

# THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Third-day, Oct. 24, 1871.

Vol. VI.—No. 9

## The Hope of Israel.

IS PUBLISHED SEMI-MONTHLY BY

The Christian Publishing Association.

H. E. CARVER, *President.*

JACOB BRINKEROFF, *Editor.*

Address HOPE OF ISRAEL, Marion, Iowa.

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

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

### Trusting.

I will trust thee, blessed Savior,  
All life's toilsome journey through;  
And I know thou wilt be faithful,  
Else thy word would prove untrue.

Trust thy hand to guide me ever  
In the strait and narrow way,  
That no tempting pleasant pathway  
May lure my feet astray.

I'll trust thee for all things needed,  
For the promised hundred fold;  
The kingdom and its righteousness,  
And the tried, untarnished gold.

Oh, I feel 'tis safe to trust thee,  
'Tis thy pleasure that I should;  
And I have the sweet assurance  
That thou carest for my good.

But I know, till that glad morning  
When I thy face shall see,  
I cannot estimate the good  
Of trusting, Lord in thee.

—Sel

### A Living Sacrifice.

TELL me, my dear friend, are you an earnest, growing, blessed Christian?

"That is more than I dare say. I hope I am a Christian. Sometimes I am conscious of some degree of earnestness. I am afraid I don't grow much. I don't know about being a blessed Christian."

But you should know; for Christ has stated who the blessed Christians are. He says, Blessed are the poor in spirit; they that mourn; the meek; they that do hunger and thirst after righteousness; the merciful; the pure in heart; the peace-makers; they who are persecuted for righteousness' sake. Does this describe you?

"I am afraid not. The question is always coming up, Am I meek? Do I hunger and thirst? Am I pure in heart? Am I a faithful Christian? I can't pretend that I am persecuted for righteousness' sake."

And so the whole matter is left in uncertainty. This is far from being satisfactory to you; you have hoped it would not always be so; that something more favorable might turn up. My dear friend, you are indulging a delusive expectation. This state of uncertainty is most criminal; it is by no means a mere misfortune. The way out of it stands wide open. Here is God's message to you by the mouth of his apostles;—

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bod-

ies a living sacrifice, holy and acceptable unto God, which is your reasonable service."

It is simply through failing to comply with this invitation that you are so uncertain about yourself. You wait for something to turn up, but here is something to be done. "I am sure I would do anything in the world to be sure."

Then you will not remain uncertain. Now let us look carefully at what is described. It is not often that princes stoop to entreat what they might command; but here the King of kings utters a most courteous and tender appeal to you; and I beg of you to notice what is asked:—

*It is the total gift of yourself to God; a living sacrifice.*

It is indeed a peculiar gift, one altogether unique; it has no parallel: You may give a ring, a dollar, or a fortune, and dismiss it from your mind. "I have done with it," you might say; henceforth it is nothing to me. Not so with this gift; it is the devoting and consecrating of yourself to God for any and every service in your power to render; it is the gift of a hearty will for every such service. Such a gift is never made of one's own motion or one's own strength,—the impulse is from God; the strength is his. He moves the heart, awakens and invigorates love, and produces an insatiable desire to do all we can for Him who so loved us. In ancient times, God required of the Jewish people sacrifices, sufferings, burnt-offerings, and sin-offerings, without number; not because of any inherent worth in them; not because he was in any way dependent upon them; for when he called the Jews to account for their unfaithfulness, he said he would not reprove them for any deficiency in their sacrifices:

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof. . . Offer unto God thanksgiving, and pay thy vows unto the Most High." And so David, when brought to a right understanding of God's will, exclaims, "Sacrifice and offering thou didst not desire; mine ears hast thou opened. . . I delight to do thy will, O my God; yea, thy law is within my heart." You see it is a heart matter, and God's demand is for your heart, and your whole heart. It is no new demand, but the same which he has urged from the beginning; namely, this: Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength. So when God calls you to present your body a living sacrifice, he calls for the surrender and consecration of the entire man—for body, mind, and heart,—not only for what you now have and are, but for all that you may acquire, for all that you may become. And you are not only to do, but also to be, and to suffer, for him. You are to undertake a hundred things of which the natural man will say, That I can never do; and not merely submissively, as one yields to an inexorable necessity, but cheerfully, heartily, like the first disciples, who "rejoiced that they

were counted worthy to suffer for his name."

All this you are entreated to do by the mercies of God. Let us see if the motive is equal to the demand. What are the mercies of God? It is in vain to attempt to answer this question to any careless or superficial mind. True, it may be said, even to such a one, that owes all that he is and has to God; that as a sinner he has forfeited every claim on God that, if innocent, would belong to him as a creature of God, and that therefore all that he is and all that he has is of God's mercy. This statement, though quite true, can carry to the careless man but a vague and misty impression of some few of God's mercies. The heart of man, like the photographer's plate, must be prepared before it can take a just impression of all that is offered to it. Listen to David's testimony: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us ward; they cannot be reckoned up in order unto thee; if I would declare and speak of them they are more than can be numbered;" and yet he does not refrain from the frequent mention of God's works and thoughts of mercy. In the very psalm from which we have quoted, he commences thus: "I waited patiently for the Lord, and he inclined unto me and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. and he hath put a new song in my mouth, even praise unto our God." These are the mercies of God upon which the apostle rests his appeal. Consider his mercies to you. Once you were without God and without hope. There was for you only the fearful looking for of judgment. Through fear of death, you were all your life subject to bondage. God often called; but you refused. He stretched out his hands but you disregarded. You did not believe on the Son of God; you were condemned already. Now behold the goodness and mercy of God. He sent his only-begotten and well-beloved Son, by his life and precepts to instruct you; by his sufferings and death to ransom and ennoble you; to raise you from the condition of a condemned criminal to that of a son and heir. He gave you the indwelling Comforter to guide you into all truth, to take of the things of Christ and of God, and show them unto you, to witness with your spirit that you are a child of God, to help your infirmities, to make intercession for you with a sublime and unutterable earnestness, to follow you in all your innumerable departures from the narrow way, from the commencement of your pilgrimage up to the celestial city; to warn, to entreat, to persuade, and finally to secure for you an abundant entrance into the everlasting kingdom of God's dear Son.

This is in truth but a feeble outline of the mercies of God. Only a loving heart can fill up the picture. And such a heart is ever struggling so to do, but always under the conviction that his mercies can neither be numbered nor measured. It seeks relief in the ever-repeated and never-exhausted tribute, "How

precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand; when I awake I am still with thee."

Vain is the attempt to make a record of the mercies of daily life. Added to the thousand delights incident to mere existence, with its ever-opening vistas into the boundless realms of knowledge, are the ten thousand minute providences, which, like a starry firmament, both over-arch and canopy the whole: while they are forever speaking of the hand and heart which made and controls the whole. And what language can express the mercy which permits a redeemed sinner, walking in the footsteps of his Savior, to be a messenger of mercy and a son of consolation to all within his reach! Remember how intolerable life often is to him who is ignorant of that wonderful specific, "It is more blessed to give than to receive;" remember how your own happiness has been ransomed from the grave by your reception of it; remember, too, that God thrust this grace upon you when you were reluctant, or indifferent; and tell me, are not the mercies of God such as to make your giving yourself a living sacrifice to God your most reasonable service?

But you are saying, What need to beseech! I am sure I recognize the justice and reasonableness of the demand. I did so when I became a Christian. It was my endeavor then to give myself wholly away to God. Certainly, if I had held back anything which I knew God to require of me, I could have no reason to regard myself as his child.

And from this you infer that you must have "presented your body a living sacrifice, holy and acceptable unto him." It is the common estimate of the first step in the new life; but how commonly it is a mistaken estimate, appears in the history of the great majority of all those who call themselves the disciples of Christ. Admit that in the beginning of the new life they gave to God all that they knew to be required; what estimate shall we put upon their knowledge? Shall we reckon it the true and reliable standard of what God does require? Do not the young converts notions of God's requirements vary endlessly? Do they not vary with the temperament they have inherited, with the social advantages they have enjoyed, with the religious instruction they have received? Do any two of them agree in their estimate of God's requirements? And is it not recorded of many such, "Ye did run well; who did hinder you that ye should not obey the truth?" "I have somewhat against thee, because thou hast left thy first love." It is plain that many of them, failing to comprehend God's requirements, do stop very far short of that living sacrifice which is here demanded. And if you would avoid a like failure, see to it that you are not found in either of the following classes of mistaken men:—

1 Those who in the very beginning of the new life suppose that they have a full knowledge of all that God requires of them.

2 Those who make the claims of God upon us to consist mainly in a just intellectual belief.

3 Those who make obedience to God to lie mostly in emotion.

4 Those who make this obedience equivalent to outward activities.

5 Those who esteem the highest heart-service a species of fanaticism; though it has ample warrant in such scriptures as these: "As

the hart panteth after the water brooks, so panteth my soul after thee, O God." Whom have I eth my soul after thee? and there is none upon earth that I desire beside thee." "If I forget thee, O Jerusalem, let my right hand forget her thee, if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

6. There is yet another class, those who believe that the highest heart-service is no fanaticism but say, or think, This is not for me; I can't persuade myself that God will admit me to such fellowship.

The simple, sufficient answer to all such views may be found in two or three sentences spoken by our Lord himself: "Believest thou that I am able to do this?" "Are ye able to drink of the cup, and be baptized with my baptism?" Then "ask and ye shall receive." "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

My friend, be not conformed to this world, but transformed by the renewing of your mind; then shall you prove what is that good and acceptable and perfect will of God, and the fellowship which is with the Father and the Son.—*Sel*

### Prophetic Times are Given in Cycles of Sevens.

The first artificial division of time ever given to man was made in the order in which God created the world and commenced the enumeration of time. "In six days God created the heavens and the earth, the sea, and all that in them is; and rested the seventh day from all his works." From that day to this the number seven has been accounted the sacred number, and by a line of holy men reaching from Noah to the apostles of our Lord Jesus Christ, sacred things and times have been enumerated in their successive order, or given in collective ordinals of sevens. And this has been always a distinctive feature of prophetic revelations. When Noah had prepared the ark, the direction was, "Take unto thee of every clean beast by sevens." "For yet seven days and I will cause it to rain upon the earth forty days and forty nights." When God would provide for the preservation of Jacob and his family in Egypt, during a seven years famine, there was shown unto Pharaoh seven fat kine and seven lean kine coming up out of the river Nile; by which was meant that the overflow of the river would bring seven years of plenty, followed by seven years of famine. So with the seven ears of corn upon one stalk, rank and good, and seven thin ears blasted with the east wind. So when God had made a covenant with the congregation of Israel at the mount Sinia he said, ye shall keep my Sabbath and reverence my sanctuary: I am the Lord." (Yaveh the covenant keeping God). But if ye will not hearken unto me, and will not do all these commandments—but break my covenant—I will appoint over you—(seven specified times of calamity.) Lev. 26: 16, 17. "These calamities are terror, consumption, ague, famine, pestilence, oppression, and expatriation, or intimidation. "And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins." This last threatening is repeated three times, intimating that under four great governments of their enemies, all the first seven calamities should be repeated upon them in their enemies' land, until seven times: i. e., seven years of years, a day for a year; like their punishment in the wilderness forty years for the forty days despal of the promised land, or a period of 2520 years. Lev. 26. So with Ezek-

iel's mourning and humiliation for Israel's natural sins 390 days, and forty days more for Judah's transgressions after the ten tribes went into captivity. See Ezek. chap. 4.

This mode of giving prophetic times was instituted and explained by God himself. See Ezek. 4: 6, and Numbers 14: 33, 34. No mode of interpretation is more definite and certain than this. That Moses understood it so, and considered it as applicable to the first divinely instituted week of time is evident from what he says in the 90th psalm, which it is believed he wrote at the time when God shortened the days of Israel in the wilderness, limiting the lives of all that generation over twenty years of age, to all that generation over forty years. While he says, "a thousand years in thy sight are but as yesterday: as a watch in the night when it is passed." Peter also ep. 2, chap. 3, verse 8, says, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." That the term day is often used as a synonym for a comprehensive period of time, is as certain as any rule of rhetoric can make it.

That the creation week was an intended emblem of all time allotted to mortal man, six days of labor and toil under the first Adam, and one of rest and joy under the second Adam, the Messiah; and all preparatory to the immortal state, can be made quite apparent by considering the institutions founded upon it. First, the five books of Moses formed one code of laws, and contained one ritual, and one scheme of faith; so that every worshiper of Jehovah might be instructed by them in all things pertaining to the present and future life. If any one will attentively read the 119th psalm he can scarcely fail to see that the author of that instructive writing so considered it. Second, The governing institutions of that code were, the weekly Sabbath, the Sabbatical year, which was a year of release from personal slavery, and a remission of debts, and third, the jubilee, which followed seven Sabbatical years, and was ushered in with trumpets sounding throughout the whole land, when liberty was proclaimed to all the inhabitants of the land, and all forfeited, or mortgaged estates, reverted back to the original proprietors, or to their heirs. It is in reference to this festival that the psalmist says, "Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance; in thy name shall they rejoice all the day; and in thy righteousness shall they be exalted." Ps. 89: 15, 16. By a comparison of this with Isaiah 61: 1, 2, it will readily be seen that the psalmist and the prophet were both led by one common faith to look forward to "the acceptable year of the Lord," which in its fullness will be no other than the Restitution of all things lost by the first Adam's transgression, and restored by the second Adam's grace and righteousness.

That this mode of instruction was familiar to the Jewish mind, is obvious by the manner in which Paul reasons upon it in Heb., chaps. 3, 4. He there compares Moses and Christ, as the leaders of the people, and argues that as God swore in his wrath that Moses' people should not enter into his rest, so there is danger of Christ's people failing to enter that same rest that God has set before them and later ages alike; for unto us as well as unto them is the good news sent. Now it seems to me the only force there is in this argument of the apostle, is this: viz., when God sentenced those ancient rebels to death in the wilderness, it was a final sentence. He said, "So I swear in my wrath, they shall not enter into my rest." This cut them off not only from Canaan in this life, but from the ever-

lasting possession of it as promised to Abraham, Isaac, and Jacob, and their seed. And there is danger that rebellious people of this day shall suffer the same wrath of God. They failed not only of entering Canaan in this life, but are cut off from it in the life to come, and that through unbelief; and that same danger attends men of this day: the unbelief that ruined them will ruin us, if indulged. In the same strain of reasoning, he says of those that Joshua led into the land of Canaan, "If Joshua had given them that promised rest then would he (i. e. God), not have spoken to the same people, when in Canaan, of another day of rest as he has done in the 95th psalm, warning them of the danger of being cut off from God's promised rest as their fathers were: So also Paul himself reasons saying, "Let us labor to enter into that rest, lest any man fall after the same example of unbelief."

That this rest was set before them by the septennial rest day, is equally obvious, for he says, "He spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest:" making it conditional. The seventh day rest and God's promised rest are therefore identical in signification; and to be enjoyed in a future state; for the apostle's inference is, "There remaineth therefore a rest to the people of God." The septennial times of God's appointment did prefigure the coming of the everlasting rest promised to Abraham, Isaac, and Jacob and their seed: hence God said, "Speak thou also unto the children of Israel, saying, Verily my Sabbath ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant, a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Exo. 31: 13-17. This is very emphatic language, and intended for effect upon the obedience of a people whose everlasting interest is concerned therein. It is a sign that as God sanctified the seventh day for his rest so he doth sanctify them that keep it, that they may attain to it also. So also it shows a perpetual covenant engagement on God, that he will give them rest forevermore who wait for it. See Isaiah 56.

Peter's declaration that one day is with the Lord as a thousand years, and a thousand years as one day, is illustrated in the case of Adam. God said, "In the day thou eatest thereof thou shalt surely die:" he lived nine hundred and thirty years and died; which was within one of those prophetic days which God has ordained from the beginning of the world.

Jews and Gentiles have alike been slow to believe these things; God has therefore placed them in the most solemn and affecting light in which they can be contemplated; then when the priestly nation rejected them he gave them up to be afflicted with seven dire calamities for seven prophetic periods, under four Gentile governments. And when the first ruler of these grand governments made light of these things, God laid on him seven years of maniacy, so that he lived as a wild beast, with no more reason than they, and no better manner of life; at the end of these years his reason returned, and he was restored to his kingdom; and then he confessed that the "Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

All the prophetic times that were revealed to Daniel are sevens, or parts of sevens; the prin-

cipal sevens were doubtless well understood by him. After the dispersion of the Jews by the Romans, and all influential men among the Gentiles adopted the Christian profession, God saw fit to commit to his people another revelation which should unfold things which were sealed up under the national prophets of Israel and Judah; more fully unfolding the latter part of Israel's seven times of affliction, and the latter part of Nebuchadnezzars seven times of Gentile reign; and all this revelation is given in sevens.

God's book of the future had seven folds, or rolls, and seven seals, and was opened one at a time, in sevenfold succession. When the seventh seal was opened, it showed seven trumpeters, who went forth in a sevenfold succession to inflict the wrath of God upon the nations; and under the sixth, when it was seen that the afflicted nations repented not of their murders, fornications, sorceries, nor of their thefts, seven thunders uttered their voices, but John was not permitted to record them. I suppose because the agencies employed mixed so much error with truth that they could not be employed to shew the wrath of God to the nations. But when the time came to judge the great harlot which corrupted the earth, God sends seven special messengers whose business is to pour out seven vials of his wrath upon the earth, and these are called, "The seven last plagues; for in them is filled up the wrath of God." Simultaneously with the seventh vial the seventh trumpet sounds and amidst "voices, and thunderings, and lightnings, there followed a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." "And in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God will be finished, as he hath declared to his servants the prophets." Rev. 16: 18, and 10: 7.

It is easy to see by these things that God began, and carried forward his purposes and revelations in sevens, and that it will be in the order of sevens, that the great mystery of the creation will be finished.

It is worse than folly, with the Bible in our hands, to ignore these things for the sake of suiting the predilections of the age in which we live, an age of unbelief of God's righteous testimonies. "He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way. Yet setteth he the poor on high from affliction, and maketh his families like a flock. The righteous shall see it and rejoice: and all iniquity shall stop her mouth. Who is wise and will observe these things, even they shall understand the loving kindness of the Lord." Ps. 107: 40-43. 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.)

FROM this we learn that this image would speak and cause those who would not worship the national church, should be killed. We now follow on to prove its complete fulfillment. The last historian quoted says, Vol. I. p. 63.—"The ecclesiastical administration was, in the mean time, principally directed by William Laud, Archbishop of Canterbury. Of all the prelates of the Anglican Church, Laud had departed farthest from the principles of the Reformation, and had drawn nearest to Rome." We might here remark, that such is the process by which the image is seen unto the first beast.

Macauly further says, "His passions for ceremonies, his reverence for holidays, vigils, and sacred places, his ill-concealed dislike of the marriage of ecclesiastics, the ardent and not altogether disinterested zeal with which he asserted the claims of the clergy to the reverence of the laity, would have made him an object of aversion to the Puritans, even if he had used only legal and gentle means for the attainment of his ends. . . . Under his direction every corner of the realm was subjected to a constant and minute inspection. Every little congregation of separatists was tracked out and broken up.

Even the devotions of private families could not escape the vigilance of his spies. Such fear did his rigor inspire that the deadly hatred of the church, which festered in innumerable bosoms, was generally disguised under an outward show of conformity. On the very eve of troubles, fatal to himself and to his order, the bishops of several extensive dioceses were able to report to him that not a single dissenter was to be found within their jurisdiction.

The tribunals afforded no protection to the subject against the civil and ecclesiastical tyranny of that period. The judges of the common law holding their situation during the pleasure of the king, were scandalously obsequious; yet, obsequious as they were, they were less ready and efficient instruments of arbitrary power than a class of courts, the memory of which is still, after the lapse of more than two centuries, held in deep abhorrence by the nation. Foremost among these courts in power and in infamy were the Star Chamber and the High Commission, the former a political, the latter a religious inquisition. Neither was a part of the old Constitution of England. The Star Chamber has been remodelled, and the High Commission erected by the Tudors. The power which these lords had possessed before the accession of Charles, had been extensive and formidable, [mark,] but was small indeed when compared with that which they now usurped. [Now the image is going to speak, listen, give attention to its living language, for it has obtained power to speak, and put to death.] Guided chiefly by the violent spirit of the primate, [the archbishop, the chief dignity in the church] and [being] freed from the control of parliament, they displayed a rapacity, a violence, a malignant energy, which had been unknown to any former age. The government was able, through their instrumentality, to fine, imprison, pillory, and mutilate." *Ibid.* p. 69.

On these occasions the Protestant Nonconformist, exclaimed:—"The primate taunted our worships with Popish rites, and punished our scruples with Popish cruelty."

(To be continued.)

#### Spirited Spiritualists.

THE national convention of Spiritualists recently held at Troy, has adjourned, fortunately for the cause of virtue and good morals. It was characterized throughout by contempt of everything sacred in religion, and open and unqualified repudiation of every requirement of established law as to social and marital relations. Many of the speakers indulged in the wildest blasphemy. One of them, opposing a resolution rebuking profanity, said: "I can swear in twenty different languages if you will give me time, and all the resolutions in the world won't stop me. I assert my God-given right to damn everything and everybody whenever I please." Another said, "It's just as natural for me to swear as it is for some people to pray, and my swearing does just as much good," with much more of the same sort, but yet more infamous. Other speakers proclaimed themselves atheists, while still others, one of them a woman, declared unblushingly in favor of abolishing the institution of marriage, and substituting therefor that of "natural affinities." A suggestion that the association should appoint regular officers, whose duty it should be to solemnize spiritual unions between "affinities" in this world, was received with general favor. How much longer are these abominable doctrines to be proclaimed from the house-tops to an indifferent, or at best, but protesting public?—*New York Evening Mail.*

## The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, OCT. 24, 1871.  
JACOB BRINKERHOFF, Editor.

### Truth.

"TRUTH is the gem for which we seek,  
O tell us where it may be found!  
For this we search, and pray, and weep,  
That truth may in our hearts abound.

We want the truth on every point,  
We want it too, to practice by;  
Do thou, O Lord, our eyes anoint,  
With a fresh unction from on high."

This dear reader, should be the watchword of every soldier of the cross. We should seek after it as after hidden treasure, never cherishing a theory which we were afraid of having investigated; and above all, never driving from us the light of truth, because, perhaps it may cross some theme we have held dear for years. No, let us exclaim like David of old, "Lead me in thy truth, and teach me, for thou art the God of my salvation." Psalms 25: 1. We believe that truth is an important thing, and we hope to be always found grasping forward for truth as it is revealed; yet how often we are told while we are advocating what we believe to be truth, that it makes no difference what theory we believe, just so the heart is right before God. 'Tis true, this heart work is a very important point to be gained; without it a belief in truth will amount to but very little. But O, how much better, how much freer, how much easier, the heart will feel when it is not only beating in harmony with the truths of God's word, but when it is walking in perfect obedience therein.

You remember that the Savior says in John 4: 24, "God is a spirit," and they that worship him must worship him in spirit and in truth;" and Paul in his epistle to the Ephesians, 6: 14, "Stand therefore, having your loins girt about with truth." Yes, truth is a pearl of great price, and we wish to call your attention to the Scriptures, and see how holy men of old regarded truth.

Now in 1st Kings 2: 2, David drew nigh to death. "I go the way of all the earth," and he charged Solomon to walk in the ways of the Lord, keep his statutes, commandments, &c., and to walk before him in truth, with all his heart. And in the 40th Psalm he says, "I have not concealed thy loving kindness and thy truth from the great congregation; let thy loving kindness and thy truth continually preserve me. In 43: 3, "O send out thy light and thy truth." 51: 6 "Behold thou desireth truth in the inward part." David appears to want the truth. He says, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." His truth shall be thy shield and buckler." "His truth endureth to all generations." "Unto thy name give glory, for the truth's sake," therefore David says, "I have chosen the way of truth, for the Lord cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth." Isaiah breaks forth in rejoicing as he looks forward: "We have a strong city. Salvation will God appoint for walls and bulwarks. Open ye gates, that the righteous nation which keepeth the truth may enter in." Daniel describes a power that "casts down the truth to the ground," yet it prospered for a season. In Jesus' discourse to the disciples, in St. John, he

## THE HOPE OF ISRAEL.

says, "I am the way, the truth and the life," and "I will pray the Father, and he shall give you another Comforter, even the spirit of truth." In Jesus' last prayer with the apostles as he was bidding them as it were farewell, he says, "Father, sanctify them through thy truth: thy word is truth."

Yes, the word of God is truth, and this being in his sacred word free from all the traditions and commandments of men. Again he says, "And for their sakes I sanctify myself, that they also might be sanctified through the truth;" that is, that they may all be one through a sanctification and belief in the truth. It seems as though the Savior regarded the truth as of the utmost importance. The apostle Paul in his epistle to the Ephesians exhorts them not to be carried about by every wind of doctrine, "but speaking the truth in love, may grow up into him in all things, which is the head, even Christ;" and also he says to the Thessalonians "Brethren, we thank God, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God." Again we see truth is an important point, especially in our day, as we are living, surrounded on all sides by all kinds of doctrine: they all are not, they all cannot be, "as it is in truth, the word of God," but as it is declared by the great head of the church, "thy word is truth," whatever crosses that word must be the teachings and commandments of men, which we are to shun. Again Paul says, "We give thanks always to God for you, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief in the truth." And now, when we come to the last work of this good man, in his charge to Timothy, "preach the word," which according to the Savior's interpretation would be, "preach the TRUTH," "For the time will come when they will not endure sound doctrine;" and they shall turn away their ears from the truth, and shall be turned unto fables." Now, dear reader if we only reflect at the moment, we will see at once that truth is an all important point, that we should have the truth on every point. One error might drive from us the truth on many points. "Stand therefore, brethren, having your loins girt about with truth," wielding the "sword of the spirit, which is the word of God." Contend earnestly, until it shall be said, It is enough, thy work is done.

A. M. BRINKERHOFF.

### Remarks on Elder Branch's Questions in the last Hope.

I do not propose to attempt a critical and exhaustive answer to Bro. Branch's questions—such an answer would be a solution of the greatest mystery that has ever been presented for the consideration and study of the human mind—the mystery of the assimilation of the divine and human natures in the person of our Lord Jesus Christ. Bro. Branch's first question is almost identical with one that our Lord propounded to the Pharisees in his day. "If David then call him Lord, how is he his Son?" All the human wisdom of that or any other age could not furnish an answer to this question: it is one of the mysteries of our religion.

All that we can know of this or any other mystery involved in the plan of redemption we must learn from the author of that plan, hence in offering some remarks upon this subject I shall confine myself strictly to Bible evidence, drawing such deductions as seem naturally to grow out of the testimony.

Bro. B. has quoted Acts 2: 30 as evidence that Jesus Christ was of the seed of David, or in other words, a literal descendant of David, one of his posterity. I fully recognize this to be true, and that this passage is but one of a class of scripture evidence proving that fact. Our Lord himself, after his ascension to heaven, represented himself as the offspring of David, Rev. 22: 16, and self as the offspring of David, that he is really nothing can be more clear than that he is really and literally the son of David.

In the laudable endeavor to understand the exact relation which Christ sustains to David, however, it will not do to take one class of testimony to the exclusion of others, relating to the same subject, for in this way we can never attain a correct idea of the truth. Whilst it is evident that the Scriptures recognize Jesus as the son of David, it is equally true that they recognize another relation between them. In the text quoted from Rev. 22, before calling himself the offspring of David, he affirms that he is the root of David. Undoubtedly this is a figurative expression, but the root is that part of a plant or tree which gives life to the tree, hence that person who in the text represents himself as the offspring of David, is also the person from whom David derived life. It was the very question of how this could be that perplexed the learned Pharisees in the time of Christ. From their own scriptures he had shown them that David recognized the future Messiah who was to be of his own lineage, his own descendant, not only as a person who was to be his superior, but also worthy of divine honors, worthy of a place at the right hand of God himself. "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." Thus we see that Christ sustained the relation of "root" (or author of life) and Lord (as his divine nature) to David, as well as his son. As to how this can be, will, I trust be made to appear when Bro. Branch's fourth question is considered.

The 2nd and 3rd questions may be summed up in one, "How could Christ preexist and be the seed of the woman, or Abraham's seed?" Gen. 3: 15; Gal 3: 16. I put the question in this form because I suppose I agree with Bro. B. that Christ is "the seed of the woman" and is "the seed of Abraham." The same mystery attaches to these questions that does to the first, and as the solution of one will be the solution of all, we will come directly to the consideration of the last one, which will preface the way for the elucidation of the others.

Did Christ exist as a literal or conscious being before he was begotten of the virgin Mary? I answer he did, and offer the following as evidence in the case:

Jesus our Lord in the prayer to God just prior to his agony, in Gethsemane, spoke thus: "I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17: 45. Now upon the hypothesis that Christ enjoyed a conscious existence in glory before the creation of the world, the above language is very intelligible and consistent, but upon the supposition that he had no existence then only as he existed in the mind and purpose of God, it amounts simply to a petition to be resolved back into a condition of nonentity to say nothing of unconsciousness.

Paul, referring to this distinct point, bears this testimony: Phill. 2: 6, 7, speaking of Christ Jesus, he says: "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon himself the form of a servant, and was made in the

likeness of man," &c. before he was made he was made in the form of God. In the apostle speaks, "God the prophets to as by him who being express in things by himself p hand of t Here we l ness of his of his per he (God) Ephesian only part all things language itly the Christ p seed of woman." duced on or two m

Our Lc 56, "you and he s unto hin hast tho verily, v was, I a who wa estate, a again fr emn ma to the d I am." making ors that not kno vine as urally mer. I signifi apprec was di God to ed, "w shall s sent n what i And C Thus: AM h tical Abrah by th divin and t Joh bears truth Chri ing o that an e he w he sa was i

likeness of men, and being found in fashion as a man," &c. Here we learn that our blessed Lord, before he was found in fashion as a man, before he was made in the likeness of men, before he took upon him the form of a servant, and before he made himself of no reputation, was a being, in the form of God, and was capable of thinking, for he thought it not robbery to be equal with God. In his letter to the Hebrews the same apostle speaking of the same two divine persons, says, "God who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high." Heb. 1: 1-3. Here we learn not only that Christ is the brightness of his Father's glory and the express image of his person, but that he was the agent by whom he (God) made the worlds. His testimony to the Ephesians, ch. 3: 9, is equally explicit (I quote only part of the verse), "hid in God who created all things by Jesus Christ." I do not see how language could be framed to teach more explicitly the conscious existence of our Lord Jesus Christ prior to his manifestation on earth as the seed of David, and of Abraham, and of "the woman." Much more evidence might be produced on this point but I will only produce one or two more.

Our Lord, speaking to the Jews, said, John 8: 56, "your father Abraham rejoiced to see my day, and he saw it and was glad. Then said the Jews unto him, Thou art not yet fifty years old; and hast thou seen Abraham? Jesus said unto them, verily, verily I say unto you, before Abraham was, I am." Here we find that same person who was born of Mary, who grew up to man's estate, and died upon the cross, and was raised again from the dead, affirming in the most solemn manner that he had an existence previous to the days of Abraham—"Before Abraham was I am." The Jews understood full well that in making this statement Jesus was claiming honors that were due only to a divine being; and not knowing that he combined in himself the divine as well as the human nature, they very naturally took up stones to stone him as a blasphemer. By reference to other scriptures the peculiar signification of the expression used will be clearly appreciated. When Moses at the burning bush was directed to go and announce the purpose of God to deliver his people from Egypt, he replied, "when I come unto the children of Israel and shall say unto them the God of your fathers hath sent me unto you, and they shall say unto me what is his name, what shall I say unto them? And God said unto Moses, I AM THAT I AM. Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." This is the identical expression used by our Savior: "Before Abraham was I AM, and was well understood by the Jews as claiming on his part to be their divine Lord: hence their charge of blasphemy and their rage.

John, in the beginning of his gospel narrative, bears testimony to the same precious and glorious truth, viz., the existence and divine nature of Christ before the creation of the world. Speaking of him under the title of the "word," he says that he was in the beginning with God, showing an existence distinct from the Father, and that he was God, that is divine in his nature. Again he says: "He was in the world, and the world was made by him, and the world knew him not.

He came unto his own and his own received him not, (i. e. the Jews rejected him). In the 14 v. he speaks of the word, i. e. Christ, in his preexistent state, as taking upon himself human nature. "The word was made flesh," &c.

Sufficient scriptural testimony has been presented, I think, to answer Bro. Branch's 4th question in the affirmative, and I rest the question upon this evidence, and offer a few remarks in conclusion, as to how this matter may be explained, and the apparent difficulties removed. It is undoubtedly true, as has already been said, that it is the greatest mystery that man can contemplate, how a person existing long ages before his manifestation upon earth, and divine in his nature, could so change his mode or principle of life as to combine in his person both the divine and human natures, and enter upon a new state of existence, first as the divinely energized germ and unborn babe in his mother's womb, and then as a living, breathing, intelligent child, youth, and mature man, to all outward appearance just like other men. Great as this mystery is, however, there are other things that men do not hesitate to believe that are just as unfathomable to the human mind as this.

To say nothing of minor mysteries by which we are surrounded and enveloped constantly, there is not (aside from divine revelation) any means by which man can search and determine either his own origin or the origin of the world we inhabit: all that we can know we must learn from some other source, hence as the apostle says, "By faith we know that the worlds were framed by the word of God." Faith in this case is the belief of testimony. The testimony has been presented to us in the word of God that in six days God made the heavens and the earth. Now the mystery of creation is something that man cannot fathom any more than he can fathom the mystery of Christ, but by our faith in the testimony of the Bible we know that the world was made by the word of God, and in the same way, i. e., by faith in the word of God, we may know that our Lord Jesus Christ did exist as a conscious, glorious, divine person, before his manifestation among men. When Jesus says "Before Abraham was I am," I feel as much bound to receive and believe his testimony as when he says, "I am the resurrection and the life," and "he that believeth in me though he were dead yet shall he live." How it is that a person can be restored to life after having died and resolved back into his original inorganic elements is a mystery I do not expect to solve this side of the grave, but thank God, faith in the testimony of Jesus enables me to know that there will be a resurrection of the dead. Jesus has declared that there shall be a resurrection of the dead, and we all believe that he is able, and in due time he will make good his word; he also has declared the fact of his existence before the foundation of the world, and notwithstanding we may never be able to comprehend fully the present mystery involved, yet as our faith in spiritual things rests, not in the wisdom and power of man, but in that of God, we ought to accept the testimony of divine revelation on the point in question as well as upon all others.

H. E. CARVER.

#### Sayings of Martin Luther.

"WHAT is our sleep," he said, "but a kind of death? And what is death itself but a night sleep? In sleep all weariness is laid aside, and we become cheerful again, and rise in the morning, fresh and well. So shall we awake from our graves in the last day, as though we had only slept a night, and bathe our eyes and rise fresh and well.

"I shall rise," he said "and converse with you again. All must be restored. God will create new heavens and a new earth, wherein dwelleth righteousness. There all will be pure rapture and joy. Those heavens and that earth will be no dry, barren sand. When a man is happy, a tree, a flower can give him gladness. Heaven and earth will be renewed, and we who believe shall be everywhere at home. Here it is not so; we are driven hither and thither, that we may have to sigh for that heavenly fatherland."

"When Christ causes the trumpet to peal at the last day, all will come forth like the insects which in winter lie as dead, but when the sun comes, awake to life again; or as the birds who lie all the winter, hidden in the clefts of the rocks, or in hollow banks by the riverside, yet live again in the spring."

"We are not to stay here, and we shall be dearly welcome by him to whom we go, and I hope that when I shall see you clothed in white raiment, washed in the blood of the Lamb, and shall see you even at the elbow of our dearest Lord and Redeemer, and a crown upon your head, and following our Lamb and lovely Lord whithersoever he goeth, you will think nothing of these days, and you will rejoice and your joy no man taketh from you. And it is certain that there is not much sand to run in your Lord's sand glass, and that day is at hand, and till then, your Lord in this life is giving you some little feasts. It is true that you see him not now as you will see him then. Your well-beloved standeth now behind the wall, looking out at the window, and you see but little of his face—then you shall see his face and all the Savior—the most lovely person among the children of men. O joy of joys! that our souls know there is such a great supper preparing for us."

"When we shall come home and enter to possession of our Brother's fair kingdom, and our heads shall find the weight of the crown of glory, and then we shall look back to pains and sufferings, then shall we see life and sorrow to be one step or stride from a prison to glory, and that our little inch of time suffering is not worthy of our first night's welcome home to heaven."

"Happy are they who are found watching. Our sand-glass is not so long that we need to weary. Time will eat away and root out our woes and sorrows. Our heaven is in the bud and growing up to a harvest. Why, then, should we not follow on, seeing our span-length of time will come to an inch."

"God may indeed call some especially to forsake father and mother, and wife and children, and all things for his dearer love. But when he calls to such destinies, it is by the plain voice of Providence, or by the bitter call of persecution, and then the martyr's or the apostle's solitary path is as much the lowly, simple path of obedience as the mother's or the child's. The crown of the martyr is consecrated by the same holy oil which anoints the head of the bride, the mother, or the child—the consecration of love and of obedience. There is none other. All that is not duty is sin; all that is not obedience is disobedience; all that is not love is of self; and self, crowned with thorns in a cloister, is as selfish as self crowned with ivy at a revel."—*The Schonberg-Cotta Family.*

No doubt there are some nettles in the world. There are unpleasant things, sad, hard things, that tend to make life smart keenly. But we put far more nettles into the world than there are originally. The real nettles are ourselves, in our own uncomfortable, petulant, sour, selfish dispositions, and they spread their own character over nature.

Heart Hymns.

Bear the burden of the present,  
Let the morrow bear its own;  
If the morning sky be pleasant,  
Why the coming night bemoan?

If the darkened heavens lower,  
Wrap thy cloak around thy form;  
Though the tempest rise in power,  
God is mightier than the storm.

Steadfast faith, and hope unshaken,  
Animate the trusting breast;  
Step by step, the journey's taken,  
Nearer to the land of rest.

All unseen, the Master walketh,  
By the toiling servant's side;  
Comfortable words he talketh,  
While his hands uphold and guide.

Grief, nor pain, nor any sorrow,  
Bends thy breast to him unknown:  
He to-day, and he to-morrow,  
Grace sufficient gives his own.

Holy strivings nerve and strengthen,  
Long endurance wins the crown;  
When the evening shadows lengthen,  
Thou shalt lay thy burden down.

A Lay Sermon.

"Repent ye therefore and be converted."—Acts 3: 19.

OBSERVATION and reflection convince me that no single doctrine of christianity is less correctly apprehended, and its significance more generally underrated, than that of repentance. Most persons have, during some period of their reflective lives, imagined that repentance is an acquisition, or condition of mind always at command; within certain, if not convenient reach, whenever they shall deem it prudent to repent to secure immunity from risk, or to secure future good; and many, doubtless, cherish this vain imagination during their natural lives.

I understand repentance, as alluded to in our text, to mean almost the same as conversion; certainly, a condition of mind, to which conversion becomes a test of genuineness, as the quality of a tree is tested by its fruit. Conversion in this connection, doubtless means the forming of a new character, having our activities and influence consecrated to the service of higher and better motives—nothing less than love and loyalty to God, proved by love and benevolence to our fellows, even to "thy neighbor as thyself." Norebel against God's government, no one who has developed a character, modified at all by a desire to be irresponsible to God, not in subjection to his will or law, can change that character to one of love and allegiance to God, by a mere abstract effort of will. It is not possible that God should accept a repentance not evidenced by a change of character, a conversion from rebellion to allegiance, from hatred to love, from contempt and insult, to obedience and filial regard. No person of sound mind can imagine it possible for himself, by a mere effort of will, to delight himself to-morrow, in loyalty and filial obedience to a government which to-day, he in heart revolts against. You cannot persuade a mere child that it is possible for him to love the restraints of parental law,—to-morrow, whilst to-day he longs to escape from them, and yields them no filial regard, yet the deceitfulness of "desperately-wicked hearts" leads the entire mass of children of the world to believe or imagine that they can court the favor of God at a moments warning, by professions of repentance, or declarations of a change of character, having no better motives, than a desire to escape the penalties of treason, when its briberies and immunities had become exhausted,—forgetting entirely, that "God is not mocked."

Who would render himself so foolish as to pretend he could eradicate a garden full of thorns and thistles by a mere effort of will, and substitute living wheat in its place, whilst abjuring time and toil as needless to success? And yet the thorns and thistles rooted in depraved mortal natures, cultivated to frightful luxuriance by the pleasure seeking habits of successive generations, cannot be equaled in tenacity of life, by our most obstinate literal tares. Therefore the first step toward repentance and conversion must be a consciousness of the existence of God, as the rightful Sovereign over all rational creatures, who possess or ought to possess, moral characters. We must believe that "God is, and that he is a rewarder of those who diligently seek him;" and then we must seek him by the light of his word, by the example and precepts of Christ (the latest of which is recorded Rev. 22: 14), by self denial, without which none can be his disciple; since "for our sakes he became poor that we might be rich," by abjuring every habit or appetite that removes us from the likeness of Christ, or hinders our advancement toward his likeness, and by sympathizing with all the mission and ministry of Christ on earth, in laboring to seek and save the lost, "to preach good tidings to the meek, to bind up the broken hearted," etc. (as in Isa. 61: 1-3. And if our hearts are like a shallow, stony soil, preoccupied by thorns of worldliness,—we should labor earnestly, persistently, and honestly, to deepen the soil of our hearts, to gather out the stones, to eradicate the "thorns that choke the word," and to cherish love to God and to our neighbor, by unhesitating obedience to his will, an unflinching trust in his wisdom and goodness, and by Christ like benevolence toward our fellows, backed up by Christ like self denial, which will secure to us both the spirit and the means necessary to benevolence. ("If any man have not the spirit of Christ he is none of his.") Thus doing, we may progress in the work of repentance and conversion; and by becoming "little children" in obedience and humility, we may soon become little children in confidence toward God, in filial love toward OUR FATHER, in fraternal love toward all his children, and in the development of faith in our Teacher, that will more and more assimilate our characters to his, and assure us that "of such is the kingdom of heaven."

One doctrine, not named in our text, but frequently alluded to in its elucidation, and without which every christian doctrine is but sounding brass, so essential also to conversion, or the foundation of new characters, that no christian character can be formed without it,—you will justify or pardon me, for extending this sermon to define and illustrate. The doctrine is SELF DENIAL, and doubtless it includes in large measure the power of godliness, in absence of which, its form is worthless, as a shell without its kernel. Its opposite, self indulgence, characterizes the worldling,—"Lovers of pleasure more than lovers of God, having a form of godliness" etc. It was the most prominent and distinguishing feature of all the life and doctrine of Christ. St. Paul felt the need of a practical application of it in his own case. Therefore he "kept under his body, and brought it into subjection," that he might not lose himself, after laboring to save others. And yet how utterly, how universally, is its meaning and scope and force, misunderstood, by Christians as well as worldlings, notwithstanding their Leader so plainly tells them "He that saveth his life shall lose it." And if experience and observation has given us any single unyielding fact, it is this: that more untimely deaths occur to our race through want of

self denial, than from all other causes combined. The world groans under the weight of orphanage because parents in trying to save their lives by self indulgence (in what is called good living), have lost them prematurely, have lived "themselves to death," as they sometime declare with their latest breath; but much oftener die in ignorance, because ignorant of the meaning of self denial. And very often also, childless parents go to untimely graves with sorrow, because their children have gone before them, the victims of self indulgence, received from their parents by inheritance, by precept, and by example, (for those parents "did not believe in starving themselves, or children, to save their lives").

But the illustrations of self denial and self indulgence, drawn from their relationship to benevolence, are perhaps more striking and vivid than can be found elsewhere in the whole compass of either secular or Christian literature. Had the "priest" and "Levite" been asked why they "passed by" their plundered and dying neighbor, proffering no succor,—can we mistake the true answer? They "liked other occupations better than ministering to the wants of wounded and perishing strangers;" and they "had no time;" "it was all they could do to provide for the wants of their own." And still further, "they had no money to spare, the expense of groceries—tea, coffee, confectioneries, spices, brandy, tobacco and cigars, added to their butcher's bills, took every cent that could be spared from necessary (fashionable) clothing. How could they be expected to spend time and money on such objects of charity, as did that Samaritan gentleman of leisure and fortune!—Even if the despised Nazarene did say,—"*go thou and do likewise.*" And yet the above quotations do not comprise all the excuses of self indulgence. One very important item is left out, not designedly perhaps, but through ignorance of its existence—an ignorance, too, with which the devotees of appetite can scarcely be expected to part. It is this: The inevitable effect of indulgence in all unnatural stimulants, and in narcotics especially, so blunts the human sympathies, and stupefies the organism of the benevolent and moral perceptions, that their devotees can and do sink themselves below the level of brutes in the manifestations of those organisms—as shown by the example of the priest and Levite.

(Concluded next week.)

Peace.

THAT which man most needs and in his rational moods most craves is peace. There is no treasure so dear to the true man. He clings to it as to his best friend. What is life without peace? View the moral, religious, and social condition of a community where no peace is, and where in its stead confusion, hatred, anarchy, and malice run riot. There is no satisfaction in being a resident there. Men find no enjoyment in such surroundings. Their children become vicious and thus the evils of this state of things are perpetuated from one generation to another.

But there is a still worse phase of this subject. It is seen in the person who has no peace with God. Oh! the terror of being at war with the Eternal. The great mass of mankind are thus engaged in this unequal warfare. They have not made their peace with their Creator, hence they are found in open hostility to his holy mandates.

But there is great peace for such as have grounded the weapons of their unholy rebellion and have become subject to the mild scepter of

Jesus. Great surpasses all no treasure once possessed heritage, but sense are of our stewards to be at peace need perfect Now is the time There will be after to see most attend great peace

Did Chr

THIS is asserted from his precious mutability of subjects, "w the subject did. But many other die in Holy V die to ma we say to the Savio mandmet

I know the fall, the nature of the shade law before his subject disobey mandm disobey "Thou shalt not servant, is thy ne am could mated h dom gav he broke mortalit

Secom been ma equally nocent.

man brought violated

Third broke. shalt shalt d ly the of God

The threefold ply thou r years penalt word him v

sent i vindi asked that I ceives there larati shalt

Great peace; oh! how great it is! It surpasses all things else in greatness. There is no treasure that could buy it from him who has once possessed it. It is invaluable as an earthly heritage, but when the stormy blasts of time and sense are overpast and we stand before the blazing bar of the eternal to render up the account of our stewardship on earth, it will then be good to be at peace with our Creator. Men will then need perfect peace, for such will cast out all fear. Now is the time to secure peace with God. There will be no opportunity in the great hereafter to seek the smiles of an offended God. We must attend to it in this life. May God give us great peace in life and in eternity.—*Sel.*

**Did Christ die to Maintain the Honor of God's Law?**

This is a question we have often asked ourselves, and from the frequency that we hear it asserted from pulpit and press "that Christ shed his precious blood to maintain the honor and immutability of his Father's law of ten commandments," we might think, had we not examined the subject, that the Bible fully proved that he did. But like the immortal soul theory, and many others, there is no proof for such a doctrine in Holy Writ; therefore we say Christ did not die to maintain the honor of God's law. This we say for three reasons. First, the promise of the Savior was given before the law of ten commandments were.

I know it is said that the law was given before the fall, but to every thinking mind the very nature of the ten commandments show beyond the shadow of a doubt that man needed no such law before the fall. God gives no laws to any of his subjects but what can either be obeyed or disobeyed. Some of the precepts of the ten commandments Adam could neither have obeyed nor disobeyed. "Honor thy father and thy mother," "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor any thing that is thy neighbor's." Here were some things Adam could not do, consequently God never commanded him to do them. God in his infinite wisdom gave Adam one command, not ten. This he broke, and brought death upon himself, and mortality upon the human family.

Second: The honor of God's law would have been maintained in the death of man, the guilty, equally as well as in the death of Christ, the innocent. God's law was not dishonored because man broke it, but man was dishonored, and brought under condemnation, because he had violated the law of his Creator.

Thirdly; Adam paid the penalty of the law he broke. "In the day thou eatest thereof thou shalt surely die," (Gen. 2: 17,) or dying thou shalt die; margin. Adam died, and consequently the penalty was paid, and thus was the honor of God's law or government maintained.

The command given to Adam had no two or threefold meaning. The penalty was death, simply death. "Dust thou art and unto dust shalt thou return." Gen. 3: 19. Nearly five thousand years have passed away since Adam paid the penalty of this one command of Jehovah. The word had gone forth and it could not return to him void; it accomplished the thing whereto he went it. MAN DIED. The justice of God was vindicated in the death of the transgressor. God asked for no substitute, got no substitute, all that he promised man for disobedience man received. He could not change his word, and there was no if nor and, no provision in the declaration, "in the day thou eatest thereof thou shalt surely die;" neither did he accept his Son

as a substitute for man. No, No. Neither did Christ offer himself to the Father as a substitute for the sinner. Had Christ died as man's substitute to maintain the honor of God's law, or the command which Adam broke, then would man, the poor, sinful, guilty man been free from the penalty; yes free, and Christ the pure and spotless Lamb of God been as a condemned criminal and died as such, never, never, to have a resurrection! Think of this for a moment, dear reader.

What is a substitute? "One person put in the place of another, to answer the same purpose." Web. Then if Christ became our substitute, died in our room and stead, paid the debt we owe, as is sung and preached, what, I ask, have we to do? Nothing. Our substitute has suffered for us, paid the debt we owe, and in the sight of God we are innocent, free, and uncondemned. Not because we believe that "Jesus died for our sins and rose again for our justification," but because that God accepted him as our substitute thousands of years before we were born; and whether we believe it or not the benefits are the same. If God has accepted Christ as our substitute it is enough: a just and righteous God requires no more.

Reader, suppose that you were in State's prison, condemned to death at a certain time, and that a dear friend of yours hearing thereof should go and present himself as your substitute and be accepted: Would you think you were free? Ah you would not only think it, but you would believe it with all your heart, and no longer groan under the penalty of death. But suppose that instead of being released and once more breathing the pure air of freedom and innocence, you were securely kept in your prison cell until the time for your execution and then be informed that you must die, and that in some years afterward your substitute would be put to death for you, would you think such a course just in man? No, you would not; yet how many accuse the Allwise God with just such injustice.

We talk, and truly too, about immortalityism laying the foundation for spiritualism, but does not the doctrine of Christ's dying to maintain the honor of God's law, or as man's substitute, just as plainly and positively lay the foundation for Universalism? Yea, and more so, if possible. God does not, and cannot, with his attribute of justice, require the death of man and the death of his only begotten Son as man's substitute, or in the place of man. This doctrine like many others of the present day, rests upon assertions, and a false theology, many of the believers therein not realizing whither they are drifting; or where this doctrine leads to. Can we not see at a glance that if God accepted Christ as the sinner's substitute, we have nothing to do? Our substitute has suffered, the debt is paid, and whether we believe it or not the results are the same: we shall live because Christ has died.

In a subsequent article we will try and show what, we think, the Bible teaches in regard to the object of Christ's death. And may God guide both writer and reader into all truth, on this and every other subject is my prayer.

S. E. BRINKERHOFF.

Marion.

**The Conqueror Conquered.**

IF I were to call on you to give the names of the world's great conquerors, you would say, Caesar, Alexander, and the first Napoleon. You have missed the greatest. The men whose names have just been mentioned were not worships of the name of corporal when compared with him. He rode on the black horse that crossed the fields of Waterloo and Atlanta, and

his bloody hoofs have been set on the crushed hearts of the race. He has conquered every land and besieged every city; and to-day, Paris, London, St. Petersburg, New York, and Chicago, are going down under his fierce and long-continued assault.

That conqueror is DEATH. He carries a black flag and takes no prisoners. He digs a trench across the hemispheres and fills it with carcasses. Had not the peopling of the world gone on, the world fifty times over, would have swung lifeless through the air; not a foot stirring in the cities, not a heart beating—a depopulated world—a ship without a helmsman at the wheel, or a captain on deck or crew in the rigging.—Herod of old slew only those of two years old and under; but this monster strikes all ages. Genghis Khan sent five millions into the dust; but this, hundreds of thousands of millions.—Other kings sometimes fall back and surrender territory once gained; but this king has kept all he won, save Lazarus and Christ. The last one escaped by Omnipotent power, while Lazarus was again captured and went into the dust. What a cruel conqueror! What a bloody king! His palace is a huge sepulcher; his flowers the faded garlands that lie on coffin lids; his music the cry of desolated households; the chalice of his banquet a skull: his pleasure-fountains the falling tears of a world.

But that throne shall come down; that scepter shall break; that palace shall fall under bombardment. "For the hour is coming in which all that are in their graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."—John 5: 28, 29.—*Talmadge.*

ANYBODY can soil the reputation of an individual, however pure and chaste, by uttering a suspicion that his enemies will believe and his friends never hear of. A puff of the idle wind can take a million of the seeds of a thistle and do a work of mischief which the husbandman must labor long to undo, the floating particles being too fine to be seen and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits. The slanderer knows that many a mind will catch up the plague and become poisoned by his insinuations, without ever seeking the antidote. No reputation can refute a sneer, nor any human skill prevent mischief.—*Sel.*

WHEN grace takes possession of a man's heart, we think only of what it should create; and we forget what a deal it has to sweep away before it begins to create. One man is constitutionally worse than another; and grace in the worst character has so much inner work in cleaning out the den of thieves, that it is a long time before its outer work can be developed in whatsoever things are pure, and just, and beautiful and lovely, and of good report.

BRO. S. A. LOVELES writes from Hammond, Mich: We are very lonely, not hearing preaching. If any of the brethren come this way we would like to have them call on us. We live close to Hammond Station, on the road from Jackson to Grand Rapids. The cause of our Lord lies very near our hearts. We are still striving for the kingdom, hoping it will not be long before our blessed Lord will come. When we see so much wickedness in the world we long for his appearing. Truly the blessed promise should prompt us to live right in his sight. I wish the HOPE could come weekly.

## The Hope of Israel.

MARION, IOWA, THIRD-DAY, OCT. 24, 1871.

The Editor of the *Hope* does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold ourselves responsible for editorials, selections and comments; but not farther.

### A Word to Delinquent Subscribers.

We feel under the necessity of saying to those who are owing their subscription price to the office, that it is very much needed, which you must be aware of, as you all know that no business can be conducted successfully without its receipts. To those who are owing a year's subscriptions we send out with this issue bills of indebtedness, and to all who are delinquent we place an X on the margin of their paper. Some whose subscription expires with this number are included. Now friends, we are trying to live on in our publishing enterprise, and we are encouraged that with the Donations from friends and the custom work, or job printing, done, since last Association Meeting, we have been able to keep the expenses nearer the receipts than ever before in the same length of time. But we need your delinquent subscription, and cannot send you the *HOPE* without it unless you are not able to pay it. Let us hear from you at once, if you want the paper continued, and by the payment of your delinquency help us to keep up our work, which we believe to be the work of the Lord. We want to believe every reader of the *HOPE* is a friend of the cause.

THE *Restitution* has appeared again after being burned in the late Chicago fire. Its entire office was destroyed, and the late number of the *Restitution* states that five thousand dollars would not restore the value of the loss of the office, its books, material, &c. The late number of the *Restitution* appeals to its friends to put it in running order again. The *Restitution* was principally devoted to the doctrine of the Kingdom of God.

A SYRIAN convert to Christianity was once asked by his employer to work on the Sabbath, but he declined. "But," said the master, "does not the Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath day he may pull him out?" "Yes," answered Hayop, "but if the ox has the habit of falling into the pit every Sabbath day, then the man should either fill up the pit, or sell that ox." The story has a sort of a swivel moral, which will fit a great many disputed points in these days.—*Sel.*

THE WAY TO HEALTH. The only true way to health is that which common sense dictates to man. Live within the bounds of reason. Eat moderately, drink temperately, sleep regularly, avoid excess in anything, and preserve a conscience "void of offense." Some men eat themselves to death, some drink themselves to death, some wear out their lives by indolence, and some by over-exertion. Others are killed by doctors, while not a few sink into the grave under the effects of vicious and beastly practices. All the medicines in creation are not worth a farthing to a man who is constantly and habitually violating the laws of his own nature. All the medical science in the world cannot save him from a premature grave. With a suicidal course of conduct he is planting the seeds of decay in his own constitution, and accelerating the destruction of his own life.—*Ex.*

## THE HOPE OF ISRAEL.

THE ancient Church of the Waldenses, while maintaining all its former organization in the fifteen parishes of its native villages, has planted missions at thirty-six stations in other parts of Italy. From twenty-five to thirty other places are from time to time visited by its agents. The Church has twenty-seven pastors, twelve evangelists, sixty teachers. The congregations number 8,335, with upwards of 2,000 communicants.

In a city in Western New York, renowned for its crowded churches on Sundays, there was one called by the way of eminence, the Brick Church. It was the first church built of brick in that city. Its congregation had increased so that the church could not well accommodate the crowd. It was old-fashioned, and behind the times.

At length it was resolved to build a new church. Meeting after meeting was held, but the prospect for a new church grew more and more discouraging, until the most hopeful grew disheartened, and were ready to give it up. One morning, after a discouraging meeting had been held, the pastor's door-bell rang very early. On opening the door, the servant found a small boy, who enquired for Dr. S—. The servant told him he had not come down, and demanded what he wanted. "I want to see Dr. S—," answered the boy. Presently Dr. S— came to the door, and found a small boy, with a wheel-barrow three times as large as himself, holding two bricks, which he said he "had brought to build the new church with!"

The doctor put on his hat, and walked out into the street, saying to every man he met, "The church will be built; the first load of bricks is already on the ground." And it was built—a large church, a beautiful church. Who shall despise the day of small things?

LAST Sabbath evening, Dr. Brooks, of St. Louis, a Presbyterian clergyman of marked ability, who has supplied that pulpit two Sabbaths, preached a sermon at State St. Church which attracted much attention. It was an eloquent argument to prove from the Scriptures that the second coming of Christ is to be his literal personal coming, with his saints, to reign upon the earth. This doctrine he found so constantly taught through the New Testament that he was surprised and grieved to find it explained away and spiritualized by the church; the inspired word is too often taken as a Delphic oracle, not meaning exactly what it says. It was most evident that all the writers of the epistles took Jesus at his word and expected his return; they expected it during their lifetime, though they had no warrant for fixing any date. He believed it was the intention of Christ to keep his church in a waiting attitude, each generation of believers bequeathing to its successor as a precious legacy, the hope of the personal coming and reign upon earth of their beloved Lord and Master. He argued the point at length that this second coming could not refer to the death of the believer, nor to the destruction of Jerusalem. This last hypothesis was abundantly negated by St. Paul's epistles to the Thessalonians. They were Greeks, living hundreds of miles from Jerusalem, and could not be supposed to have any great interest in the fate of that city. And yet twenty-five verses out of one hundred and thirty-six are taken by the inspired Apostle in assuring them of the blessed fact that this same Jesus who had ascended up into heaven was to come again and reign with his saints upon the earth. Some commentators had said that one verse out of thirty

ty in the whole New Testament referred to this doctrine. The speaker had personally verified this statement. He found that one verse out of thirty directly enunciated the doctrine, and one out of twenty-five taught it directly or by implication. The disciples of the Christian church for three hundred years were in the constant expectation of this second coming.

Here is a matter so important that one twenty-fifth of the whole New Testament treats of it, of which the church is neglecting to take note. Is this the attitude of a bride awaiting the coming of her lord? The speaker said some Christians had told him that the idea of Christ's literal coming was so repugnant that their whole nature recoiled from it. What should we say of a wife who trembles in every limb with dread when told her long absent husband was about to return! He closed with eloquent remarks upon the elevating influence of this faith. This earth, the arena of Satan's own choosing, shall be the scene of Christ's triumphant reign. He did not believe that any predicted event except this now remains unfulfilled.—*Boston Transcript*, August 19.

TRUE MANLINESS.—True manliness is not to be found in external appearance. Useful as tailors are to the world, they cannot furnish society with men. They may make dandies, fops, walking advertisements of broadcloth and fine linen in human form; but these are not men. The creature who spends hours in getting himself up in the latest style, regardless of expense; who surveys himself minutely in his mirror, to be sure that each particular hair is in place, and that the neck-tie, on which he has lavished so much care, is properly adjusted; who wears the nicest-fitting coat, and the tightest of boots, and the daintiest of gloves, and the most marvelous of hats; who moves about in society with the air of a dancing-master just imported from Paris and who looks down with unspeakable contempt on the men who dig, and plough, and plant, though they were inferior creatures, made of coarser material than himself, is not a man in the best and truest sense of the term. He is much an abnormal development of nature as one who should grow up in human form with the face of a monkey, and is to be pitied as a poor creature in human shape, but lacking in nobility attributes which elevate man above inferior creation.—*The Methodist*.

## BUSINESS DEPARTMENT

### RECEIPTS

#### For The Hope of Israel.

Annexed to each receipt in the following list is the Volume Number of the *HOPE OF ISRAEL* to which the money received. Immediate notice should be given if money sent for the paper is not in due time acknowledged.

H. S. Case \$5.00 vi-0. Philip Stuckham \$1.00 vii-9. Charlotte Scott \$2.00 vii-19.

### Books and Tracts For Sale at this Office.

THE BIBLE STUDENT'S ASSISTANT, or a Compendious Scripture reference: embracing a list of the different scriptures, proving the essential points of faith by Adventists. Price 10 cents, postage 2 cents.

THE KINGDOM OF HEAVEN ON EARTH, as revealed in the Holy Scriptures. Price 25 cents, postpaid.

DEATH NOT LIFE, or the Destruction of the Wicked. Published, and endless misery disproved. Price 25 cents.

MRS. E. G. WHITE'S CLAIM TO DIVINE INSPIRATION EXAMINED, By H. E. Carver. Price 20 cts, postage 2 cents.