

THE HOPE OF ISRAEL.

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

Present Series.

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H. E. CARVER, *President.*

JACOB BRINKERHOFF, *Editor.*

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

The Cross.

Jesus, shall the cross forever

Lay its burden on my heart?

Shall the toil and labor never

From my weary soul depart?

Will it always be temptation?

Always doubt, mistrust and fear?

Dangers, too, and sad vexation?

Is no rest permitted here?

Shall I always pine in sadness,

Grieving o'er my life of sin?

Will my heart ne'er know the gladness

Of my Savior's love within?

And the presence pure and holy

Of the blessed Comforter?

Comes it always thus so slowly?

Can, O can it long defer?

"Come to me, ye lone and dreary,"

Hear the voice of promise speak—

"Alas ye stricken ones and weary,

Heavy burdened, faint and weak,

Come to me in every sorrow,

Come, and I will give you rest;

Come to day, wait not to-morrow,

And thou surely shalt be blest.

—Sel.

The Kingdom of Christ.

THE reign of the Messiah will be introduced after his advent. The parable of the nobleman is insignificant with any other interpretation. All evangelical interpreters agree that the nobleman is Christ, and the departure into a far country is his ascension into heaven; the mission is to receive for himself a kingdom, and the return is the coming back of Christ to the earth. No mention is made of a millennium during this period of absence, but the whole time is spent in occupying the pounds, by the servants, and in rebellion against authority, by his enemies. Do we not yet hear the cry all over the world, "We will not have this man to reign over us?" This parable is in fulfillment now, and will only be completed when Christ shall return from heaven to administer the kingdom which he has received from his Father. If the return of Christ is not to be literal, the departure was not literal. The ascension of Christ took place while here on earth.

In connection with this, the parable of the tares and the wheat precludes the possibility of a millennium previous to the coming of Christ. The righteous and the wicked are to remain in the same field until the harvest, which is the end of the world, or of this dispensation. The loftiest flight of imagination

as well as the most consummate sophistry in reasoning, must fail to find in these parables the realization of the glorious kingdom of our blessed Lord, except in recognizing the pre-millennial and personal advent of Christ.

In Daniel, we find predictions which plainly set forth the coming of the kingdom of God immediately after the destruction of other wicked governments. The image of Nebuchadnezzar contains all the forms of government which are to exist until the destruction of the nations by the power of God. Language cannot reveal any truth more clearly than that four kingdoms, exercising almost supreme control over the earth, are to rise in succession, and that they are to be succeeded by a kingdom which the Most High shall set up, which is to be eternal in duration. The kingdom of Babylon—the hammer of the whole earth—was succeeded by the Medo-Persian. The Medo-Persian by the Grecian. The Grecian by the Roman. Rome Pagan gave place to Rome Papal. The latter is the city which exercises control over the kings of the earth. No controversy is held about the existence of these kingdoms and it is strange that men will accept, as literal, the language spoken of the first four, and confuse the mind by denying a literal interpretation to the language spoken of the fifth. "In the days of these kings the ten represented by the ten toes of the image shall the God of heaven set up a kingdom which never shall be destroyed. The stone cut out of the mountain without hands was to smite the image on the feet and break them to pieces, and destroy the whole image.

In all these predictions of Daniel, which, under different symbols occupy a large portion of his prophecy, we find that no time elapses between the destruction of earthly kingdoms and the setting up of the kingdom of God, which is to endure forever. From these passages, and from many others which might be quoted, the following facts appear:

1. That the present condition of affairs will continue until the coming of Christ.
2. That the kingdoms of this world are not to be absorbed, but destroyed.
3. They are to be overthrown by the Lord, at his coming.
4. That the kingdom of God is to be set up on the earth.

It will be necessary to inquire more particularly by what means the world is to be subjected to Christ. It is not to be done by the preaching of the gospel. In the Apostolic Commission the opposite of this is indirectly taught, for a part only were to believe, and a part remain in unbelief. "Many are called, but few are chosen." The Church is to continue a little flock, as sheep, in the midst of wolves, but never to exercise control until the ushering in of the kingdom of our Lord. The elect of God are the chosen ones who are gathered out of the world, even out from among the nations; but they do not constitute nations; When the disciples asked Christ the question, "What shall be the sign of thy coming, and of the end of the world?" he said, among many other things, "This gospel of the king-

dom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt 24: 14. There is not the most remote hint of the conversion of the nations by the gospel, but that simply that the publication of it to the whole earth is one of the signs preceding the coming of Christ. Dr. Jacobus, in his comments on Mark 13: 10, says:

"The gospel has yet to be preached universally for a testimony. And the universal diffusion of it by modern Christian missions is now a leading sign of the end.

How joyful the strains of many gospel ministers, while setting forth the glorious work of preaching the gospel and bringing in necessary connection with it the reign of the Messiah on the earth. The mistake is in connecting them together by a link which the scripture does not furnish. God has raised up a ministry to preach the gospel for the saving of souls and the building up of the Church, but does not promise that the nations will be converted by this instrumentality.

Look at facts and judge whether the Church with all its corruption is the destined instrument of subjugating the nations, or whether the Lord himself will do the work. Nearly six thousand years have passed and the Church has been a little flock. Even now the ratio of nominal professors is little greater than the first century of the Christian era. Yet it should be many hundred times greater. If the Church had gathered in the majority of the race now living still we have no evidence that it will not be reduced to small limits, as it has been many times in the history of the world. Many nations have risen, flourished and fallen, but no nation has ever been absorbed by the Church. The indications are that the kingdoms now in existence will continue to be the kingdoms of this world, until he shall come whose right they are and shall possess them.

Analogy proves that this dispensation will end in destruction. God's plan of providence does not change. The patriarchal dispensation terminated by the flood, by which the whole world was destroyed except the family of Noah. The Mosaic dispensation was the only true government that has ever existed on the earth; having only the laws of heaven for guidance and God for their king, was terminated with most terrible judgments, which cut off the great mass of the people and left a few of God's elect to mourn over the ruins.

Now we see the significance of the language of Christ in answer to the disciples, when they asked what shall be the "sign of thy coming" and of the end of this world or dispensation, He said, "as the days of Noe were, so shall also the coming of the Son of man be." If this dispensation shall not end in disaster then God's plan will be changed and this language is insignificant. Then, as formerly, a "remnant shall be saved," and the great mass shall perish. The post-Millennial Adventists claim these passages as referring to the judgment, but they fail to show any intervening period for the reign of Christ. If this present dispensation is to terminate like the two pre-

ceding ones, a millennium previous to his coming is absolutely impossible.—*Rev. H. A. Barclay, in Interior.*

Reflections on the Times.

(Continued.)

5. DISTRESS OF NATIONS, Keeps pace with the growth of modern monopolies. Steamboats, Rail roads, Telegraphs, and Steam factories, have widely extended human industry, and on that account are highly extolled; but they created also more monopolies, and unscrupulous exactors of wealth, than the world ever witnessed before. And these are all reckless of moral restraints. The customs of trade and commerce are remorseless of human suffering, and know no other considerations but profit and loss; and the most successful pursuit of gain has become a popular lust; intensified by powerful combinations of monied men who studiously exclude the restraints of conscience from their counsels. The consequence is the general depravation of morals, so that the necessities of the people is the harvest time of the capitalists of the country. And this again reacts upon the laboring classes, and leads to combinations and strikes to resist, and compete with capital. These questions of labor and capital become intimately associated with State and national laws, so that great antagonisms exist between the people and their governments: thus reversions in trade, panics in the markets, and the failure of supplies alternately distress the capitalists and the laborers, the rulers and the ruled. There are occasional bursts of humanity under sudden and resistless calamities; but the unequal exactions of capital upon labor knows no abatement; no commiserations for the sufferings of disappointed toil.

"With perplexity." There are a variety of fruitful sources of perplexity to all official men. The complicated diplomacy of the nations: the adjustment of finance and revenue of the country, the maintenance of the authority of the government in the face of the popular demands; the restraint of monopolies amid the progress of material improvements. And not among the least of perplexities to patriotic men is the harmonizing the customs of commerce with the demands of religion and the convictions of conscience. As things go now, there is a constant conflict between trade and an enlightened conscience. We add, that the growth of religious antagonisms keeps pace with the growth of denominational power, and sadly perplexes the friends of peace and good will among men.

6. An age of tumults. Why do *Gentiles* rage, or tumultuously assemble, and the people imagine a vain thing? (Ps. 2: 1, and the margin.) Democracy has educated the people to believe that the voice of the public is adequate to the cure of all evils in society. This has induced the formation of associated resistance to every thing obnoxious to parties: and raised up a host of demagogues whose business is to influence the public mind, until society has become as tumultuous as a stormy sea.

7. Fearful omens for the future of the world. The success of the United States of America in instituting and carrying forward a republican form of government, has aroused the populace of the nations of Europe to a sense of their national wrongs, and influenced their desires for similar forms of government in their own countries; and without the intelligence and virtues of the founders of the American Republic, and destitute of the natural resources for maintaining power which the American continent supplied to the people of these United States, every effort to affect the same thing in Europe is unavoidable.

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ably a war upon the possessors of property there, as well as upon customs, and officers, and hereditary rights of a thousand years standing; it therefore of necessity a deadly war of classes, which are irreconcilably opposed to each other, and must of necessity be sanguinary and exterminating. There is no help for it; one party must subdue the other. No wonder then that men of information tremble for fear of those things that are most surely coming upon the world.

When the Savior spake these things the Roman Empire was in the fulness of its undivided strength and rapidly subjecting nations to her power; and as he foretold, soon trampled Jerusalem under her feet, and scattered the Jews among all nations. To-day that Empire is divided, like the feet of Nebuchadnezzar's image, into ten toes, of iron and clay; and weakness and dismay causes trembling in every court of her Empire. Every one sees that her end is near. But over her falling Empire Judah's children are rising to distinction; their tribulation is rapidly ending. The Constitution of the United States adopted in 1789 was the first to declare all men equal before the law: Of course it removed the disabilities of the Jews as far as it became operative. The French Republic of 1793 adopted the same principle, and six confederate republics of 1799 were all formed upon the same model; this emancipated the Jews in Belgium, Switzerland, Genoa, Lombardy, the Roman States, as well as in France; and although they again fell under monarchical rule these monarchies have all been compelled to admit much of the principles of democracy into their policies; so that in all those countries and in England Jews have the rights of citizens; a Jew is now the Mayor of the city of Rome. Their tribulation is ending, and hence the darkening of the sun and the moon is come.

The imperial power of Rome has fallen! The New York *Tribune* said of the battle of Sedan in July 1870, "Caesarism is dead forever"! The infallible pope, the man of the man, is shorn of all his strength. The princely Cardinals can flout their purple robes and red hats no more! The signs which the Savior gave 1800 years ago, are now seen in the political heaven of the nations. Soon he will come in a cloud with power and great glory. The glory of Israel and the salvation of the Gentiles! The times are significant! Let the children of faith keep themselves unspotted from the world. The Master is coming! The Master is coming! will soon be telegraphed through the world.

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.)

As already seen, great persecutions were brought on dissenters in the reign of Charles the First, against those who observed the seventh day as the Sabbath, and also for not conforming to the rules and ceremonies of the English Church. On these accounts great persecutions arose both in England and in Scotland in 1640. "The king [it is said] being resolved not to suffer the suppression of episcopacy, broke the treaty in 1640, and assembled an army to invade Scotland. . . They [the English] opposed every one of the king's designs; attacked such of his servants as were most zealously attached to him; . . . extirpated the royal authority, and set up a popular government." After this, it is said, "The House of Commons, composed most-

ly of independents, under the influence of Oliver Cromwell, established a pretended high court of justice to try the king." The charges brought against the king are as follows:—"First, His Majesty was accused of having levied war against the Parliament and the people, of whom they are the representatives; in designing to raise and maintain himself in an unlimited and tyrannical power; 2. Of having thereby been the cause of civil wars for five years, during which all the bloodshed had continued; and, finally, of having fomented the rebellion of the Irish, who had massacred 40,000 English in 1641." Lock- had massaged 40,000 English in 1641." Lock-

The Irish Catholics in Ireland, remarked all these false steps in the unsettled state of affairs between the king and parliament; and through their animosity against the English nation, they were resolved to take advantage of the English Protestants, who had been transplanted into Ireland; and being obliged to endure the neighborhood of heretics, and at the same time their interests, both with regard to property and religion, were retained in subjection to the English power. Being discontented, they were secretly stimulated to a revolt, and taking advantage of the unsettled state of England, thousands of their Protestant neighbors fell victims to Papal cruelty. Now on the death of Charles I., 1649, the House of Commons passed an act for abolishing the kingly power, and set up a commonwealth. Oliver Cromwell, in 1653, it is said:—"Caused himself to be proclaimed Protector of the kingdoms of England, Scotland, and Ireland," which continued until 1658. The following events under his protectorship may throw much light upon Rev. 6: 11, for it was by his powerful interference which brought a season of repose, when the persecutions of dissenters were abated for a little season, as indicated by the following text: "And it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

This little season of rest from martyrdom on the dissenters was enjoyed by the powerful interference of Oliver Cromwell, was truly productive of its intended effect, during his three years interference in England, and also his interference in behalf of the poor Waldenses in Piedmont, which is too valuable to be omitted. Let us briefly notice the following events, as a fulfillment of that little season of rest from martyrdom indicated in the text. In speaking of Cromwell, Jones in his history, remarks, p. 372:—"Among those who have made a conspicuous figure on the theater of Europe in modern times, there are few characters which historians have found more difficult to delineate than that of Oliver Cromwell. This extraordinary person, held the reins of the English government at the time the Waldenses were experiencing, in the valleys of Piedmont, the complicated sufferings which have been detailed in the preceding section. . . The facility with which he could violate, and even pour ridicule upon the constitutional principles, of his country, trampling upon all the laws of the land when they impeded his progress towards the attainment of any object on which he had set his mind, are certainly tremendous weights, to be placed in the scale against his inflexible opposition to popery, his exertions in reforming (in England) the ministry of the established church, and even his occasional ebullitions of zeal to promote the interests of the gospel."

There is but too much reason to fear, says Jones, that with him as with many other prin-

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"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, JAN. 2, 1872.
JACOB BRINKERHOFF, Editor.

THE following article on materialism was written for the columns of the Iowa City Tribune, but was not sent to that office; and being suitable for the HOPE is given for its columns.

Materialism.

MR. EDITOR:

I was somewhat amused the other day at the way in which a prominent minister of your city alluded to the above subject. Speaking of having attended a tent meeting of Adventists, where a leading minister had preached the same views on the immortality question that I had tried to advocate through your columns, he added in a significant manner, that the preacher had admitted right out that he was a *materialist*; just as though the admission of being a materialist is enough to place the stamp of infidelity, or atheism, or some other antichristian title upon him who makes it.

Now as to the peculiar views or tenets of any class of persons who may properly be called sceptical materialists, on account of their rejection of the Bible, or disbelief in God, or Christ, I have nothing to say, for the reason that I know little or nothing about them. My materialism, so far as relates to religious matters, is subordinate to and regulated by the teachings of the word of God, or at least such is my aim and design. I have never had interest enough even to consult Webster's Unabridged Dictionary to learn the scientific and religious meaning of the term. I would not undervalue learning and human wisdom, and wish I possessed more of it; but, when I consider that the most learned and wise of our scriptural instructors and commentators are but uninspired men, and likely to err in judgment, as is clearly evinced by serious differences among themselves, I find myself under the necessity of using my own common sense in my investigation into truth, on religious as well as other subjects.

What then is the common sense view of materialism? Materialism stands opposed to and is in contrast with immaterialism. The first is the principle, or science, or whatever it may be called, that relates to *material*: the latter that which relates to its opposite, which is *nothing*. Immaterialism relates to that which has no *substance*—which does not come within the cognizance of either of the five senses, and hence, so far as human perception goes, is absolutely nothing. Such are the absurdities of immaterialism when applied to the present physical condition of man; and when applied to his moral or spiritual condition there is no evidence that it becomes any the less irrational or unreasonable.

Man, as far as human perception can discover, is a *material* being; lives in material habitations; is sustained in life by material food; and in short, is surrounded from the cradle to the grave by material objects and agencies: even the air that he breathes, and the electric fluid that pervades his system, subtle though they be in their operations, are demonstrated to be *material* or substance, something that is tangible and that occupies space. How long could men live on immaterial food? How long would they be willing to labor for immaterial wages? Even the ministers of your city would much prefer material to immaterial greenbacks in compensation for their services. In regard to this life men

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universally prefer materialism to immaterialism—would rather possess something than its opposite, nothing; but when it comes to religious matters the great mass seem willing to continually grope their way in the dark mazes of immaterialism, instead of treading in the light of a revealed truth. The Bible represents God as a person, it speaks of him as having face, hands, heart, &c. It is declared of man that he was made in the image of God. It is said of our Lord Jesus Christ that he is the express image of his Father's person. Beside this, that blessed book clearly reveals the infinite love of God for mankind as well as his hatred of sin.

In contrast with this, immaterialism represents God as being without body, parts, or passion; thus actually contradicting plain positive Bible statements. Because it is said that "God is a Spirit," it is claimed that he cannot be a material substance just as though a spiritual being cannot be a material being. No one who believes the Bible will deny that Jesus Christ, after his resurrection, was a glorified, immortal, spiritual, being; and yet he was just as much a material, substantial being as before his death—could be seen and felt by, and eat and converse with, his disciples, just as before. Angels also are called spirits, and yet they have been known to converse and even eat with men, showing that they too are material in their nature, even in their glorious sphere. Why then should we be terrified with the idea of materialism?

The Bible also represents man as composed of a material substance (and that too of a very humble nature, endowed with a principle of life. "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul" (or being). Such was the origin and composition of our race, as divinely related to us in the Bible; but the falsehood of Satan, and the credulity of men, have combined to form an almost universal opinion that man possesses in himself, yet distinct from his physical organization, an independent principle of life, which is spiritual and immaterial in its nature, and therefore immortal. This immaterialism, in opposition to the Bible, lays the foundation for nearly all the forms of religious errors and superstitious systems that are now flooding our sin-cursed earth.

The Bible teaches that the final and everlasting inheritance and home of the people of God will be here upon the earth; not indeed in its present sad condition, suffering from its great extremes of heat and cold, its droughts and floods, swept by its desolating tornadoes or shaken by its earthquake throes, but in its future, renewed, Edenic state. On the other hand, immaterialism sings, and prays, and preaches, of its home "beyond the bounds of time and space": thus ignoring the truths of the word of God in this respect.

The Bible teaches that the people of God will enter upon their reward and inheritance at the second coming of our Lord, in his glory, while immaterialism asserts that they enter upon it at death; thus either utterly denying, or practically ignoring the Bible doctrine of a resurrection. Here then are some of the evil results of immaterialism, which, dating as far back at least as the mythology of Egypt, have been adopted into and nursed by the Christian church, till in these last days it has gone to seed, producing as its legitimate fruits modern anti-christian spiritualism. How far the Christian church will be held responsible for its baleful effects I do not know; but for one I would much rather be termed a materialist than to believe and advocate anti-scriptural doctrines and practices.

H. E. CARVER.

Report of Labors.

LEFT home Nov. 21st, and the next day arrived at Bro. Moore's in the northwest part of Harrison Co. Mo. I there found three families who kept the Sabbath, and only three persons of these families made a profession of religion; but these were active and energetic members, and had done much to spread the truth.

We commenced a course of lectures in a United Brethren neighborhood, the next evening after our arrival, at the Union School House, and continued about three weeks. During that time we had some very cold weather, though we generally had a good attendance, which increased as the meeting progressed; and towards the close of the meetings the house was crowded, many being unable to find seats, and were obliged to stand during the services. At the close of the lectures on the Law and Sabbath a vote was taken in order to know how many believed that they had Bible evidence for keeping the first day of the week as the Sabbath. Not one arose. A vote was then taken to see how many believed that the seventh day was the Sabbath of the Lord, and is binding in this dispensation. About one third of the audience arose.

Six of those who were keeping the first day of the week, are now keeping "the Sabbath of the Lord." Four willing souls made their first start in the cause of Christ, were baptized, and we trust arose to walk in newness of life. We had a happy season at the water: one of the candidates was constrained to shout praises to God immediately after baptism. May the Lord bless them and keep them in the narrow way which leads to everlasting life.

We now have a society here of twelve Sabbath keepers who make a profession of religion. Others are convinced of the truth, and we hope they will soon take a stand upon it. The United Brethren treated us with kindness and respect. Good order prevailed throughout the meetings. There are many calls for labor in other neighborhoods. We have now commenced meetings in a Methodist neighborhood, south of this place, have spoken five times; there appears to be some opposition manifested. Pray that the word of the Lord may have free course in this vicinity as well as elsewhere. A. C. LONG.

Allendale, Worth Co., Mo., Dec. 24, 1871.

Christian Union.

As much is being said at the present time on the subject of Christian union, please permit me to make a few suggestions, through your columns, on that subject. These are days of liberal principles, the result, perhaps of republican government. All have equal rights. And no one has a right to compel others. And certainly, as far as our own opinions are concerned, others have as good a right to theirs as we to ours.

This is all right and well, as far as mere human affairs are concerned; but when you come to apply it to religion, founded on express revelation from heaven, the case is different. Here revelation is the guide of all. It may be liberal in me to grant others their full liberty of choice in matters of religion; but I have no right to encourage the least deviation from Divine revelation; because it is Divine, and not human.

But here comes in the right of each one to interpret that revelation for himself. Each one, for example, is to choose what day he will observe as the Sabbath, or choose to keep no Sabbath at all. Each chooses his own mode of baptism—sprinkling, pouring, or immersion. This produces confusion. "God is not the author of confusion." But we must grant others the rights which we

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for ourselves; and so, for the sake of Christian union, we throw the wide mantle of diversity and fellowship over all this diversity, and call this Christian union. Now, if the Bible does not reveal to us what union is, and which day of the week is the Sabbath, this union is founded on the true ground. If the Bible does reveal these things, we have no right to agree to a union like this. To say that revelation has left it so that we cannot, with proper instructions, come to unity of faith on these points, either proves the revelation insufficient and unreliable, or is a libel upon its Author. We may agree to disagree on these points; but when they undertake to make God the author of confusion, and responsible for it, they sin against him.

Union is good, or the Son of God would not have prayed for his disciples to be one, even as he and the Father are one. But let the union be like the wisdom that cometh from above—"First pure, then peaceable, gentle, and easy to be entreated." Is it not better to remain divided, earnestly and zealously advocating what we believe to be the truth of God, than to have a sham union—a compromise between truth and error? Was not the great apostasy, which developed the Man of Sin, the result of lowering the standard of truth to meet error half way? And will not a like compromise produce a like result? When union is purchased at the sacrifice of truth, it will be found too costly; for when this is done, error is sure to bear rule.

If we have any of the pure truth of God, amid the abundance of error and confusion of the present time, let us hold it up, that it may be seen and embraced. Let us not take it upon us to lower the truth for the sake of union with those whom we ought first to enlighten. And while we cultivate the spirit of peace and good will toward all, let us not reproach and defame the Author of the Bible, by the admission that the duties of religion are not clearly revealed, and hence find the necessity of placing truth and error upon the same level, and virtually saying that the latter is as good and well-pleasing to God as the former. If the leading duties of the law and the gospel are not clearly revealed, it is a sad defect in revelation—a thing that believers should never admit. Union on the basis of truth is good and desirable—otherwise it is worse than useless.—R. F. COTRELL, in *Sabbath Recorder*.

"I Die Daily."

Whatever may be the difference of opinion as to what Paul meant by this expression, it is evident that in these three little words—"I die daily"—is expressed the secret of the Christian life. Some may be ready to start and wonder how such an expression can contain the secret of life, and the world never will understand and realize how it can be. But so it is, and so it was when Jesus hung on the cross, and the world mocked around, and the Marys wept as they beheld his agony. There was a secret there to the people and rulers that stood by and mocked, and said, "He saved others, himself he cannot save." How little did they realize that there was the way of life. Even his disciples did not understand it: it was a secret yet to them. But there was life, joy, peace, and glory, beyond which never will be fully realized by them till they stand with the redeemed and blood washed through around the throne of God, and join in the song of triumph there to be sung.

It is a secret still with the unregenerate. But the sinner must die before God will receive him

—Before he can be united to Christ. Says Paul, "Knowing this that our old man is crucified with him." And again: "I was alive without the law once, but when the commandment came sin revived and I died." But in this he was but just entering upon the Christian life. Was there no death pangs in this with Paul? Did he not drink too of the bitter cup? Hear him exclaim, "O wretched man that I am, who shall deliver me from the body of this death"! Here again the world mocked; they could not understand why he that once persecuted the Christian should now seek that life that looked so foolish to them. And the world and nominal professors still mock, while the Christian keeps dying; he is mocked at almost every step.

But if we would gain eternal life we must die, and there are many things that we must die to, that like Paul, if we are making progress in the Christian life we will see truly that we die daily. Every day that we live in this world, if we are on our watch we will see the necessity of this. We all have the flesh to contend with. We are all more or less selfish, and self is continually sending forth its corrupt branches. It is continually causing us to think that some one else is loved more than we, and that our reputation will be hurt if we don't resist those whom self has made us believe are trying to injure us, and before we are aware of it the fruit of the flesh begins to manifest itself in envy, evil surmisings, wrath, and strife, and the joy of the Christian is gone; and before we can regain it we have to crucify self. Then comes the struggle again, death must be grappled with, and O how often do we feel like praying, "If it be possible let the cup pass from me"! How often do we wait and dread the struggle, for fear that some one will laugh at what the world calls our weakness! How often do we pine away and almost let our Christian life and joy depart before we are willing to say, "My will, not mine be done"! How often do we prefer the satisfaction, if satisfaction it is, of letting others know that we will not be trampled on, to the holy joy of the spirit of Jesus! O that we could understand that the same stroke that kills self raises the Christian to life, joy, peace, and glory unspeakable! Then we must die daily if we would live with Jesus. If we would have his joy we must not shrink from the cup, let it be ever so bitter. We may have enemies without, but we can never be prepared to overcome them till we learn that

"Of all the foes we have to meet,
None so apt to turn our feet;
None betray us into sin,
Like the foes we have within."

These must be conquered; they must be slain, and we need not dread the struggle, for it is sure to bring that calm repose that can alone be found in Christ. O, dear brother or sister, let us often think of Jesus, who made himself of no reputation and took upon himself the form of a servant. See him endure the cross, despite the shame, for the joy that was beyond; and we may share with him in his glory, if we will walk in his footsteps, and like him always pray, "Thy will, not mine be done."

J. R. GOODENOUGH.

The Day of Rest.

I THINK with a shudder, sometimes, of what life would be without the Sabbath, if day after day the great wheel of the world went round with its ceaseless clatter, never a rest in motion, never a pause in sound. I speak of the Sabbath only in its original meaning, as a word that signifies rest. And in this sense it is by most men

and ought to be by all, esteemed as the very greatest of all blessings, which Almighty Benevolence has bestowed on man. The worst Sabbath breaker of all is the ingrate who is no thankful when the Sabbath comes round. He may go to church three times a day, and be austere in all outward observances, but he breaks the Sabbath in his heart if he rejoices when it is over. There are many kinds of worship, and I am humbly disposed to think that the giving of thanks is not the least acceptable of them. If it be true that working or resting, we are praying during six days of the week, we may devote the seventh to praise. He who thoroughly enjoys his day of rest lives from morning till night in a state of thankfulness to the Almighty; the incense of praise is continually rising from his heart. I do not envy the man who does not hail the advent of the Sabbath and rejoice in the rest which it vouchsafes.—Sel.

Perfect Love.

THERE are certain elements which belong to love in all the degrees in which it can exist. Paul mentions one of these essential elements when he says, Love worketh no ill to its neighbor. Here is the dividing line between love and hatred. Any thing done or said to the injury of another does not spring from love. It may result from thoughtlessness, but it does not come from love. This is certain. Love is considerate.

If you see any thing that you disapprove in one that you tenderly love, how careful you are of the manner in which you express your disapproval. You weigh your words. Tenderness and regret give the censure ten-fold force.

If you hear anything reported to the injury of another you love, you are very slow to credit this report. Love beareth all things. It puts a stop to all evil speaking. It taketh not up a report against its neighbor.

If we have Christian love in our hearts we shall be equally careful about our actions. It will make us thoroughly honest. We shall give to every one his due. If we owe a man money we shall pay as soon as possible. If service, we shall render it with fidelity. Love in rooting out selfishness shuts out all temptations to dishonesty. These are scriptural tests of love. Does the principle by which we are governed have these characteristics?

Novel readers will shed tears of compassion over the pathetic recital of the sufferings of some imaginary hero. This they call sympathy. Yet when they come in contact with real distress, they will not raise a hand for its relief. So many who feel kindly under a moving sermon go away and think they are Christians, where, by their words and by their actions, they are working ill to their neighbors.

Let us see to it that our love to each other abounds more and more.—*Earnest Christian*.

ONE of the train boys on the Michigan Central Railroad recently while distributing his "prize packages" offered them to two Methodist ministers one of whom proceeded to rebuke him for encouraging "gambling." The train boy, in retorting desired to know wherein his prize package sales were any worse than the grab-bags, post-offices, and fish-ponds of church festivals? And the minister, evidently guilty, was shut up. He had nothing to say. Shame, shame on the ministry and churches who compromise the gospel message by "doing evil that good may come." And let those who oppose such things—as some do—be more fervent in opposition than ever.—*Ex.*

The relation which Israel bears to the Gentiles.

BY H. E. CARVER.

In our previous articles on "Israel" we endeavored to show (with what success the reader must determine for himself), 1st, that the name in its primary or spiritual or religious signification applies exclusively to the true spiritual children of God. 2nd, That in a subordinate or secondary sense it applies to the natural descendants of Jacob or Israel. 3rd, The relation which they bear to each other. There is another point however in this subject which we have in mind and which is of great importance in our efforts to learn the whole truth, but which, on account of a multiplicity of cares, we failed to elicit. This point is the relation that natural Israel sustains (or rather sustained) to the rest of mankind; or in other words, that the nation of Israel sustained to the Gentile nations around them.

It is true that God conferred great and inestimable privileges and blessings upon that people. Within the limits of four generations, and notwithstanding the terrible oppression they endured in Egypt, they increased from the limited number of seventy persons who went down with Jacob into Egypt, to the proportions of a mighty host, when they were brought out under the leadership of Moses and Aaron. God brought them out of Egyptian bondage with a high hand and a stretched out arm, and his dealings with the Egyptians in their behalf, brought them out prominently in the sight of all the nations of the earth. At the end of their forty years sojourn in the wilderness, and as they approached the borders of Canaan, the fame of their greatness and power, and a knowledge of their purpose, went before them, and caused the nations in Canaan to tremble for fear of them. The interesting question arises here, What was the idea or design of God in destroying or driving out the nations inhabiting Canaan or Palestine, and establishing in their stead the nation of Israel? Was the Almighty prompted by arbitrary preference for that people above all others, irrespective of character? We cannot attribute any such unworthy motives to the God of Abraham; and even if we felt disposed to do so the Scriptures would be against us, for it testifies that "He is not the God of the Jews only, but also of the Gentiles"; and that the Gentiles may become his children upon precisely the same conditions as the Jew.

Was this action of Jehovah in their behalf based upon their righteousness, or fidelity and allegiance to himself? Moses testifies directly to the contrary. "Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people. Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came into this place, ye have been rebellious against the Lord." Deut. 9: 6, 7. What then was the prompting motive or object in the mind of God in this case? We would not aspire or attempt to be wise above what is written, nor pry into secret or forbidden things. We are told that "secret things belong unto the Lord our God, but those things that are revealed belong unto us and to our children"; and if God has revealed, through his servants the prophets, the principles of his actions in this or any other given case, it is as perfectly proper and right for us to search into and learn, if we can, all that is revealed of the ideas and motives that prompt the mind of the infinite Creator in his dealings with men and nations.

Moses, in connection with the testimony already given from Deut. 9, gives two reasons why God was about to drive the Canaanites out of their land and give it to the Israelites. "For the wickedness of those nations the Lord thy God doth drive them out before thee, and that he may perform the word which the Lord swore unto thy fathers, Abraham, Isaac, and Jacob."—Verse 5. Here then is a partial revelation of the ideas or motives prompting the divine being to action in this case. The time had come for those wicked nations to be judicially visited and punished for their iniquities, and also for the promise to the fathers to be fulfilled. We have already assumed, and we think proved, that the promise to the fathers involved, or at least led to, the establishment of the nation or kingdom of Israel in the land of Canaan, and that upon certain specified conditions it might have continued to exist until it finally merged into the immortal and eternal kingdom of God under Christ; but was this the only, or even the main and primary idea or motive of God in selecting that people instead of all or any other to occupy the position assigned to them in his providential dealing with men? Was he about to change or abrogate his plans of grace and mercy and blessings to wards mankind at large, and bestow them upon the Israelites alone? we cannot for one moment entertain the idea. The revealed character or attributes of God as far as relates to his wisdom and love would naturally lead one to suppose that his plans of grace and favor, as manifested towards that people, would in some way or other be made to apply to every people on earth who might wish to avail themselves of the benefits and blessings proposed. If this conclusion is legitimate and correct it follows that the primary and leading idea of Jehovah in establishing the nation of Israel in Canaan was one of grace and favor to the world at large, instead of being confined to that people.

This may seem like a strange idea to some who may have failed to take a comprehensive view of the gracious purposes of God in behalf of our race, but we think it is susceptible of clear proof. Before presenting the evidence however we wish again to call attention to a few facts. At the time alluded to the people of earth had, in a great measure, become idolatrous, had so far wandered from God and forgotten or become ignorant of his true nature and attributes that they made images with their own hands—idols which they worshiped as gods. Strange as it may seem, this forgetting of God occurred in an age when he through his angels and other agencies gave personal and audible communications and instructions to mankind. Up to that time he had selected faithful and true men to stand before the world as witnesses to and teachers of the principles of his government. Amongst them Enoch was a prophet; and after admonishing and warning the world of a coming judgment on the ungodly, was translated that he should not see death. Noah also was a preacher of righteousness through whom Christ by his spirit preached the gospel of pardon or salvation for the acceptance or rejection of those who for one hundred and twenty years were shut up in prison under sentence of death. Noah was saved, while the unbelieving and impenitent world perished in the waters. These notable events could not have been unknown to the world at large in Moses' time, and yet they were ignorant of God and worshipped the work of their own hands.

Under these circumstances the infinite Jehovah selects the family or nation of Israel from among all the families or nations of earth as the depository and exponent of his will, and the principles

of his government; and the question again comes up, What was his main leading design in making this selection? In answer to this we present first of all the testimony of Joshua, the successor of Moses, who speaks directly to the point. After leading the people over Jordan on dry land, he says to them, "The Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, that all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God forever." Joshua 4: 23, 24. Here Joshua, passing over the two reasons adduced by Moses, which we have presented, gives us distinctly to understand that the leading idea or purpose in the mind of God on that occasion was to convey to and impress upon the minds of all the people of the earth, a knowledge of himself, the true and living God.

Under the circumstances of debased ignorance into which the world had descended, this certainly appears like a manifestation of divine grace and favor to the world. Jehovah was too good and gracious to permit the world to perish in utter and irremedial ignorance of himself and in utter and irremedial ignorance of his divine plan of grace and redemption; hence he selected that people (upon a profession of their faith and obedience) as the depository, not only of his government, but also the plan of redemption through Messiah, Christ.

That this was the primary and leading purpose of God in selecting that people, will appear still more evident when we consider the fact that all his dealings with that peculiar people from that day to this have been the most effectual means ever employed to keep alive in the minds of men a knowledge of the true God, the creator of heaven and earth. Blot out the history of that people from beginning to end, and a void would be produced in the religious knowledge of the world, which neither philosophy nor anything else can supply.

(To be continued.)

"If David then called him Lord, How is he his Son." Matt. 22: 45!

BY E. G. BRANCH.

DEAR READERS OF THE HOPE: You remember there were four questions asked in HOPE Vol. 6, No. 8, in regard to the preexistence of Christ, and answered in HOPE No. 9 by Brother Carver, to the satisfaction of some, perhaps; yet I do not consider my questions answered while he makes them a mystery. And before I come to a thorough examination of this subject I will make a few remarks upon the position of those who believe in the preexistence of Christ. First, How can those who believed in the mortality of man, and no immortality only through the resurrection, teach the doctrine of the immortality of the soul by claiming that there is one being in the universe of God that has got two natures, a human and a divine nature, without a resurrection? This indeed would be a mystery to those who believe with Paul, that if there be no resurrection then your faith is vain. And if Christ did pre-exist and had two natures before his resurrection then after his resurrection he had two natures, a divine nature, and a human nature, immortalized, which would amount to two divine natures in one being. But we will come to the subject.

Said Jesus to the Pharisees, "If David called him Lord, how is he his Son." Says brother Carver, "All the human wisdom in that or any other age could not furnish an answer to this question. It is one of the mysteries of our religion. But while we would not claim to be wise above what is written, and hope to be guided by

that wisdom try to answer then called h 22: 45." In he has trie together, De thinks he m David migh But I shal clude that became Dav plain we sh and presen first that he David's Lo "David the that God f of the fruit would rais 2: 30. Th that Chris here is the fruit of hi raise up C he (Christ woman, G to the promi to the Gal seed were to seeds, i seed, whi hear notl the world made to l to the fle Again Word, a Word w with Go proof th nothing relates t tributes that the Christ v God spe the fori is none me." Scriptu a pree fromer and m must s none e at tha But consci flesh glory Fath this is th of Ch and ligh and us. will God of I cept and "Fu ang wh ma me tak

wisdom which is not of this world, I shall answer this important question, 'If David called him Lord, how is he his Son.' Matt. 23:9. In bro. Carver's reply to my questions he has tried to reconcile the two questions, David's Son and David's Lord, and he must of necessity preexist in order that he might call him Lord.

I shall not take that position, for we consider that he was first David's Son, and then David's Lord; and in order to make it so we shall bring the subject under two heads, and present a few texts of Scripture, and show that he was David's Son, and then became David's Lord. And now to the first question, David therefore being a prophet, and knowing that God had sworn with an oath to him that the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts 13:35. The reader will bear in mind the fact that Christ's existence began at this point, or at least the promise made to David, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne. And again (Christ) is spoken of as being the seed of the woman, Gen. 3:15, which fully corresponds with the promise made to David. And Paul, speaking to the Galatians says, "Now to Abraham and his seed were the promises made. He saith not and seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. 3:16. So far we hear nothing said about a redeemer coming into the world in any other way, save by the promise made to David, of the fruit of his loins according to the flesh.

Again we read, "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God." John 1:1. This text is taken as proof that Christ had a preexistence; but I see nothing here that proves it, for this text only relates to God, and the Word was one of his attributes, as the Creator. If we take the position that the Word spoken of in this text relates to Christ we cannot harmonize the Scriptures, for God speaks by the mouth of Isaiah, "Remember the former things of old: for I am God, and there is none else. I am God, and there is none like me." Isa. 46:9. Here we see a clash in the Scriptures, if we take the position that Christ had a preexistence, for God has declared that in the former times of old there was none like him; and more than that, there was none else. This must settle the question then, that if there was none else Christ could not have had a preexistence at that time.

But when did he begin to exist as a literal and conscious being? "And the Word was made flesh and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John 2:14. By this we see how Christ began to exist; and here is the mystery of the beginning of the existence of Christ. The Word that was in the beginning, and said, "Let there be light and there was light," said to a Virgin, "Bring forth a Son"; and the Word was made flesh and dwelt among us. "Which was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And when we turn to the first chapter of Luke, we hear the announcement of the conception and birth of Christ, by the angel Gabriel; and what nature did Christ have at his birth? "For verily he took not on him the nature of angels, but he took on him the seed of Abraham; therefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God." Heb. 2:16, 17. Here we see

just the nature that Jesus had at his birth; for "he was made like unto his brethren in all things"; and if his brethren were not in the possession of a divine nature, and only possessed human natures, then Jesus had no divine nature at his birth, but possessed a human nature. But was this the plan of God? Let the apostle speak. "But when the fullness of the time was come, God sent forth his son, made of a woman, made under the law." Gal. 4:4. Here Paul tells us just how the Son of God was made, and that he was made of a woman, so that Christ could not have any higher nature than the woman that brought him forth into the world. But says Paul, "Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation [life] unto all them that obey him." Heb. 5:8, 9. "And in that wherein he was made perfect through suffering, being tempted, he is able to succor them that are tempted." Heb. 2:18. And when he became the author of eternal salvation by yielding obedience to his Father, and saying, "not my will but thine be done," and willing to lay down his life for the world, with the promise that he should take it again, for said Jesus, "I have power to lay down my life and I have power to take it again: this commandment have I received of my Father." "Who verily was foreordained before the foundation of the world, but was manifested in these last times for you." 1 Peter 1:20. And now he has come into the world as a Savior, and was just such an offering for sinners as God himself prepared: and he hath given him "a name that is above every name, that at the name of Jesus every knee should bow, and every tongue confess to the glory of God the Father." And now we "see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man. For it became him for whom are all things and by whom are all things, in bringing many sons into glory, to make the Captain of their salvation perfect through suffering; for both he (Christ) that sanctifieth and they who are sanctified are all of one (mortal); for which cause he is not ashamed to call them brethren." Heb. 2:9-11. Much more could be said about David's son, but we feel willing to leave this part of the subject, and come to the second question, namely, How is he David's Lord?

(Concluded next week.)

God calling Wanderers.

God is speaking to the wanderers in this world of sin and wickedness to-day, as he spake to Jacob in the dreams of night. How desolate and forsaken was his condition at that time! Away from home and friends, with a guilty conscience which made him fear all around him! He did not dare think of the past with pleasure, neither could he look forward with hope. It must have been the darkest hour of his life, entirely alone in a foreign land. But when man loses all hope in himself, then it is God's time to help. When he sees the folly of all wordly devices it is then that God gives light and hope from above. It was at such a time that the Father had compassion on the lonely wanderer in the desert. In the dreams of night he received assurance that the God of heaven watched with care over all his creatures, whether at home or abroad. He saw that the pathway between earth and heaven was ever open and free, and that the angels of mercy are ever coming and going. Then did Jacob dismiss all his fears.

He made a solemn vow with his own soul that he would obey the God of his fathers forevermore. And to-day God is calling wanderers home, and man can be guilty of no greater crime than to refuse to hear when God speaks to him by his providence or his word. Oh that man would heed the calling before it is too late! before they are called to stand before the judgment bar at the last day, for surely that day will come.

MARGARET LONG.

Hopeville, Iowa.

LETTER DEPARTMENT.

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

From Sister Day.

DEAR BROTHERS AND SISTERS: As I have been a constant reader of the HOPE from its commencement, I have often felt to sympathise with you in your trials, and could understand your expressions of peculiar trial, that some of us at least have been passing through for the last few years, and with heart felt sympathy appreciate your feelings.

But for one, I can say the trials of the past have been to me blessings in disguise. They have served to cut me off from all human dependence for a knowledge of duty, or of what I am or what I must be, and led me to take the word of God as my only guide, believing it to be a thorough furniture, for every child of God, and able to make wise unto salvation. O how blessed the thought, that we can all go for ourselves direct to the great fountain and source of light and life and truth, and there be taught our origin, destiny, and duty, and gospel privileges, even the privilege of becoming sons and daughters of the Lord in this life, and joint heirs to the incorruptible inheritance with Christ when he comes to reign as King on the earth made new.

But all these privileges and blessings come to us by a living connection with Christ, the life giver, by faith; and the more constant and unwavering our faith, the more steady and full our enjoyment, and the more unchanging our walk among the children of men.

The many strange departures from the truth, to my mind are to be accounted for on the ground that they have never attained an experimental knowledge of Christ, as set forth in the gospel, and embraced him by faith as their perfect Savior. Many rest in duty, and some in their clear understanding of what they believe to be truth: all of which are good in their proper place. A knowledge of Christ first, and a reception of truth in love, with the spirit of self-denial, and all else, are as material with which to build; and then, we may rest assured of our own salvation, and that of our works. "May God help us, dear brethren and sisters, in this time of peril, to watch: and foreseeing the evil, hide ourselves in our strong refuge—Christ—that we may be safe when the storm of wrath and indignation shall burst upon this sin ruined world.

We often wish we could enjoy the privilege of meeting with our dear brethren at some of your conferences and mingling our voices in prayer and exhortation, comforting one another with the words of our blessed hope, so soon to be realized, when the good of all ages and all lands will be gathered home to the everlasting kingdom. May we all be there is the prayer of your sister in the gospel hope.

P. H. DAY.

So. Ashburnham, Mass.

The Hope of Israel.

MAKION, IOWA, THIRD-DAY, JAN. 2, 1872.

The Editor of the *Hope* does not hold himself responsible for the sentiments contained in the 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.

We have received *Vick's Illustrated Catalogue and Floral Guide* for 1872. It is elegantly printed on fine tinted paper, in two colors, and illustrated with over three hundred engravings of Flowers and Vegetables, and two colored plates. It contains 112 pages, gives thorough directions for the culture of flowers and vegetables, ornamenting grounds, making walks, &c. Mr. Vick sends out his Catalogue to his customers as a Christmas present, but will forward it to any one who may apply by mail, for ten cents, one fourth the cost. Address James Vick, Rochester, N. Y. Lovers of the beautiful in nature will find much to admire in this beautiful catalogue, and will find instructions to cultivate nature's beauties.

A Question for Bro. Samuel Davison.

BROTHER DAVISON, how do you harmonize your statement in your article, "The Age of the World Revealed,"—"From the call of Abram to the Exodus of his seed out of Egypt, 430 years," with the figures of the following texts of Scripture? "And when Abram was ninety nine years old the Lord appeared to him," Gen. 17: 1, 5. "And changed his name to Abraham," "And Abraham was one hundred years old when Isaac was born," Gen. 21: 5. Thus from Abram's call to the birth of Isaac was 1 year. The age of Isaac when Jacob was born, Gen. 25: 26, was 60 years. The age of Jacob when he went into Egypt, Gen. 47: 9, was 130 years. The time that his seed was afflicted in Egypt, Gen. 15: 13, was 400 years. Total, 597 years.

J. R. GOODENOUGH.

MR J. P. Lange, the author of "A Commentary on the Bible," is writing a "Life of Christ." Several others have recently done this, and a book known as the New Testament also contains most of the facts, but not all the figures, in these modern memoirs.

Cost of Publishing Newspapers.

UNDER the above heading the *Christian Standard*, Cincinnati, Ohio, presents some interesting intelligence, starting with the confession that the *Standard* itself, with the utmost economy, had cost over \$20,000 more than its income, though having 12,000 subscribers. It gives the facts in the experience of three of its contemporaries, as follows:

The *Advance*, of Chicago, with a larger list than ours, at \$2.50 a year, has sunk about \$75,000 in four years, and had not become self-sustaining when the late fire occurred. Its subscription price is raised to \$3 a year.

The *Interior*, in less than two years, has used a capital of nearly \$50,000.

The *Standard* (Baptist), with a list of 15,000, was not self-sustaining. Its publishers had to draw on the profits of other branches of business to make up deficiencies in the income of their paper.

—It is a precious thought to the children of God, that the captain of their salvation does not leave them without provisions in their enemies' land, whilst they are engaged in fighting the fight of faith.

THE HOPE OF ISRAEL.

The Walls of Zion.

Mount Moriah has been found to be a sharp crag or ridge, with so little space on the top as scarcely to afford room for a temple of small dimensions. On all sides it fell off rapidly and very steeply, except from north-west to south-east, the direction which the ridge ran. The area on the summit was enlarged by the walls built along the declivities, the outside walls deep down the valleys, from 100 to 150 feet below the area on which the temple building stood. One hundred feet again below this lay the original bed of the brook Kedron. The foundations of the temple, therefore, were 250 feet above the deep defiles around. This area, originally built by Solomon and enlarged by Herod, still exists, running on the south along the valley of Hinnom 1,000 feet, along the Kedron 1,500 feet.

This inclosure was originally covered with splendid edifices. First were the porticoes or covered walks, built along the outer walls, and overlooking the Kedron and Hinnom. They were magnificent structures, resembling the nave and aisles of Gothic cathedrals. The middle walk, or nave, was forty-five feet broad, and the two aisles thirty feet. The nave was fifty feet high, and the nave, rising like a clear story between the two, was more than 100 feet high. Add now terrace walls to the height of the porticoes, and we have a solid and continuous wall of masonry of 250 feet high.

But these were only the outer walls of the temple area. The porticoes opened inwardly upon a court paved with marble and open to the sky. Steps led up to a second court. Beyond this, again, through beautiful gateways, was a third, and rising above them all was a fourth, in which stood the temple proper, ascending story above story, and said to have been 100 or 150 feet high.

These horizontal measurements have been verified. If one looked upon Mount Moriah from the Mount of Olives opposite, coming round the brow of Olivet on the way from Bethany, as our Lord did when beholding the city, it must have been a sight which, for architectural beauty and grandeur, perhaps, has not been equalled, certainly not surpassed. It was an artificial mountain from the deep ravine below, wall, column, roof, pinnacle, culminating in the temple within and above all, and probably measuring from 500 to 600 feet.

The palace of Solomon, too, added to the impressiveness of the sight. It is set in the south-east corner of the temple area, joining on the house of the Lord above, and extended below to the King's gardens, where the two valleys meet and "the waters of Shiloah go softly."

All these buildings, porticoes, columns, pinnacles, altar and temple have perished. "Not one stone remains upon another which has not been thrown down." The area alone remains, and the massive sub-structures that for 3,000 years have been sleeping in their courses. The preservation has been due to the ruin. Buildings so vast have been toppled down the slopes of Moriah that the original defiles and valleys have been almost obliterated. What had been regarded as the original surface, has been found to be debris from seventy to ninety feet.

With pickaxe and shovel British explorers have been down to the original foundations. Fallen columns have been met with and avoided, or a way blasted through them. The cinders of burnt Jerusalem have been cut through, and turned up to the light—rich moulds deposited by the treasures of Jewish pride. The seal of Haggi, in ancient Hebrew characters, was picked up out of the siftings of this deposit. The first courses of stones, deposited by Phoenician builders, have been reached, lying in the living rock.

At the southwest corner of the area, debris has accumulated to a depth of not less than 125 feet—the accumulation of ages, made up of the ruins of successive Jerusalems; and here some of the most interesting discoveries have been made. Here is the famous arch of Robin-

son, shown now to be an arch, as he conjectured, by the discovery of the pier upon which the first span rested. It is the remains of a bridge which crossed the valley on arches, and connected the Mount Moriah with the mountain opposite—the modern Zion. It is the skew back or abutment that slopes to receive the end of the arch. Three courses remain. The stones are 5 or 6 feet thick, and 20 to 25 feet long.

The valley here is 350 feet wide, and this must have been the length of the bridge connecting the Temple with the Royal Palace on the other side. At the depth of 20 feet a worn pavement was found, worn by feet that passed over it in our Lord's time. Lying on this pavement were the voussoirs or wedge like stones, belonging to the arch. Breaking through this pavement, and through 24 feet of debris beneath, they found a still more ancient roadway, and resting on this, the key-stone of a still more ancient bridge.

BUSINESS DEPARTMENT.

RECEIPTS

For The Hope of Israel.

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

75 cents each. Abraham Baer vi-14. Abel Robinson vii-1. Jacob Lippincott vii-1. Arthur McMullen vii-1. Cornelius Davis vii-1. Eld. J. R. Goodenough for Wm. Russell, \$2.25 vii-8. E. B. Carpenter \$1.87 vi-1. Jasper Moore \$1.50 vii-14. Parker Rowley \$1.50 vii-14.

Received on Donation to Association.

Lewis Leach, \$1.00; Elisabeth Leach, \$1.00.

Books and Tracts

For Sale at this Office.

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

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