

The Hope of Israel.

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

Present Series.

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The HOPE is designed to advocate the great truths of Eternal Life, Immortality and salvation through Christ. The perpetuity and immutability of the Law of God. Personal holiness, The second 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 Restoration, and other assured Bible truths.

The Church has Waited Long.

The church has waited long
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still in weeds of widowhood
She weeps a mourner yet:
Come, then, Lord Jesus, come;
Saint after saint on earth
Has lived, and loved, and died;
And as they left us one by one,
We laid them side by side.
We laid them down to sleep,
But not in hope forlorn;
We laid them but to ripen there,
Till the last glorious morn:
Come, then, Lord Jesus, Come!
The serpent's broods increase;
The powers of hell grow bold;
The conflict thickens; faith is low;
And love is waxing cold.
How long, O Lord our God,
Holy and true and good,
Wilt thou not judge thy suffering church,
Her sighs, and tears, and blood?
Come, then, Lord Jesus, come!
We long to hear thy voice;
To see thee face to face;
To share thy crown and glory then,
As now we share thy grace.
Should not the longing Bride
Mourn absent Bridegroom mourn?
Should she not wear the signs of grief
Until her Sun return?
Come, then, Lord Jesus, come!
The whole creation groans,
And waits to hear that voice
That will restore her comeliness,
And make her wastes rejoice.
Come Lord and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again:
Come, then, Lord Jesus come!
—H. Bonar.

Love not the World.

THE world, the Flesh, and the Devil, are the greatest enemies of God and man. The world alluring—the Flesh impelling, the Devil enticing—these constitute the tribute under whose government, the unregenerate—or in other words—the wicked—are pleased to

dwell, and to whose iron sceptre they submissively bow. No yoke imposed by that infernal triad sits heavy on their necks. No duty so arduous; no sacrifice so great; no burden so ponderous and difficult to bear, but a ready assent is yielded to their behests; though the reward be violence, cursing and shame. No difficulty, however enhanced, no undertaking so hazardous, no obstacle so unsurmountable; but at their bidding it is attempted, though reputation, honor, peace of conscience, and even life itself, be staked on the venture. Nay, more, if the world but require it, all that is really and truly dear to man, are at once trodden under foot and utterly despised. If the flesh do but require it, the reins are thrown upon the neck of passion, and being goaded by the lusts and desires to which the flesh is heir, no bounds are set, no limits are defined to excursions, until the soul, too often, is lost amid the maze of sin and folly, whence none but a divine hand can conduct it safely. If Satan do but persuade by the illusions of wealth or the seductive works of flattery and deceit, there are no barriers set up by God to restrain the soul, that will not be speedily broken down. No chasm between the sinner and death, however deep and wide, but he will leap it to secure his own destruction, even though he knows that "the wages of sin is death." This is no exaggeration—dear friend! It is fact, bold, unvarnished truth. And God seeing the power of these enemies over the creatures he has made, comes to you, reader, and in impressive words of a very lovely disciple of Christ, says,—with all the tenderness of parental affection—"Love not the world." (1 John, 11: 15)

The world in this connection, means, doubtless, the allurements of the world—the sensual lusts and pleasures—the riches, honors, emoluments and dignities—the maxims and fashions of this world, which have no permanency—they are passing away. To love the world—to set our affections on these things is to make an improper use of the powers and faculties and influences which have been given to us of God to use for his glory. It is to be absorbed in worldly interests—to look upon things that are seen and temporal in such a sense as to dazzle us and to blind our eyes to the interests of eternity—to conceal from us the value of the things which though "unseen" are nevertheless "eternal." It is to act unworthy of our high privileges—it is to peril our highest interests—it is to be "conformed to this world" (which God forbids, Romans 12: 2) to be conformed to its fashions—its practices of lies, murders, Sabbath-breaking, its blasphemies and contempt of God's ordinances—its pollutions, its abominations, and, in short, all its sins. It is to be an enemy of God. Dreadful thought! Who would wish God for his enemy? Who would desire to have his wrath kindled against him? And yet it is true, "the friendship of the world is enmity with God." (James 4: 4) "Whosoever

therefore will be the friend of the world is the enemy of God." It is on this account that we are required to keep ourselves "unspotted from the world," and are commanded to "love not the world, neither the things of the world." "If any man love the world" said the Evangelist John, "the love of the Father is not in him" in another place God has said "Cursed be the man that trusteth in man (Jer. 17: 5) and maketh flesh his arm, and whose heart departeth from the Lord." It is very evident that trusting on the flesh or in man is incompatible with trust in God, and the love of the world, with the love of God. "Ye cannot serve God and mammon," said Christ. You must love one and hate the other, or cleave to the one and despise the other. Strange infatuation! Just think of a boat endeavoring to start on a trip and all her lines and chains still fast on shore, and the Captain resolutely determined not to let one of them go.

God expressly enjoins the necessity of a carefulness in reference to this matter—He says, "Take heed, —i. e.—be very careful—lest at any time your heart be overcharged with surfeiting and drunkenness, so that that day come upon you unawares. For as a snare shall it come upon all them that dwell upon the whole face of the earth. Watch ye, therefore, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," that is in the judgment of the Great Day. To love the world, in the sense in which it is forbidden by God, is to become a decoy in the hands of Satan to lure the souls of others to destruction. Be but once absorbed in the things of this world—and not only is our own interests in spiritual things interfered with, but we draw others into the vortex. "One sinner destroyeth much good"—therefore "when sinners entice thee consent thou not."

You will in all probability be ready to admit, dear reader, that there are many characteristics of our human nature that make this injunction a necessary one. Consider for a moment the depravity of our nature—"we all like sheep have gone astray—Sin entered into the world and death by sin;" all have sinned. We have been guilty of two evils—we have forsaken the fountain of living water and have hewn out for ourselves cisterns—and alas! broken cisterns, that will hold no water. There is none righteous, no, not one. The temptations of the world in which we live—the baits which Satan holds out—the deceitfulness of our own heart—the strength of our passions—the hatred of the world to all holy things and influences—and our disposition to fall in with evil rather than with the good—and add all the corrupting influence of the evil example around us—all, all tend to draw us from God, and make the exhortation to love not the world necessary to our happiness and peace in "the life that now is, as well as

in that which is to come." The great reason, however, on which the exhortation is based, is our inability to serve God and the world too. Ye cannot—I repeat it—"Ye cannot serve God and mammon." Christ and the world are antipodes of each other. The Prince of this world, and the Prince of Peace have nothing in common. Christ said the "Prince of this world cometh and has nothing in me." "My kingdom is not of this world." And the reason men do not love Christ, is that the "God of this world hath blinded their minds lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Now, dear reader, suppose we had no such command as has been presented to you, I am convinced the argument against the love of the world is such, as that no rational being, in the true exercise of his reason, with the facts of the case before him, would choose to love the world or the things that are in the world, to the exclusion of God and his Christ. For the world is unsatisfying in its nature. The question is asked by one in whose hand it is a just balance—"What shall it profit a man if he gain the whole world and lose his own soul?" "He shall be driven from light into darkness and chased out of the world."—Again: if they were satisfying-- which they are not--they are so transitory in their nature that they can avail us but little. "This is not your rest." Here we have no continuing city, we are but pilgrims and strangers as all our fathers were. A celebrated English divine --Chas. Wesley--has clothed this thought in poetry, which, while it expresses the idea clearly, is only applicable to the child of God, who "looks for a city that hath foundations, whose builder is God;" who feels that, when the earthly house of this tabernacle is taken down, he has a house not made with hands, eternal in the heavens. He can of a truth say

"Here in this body pent,
A pilgrim sad I roam,
And nightly pitch my tent
A days' march nearer home."

It was in view of the transitory nature of all earthly things that Christ said "Lay not up for yourselves treasures on earth." * * * "but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through and steal—For where your treasure is there will your heart be also."

Here, dear reader, is "line upon line, precept upon precept, example upon example, appeal upon appeal, and to what end? Do you hear the exhortation? Will you obey the Divine injunction to "love not the world?" Remember, every man is the enemy or friend of Christ. Which position is yours? Decide at once. There is no third party. God and mammon are alone in nomination. Your heart is engaged in the world. You are alive in business it may be--up early and late--giving all your energies to the things of this world that perish with the using. Be "Diligent in business," it is right. But be also "fervent in spirit, serving the Lord." Are you Christ's, or the world's? Christ says, "He that is not for me is against me." Think what Christ has done for you. Choose whom you will serve. But choose to day.

"Death stands between eternity and time
With open jaws--on such a narrow bridge,
That none can pass but must become his prey."

You have but one lifetime, and that is rapidly passing away. One heaven to gain, one Hell to shun. There is but one road to life

and one to death. The first is narrow as holiness, the second broad as the world and sin. Repent, now, "Love not" a perishing world." But remember that your life is but a vapor that appeareth for a little time and then vanisheth away; each breath you draw shortens the period of your brief life.--*Tract.*

The World Snared.

[Concluded.]

PASSING from the domination of the military monarchs of Greece, to the pretentious government of Imperial Rome, many leading men lost sight of the significant events of providence which marked the era of Messiah's first advent. They expected providence to accomplish their own favorite schemes, so rejected the work of the Lord and were ensnared with the work of their own hands. If I mistake not, a similar process is in progress at the present day. Let us see. The providence of God has brought to light a continent of the earth unknown to ancient nations; unknown to the prophets of God; unknown to the apostles of Christ. On this continent has arisen a great nation, famed for enterprise, industry, wealth, and the general well being of the whole people. It is a republic, on a model new to the world; and is hence called the "Model Republic." Its reputation has influenced other nations with a desire to introduce its institutions into their own nations: the consequence is, they are agitated with projects of reform and revolution, and are in a transition state, laboring to throw off their old forms of government, with the delusive idea that a republic on the plan of the modern model will be a cure of all the evils of twelve or thirteen hundred years of misrule; and this change is to bring "the good times coming." A more delusive idea could not be cherished. Such people have no faith in the scriptural doctrine of the Kingdom of God upon the earth. They must inevitably be snared in the work of their own hands; for they are laboring to pull down what God has said shall be destroyed without mercy. An enduring republic can never be constructed in the decaying populations of Europe or Asia.

Again, at the period of the first advent, there was a general expectation of a distinguished personage to arise and remodel the institutions of mankind. The nations groaned under misrule, and longed for a deliverer; and in a general sense, they were willing to accept the Jewish expectation of a promised Messiah, one anointed of God to work deliverance for the oppressed nations of the earth. It is probable that the Cæsars of Rome thought to take advantage of this popular expectation, when they assumed the imperial dignity. That it was an idea familiar to the chief men of the time is obvious from the history of the times. Josephus says (Wars, B. 6, C. 5, Sec. 4) "What did most elevate them [the Jews] in undertaking this war was an ambitious oracle, . . . found in their sacred writings, how, about that time, one from their country should become governor of the habitable earth. The Jews took this prediction to belong to themselves in particular; and many of the wise men were thereby deceived in their determination. Now this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea."

To the wise men of that day the glory of the only begotten of God was hidden behind his peasant attire, and plebeian associations; and when he had been crucified, to preach him as the Messiah, was to the Jews a stumbling block, and to the Greek foolishness; and, as appears by Pi-

late's inscription over the cross, to the Romans a contemptuous pretence. Those parties all looked for great things for them to be done by the great they all looked for them to be done by the great and wise of their own orders, and so were snared and wise of their own hands.

Is it not so now? It has long been an expectation of Christian expositors that within the four middle decades of this century the long predicted "Millennium" will commence; the preaching of the gospel to all nations was to bring it in, and the century commenced with missionary societies for sending it to all nations; Bible societies for translating and distributing the Scriptures in all languages; and now, schools--schools in all grades; schools for all classes; schools in all countries; arts and sciences taught in all languages; and taught by the people of today to be doing the work that will surely bring "The good time coming"

But to teach that He who ascended up from the earth into heaven shall come to this earth again, and reerect the throne of Israel's divinely appointed Kingdom, is treated as "old foggyism"! To teach that the Son of God shall ever leave heaven to dwell upon earth (the place of his birth,) it is pretended would rob him of his glory, who it is pretended Man is come to seek and to save that which is lost." (i. e. a lost world.) To teach that he who is the second Adam, is a life-giving Spirit, and consequently the "Everlasting Father of all the redeemed of the first Adam's race, is to return to the earth to raise the dead, and rule over them, is treated as materialistic doctrine, degrading to him who said "Hereafter ALL THAT ARE IN THEIR GRAVES shall hear the voice of the Son of man, and shall come forth": not from heaven, but from their graves. To teach that his Kingdom is to be in the future, a real reign upon the earth, and renewed by the same Spirit of God that moved (i. e. brooded) upon the face of the waters, in the first creation, (Gen. 1: 2) is a heresy in the eyes of all the orthodox sects of this age. Yet has the Lord said, "Not by might nor by power (i. e. of man) but by my Spirit!"--shall the work be completed. See Zech. 4: 6, 7. In short, the Christian sects of this day are as bewildered about the real doctrine of the Kingdom of God as were the Jews, Greeks, and Romans, in the days of Caiaphas and Pilate, the Areopagites of Athens, and the Cæsars of Rome. When they say in prayer "Thy Kingdom come," they do not know the import of the words they speak. When they speak of "promoting the Kingdom of God" they do not know that they are using an unscriptural mode of speech and pretending to that which God says his Spirit shall do without human aid. They exclaim against materialism, and use every materialistic way to effect that which they say is spiritual. Preaching, praying, exhorting teaching schools, colleges, universities, and theological institutions, printing, reading, writing, translating, telegraphing, distributing, and traveling, are all materialistic efforts; they are addressed to material beings; affect material organs; produce material impressions; awake material passions, and bring forth material emotions; and their results are judged of by material effects in life.

Why then is there all this prejudice against the doctrine of the Kingdom of God? Because it militates against cherished doctrines, schemes, orders, and interests, now prevalent in society. The Jews, philosophers, and statesmen of the time of the first advent were not more unwilling to receive the doctrines of Jesus of Nazareth than are religious sects, the progressive philosophers, and the statesmen of the present day, to

receive "The Revelations of Jesus the Christ, which God gave unto him, to shew unto his servants." They are equally slow of heart to believe all that the prophets have spoken, consequently "As a snare will it come upon them that dwell upon the face of all the earth." S. D.

The "Fruit of the Vine."

SOME of the readers of the HOPE may be startled at the heading of this article, as if it was the announcement of unchristian controversy, etc. Yet there can be no unchristian controversy between parties who alone seek for truth, and seek in the spirit of Christ; moreover, there could be no occasion to "earnestly contend for the faith," etc. were there no errors of practice or principle among those who have consecrated themselves as "the light of the world." Let those who do not present truth, or do not present it in Christian garb, be rejected.

Eighteen hundred years ago Christ's enemies said he was a "wine bibber." They meant it (I think) for a slander, an opprobrium. The sots and tipplers found in modern slums, when quoting his example, do it to prove that "we are as good as the accepted model of Christians"—a slander which the master whom they serve, could by no possibility exceed.

It is very few years since I had occasion to know that some of the commissioned leaders among Sabbath keepers propagated the doctrine as authoritatively as their accepted leadership would enable them to do, that Christ set the example by habitually using intoxicating wine; nor have I reason to suppose their views or teachings, have since been at all modified.

At the present, I have occasion to know that one of the most influential leaders among our branch of Sabbath keepers, although not taking the ground that Christ did habitually use intoxicating beverages, yet avers, that "we have no evidence that He did not so use them"; and that we have no evidence, that "the fruit of the vine" used by the Master, as an emblem of the "blood that cleanseth from all sin," was not intoxicating wine. This position I deem altogether erroneous; and nearly, if not quite, as dangerous as the more positive one, that the fruit of the vine consecrated by Christ as a sacred emblem, was intoxicating. This position, (that wine must be alcoholic) totally annihilates the principle on which the vaunted temperance reformation is reared, in so far as Christians follow Christ, while the modified or negative position, simply leaves Christian temperance reformers, with their hands tied, and no "rock" to build upon.

The evidence of the falsity of both positions I deem to be overwhelming. Many a truth can be identified and located unmistakably by taking various stand points to view it from; when from one stand point only, many observers would remain in doubt of its identity. To illustrate; when there was inquiry made for food for a fainting multitude, one of the Apostles of Christ replied, "There are here five barley loaves and two fishes." And suppose on presenting this food to his Master to be distributed to the people, the Master observed the loaves to be so far in a state of decomposition, as to be offensive and poisonous, and the fishes likewise, would he have offered it to the people as food, or, would it have been beneficence in him to have offered them something as food, that would have poisoned them, that would ultimately "bite like a serpent, and sting like an adder"—that would put their lives at hazard as he does "that lieth down in the midst of the sea,—or upon the top of a mast" (Prov. 23: 32, 34.) Would the lad who furnish-

ed the spoiled food, have been entitled to claim pay for it as food, even had he brought suit for his pay for that amount of food, against those Christians? Would the courts of law have sustained the claim, or would they have decided that he furnished no food, but only a fraud?

Or, bringing our illustrations to our own times, observe their results. You go to a fruit store and buy a barrel of apples, and pay five dollars for it. The dealer sends his delivery man to your house with the barrel,—you open it and find the fruit all spoiled, unfit for food of man,—you go to the dealer and claim your five dollars on the ground that the barrel contained no fruit. He demurs saying that you chose apples as the fruit you preferred, and he sent you a barrel of apples, in a spoiled state to be sure, but nevertheless a barrel of apples. You appeal to a court of justice and recover your money and costs of suit, because, as the Judge says, the dealer who sells fruit, or food of any kind that is spoiled, as you admit these apples were, simply defrauds his customers; as in the eye of the law and of common sense, fruit or food that is spoiled or rotten, has ceased to be fruit or food.

Foods of all kinds, especially fruits, that are used as food, are of a perishable nature, and sooner or later cease to be foods and fruits. The exact point at which they lose their original character, is when and where they cease to be of value as fruits or food; and beyond all controversy, when they become dangerous and destructive in consequence of their pernicious qualities.

Now the "Fruit of the vine" is one most valuable food in vine-growing countries; as much so as is milk in grazing countries; yet whenever this fruit becomes so changed through decomposition, or the natural process of decay, as to have parted with its valuable qualities as food, and have formed, in place of the nutrient qualities destroyed, a dangerous poison, rendering it a curse instead of a blessing, would our Divine Sampler yet designate it as, the "fruit of the vine?" A mockery, worthy of him whom this Divine Sampler declared to be the "father of lies"!

The fruit of the vine is a delicious, valuable food. Intoxicating wine "is a mocker,"—"biteth like a serpent and stingeth like an adder." A procurer of "woe, sorrow, contentions, wounds without cause," and general demoralization. (See Prov. 20: 1, and 23: 29-34.) The fruit is fit for a king's table. The mocker is wholly unfit, tending to make kings "forget the law and pervert judgment." (Prov. 31: 4, 5; also Isa. 5: 22-24.) Intoxicating wine has caused priests and prophets to pervert judgment also. (See Is. 28: 7, 8; also Jer. 5: 28-31.) Neither the fruit of the vine, nor any other food, in a true sense, ever has produced the demoralizing effects attributed to intoxicating wine by holy writ. Nor can we escape like conclusions, even should we reject holy writ entirely; for whoever has had any knowledge of our current history for 20 years past, has witnessed enough of corroborative facts on every side, and in all classes and professions of our people, to demonstrate the existence of those facts, in our time, if never before.

It may not be asserted that the wines of our country and day are essentially unlike the intoxicating wines of Palestine, for the principle that gives them commercial value—that makes them "sell," is the same in both; and he would be considered insane who should purchase a cargo of wine to sell to consumers by retail, and withdraw the alcohol from it before offering it

for sale, expecting to get his money back, as well as to avoid pandering to the appetites of drunkards. Every one who has some trifling knowledge of the chemistry of alcohol, knows that it is in no possible sense, save of mockery, the "fruit of the vine." It is the product of the decay and destruction (decomposition) of sugar, or starch, from whatever source these may have been derived. Sugar and starch have nutritive properties, can be appropriated by the nutritive organs to the wants of animal life, and hence are life preserving. Alcohol is indigestible, possesses no quality that can supply the wants of animal life, is essentially poisonous, and tends to death when introduced into the living stomach; is as really diverse from the fruit of the vine as is poison diverse from food.

Should any one aver that the wine, after the withdrawal of the alcohol, is certainly the fruit of the vine, I would remark that commerce, chemistry, and the demonstrations of experience, unite in contradicting such averment. "Still-slop" would be the appropriate designation. And it seems to me especially unchristian to assume that He who "magnified the law and made it honorable" did call that the "fruit of the vine" which was only the debris or ruins of such fruit, and which the history of our race proves to be a curse, scarcely equalled by the blessings of the fruit, the destruction of which produces it. E. P. G.

The Bible in Rome.

FATHER Gavazzi recently delivered a lecture at Dublin in which the progress of Protestantism in Rome received particular attention. The first advance of anti-Catholic movement in the Papal States was after the downfall of the first French Empire. Protestants were then permitted to practice their own worship outside the city gates. Two English churches, two Scottish churches and an American church, are still outside of Rome proper, and their edifices, says Gavazzi, resemble "old rough barns." The Bible at that time was forbidden, and the Father in his discourse spoke of the frequent trials resulting from tourists carrying the sacred volume with them for private use. The change wrought by the loss of the temporal power is thus depicted in the lecture: "Now the Bible is a free book in Rome. We have eight colporteurs selling it without difficulty everywhere. (Applause.) They sell it publicly in the market-squares everywhere, and several thousand copies are already in circulation amongst the Romans. (Loud applause.) There is another great fact—namely, that an English lady has sold two thousand copies of the New Testament in a quarter exclusively occupied by Jews. (Hear.) That is a great triumph (Applause.) More than that, I can point out to you a standing triumph which defies all the impotent rage of the Pope. Do not forget that the Bible was in Rome the forbidden book.

Now, when you enter Rome and pass that great and beautiful square called the Corso, which is the largest in the city, the first thing you meet is a beautiful shop, neatly fitted up, with a large inscription in golden letters, 'General Depot of the London Bible Society.' (Enthusiastic cheers.) That is something. The Bible, once forbidden in Rome, is now sold in a large and beautiful depot, in the largest street, in immense variety, in all languages. (Applause.) That is something new and extraordinary for Rome. (Hear, hear.) But there is a culminating point in the transaction. That shop faces the Vatican, which stands on the other side. Laughter and cheers.) Even without an operaglass the Pope can see the General Depot of the London Bible Society. (Loud laughter.) Of Protestant churches we are told that there are now in Rome five regular congregations—two of the Free Church, of which Father Gavazzi is an evangelist; one of the Waldensians, and one of the Baptists. Throughout Italy there are also one hundred congregations, with ten thousand communicants and three hundred thousand catechumens."—*The Christian Union*.

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, JAN. 30, 1872.
JACOB BRINKERHOFF, Editor.

Christ the End of the Law.

MANY and various are the ways by which the No law advocates try to avoid the claims of the law of God on them. They assume that his law is abolished, and the scriptures must be distorted to suit that theory. We are often interested in seeing to what extent they go, and how they quibble over the plain declarations of scripture which lays them under law. What freedom is there in that system which does away with law! A state of anarchy and lawlessness must be the result. We are astonished that the position is taken that the gospel does away with the law. Why, if there was no law there could be no gospel. The gospel, or good news of salvation by faith in Christ, is the system of mediation between an offended God and offending man, for the violation of a just and holy law. The law must remain or there would be no need of a system of mediation or ministration. Under the Mosaic dispensation the law of ordinances, or sacrifices and offerings, was the system of mediation, which pointed to Christ as the true offering for sin; and necessarily, when the true offering was made, of which the ceremonial law was typical, the old system of mediation gave place to the ministration of Christ; but if there was no law there would be no basis of ministration.

But it is said that Christ gave a new law on abolishing the old one, or his Father's law. We know of no law given by Christ except that where he says "A new commandment give I unto you, That ye love one another; as I have loved you, that ye also love one another." John 13: 34. If Christ was a lawgiver who was the mediator for its violation? Could Christ be both the giver of a law, and its mediator? This is not reasonable, nor is God the mediator of his law. Christ refers to his Father's law, and to different parts of it, speaking of it as a well known and existing institution; and how fallacious to say that by such reference he reenacts those parts of it, making it a part of his own law, as though he and the Father were antagonistic to each other, instead of being as he said "I in the Father, and the Father in me."

Again it is said that in coming to fulfill the law, Christ did away with that law by fulfilling it, thus destroying it, actually doing what he said he came not to do. We fail to see how that by fulfilling the law, he abolished it, any more than by fulfilling all righteousness he abolished righteousness. Mat 3: 24.

But how is Christ the "end of the law"? Rom. 10: 4. How does this do away with the law? No-lawites make a broad sweep of this passage to get rid of the law of God. Were it not for the Sabbath of which they do not wish to admit the obligation, we think there would not be such a warfare against the law. They may make as much argument as they choose about the meaning of "end" in this connection, about its being the "extreme point," and we will have no controversy with them. What is Christ the end of the law for? For every purpose? Paul says it is "for righteousness." Had the law no other office than to make righteous those who obeyed it? It also condemned the violator of it, for "by the law is the knowledge of sin." The law is also the standard of judgment, Rom. 2: 12 and James 2: 12. But Christ is the end of the law

THE HOPE OF ISRAEL.

only "to every one that believeth." Then admit the no law position, the law would still be obligatory upon all except believers. A strange kind of freedom enjoyed by Christians, who lay down their weapons of rebellion, and acknowledge their allegiance to God! Nay, rather are Christians free from the condemnation of the law, which holds them under sin and subject to its penalty. The righteousness of Christ is imputed to them, and "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 7: 1. Christ came "to bring life and immortality to light through the gospel;" and to abolish sin and bring in everlasting righteousness; and we, receiving our righteousness through the law, he is the "end of the law or by virtue of Christ, he is the "end of the law for righteousness to every one that believeth." If we do not believe, Christ is not the end of the law for us, but it will still hold us under its condemnation, and we shall be judged by it.

What is it to be delivered from the law, and what is it that is dead wherein we were held? Rom. 7: 6. Does being made free from the law imply that the law is dead, and no longer exists? It rather implies that the law has no longer a claim of condemnation on the believer, because he now obeys it, and is pardoned for having transgressed it. The text does not say that the law is dead, but "that being dead wherein we were held." It was the condemnation of the law that held us; but Christ, releasing us from its condemnation, has made us free, and delivered us from the condemnation, so that we may walk at liberty, obeying the truth. It is us who are "dead to the law by the body of Christ," not the law, for then would we be without law, and could not be said to be walking in obedience, and patterning after our Master, who kept the Father's commandments.

Report of Labors.

WHEN I closed my last report I was holding meetings at the Baker School House. We continued there about three weeks, and had considerable opposition to meet. The religious sentiments there are almost entirely Methodist, in fact, that vicinity is usually known as the "Methodist head-quarters." After we lectured several evenings, Eld. Washburn, the circuit minister, came into our meetings. We invited him to assist in the meeting; but he refused to do so, stating, however, at the same time, that if in a proper state of feelings at the close of my lecture he would exhort for a short time. I spoke on Dan. 2 that night; at the close, instead of exhorting, he commenced to throw in objections to our views on the kingdom, and presently he left that subject and commenced on the nature of man. After he ceased speaking we answered most of the objections against the kingdom question; and in regard to the objections brought against the nature of man, we informed the audience that we would notice them when we spoke on that subject. A few evenings afterwards he came again, and at the close arose and commenced to throw in some objections again on the kingdom, and on other subjects. This time we concluded not to let him go until the idea of the kingdom set up in the heart was clearly exposed. We then requested him to write out his propositions, but he refused to do so. We then offered him half of the time, and proposed to review each other. This he also declined to do. The next evening he proceeded in the same manner as before. We carefully noted his remarks, and informed the audience that we would review him the next even-

By this time the interest was very great, and the next evening the house was crowded with people. We thus continued the review, which was on the nature of man, for three evenings, during which time from three to four Methodist ministers were present. The third evening however, feeling the weakness of his position and the danger of losing some of his members, the Elder concluded to stop reviewing. I invited him to remain until we got through with the subject of the nature of man, but he refused to do so. Before he left he appointed a meeting to be commenced the next evening at a private house not more than a quarter of a mile from the school house, which continued until we closed our meetings. Nevertheless we had our house comfortably filled till the close. Four others came out on the side of truth, beside two others who have commenced to keep the Sabbath. Others are convinced of the truth, and we hope they will soon take a stand with us. Pray for us that God's blessing may be upon us in this vicinity, as well as upon the people of God elsewhere.

A. C. LONG.

Allendale, Worth Co. Mo. Jan. 15, 1872.

The Lord is Coming.

How do you know? Because the signs of His approach are thickening. Men's hearts are "failing them for fear, and for looking after those things that are coming on the earth." Luke 21: 26. The nations are becoming "perplexed," and nature herself is heralding the coming of Him whose voice can still the wild waves, and calm the ruffled ocean.

The Papal power has dwindled down to nothingness in comparison with its once proud position. This little, horn power has suffered the just judgments of God to a degree almost of extermination. Its final removal is to be succeeded by the reign of Jesus and the saints. How soon then must that time be!

The Jews were to be carried away captive amongst all nations, and become the off-scouring and byword of all people. And how signally and literally has this been fulfilled. Yet the termination of "the times of the Gentiles" was to mark the end of their oppression, at which time "the deliverer should come out of Zion and turn away ungodliness from Jacob." Rom. 11: 26. The Lord promised also to "remember the land." And how is it to day? The early and latter rains which have been withheld from the land for many ages have been restored again, and it is becoming a fruitful country, a land that can be inhabited. The way is thus being prepared for a restoration of its ancient people to their former possessions. Not only so, but the Rothschilds and other wealthy Jews are at the head of an organization spreading to all parts of the world, whose object is to restore the Jews once more to Palestine. It is also well known that the Jews, in place of being persecuted, disfranchised, and despised, are now rising to equal rights and privileges with the citizens of all nations. The highest offices and responsibilities are forced upon them—the wealth of the world is in their hands, and they are fast being released from their captivity. In view of these things brethren, where are we? Very near to the end of Gentile times and the establishment of the Kingdom of God.

The great and powerful Gog of northern parts (Russia) is growing in strength, and is fast preparing for the part he is to take in the terrible conflict of nations.

The perilous times which Paul predicted should come in the last days, are certainly here

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Who is so blind as not to discern this? Read the accounts of murder, suicide, corruption in high places, and terrible depravity of men every where. It is fearful to contemplate. Surely if Jesus was not near at hand to come, our hearts would sink within us, but we rejoice that an end will be made of all sin and sinners. Soon righteousness and peace shall rule in all the earth.—*Restitution.*

The Witch of Endor.

It is claimed that Samuel's spirit was called from the spirit world, and held converse with Saul, king of Israel, through the witch of Endor. This position is not only assumed by Spiritualists, but by many orthodox writers. Clarke and others maintain that Samuel's spirit was really present and conversed with Saul; but there are exceptions among the learned on this point. We have not space to examine what men have said, and therefore we shall proceed to the Bible argument.

1. There is not one word said about the spirit of Samuel in the whole transaction. The position we oppose, therefore starts out with an assumption. 1 Sam. 28.

2. At the time this conversation is represented as taking place, God had forsaken Saul, and had ceased to answer him either by dreams, or by prophets, verse 2; but if God sent Samuel's spirit back from the spheres, then he had not ceased answering him by prophets, for Samuel was a prophet.

3. If God had proposed to answer Saul at all, would he not have selected one of his own prophets instead of the witch?

4. Had not God forbidden his people from holding converse with witches or familiar spirits? Deut. 18: 11-13. If so, then is it consistent to infer that God transcended his own law, and sent his holy prophet to answer Saul when he had refused to answer through his appointed media? Such a position reflects upon the character of God. Again, would Samuel consent to come from the spirit world on an invitation of a witch? And if God sent Samuel, could it be considered as a sin in Saul to converse with the holy man whom God sent to him for that very purpose?

5. Samuel was not called down from the fifth or sixth sphere, but out of the earth. Is this the abode of human spirits?

6. But it is claimed that the witch "saw Samuel." She also says, "I saw Gods (Heb. *Elohim*) ascending out of the earth," and if her testimony is valid in the one case it is in the other, and this would lead to a belief in subterranean Polytheism, or literally, gods under-ground.

7. What was Saul's sin? Was it conversing with Samuel? No. What then? Let the Bible answer, "So Saul died for his transgression which he committed against the Lord . . . and also for asking counsel of one that had a familiar spirit, to enquire of it." 1 Chron. 10: 13.

This historical fact shows that he did not enquire of Samuel, but of the spirit, which was a familiar spirit, and assumed the name of God's prophet, as familiar spirits now assume the name of persons for the same deceptive object.

8. Should any claim that Samuel was actually present, they would have to argue his bodily presence, as she saw an old man with a mantle; and I suppose that Spiritualists would not be willing to allow that Samuel's spirit looked old, or that he wore a mantle! The reader must see from what has been said, that the whole affair was an imposture palmed off on the God-forsaken king of Israel. There is not one word in the

whole account, favoring the spirit-rappings of this age, only that *witchcraft* does exist in the world.—*Ex.*

The Scriptural form of Baptism.

THERE may be some doubt in the minds of some whether baptism should be administered by immersion backward or forward, and whether it should be by a single immersion, or by "trine immersion." The form in use in the apostolic age seems pretty clearly indicated by the apostle Paul (Rom. 6: 3-5)—"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The phrase "buried with" is from a Greek word meaning "entombed with"; and Christ's entombment consisted in being laid in a sepulchre as a person is laid out in a coffin; that is, face upward. "Buried with him by baptism into death" indicates a similarity between the form of baptism and the sepulture of Christ in death. It cannot, therefore, refer to an imitation of his bowing his head forward in the death act on the cross, but to the form of his sepulture afterward. And so when Paul says, by way of explanation, "For if we have been planted together in the likeness of his death," he refers to the likeness of his sepulture while under death's dominion. To be buried with him by baptism in the likeness of his death, would be to be immersed backward, as he was laid out tenderly by loving hands in his death sepulchre. And then the rising face upward from the liquid grave would be in likeness of his resurrection from his prostrate position in the grave.

"If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." An immersion face downward if it were in likeness of Christ's bowed head as he died on the cross, the rise from the water could not be in likeness of his resurrection; whereas the other form would, and so the only scriptural form. And since Christ was entombed but once, and rose therefrom but once, one single immersion would symbolize this, while "trine" immersion would spoil its significance.

There is quite an historical argument in favor of "trine" immersion. An author in a recent argument on this form of baptism, says that Marcion "commenced in A. D. 150 to baptize the Gentiles in the name of the Lord Jesus"; but being a learned Greek scholar, he knew that the frequentative verb *baptizo*, which means "to dip repeatedly," could not be limited to one immersion; therefore he continued the apostolic mode of dipping three times, though he dropped the use of the three names. "Baptizo, like baptizing, may have a frequentative sense by implying a repetition of the act on different individuals, but not on one individual; for otherwise the trine immersionists would have to repeat the act twice, certainly, in each of the three names used in their baptism, making six immersions. But Marcion did not repeat this, for the reason assigned; for "trine immersion" was held to denote the three days of Christ's burial. For Clement of Alexandria is quoted as addressing the churches planted by the apostles, and saying—"Ye were conducted to a bath just as Christ was carried to the grave, and were thrice immersed, to signify the three days of his burial."

—*Thurman*.
Weibing, p. 228.

If the three immersions were used to signify the three days of Christ's burial, they could not signify a baptism into each of the three names now used, without destroying the symbolising of the three days. So the probability is that the trine immersion of Marcion was for the same purpose as that of Clement; to indicate the three days of Christ's burial, and not the three persons. But afterward when the question was discussed whether "three persons," or only one of them, suffered on the cross, the advocates of the former view could have claimed trine immersion as indicating as much; which would have led to a change from the form used by Marcion to that used by the Greek church. The change from the form indicated by Paul in Rom. 6: 3-5, would therefore seem to have been gradual from the Marcion improvement to the Greek form of trine immersion; the improvement consisting in his *trine* baptism.

But Paul is not the only witness in favor of one immersion, for Peter testifies to the same effect. Speaking of the preparing of the ark in the days of Noah, he says—"Wherein few, that is, eight souls were saved by water. The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." 1 Peter 3: 20, 21. The preposition "by" here has the significance of through, as also the Greek preposition *di*. Those who were saved in the ark were saved through the watery baptism which deluged it for forty days and night. The rain incessantly poured around it, and upon it, and the waters beneath submerged it in one watery baptism; and since that of the ark was one, so also must the other be as a like figure.

Again, Paul compares the baptism in the red sea to Christian baptism, and thereby indicates that it consisted of one immersion. I would not that ye should be ignorant, brethren, he says in substance, "how that all our fathers were under the cloud, and all passed through the cloud and through the sea, and were all baptised unto Moses in the cloud and the sea." They did not go down into the red sea but once, and this being contrasted with baptism unto Christ, indicates that one, and not trine, immersion, was in use in the apostle's time. Let us, then, be planted together in the likeness of his death once, and in rising from the liquid grave we shall then be in the likeness of his resurrection.

—*Set.*

A PROBLEM—A young man distinguished for his mathematical attainments, was fond of challenging his fellow students to a trial of skill in solving difficult problems. One day a classmate came into his study, and laying a folded paper before him, said: "There is a problem I wish you would help me to solve," and immediately left the room. The paper was eagerly unfolded, and there, instead of a question in mathematics, were traced the lines, "What shall it profit a man if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?"

With a gesture of impatience, he tore the paper to atoms, and turned again to his books. But in vain he tried to shake off the impressions of the solemn words he had read. The Holy Spirit pressed home his convictions of guilt and danger, so that he could find no peace, till he found it in believing in Jesus. He subsequently became a minister of the gospel he had once despised, and his first sermon was from the words, so eminently blessed to his own soul: "What shall it profit a man if he gain the whole world and lose his own soul?"—*American Messenger.*

The Relation which Israel bears to the Gentiles.

BY H. E. CARVER.

(Concluded.)

ONE instance now to show how the "fullness," or prosperity of that nation proved to be "the riches of the Gentiles," or a blessing to surrounding nations, and we must leave this part of the subject. The reign of Solomon presents to our view the Kingdom of Israel in the very height of its glory and magnificence. David, his father, during a reign of forty years of war and bloodshed had subdued all its enemies, and now there was to succeed another period of forty years of peace and quietness under Solomon, in which a magnificent temple was to be built for the worship of the God of heaven. David, when transferring the kingdom to his son gives him this remarkable introduction to the assembled nations; "He [the Lord] hath chosen Solomon my son to sit upon the throne of the Kingdom of the Lord over Israel." 1 Chron. 28: 5. This is a most remarkable and expressive expression: let all study it carefully in connection with the subject of Israel. *The Throne of the Kingdom of the Lord over Israel*—what significance there is in the language.

When entering upon his reign Solomon sought the Lord for wisdom that would enable him to properly conduct its affairs, and not only did the Lord grant him this, but he also conferred upon him honor and riches, combined with a long and peaceful reign, such as no other Israelitish king before or since ever attained to. Solomon, with the combined assistance of surrounding nations, built the house of the Lord, and dedicated it with the most imposing ceremonies and sacrifices.

Now why was all this done? why was it that such wisdom, honor, wealth, and power, was conferred upon Solomon, and through him upon the nation? Was it only to elevate and honor Solomon? If so, it would seem to have been a great mistake when we consider how at the last his exaltation seems to have drawn him aside from his allegiance to God. It could not have been done merely to honor the nation for past faithfulness, for they had been anything but faithful. Solomon himself has testified on this very point, and gives us a clear conception of the purpose of God in exalting the nation at that time. In closing his benediction upon the people after his dedicatory prayer, he uses this language, "The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require." 1 Kings 8: 57-60. Here we learn very distinctly that the grand object in the mind of God (if Solomon understood that object,) was not merely to honor himself, or the kingdom over which he reigned, but to cause a knowledge of the true God to be diffused among all the people of the earth. This was the prime object, and was worthy of him who entertained it, and the means employed were well adapted to accomplish the desired end.

Thus we might go on through the entire history of that people, and show that God in his dealings with them was not prompted by an arbitrary preference for them, but designed thro-

them to confer great and inestimable blessings upon the world at large. One or two striking illustrations of this fact, and we must leave the subject with the reader. Paul in his letter to the Romans (ch. 3 v. 2.) informs us that "unto them [the Jews] were committed the Oracles of God," giving them a great advantage over other people; but were those Oracles of God, or in other words, was the Law of God, the Ten Commandments, committed to them for their own exclusive use or benefit? Stephen, the first Christian martyr, in his address to the Jewish Council, gives a specific answer to this my question, when he says, "This is he that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and our fathers who received the lively Oracles to give unto us." Acts 7: 38. Here we see that the "lively Oracles," "Oracles of God," or the Ten Commandments, committed to the Jews at Sinai, were to be handed down from generation to generation, and finally given in charge of the Christian church, the light bearers of salvation to the whole world.

Our Lord has even said that salvation is of the Jews, but thank God, he never said it belonged exclusively to them, else we might well despair. God not only favored them by making them the repository of his divine law, but he also favored them very highly with the most comprehensive knowledge of the plan of redemption that could be attained at that stage of its development. This was done in giving them the typical system of sacrifices, pointing out in figure the great sacrifice of the Son of God by which alone the sins of men can be blotted out, and salvation attained. It is a significant fact, and one that redounds to the glory of God, that even in the Mosaic, or typical dispensation, the benefits of the sacrificial system were placed within the reach of the gentile world, as well as the Jewish people. Definite arrangements were made so that believing Gentiles could engage with the Jews in religious temple services, and the acceptable worship of God, inasmuch that if mankind had so chosen, the Jewish temple might in reality have been as the Savior intimated that it ought to be, the "house of prayer for all people."

"Salvation is of the Jews." Yes, our blessed Lord, when he came as the savior of men, "look not on him the nature of angels, but the seed of Abraham," so that as far as relates to his humanity, he himself is a Jew; so that Christ Jesus being a Jew, it is strictly true that salvation is of the Jews; but still we rejoice to know that this is not confined to them, for while it is true the Gospel was to be preached first at Jerusalem, yet its offer of salvation was to be carried to the farthest bounds of human habitations, and the time will come when, as the result of this preached gospel, "a great multitude which no man can number, of all nations and kindreds and people and tongues, shall stand before the throne and before the Lamb, clothed with white robes, and palms in their hands, crying with a loud voice and saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Dear reader, let us aim to be among that glorified company. This inestimable blessing is placed within the reach of all, but it can only be secured by placing all our trust in Jesus, and earnestly, diligently, and perseveringly striving to form characters in harmony with the mind, will, or Law of God.

LIFE is divided into three terms: that which was, which is, and which will be. Let us learn from the past to profit by the present, and from the present to live better for the future.

Reply to Elder John Goodenough's Question.

DEAR BROTHER: Your question contained in HOPE number 16, Vol. 6, is pertinent and proper. In the article on The Age of the World Revealed, I gave the summaries only, because I would not trespass upon the pages of the HOPE, but I had previously examined and collected every item of those summaries, as recorded in the word of God. I have long since ceased to depend upon uninspired authorities for a single point of my faith. What I cannot substantiate by a plain testimony of the inspired writing, I do not account as the word of God, and so of course not a point of faith. Things unrevealed may be sometimes held as opinions, but should not be held as points of faith, because times are appointed and revealed of God. So I look upon the sojourning of the Children of Israel, the seed of Abraham, as an important part of that word of God. Now what saith the Scriptures?

Gen. 12: 4. "Abraham was seventy five years old when he departed out of Haran," his father Terah being then dead, Acts 7: 4. Seven years afterward, Abraham seems to have been discouraged with sojourning in a land that he could not then possess, although it was promised to him; and "the word of the Lord came unto him in a vision, saying, Fear not Abraham, I am thy shield, and thy exceeding great reward." Abraham, encouraged by this appearing of the Lord unto him, makes his complaint that he had as yet no child to inherit the promises made unto him: and in return is reassured that a son should be born unto him, whose posterity should be as the stars of heaven, innumerable; and that he and that seed should inherit the land promised unto him. Abraham asked a sign to assure him of this promise, and under divine direction prepared for a sacrificial covenant, in which God covenanted with him to do as already promised to him. But he said in that same covenant, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and they will enslave and afflict them [This our best scholars say is the spirit of the original,] four hundred years, . . . and in the fourth generation they shall come hither again." Gen. 15.

When Abraham was eighty six years old, Hagar bare Ishmael; but this was not the seed promised. When Abraham was ninety nine years old, God appeared unto him again, and gave him the covenant of circumcision, renewing the promises. Abraham obeyed, and circumcised all the males of his household; and the Lord appeared to him in the plains of Mamre, as he sat in the tent door, and assured him that at that same time in the next year Sarah should have a son, in whom all the promises should be fulfilled. Gen. 18. Then also he showed him the certain destruction of all opponents by the destruction of Sodom and other cities of the Plain. And the Lord visited Sarah as he had promised; and Abraham was a hundred years old when Isaac was born unto him. It is said to have been a custom with the Hebrews to make a festival when the first born, or lineal heir of the house was five years old. This was called weaning the child. Perhaps it was investing him with the rights of the primary heirship, which was confirmed by a final blessing at the close of life. Gen. 27. Be that as it may, Abraham made a great feast the same day that Isaac was weaned; and Ishmael mocking him was cast out of the household. We shall find this incident an item in the reckoning. See Gal. 4: 22, 29. Having the predictions before us, how were they fulfilled? First note. It is nowhere said that they should

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serve the Egyptians four hundred years! But this,—"They shall be a stranger in a land not theirs;" and that they shall be enslaved and afflicted; but the years of their slavery are not given.

Second note. In the fourth generation they were to return to the land of promise. These generations were the generations of their bondage, but not of their sojourning, and are thus given in 1 Chron. 6: 1-3: Levi, Kohath, Amram, Aaron and Moses.

Third note. The sacred writers make a plain distinction between sojourning and slavery; thus Ex. 12: 40. "Now the sojourning of the Children of Israel, [who dwell in Egypt] was four hundred and thirty years. And it came to pass at the end of four hundred and thirty years, even the self same day it came to pass, that all the hosts of the Lord went out of the land of Egypt." They were strangers and sojourners no longer; Jehovah, the proprietor of all the earth, had espoused them to himself, and was in the midst of them; they were now heirs of the promises, and he was ready to give them possession, had they obeyed him. As they came out of Egypt at the passover, 15th day of Nisan, so it appears it was on that day of the same month four hundred and thirty years before, that God made promise to Abraham of the land of Canaan. Gen. 12: 7.

Having got these items and notes we are now prepared to count the time of their sojourning. That it dates from the time of Abraham's going into the land of Canaan, Gen. 12: 7, is certain; first, because the Apostle says, Gal. 3: 17, "The law [covenant of Sinai] which was four hundred and thirty years after, cannot annul the first covenant promise, that it should make the promise of none effect," as given to Abraham, Gen. 12: 7.

But the prediction is that Abraham's seed should be afflicted four hundred years; but the history of its fulfillment says that they and their fathers had sojourned four hundred and thirty years. How is that to be reconciled? Ans. Abraham was 75 years old when the promise was made; 100 years old when Isaac was born, and five years afterward, at 105. Isaac was publicly recognized heir of his house; and then began Ishmael, who was born after the flesh, to persecute him who was born after the Spirit, or according to promise. So now we have it.

IN CANAAN.

Abraham to Isaac's installation as heir,	30 yrs.
Isaac's installation to Jacob's birth,	55 "
Jacob's going down to Egypt and standing before Pharaoh	130 "
	215 yrs.

CONCERNING THEIR SOJOURN IN EGYPT,

The sacred historian has not given the times of their paternities and their obituaries as in the case of the patriarchs of the world; it is enough for faith in the divine testimony to be assured that the time corresponded with the prediction and the promise. It is probable however, that by some evil designing copyist of the Hebrew scriptures, the paternities of Jacob and Levi, and Levi and Kohath, and Kohath and Amram, and Amram and Moses, have been purposely left out of Ex. 6: 14-26. Josephus certainly had some more explicit copy than modern Hebrew scholars have; for he says, Ant. B. 2, C. 15, S. 52: "They left Egypt in the month Xanticus, on the thirtieth day of the moon's age, four hundred and thirty years after the coming of our progenitor, Abraham, into the land of Canaan, and two hundred and fifteen years after the migration of Jacob into Egypt. Moses was then eighty years old, and Aaron his brother three years older." Whatever account the paternities are left

out of the reckoning, it makes no difference to the sum total; for Moses (Ex. 12: 40, 41) and Paul (Gal. 3: 17.) are explicit and positive that it was four hundred and thirty years from the promise of the land of Canaan to Abraham, to the exodus of his seed from Egypt. And the dates to the events of Abraham's life, Isaac's and Jacob's, to the going down into Egypt, are clear, showing it to be two hundred and fifteen years.

Indeed no era of the world is more certainly determined by any records, than the time from Abraham's going into Canaan to the coming up of the Israelites out of Egypt.

SAMUEL DAVISON.

Centerville Iowa.

Christ Wonderful in his Victories.

CHRIST was wonderful in his victories. First, over the forces of nature. The sea is a crystal sepulchre. . . . Recent travelers tell us that Gallilee, when aroused in a storm, is overwhelming. And yet that sea crouched in his presence and licked his feet. He knew all the waves and the wind. When he frowned they fled. The heel of his foot made no indentation on the solidified water. Medical science has wrought great changes in rheumatic limbs and diseased blood; but when the muscles are entirely withered, no human power can restore them: and when a limb is once dead, it is dead. But here is a paralytic, his hand lifeless, Christ says to him, "Stretch forth thy hand," and he stretches it forth.

In the eye infirmity, how many diseases of that delicate organ have been cured. But Jesus says to one born blind, "Be open!" and the light of heaven rushes through gates that have never before been opened. The frost or an axe may kill a tree; but Jesus smites one dead with a word.

What human voice could command a school of fish? Yet here is a voice that marshals the scaly tribes, until in the place where they had let down the net, and pulled it up with no fish in it, they let it down again, and the disciples lay hold and began to pull, when, by reason of the multitude of the fish, the net brake.

Nature is his servants. The flowers—he twisted them into his sermons; the winds—they were his lullaby when he slept in the boat; the rain—it hung glittering on the thick foliage of the parables; the star of Bethlehem—it sang a Christmas carol over his birth; the rocks—they beat a dirge at his death.

Behold his victory over the grave! The hinges of the family vault become very rusty, because they are never opened except to take another in. There is a knob on the outside of the sepulchre, but none on the inside. Here comes the Conqueror of death. He enters that realm and says, "Daughter of Jarius, sit up;" and she sat up, To Lazarus, "Come forth;" and he came forth. To the widow's son he said, "Get up from that bier;" and he goes home with his mother. Then Jesus snatched up the keys of death, and hung them to his girdle, and cried until all the graveyards of the earth heard him: "O death! I will be thy plagues! O grave! I will be thy destruction!"—*Herald of Salvation.*

PRAYER and works must go together. The one is the complement of the other. Not that God needs our help to accomplish his purposes, but, where results are to be reached by human instrumentality, he expects the means to be used.

The *Christian Review* tells the following by way of illustration: Dr. Macleod and Dr. Watson were crossing a lake together, in the West High-

lands, in company with a number of persons, when a storm came on with terrible force. One of the passengers was heard to say, "The two ministers should begin to pray, or we will all be drowned." "Na, na," said the boatman, "the little one can pray if he likes, but the big one maun tak' an oar."

DID GOD MAKE RUM?—"What for," asked a poor little boy of his Sabbath School teacher, "did God make rum? Didn't he know it makes poor little boys' fathers drunk, and swearers, cursers, and idlers, their families ragged, and nothing hardly to eat. It's awful."

"God never made rum," answered his teacher. "God makes the beautiful fields of wheat and corn for bread, but he never turns them into rum."

"He that does it is wicked, awfully wicked," answered the boy, his eyes filling with tears, "What will he say when God shows him all the hurt he has done?"

A solemn question, and a terrible sight it will be.—*Sel.*

A CALM, settled trust in God and in his word, and a love for his character, form the basis of Christian character.

Obituaries.

DIED, quite suddenly, of Lung Disease, in Marquette, Wis., Oct. 30, a, 1871, Bro. Riley C. Cooper, aged 43 years, 8 months, and 10 days, leaving his companion and six children to feel deeply their bereavement. On Sabbath, three days before Bro. Cooper's death, we met at his house for social worship. His theme was the mercies of God, and he regretted that he could not at all times feel that he was surrounded and shut in by the mercies of God." He expressed a strong hope of eternal life through Christ, and an earnest desire for the soon coming of our blessed Master. O how little did we think he would so very soon rest from his labors! Funeral services by Rev. T. Mozeley, (first day) Baptist minister.

Dear Brother Cooper's toils are o'er,
His work is done; he's fallen asleep,
His aching heart will thro' no more,
Nor grieve though others round him weep.

In vain for him his children call—
His faithful partner bends with care;—
In vain their tears like raindrops fall,—
He will no more their sorrows share.

No more he'll battle for the right,
No more with ill will he contend,
For death has shorn him of his might,
And hid him from both foe and friend.

But he will not lose his reward,
His record is secure on high,
He'll be remembered by his God,
And live again no more to die.

Weep not, dear friends, he is not lost,
He'll rise again in fadeless bloom;
But his redemption it has cost,
A Savior's death—a Savior's Tomb!

He died for us, but quickly rose,
And Death lay quivering at his feet;
He'll triumph soon o'er all his foes,
And Death's destruction be complete.

He wept that we might weep no more—
He died that we might live again.
A crown of piercing thorns he wore,
That we might wear Life's diadem.

Hail Lamb of God! Hail Israel's King!
Hail ever-blest Immanuel!
Although thy praises we would sing,
Thy depth of love we never can tell.

DIANTHA TICKNER.

The Hope of Israel.

MARION, IOWA, THIRD-DAY, JAN. 30, 1872.

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

To the Patrons of the HOPE.

DEAR BRETHREN: As the time is rapidly approaching for the next annual meeting of the Publishing Association, we thought that a statement of the present condition and prospects of our office and paper would be acceptable to those who take an interest in the success of our publishing enterprise, and help you to decide in your own minds how much you will aid in pushing it forward.

The exhibit of the office books for the first three quarters of the present volume is more favorable than at any time in the past, as far as regards current receipts and expenses. The first quarter the receipts equaled the expenses. The second it failed to do so by \$24.44. The third the deficit was \$41.32.

This result must seem surprising to those who have carefully noted the receipts on subscriptions and donations acknowledged in the HOPE. Only \$24.35 of subscription, and \$129.85 of donations were received during the nine months, and yet every number of the paper up to the present time has been issued and sent to the brethren, sometimes however a few days behind time, for reasons that could not be avoided. Do the brethren wish to know how it is the paper has been sent to them so punctually as it has for nine months on this small amount, and as little behind hand financially as it is? First, the office has been conducted on the most rigid economical principles. Our Editor and manager, on account of his interest in the success of the office, labors for the small salary of \$7.50 per week, and the brethren may rest assured that every dollar that comes into the office is used in the most economical way for the benefit of the paper. If the same economy and good management had characterized the office business from the first we should not have been so deeply in debt as we are. I do not charge any one having charge of the office in the past with being prompted by unworthy motives or lack of integrity in its management. The business was entirely new to those who commenced it here, and as a result it was not managed as economically as it might have been under more favorable circumstances. Our present Editor has educated himself into a good printer and business manager to that degree that I should judge him qualified to take charge of any ordinary printing office, and conduct it successfully. This is one secret of the continued appearance of the paper.

Second. The job work of the office has been very materially increased during the past nine months. This is the reason, and the only reason why the HOPE has not appeared as exactly on time as is desirable. In order that the paper should appear at all it was necessary to do all the jobbing possible in order to make up the deficiency of subscription receipts. Last spring a business firm in our place determined to publish a monthly journal. Bro. Jacob, with the consent and advice of the officers of the Association, contracted with them to do the work for one year. This with a more than usual amount of other jobbing has kept him and the hands in the office very busy, and now when I tell you that all this extra labor has been done in the most economical way possible, and every dollar of the profits

arising therefrom appropriated to the benefit of the Association, you will perceive the unselfish devotion of our Editor to the interests of the cause in which we are engaged.

If the subscription that is still due on this volume, which is more than has been received, was now in the office, it would not only meet existing deficiency but would also help to pay off the old debt, or procure for the office a job press, which is much needed. The increase of job work the past year made it necessary to procure some new material for the office the cost of which is included in the deficiency. This material is a permanent benefit to the office, and hardly ought to be called expense.

The business of our office may be very materially increased next spring, or it may fall off, it is impossible now to say. If it falls off the running expenses of the office will of course be reduced, but in that case it will be absolutely necessary that the subscriptions be paid more promptly, and more liberal donations sent in to insure the regular issue of the paper. If business should increase in our office, it will be necessary to add to its material and facilities in order to meet the increased demands. In either case you see that the Association needs not only the prompt payment of subscriptions, but also liberal donations in order to cause the machinery of our office to work smoothly and efficiently. We have ample office room to accommodate a large increase of business, and without cost to the Association, as the Marion Church furnishes it free. The church here will also do its share in sustaining the office.

The prospects of the office, as for an increase or decrease of business, will probably be decided by the time of the Association meeting, March 8, and we want all the brethren and sisters who can possibly do so to be present at that time, and to come prepared to encourage and help on the cause. Do not forget however that we need and want all the moral and spiritual, as well as financial help that the united efforts of the brethren can supply, in order to make our enterprise successful in helping to build up the church spiritually, as well as strengthening the Association financially. Those who cannot be with us at the meeting we hope will send us good cheering letters, with what means they feel able and willing to dedicate to this cause, and to do this promptly, so we will know how to act at the meeting, and what to depend on.

The meeting has been appointed thus early in the season because it is necessary that the arrangements for the ensuing year be perfected in that month. It is also too early for farmers and mechanics to commence spring work, and there will be more leisure to come. We would request churches at a distance to send delegates authorized to speak and act for them.

H. E. CARVER,
Pres. of Pub. Association.

X We think that if our delinquent subscribers would consider the embarrassment they put us to, they would if possible, and we believe many of them could, send in their subscription price, and be delinquents no longer. If any receive the paper who do not want it, they would confer a favor by informing us. That those who are delinquent may not fail to know it we place an X on the margin of their paper.

We have just received a supply of Sabbath Tracts from the American Sabbath Tract Society (Seventh Day Baptists), which we offer to our friends and patrons as follows: History of the Sabbath and Lord's Day—48 pages—10 cts. The Weekly Sabbath, its Moral Nature and Scriptural Observance—48 pp.—10 cts. Vindica-

tion of the True Sabbath,—59 pp.—10 cts. Thoughts suggested by the perusal of Gilfillan and other authors on the Sabbath,—64 pp. 10 cts. The True Sabbath Embraced and Observed—16 pp. 5 cts. Questions concerning the Sabbath—32 pp.—5 cts. The Sabbath: Authority for the Change of the Day—24 pp.—5 cts. 8 page tracts—Misuse of the term Sabbath, Plain Questions, 1 cent each. Delaying Obedience—4 pp.—1 cent. These are good tracts on the Sabbath question, and such as would be useful and a help in advocating the truth on the Sabbath question in new fields, and these silent messengers sent to a friend may awaken him up to a sense of duty on this subject.

Appointments.

Association Meeting.

THE sixth Annual Meeting of the Christian Publishing Association will be held at Marion, Iowa, on Friday, March 8th, 1872, commencing at 10½ o'clock, A. M.

This meeting is for the consideration of the publishing interests of the cause, the election of officers for the Association for the ensuing year, and for the transaction of any other business that may come before the meeting for consideration. Let there be a general attendance of the friends of the cause. Religious services held over Sabbath and First-day in connection with the meeting.

H. E. CARVER, *President*,
J. BRINKERHOFF, *Secretary*.

Conference.

The Third Annual Meeting of the General Conference of the Church of God at Marion will be held in connection with the Meeting of the Christian Publishing Association, at Marion, to convene on Sunday, March 10, 1872 at 10½ o'clock.

We have thought best to hold the Conference early in the spring to consider what can be done for the advance of the cause the present season, instead of in the fall, after the season of labor is past. We desire to see a general gathering of the friends of the cause.

V. M. GRAY, *Pres. of Con.*
J. BRINKERHOFF, *Secretary*.

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.

\$1.50 each. Littleton Topping vii-5. James Cronk vii-11. J. M. Ayres vii-15. Isaac Anderson vii-12. Jesse Conner vi-25. John M. Robbins vii-11.
R. E. Caviness \$1.00 vii-5. J. J. Gentry \$.75 vii-2. Silas S. Davis \$2.00 vii-9. F. P. James \$2.00 viii-13.

Books and Tracts

For Sale at this Office.

THE BIBLE STUDENT'S ASSISTANT, or a Compendium of Scripture references; embracing a list of the different scriptures proving the essential points of faith held 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 Established, and endless misery disproved. Price 25 cts.
WHERE ARE THE DEAD? A Tract on the Nature of Man—12 pages—Price 2 cents.