicating God's holy law.

The next day, with the addition of Bro. Sandusky to our company, we arrived at Independence, Montgomery Co. We there met Bro. E. B. Carpenter, whom we found to be a warm and devoted Christian. Bro Carpenter is proclaiming the truth to the people in his town and vicinity. His labors have been blessed, two having already taken hold of the Sabbath, and there are hopes of others taking hold. On the Sabbath Bro. Carpenter and Bro. and Sister Foster met us at the Round School house, about eight miles from Independence, where we had a good Sabbath meeting, probably the first that Sabbath-keepers have enjoyed in that vicinity. The next day preached to a small but interested audience in Bro. Foster's neighborhood. Here Bro. Carpenter has been holding meetings for some time, and the people have a desire to hear. We then went to Independence, expecting to preach there in the evening, but a storm coming up interfered

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ed with our appointment, and we had no meetings. After consulting with Bro. Carpenter about holding a series of meetings in his town, we concluded not to hold meetings at present on account of land and railroad excitements, which are running very high in that town at present.

The next morning, having bid adieu to the brethren who treated us so kindly, we started on our journey. At that place we also left Bro. Sandusky. We arrived here at father Ashly's, an old acquaintance of father Rogers, and of the Christian order, on the 29th of Aug. We immediately had an appointment circulated for preaching the next evening in Princeton, which is a small town on the rail road. After meeting they invited me by a vote to preach further to them. Our doctrine is entirely new here. Methodists and Presbyterians are the principal religious orders. The next morning after our first meeting, father and Bro. Philip Rogers resumed their homeward journey. At our second meeting a spiritulist asked a question, which being satisfactorily answered, he desired to speak. A vote was taken by the audience whether he should speak or not. They allowed him the privilege (but few of them voted). After commencing to speak the audience grew restless and several left the house. The spiritualists have made an effort here to raise a society, but have had but little success. Yesterday we attended a funeral, and was invited to speak. We did so, basing our remarks principally upon the resurrection. Last evening we spoke again in town. There appears to be an interest to hear Pray for us, that the Lord may sustain us, and that there may be a people here raised up to keep all of the commandments of God and the faith of Jesus.

A. C. LONG.

Princeton, Kansas.

Notes by the Way, No 2.

ON the sixth day, Sept. 1st, Bro. and Sister A. M. Brinkerhoff accompanied my wife and I to Brother Glover's, three miles west of Waterloo, for the purpose of spending the Sabbath with them. Bro. G. has for a long time been a Sabbath keeper, and to a great extent isolated from those of like faith, not enjoying the privilege of Sabbath meetings, except as he has attended our general gatherings, which he has been faithful in doing, thus showing his love for the truth. Sabbath morning Bro. and Sister Jackson came from Waterloo, thus increasing our number to eight, who had met for the purpose of spending the Sabbath together in the worship of God, its author. We occupied some time in presenting some thoughts on Christian union and the affinity existing between us, thus binding our hearts together in love. When we were through the brethren and sisters all followed us with feeling remarks, intermingled with prayer to God for his heavenly approval and blessing. Though our number was small yet we scarcely ever attended a more solemn and affecting social meeting. Truly we all felt one in Christ Jesus.

One thing that added to the solemnity of the occasion was that we have at different times for two years past appointed a meeting and as often been disappointed. Twice during Sister Mary Glover's lifetime, did she arrange the room for meeting, but for some cause we were not permitted to meet. Now she, as we trust, sleeps in Jesus, awaiting the trump of God to sound, to awaken the sleeping saints to join the assembly of all the Church of God. Time speeds on, and soon that happy day will arrive. Let us be ready, so that whether we wake or sleep we may

live together with Christ. One remark of Bro. Glover's rested with impressive weight upon our mind. As his mind scanned the past, the disappointments to which we had been doomed, who could tell what is before us, when shall we meet again. Well may we say, Who can tell what is before us in this inconstant life? God alone knows. Finite mind can scan the past, but the future belongs to God. One thing however we can tell, and be assured of, there is a bright world to come, to be enjoyed by the people of God. We do know if we are faithful in the service of God now, a bright crown will be ours by and by.

While at this meeting my mind was impressed with the idea of a more vigorous effort being put forth by our isolated brethren to get together from time to time. It certainly would be a means of encouragement, and would add greatly to the spiritual enjoyment of those contending for the prize. The Sabbath being past, we all felt "How sweet a Sabbath thus to spend."

On First day, having an appointment in the School house for preaching, we spoke to a goodly number on the subject of the Christian's hope, as set forth in connection with the Abrahamic promise. Abraham, though promised a glorious inheritance, confessed himself a "stranger and pilgrim in the earth," yet "he looked for a city which hath foundations, whose builder and maker is God." We too, though pilgrims and strangers here now, look fondly for the same city, and expect, if faithful, soon to sit down with Abraham and Isaac and Jacob in the Kingdom of God.

J. H. NICHOLS.

P. S. It may be proper to state that Brother Glover's present wife is fully with him in the faith, and treated us with true Christian affection.

J. H. N.

The Coming of Christ.

I THINK there is no promise in the Bible more spiritualized and ignored than the promise of Christ's return. Many teachers will have it any way but the right way, that is, to make it literal. The text, "I will come again and receive you unto myself," is used as a text for funeral sermons, and applied to death. It is said, "I will come," means death will come and separate you from your body, and you will go to heaven, there to dwell in the blissful presence of God forever.

Paul calls death an enemy, and the word of God clearly teaches that at the coming of Christ, he will destroy death, or raise man from the dead, and make him "equal unto the angels;" whereas, these teachers make death the Savior; send death instead of Christ, destroy the man's body instead of death, and make an angel of his immaterial spirit, before and without a resurrection; while God only promises that we may be equal unto the angels by and after a resurrection from the dead; which is to take place when Christ himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.

If the body is only a lump of clay, a clog, and the spirit only is the man, and death relieves the man of this clog, and sends him to glory, and is there an angel; then I opine death is indeed a true friend, a savior; and well may we sing, "Death is the gate to endless joy;" or, "Tis but the voice that Jesus sends to call us to his arms;" and as one minister said, "Jesus had no need to come back to this earth; he could just as well sit on his throne in heaven and transact all his business there, as to come here himself." And why not, if the promise, "I will

come again," simply means, I will send my voice—death—and relieve you of your earthly appendage, and then you can instantly appear in my presence in heaven, where there is fullness of joy? It is true I have spoken of a resurrection, but I mean by that your conversion, or elevation from a low-state of sin to a high and holy life, which alone can fit you for that better resurrection—the rising of the blessed spirit from the body, at the separation, when I come by my voice—death. If this be the meaning of that promise, I wonder no longer that the Bible is a book of mysteries. I only wonder how any uninspired man ever found out what it did mean; and the mystery can only cease to be such by the aid of "those blest spirits" being permitted to return, to tell us that the Bible is to be taken in a spiritual sense, and consequently death does not mean death; that the coming of Christ is not his personal presence, for he comes in a thousand ways, by his word, by his spirit, by death, and by his providence in many ways. And thus they ignore the most sacred promises of God to his own beloved children.

I heard a minister say: "There is no such thing as death. Man does not and cannot die, and I never allow the word used in my family. What is called death is a separation from the body, the putting off the clay, the house in which the man lives."

With such teaching, is it any marvel there are scoffers, saying "Where is the promise of his coming?" Any wonder that thinking men are disgusted with the theology of this age, and think the Bible a mystery, and can see no sense in it? But, thank God, there is sense in the Bible; and when properly understood, and rightly expounded, it opens the eyes and understandings of these thinking people, and some of them are coming into the light and liberty of God's dear children, and turning "from idols to serve the living and true God, and to wait for his Son from heaven." May God send more teachers of his word into the great harvest-field, for truly the harvest is great; it is fast ripening, and the laborers are few.—*Sol.*

ZEAL.—The river that runs slow and creeps by the banks, and prays to every turf to let it pass, is drawn into hollows, and spreads itself in smaller portions, and dies with diversion; but when it runs with vigor, and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted with little avocations, and to creep into holes, but runs into the sea through full and useful channels; so is a man's prayer; it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident and stays at the corner of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and an hungry appetite, it passes on through all the intermediate regions of clouds, and stays not till it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshments.

An eminent writer has said that there are four classes of readers. The first is like the hour-glass; and their reading being on the sand, it runs in and runs out, and leaves no vestige behind. A second is like the sponge, which imbibes everything, and returns it in the same state, only a little dirtier. A third is like a jelly bag, allowing all that is pure to pass away. The fourth is like the slaves in the diamond mines of Golconda, who casting aside all that is worthless, obtains only pure gems.

Review of a Sermon on the "Christian Sabbath."

BY A. M. BRINKERHOFF.

(Continued.)

WE next come to the New Testament, where we shall expect to find, if holy men of old, yea, even God himself, have spoken of this great change in the law of God, to take place when Christ is slain, we say, we shall expect to find the inspired apostles, and Christ himself, not only observing it, but directly teaching this change in the moral law of God. We will see. As the speaker had occupied the most of his time in the brief, and mostly assertions. His first assertion was that Christ met *repeatedly* with his disciples on the first day of the week. Now, if we admit that this assertion is true does that prove a change in the law of God, when Christ has himself said one jot nor one tittle shall not pass from the law? Does that prove that the sanctification God placed on his rest day, the seventh, is now taken off? Does it prove that the word "seventh" in the fourth commandment of the decalogue is changed so as now to read the "first"? If it does it proves one thing more, and that is, that the words of Christ were untrue when he said, "not one jot or tittle (or least letter or stroke, Benson, shall pass from the law till all be fulfilled." But the assertion is unscriptural, as I shall endeavor to show.

"Christ met repeatedly with his disciples on the first day of the week to commemorate his resurrection and plan of redemption." We wish the speaker had had time to have proved this assertion; but he did not, and perhaps it would have been a difficult job, for I do not know of one single instance where the disciples met on the first day of the week to commemorate the resurrection of Christ. We have the record where Christ appeared to the disciples as they were together, three times. Now, if all of these were on the first day of the week, "repeatedly" would be only three times. But we will carefully examine these three records. Go first to Mark 16: 14. Jesus had appeared to two of the disciples as they were journeying: he makes himself known, and they return and tell the other disciples; but they believed them not. Afterwards he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart (Why) because they *believed not* them which had seen him after he had risen. Luke says when the two returned who had seen Jesus by the way, they found the eleven gathered together, and while they are speaking Jesus appears in their midst. Luke 24: 41 says, "And while they yet *believed not* for joy," &c. John says the disciples were assembled, and the doors were shut for fear of the Jews, Jesus appeared in their midst. Now, does the record show that the disciples knew that the seventh day had been buried with Christ and that that was the first Christian Sabbath? Were the disciples gathered together to commemorate the resurrection of Christ? were they rejoicing because Jesus had been raised from the dead? The testimony says they *believed not*. Christ says, "Why are ye troubled? and why do thoughts arise in your hearts?" Is it reasonable to suppose that they were gathered together to celebrate or commemorate the resurrection of Christ, when they *believed not* that that event had transpired? why are they troubled? Because their Lord has been taken and slain, and it was he whom they expected should have redeemed Israel. Now he has been slain, their hopes are blasted, they are indeed in trouble, and why do thoughts arise in their hearts? no doubt they had come together to determine what was best to do.

Thoughts of returning to their homes, and trades, probably were in their minds. This probably was more of a business meeting; but Jesus appears in their midst. Then the disciples are glad when they see the Lord.

Our First day friends are welcome to all they can make from this first meeting of the apostles to commemorate the resurrection of Christ. They are welcome to all the argument they can get out of this, proving the death of the Sabbath of the Lord.

We have examined the first meeting of Christ and the apostles, and set it, we believe, in its true light, now to the second. In this first meeting Thomas was not with them. The other disciples say we have seen the Lord, but Thomas says, "Unless I see in his hands the prints of the nails, &c., I shall not believe." Now, when they have the next meeting Thomas is with them, which we will examine. But first we will hear the speaker quote the text. "Then on the next eighth day, which would be the first day of the week, they again met." Yes, the next eighth day would be the next first day of the week, but the testimony was not quoted as I find it written in my Bible. The record John has given us in the 20 chapter and 26 verse reads, "And AFTER eight days again his disciples were within." Now there is no reasoning that will make "after eight days" mean just on the eighth day; therefore it was not on the next first day. But supposing it was on first day, does that prove a change in the Sabbath? Is there anything said about the old Sabbath being killed, and a new one being instituted? not one word. Therefore, be it as it may, there is no argument in it any way. Yet the testimony says, "after eight days," which would be after the next first day. Now the third time Jesus meets with his disciples is at the sea of Tiberias, recorded in the 21 chapter of John. Peter says, "I go a fishing." Certain others went with him. They fish all night, and caught nothing. In the morning Jesus stood on the shore, but they knew him not. Now if this was the first day of the week, the newly instituted Sabbath, Jesus must have felt sorrowful to see his disciples whom he loved transgressing his holy day, been out all night fishing. But if this is not claimed to be on the first day of the week then the number of such meetings is reduced to two, for John says in verse 14, "This is the third time that Jesus showed himself to his disciples after that he was risen from the dead." This dear friends, is all the argument that can be brought forward to prove that Christ met "repeatedly" with his disciples on the first day of the week.

He then alluded briefly to Paul's meeting with the disciples on the first day of the week, recorded in Acts 20: 7. This when examined closely, furnishes no proof for the first day being a Sabbath of rest. We will give a few extracts from the late history of the life of the apostle Paul, by Conybeare. He says, on page 592, "It was the evening which succeeded the Jewish Sabbath." That of course would be on what we call Saturday night. He then says, "On the Sunday morning the vessel was about to sail." He then proceeds quite lengthily to give the details of the meeting during the night. He then says, "At the dawning of the day it was now time for the congregation to separate. The ship was about to sail. It was arranged that the apostle himself should join the vessel at Assos, which was only about twenty miles distance, by the direct road, while the voyage was almost twice as far. He thus secured a few more precious hours with his converts." Then on p 595, "And strength, and peace, were surely sought and obtained by the

apostle from the Redeemer, as he pursued his lonely road that Sunday afternoon in the spring among the oak woods and streams of Ida."

Now, from this testimony, we see that in the apostle's day they did not consider the first day of the week a Sabbath of rest. No, Paul's companions sailed at least forty miles while the apostle Paul himself journeyed on foot at least twenty miles. Here, too, our first day friends are welcome to all the consolation they can get from this preaching and journeying of the apostle Paul.

Next is the collection for the saints in 1 Cor. 16: 1, 2. There is no proof in this. Each one is to lay by *him* in store so that all would be ready when the apostle comes, so there would be no gathering when he comes. Supposing they all met on every first day, to tend to this business, does that prove it to be the Sabbath day? No, that business should not be done on the Sabbath day.

(To be continued.)

The Three Covenants.

BY J. R. GOODENOUGH.

(Concluded.)

THERE is another important truth in this testimony of the apostle. He has introduced Sarah and Agar as the representatives of the two covenants. Sarah, as a free woman, represents the new; and in verse 31 he tells us that we are children of the free woman, thus making the new covenant the same as the Abrahamic covenant.

I will now try to show that the Abrahamic or new covenant is to be made with the children of Israel. "Not as though the word of God had taken none effect; for they are not all Israel which are of Israel. Neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called. That is, they which are the children of the flesh these are not the children of God, but the children of the promise are counted for the seed." Rom. 9: 6-8. Paul's argument will be plain here if we go back to Gen. 17: 15-18. Here the Lord tells Abraham that Sarah shall be a mother of nations; yet in verse 18 Abraham asks the Lord to let Ishmael live before him. The object is that he may be the seed to whom the promise is made. But the Lord rejects him, and again declares that Sarah shall have a son. Now, although Ishmael was Abraham's seed, yet he is not accepted, for while Abraham is to be a father of many nations, Sarah is to be the mother of the same; so that the Israel of God are not children of the flesh, but children of promise.

We now go to Gal. 3: 16, and it will be found that Christ is the seed to whom the promise was made; and in verse 29 Paul says that "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Now we sum these things up and we see that the kingdom belongs to Christ by covenant promise. The covenant that gives it to him is the one of which he is now mediator. The one that he is mediator of is the new covenant, Heb. 8: 6-13, and this covenant God says that he will make with the children of Israel; and when he does make it with them "they shall not teach every man his neighbor, saying, Know the Lord;" consequently it must be made with them after the gospel dispensation is closed.

We have now proved, 1st, that the new covenant was first made with Christ when the plan of redemption was devised. Second, that it was afterward made with Abraham. And third, that it is yet to be made with the children of Israel as the second covenant with them, and we are

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now prepared to contrast the promises of the old with those of the new.

The promises of the old were that if they would obey God they should be a peculiar treasure to the Lord, Exod. 19: 5, and have the land of Canaan for a temporal kingdom, Jer. 17: 21-27. The promises of the new covenant are that they shall have the land for an everlasting possession, Gen. 17: 8, that their sins should be forgiven, Heb. 8: 12, and that the law of God shall be written in their hearts. Heb. 8: 10. That these are all the promises of either covenant I do not claim, but they are enough of each to show that the new covenant is established upon better promises than the old, and consequently is a better covenant. It is this covenant that is called an everlasting covenant, and has for its conditions obedience to the law of God, the same as the old. It was on conditions that the children of Israel would obey his law that God promised them the land for a temporal possession; and it is on the same conditions that it is promised to Christ and his seed for an everlasting possession. "Also I will make him my firstborn higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes." Ps. 89: 27-32.

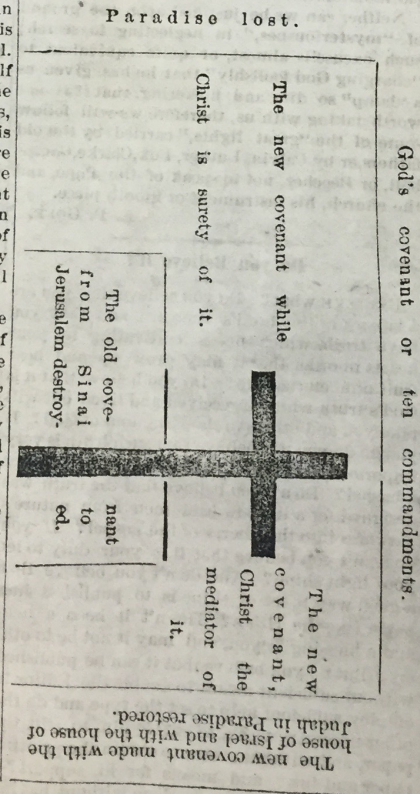
When man was made and placed in the garden of Eden the Lord said to him, "Be fruitful and multiply and replenish the earth, and have dominion over it." Gen. 1: 28. Adam was destined, if obedient to the law of God, to be universal monarch of this earth; but he disobeyed, and Christ, the second Adam, (1 Cor. 15: 45) is to receive it and reign. Christ himself, with the conditions, and testified that he had kept his Father's commandments and abode in his love, John 15: 10; and that it was not his mission to earth to destroy the law, but to fulfill. Matt. 5: 17. Thus, after taking upon himself our nature, and living a perfect, sinless life, the kingdom is Christ's. Yet he died for us, rose again, and ascended to the throne of his Father, there to remain until his enemies are made his footstool, when he will come and take possession of his kingdom; and the covenant that the Father made with him will be then made with all the redeemed host, and the law of God will be written in their hearts, and they will be "kings and priests unto God, and shall reign on the earth" with Christ. Rev. 5: 10.

With this we leave the reader, while we notice the third covenant, and prove that the law of God is a covenant of itself. And here again we call the attention of the reader to Exodus 19: 5, where the Lord says to Israel, "Now therefore if you will obey my voice indeed, and keep my covenant." It will be noticed here that the Lord is only making his proposal to the children of Israel, preparatory to the making of the old covenant; and in doing this the first thing that he says is, that if they will obey his voice and keep his covenant. Here then all must see that God had a covenant that he calls *my covenant*; and if the children of Israel will agree to keep it then there will be another covenant, or a covenant between them and God. What this covenant is that the Lord calls his may be understood from other scriptures. But here we see it made the conditions of the old covenant, and is in existence before the old covenant is made, and consequently may remain after that covenant has passed away.

But the objector may say, "If God's covenant is the conditions of the old covenant, when that covenant is gone the conditions must be gone too," to all of which I agree: God's covenant can no longer be the conditions of the old covenant, from the fact that the old covenant has passed away; but this does not prove that the destruction of the old covenant destroyed what God calls his covenant. To illustrate: I sell a piece of land to A. on conditions that he pay me one hundred dollars a year for ten years, then I will give him possession and a deed. Then I lease the same land to B. on the same conditions. Thus there would be two covenants with two separate parties, the conditions of which are the same. Now, suppose the second party break their covenant, would that do away with the conditions, or would the conditions stand good with the first party? All must see that they would.

I will now show that the ten commandments are God's covenant. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them on two tables of stone." Deut. 4: 13. Further testimony is unnecessary. The ten commandments are God's covenant, and have existed from the time that he created the world, and will exist and be kept in the new earth, when they will be written in the hearts of God's people, and be kept by all the redeemed host. Obedience to them would have given eternal life to Adam, for they were ordained to life. Rom. 7: 10. It was by transgression of the tenth that turned Adam out of the garden. He coveted the forbidden fruit, and sinned, and lost the inheritance.

I will now illustrate the three covenants and their time by a diagram, embracing the view set forth in this work.



Explanation of diagram.

The upper space commencing in Paradise, and containing the law of God, shows the law of God as God's covenant in Paradise, before the fall, during the times of the fall, and extending into the Kingdom of God. The second space, commencing with the fall, represents the new covenant, from the fall to the cross, while Christ is surety of it, and after it is ratified on the cross with Christ as mediator of it. The lower and shorter space represents the old covenant, from the time it was made on Sinai, until it ended at the destruction of Jerusalem, and the breaking up of the nationality of the Jews.

And now, reader, I leave you, praying that you may be so happy as to finally, with all the redeemed of God, have a place in Paradise restored, and receive the blessings of the new covenant, when the earth will be as full of the knowledge of the Lord as the waters cover the sea; and also praying that if you have not an interest in the blood of the new covenant that you may seek it while there is a mediator, while Jesus is pleading for you and presenting himself to the Father, with strong cries for your salvation. I have tried to lay before you in a brief manner this important subject, hoping that you would do as well as the noble Bereans of old, "Search the Scriptures and see if these things be so." Amen.

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 Davis.

DEAR HOPE: It has been some time since I have penned a line to you, and as I love to hear from the brothers and sisters scattered abroad through your columns, some might wish to know how we are getting along here at this place, Rabbit River. To all such let me say that we are striving earnestly to make the Kingdom of God our home. We are trying to keep all the commandments of God, and obey the teachings of that blessed Book; and we are trying to show to the world that we are trying to be Bible Christians.

And let me say that the cause here is moving steadily along. In about eighteen months there have been eighteen who have put on Christ by baptism. Our preaching brethren who preach here are Elders G. Cranmer and E. G. Branch, two bold soldiers of the cross, and may God bless their work in future as he has in the past, is my prayer. We have preaching once in four weeks, and we have meetings and Sabbath school every Sabbath.

And to all the brethren and sisters, and to those especially who are alone in the world let us all be faithful in our duties, keep the commandments of God and faith of Jesus, and never turn back, but let our course be onward and upward, that it may be well with us when our Master comes to make up his jewels. And to the lone ones I know how to sympathize with you, having lived here some time alone; but God in his goodness and mercy is calling in the honest hearted. And now let us all be faithful and hold on. It is but a short time, then all will be well. Your brother, striving for eternal life.

Hamilton, Mich.

J. G. DAVIS.

Who despiseth the day of small things, will never attain great things.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD DAY, SEPT. 26, 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 BIBLE STUDENT'S ASSISTANT is now ready. It consists of Scripture references on the different points of faith held by Adventists, and is valuable to refer to to direct one to evidence on the Christian's hope and faith. Price 10 cents, postage 2 cents.

THE articles on "Universalism, Immortal-soulism orthodox," and "Repent and be converted," will appear as soon as we have room for them.

"Let every Man be fully Persuaded in his own Mind."—Paul.

THE rendering of the above precept of the great Apostle to the Gentiles, which is most commonly given and accepted, is about as follows:—"It makes very little difference what church we belong to, or what doctrines we accept as scriptural, so that we wish to serve God and sustain good morals, and are sincere." Some will go a step farther and assume that scripture doctrines are, to a great extent, mysterious, and that we cannot expect to comprehend all its teachings, and should modestly follow in the tracks of the great Christian leaders.

Quite recently, my mind was strongly directed to the above sentiment of Paul, by an old and highly valued friend, a friend of 50 years standing; the integrity of whose character I never distrusted, but who never (to my knowledge) sought a membership in any religious organization until some years past "three score and ten." As he built his valuation of Christian doctrines and Christian duties mainly on the aforesaid rendering of our text, I could not avoid becoming sadly interested, when realizing how much of *Truth* was lost to the professed disciples of Christ, and how much of the falsehoods of the arch enemy, by which he seduces and ruins our race, were also cherished and endorsed by those disciples; all because they do not practically cherish the command of their Lord and Master to "Search the Scriptures," John 5: 39, and Acts 17: 11.

We surely need not go far to find scripture evidence of the weakness and fallacy of all doctrines based on sincerity as a sure foundation instead of being built on the word of God. Was not Paul sincere when he "verily thought he ought to do many things contrary to the name of Jesus of Nazareth," and "persecuted the saints even unto strange cities"?—Acts 26: 9-11, literally verifying Christ's prophecy, that "whosoever killeth you will think that he doeth God service." John 16: 2. Furthermore, why should Paul himself labor so abundantly, why should he accept hunger, cold, and nakedness, stripes, bonds, and imprisonment, to carry instruction to others who were ignorant of the truth, and very "sincere" in their errors, if sincerity could justify them before God, or save them from death? And indeed, why should any of Christ's followers lose caste, "suffer the loss of all things," by being witnesses to the truth, if sincerity was sufficient to save us? No human beings could be more sincere than the heathen mothers who cast their infant children before the wheels of the great idol's car, or give

them to feed the monster reptiles of the Ganges. If being "fully persuaded" that they ought to do it, justifies their idolatries, what sense or economy could be in carrying them the sense or economy could be in carrying them the sense or economy could be in carrying them, set Scriptures at variance with each other, and "turn the world upside down?" (as in Luke 12: 51-53 and Acts 17: 6.)

I think that building our Christian character on sincerity instead of on the Scriptures of truth, exposes us to all the corruptions of the papal church; if not the same corruptions that became rooted so deep and wide, during the dark ages, then others, not less destructive to a pure Christianity and a living faith.

Men capable of reflection never harbor the idea that to be sincere in any error of principle, regarding mathematics, medicine, mechanics; commerce, agriculture, astronomy or navigation, will at all exempt the errorist from the legitimate effect of his ignorance or carelessness: why then should not the "children of light" be as wise in their generation, as "the children of this world?"

I do not overlook the fact that the servant who commits things worthy of stripes, in ignorance of his master's will, is to receive "few stripes;" but, it is not every one that calleth Lord, Lord, whom Christ owns as his servant, for he says, "why call ye me Lord, Lord, and do not the things which I say?" He recognizes those only as his disciples who "do the will of his Father." His Father commands us to hear the beloved Son, and the Son commands us to "Search the Scriptures;" and shall we dare claim the relationship of children, to the Father, and that we are learners of his Anointed Teacher, whilst we ignore his authorized instructions, and build our characters and faith on the corrupt traditions borrowed from Pagan and Papal idolaters?

Neither can we be justified upon the ground of "mysteriousness," in neglecting to search; such excuse is almost, or quite equivalent to "charging God foolishly" that he has given us a "lamp" so dim and flickering, that it is not worth taking with us, therefore we will follow some of the "great lights," carried by the old fathers, or by Calvin, Luther, Fox, Clarke, Campbell, or Beecher, not to speak of the Pope, and the church, his instrument or mouth piece.

E. P. GOFF.

Do you Believe it?

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