

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 of Israel.

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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 Restitution of Israel, The reign of Christ on David's throne on the earth in the Times of Restitution, and other kindred Bible truths.

Work for your Lord.

WAKE up Brother, wake up Sister,
Work now while yet you may;
Soon will the working time be past—
Soon will come the judgment day.
Think not there is no work for you,
Though you may be weak and small,
Yet Jesus bids you labor on,
O heed the gracious call.

Wake up Brother, wake up Sister,
No longer idly stand;
Enter the vineyard of the Lord—
Work with the lowly band,
Who are striving for the kingdom,
When Jesus will return—
Work with all his faithful servants,
Who mourn his long sojourn.

Wake up Brother, wake up Sister,
And gird the armor on,
Haste for the battle's almost fought,
The victory's almost won.
Work, work like valiant soldiers now,
Work at things great and small,
The Master calls for laborers,
O heed the gracious call.

Wake up Brother, wake up Sister,
Jesus will not tarry,
Now send abroad the glorious news,
To all people carry.
Let all your words and acts proclaim,
You're looking for your Lord,
Let love and peace dwell in your hearts,
Bound with a threefold cord.

S. E. BRINKERHOFF.

Delaying Obedience.

To have the understanding enlightened in regard to duty, and the conscience so thoroughly awake as to make one feel uneasy in the neglect of it, and yet to be surrounded with advisers, wearing the name and title of Christians, who are continually urging farther delay, is about as uncomfortable a position as a person of fervent piety need to be placed in. To rebuke such advisers in the faithfulness of the gospel, and yet, at the same time, to behave towards them with becoming meekness, is not the easiest thing in the world. Nevertheless, the idea that we may postpone our obedience to God for a little season, notwithstanding our convictions, is not to be tolerated.

Suppose, for example, that a person be-

comes convinced, that it is his duty to observe the Sabbath of the Bible—the seventh day of the week. Forthwith he is assailed by his associates with the suggestion that he ought not to be in a hurry—that he ought to take plenty of time for consideration, at least a year. Plausible as such advice is, we offset it with a simple passage of Scripture. "I thought on my ways, and turned my feet unto thy testimonies; I made haste, and delayed not to keep thy commandments." Ps. 119: 59, 60. Here the Psalmist testifies that he turned his feet to obedience, so soon as, by thinking on his ways, he found that he was walking astray. He made no delay about it; he did not go about to consult the wise men of the nation; he did not examine the writings of the rabbis and doctors, to see if there was not some way of getting round the duty, he *made haste* to render obedience. But, now-a-days, as soon as a person's conscience begins to lash him for neglected duty, he is advised to be very careful about running too hastily. Well, we would not wish one to be too hasty. but, on the other hand, it may be well to consider whether there is not such a thing as being *too tardy*. Conviction of duty is not to be trifled with. When any one does violence to his convictions, he feels that he disobeys God; and such disobedience is sure to be followed by disastrous results. The voice of conscience grows more feeble, and (if the disobedience be persisted in) becomes, at length, hushed in silence. It may continue to reprove with regard to other duties, but with regard to that particular one which has been made the object of wilful neglect, it re-proves no more. As a necessary consequence, the soul suffers the loss of all these blessings which obedience in that one thing would bring.

Nor is this all. Conscience, having yielded to corruption in one instance, becomes ready to yield in another. Its sternness has been overcome, and it no longer guards the soul with that security which it had been wont to do. It is to the soul what the sense of modesty is to the female; and, as the female cannot allow her sense of delicacy to be trifled with without incurring the risk of a total loss of virtue, so the conscience cannot, in a single instance, be abused, without incurring the danger of becoming "seared with a hot iron." We will not undertake to say, that this is, in every case, the result; but we do say, that there is great danger of it. We insist, therefore, that when one understands what is duty, he ought to lose no time in putting it in practice. Let him remember, too, that the wrath of God is revealed against those "who hold the truth in unrighteousness." Rom. 1: 18.

But the possibility that one may be mistaken as to his duty, is often urged as a reason for delay. There may be something in this; at least, it seems plausible. Generally, however, this objection is more specious than sol-

id. At all events, it is so with regard to those things which are the subject of direct and unequivocal command. With regard to the Sabbath, we have no hesitation in saying, that it savors of "the wisdom that is earthly." The object of those who urge it is to induce a deference to the views of those who have acquired great skill in explaining away the divine law. But we hold, that however doubtful may be the teachings of Scripture with regard to such questions as are purely doctrinal, or however obscure the language in which its prophecies foretell coming events, with regard to the common, practical duties of life, the Word of God is so plain that there is no need for a child to be mistaken. Were it otherwise, it would be unsuited to the wants of mankind. For, inasmuch as every one must give account for himself, and not another for him, it is necessary that each one should be able to decide his duty for himself. People of small intellectual capacity must be able to make his decision, as well as those of more expanded powers; and children as well as those of mature age. Hence duty must be revealed in very simple language. And how simple the language in which our duty to keep holy the Sabbath day is revealed! "*Remember the Sabbath-day to keep it holy—the seventh day is the Sabbath.*" Who can fail to understand it? What child does not perceive its meaning? The command to refrain from the adoration of images is not more plain. Yet, when a person of ordinary mental powers is convinced by it, and begins to think about rendering obedience, straightway he is admonished that he does not understand it, and that he would do well to consult some learned men, some spiritual rabbis or doctors of divinity, before taking any decided steps!

And what do the learned doctors say, upon being consulted? Why, that it is the duty of men to keep holy the first day of the week. But how do they make it appear? Do they produce any precept from the Scripture, plain and unequivocal, like the fourth commandment? Not by any means. They can present nothing which is level to the comprehension of a child. Whatever they say on the subject, is entirely above the understanding of children and entirely above the understanding of ignorant people. They talk about the magnitude of redemption, as compared with the work of creation; they have something to say about redemption being finished on the first day of the week, by the resurrection of Christ from the dead; they lay a few such theological propositions together, and finally draw out the inference, that the first day of the week is a holy day. But the plain, ordinary mind, does not understand this. The child fails to comprehend it. It is true, he hardly dares to indulge the thought that learned men may be mistaken; nevertheless, he is puzzled, extremely puzzled, to understand it. Is not this conclusive proof, that

Beast and display the badges of his ownership; and their ears, the perfect and beautiful creation of the Divine hand, are pierced, and mangled, and dragged out of shape, and despoiled of their beauty.

The rich and the poor; the lady in her silks, and the beggar in her rags, are alike the victims of this deforming and barbarous custom.

But ear-rings are not only a mark of the Beast and a relic of gross barbarism of the early ages, but lead to an extravagant outlay of money that belongs to other purposes.

There is enough to build an Orphan House in every State of the Union, and enough spent annually for ear ornaments to support all the needy orphan children of the land. So that in truth they go to the Lord's table with the price of souls in their ears.

"But" say some, "I have weak eyes, and my physician advised me to have my ears pierced." But did he advise you to heal the wound as soon as possible and wear heavy ornaments? Looking around us, we might suppose that we had a nation of weak-eyed women; for most of the ladies we have spoken of on the subject claim to have weak eyes. Better get a box of eye salve, for this remedy is a humbug, unless the ears are kept sore and discharging, and we observe that most ladies heal them as soon as possible; and, indeed, it would be a pitiable sight to see one-half or two-thirds of our women going about with sore ears.

But, the fact is, young girls want to look womanly, and old women want to look girlish; and women with round faces want them to look long; and peaked-faced women want them to look broad; and many women want to look beautiful; and like women of heathen lands, who color their teeth and paint their eye-lids, and tattoo their faces, and imagine they look beautiful, our women think they are adding to their personal beauty, when in truth they are only making themselves ridiculous in the eyes of men and of angels. Away with this mark of the Beast; this relic of barbarism!—*The Christian Woman.*

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 LBACH.

(Continued.)

COMMENTING again upon the history and power of the two-horned beast, when the work of terror and carnage commenced by Charles again upon dissenters, for the testimony which they held, we offer a few facts of history in the early measures of the king, to allow no form of worship but Episcopacy: "He passed an act to repeal all the laws enacted in favor of a republican government; restored the episcopal clergy to their benefices, of which Oliver had deprived them, and re-established the constitution in Church and State."—Lockman's History, p. 155. These again were dark days for dissenters, and great persecutions were laid upon those who refused to attend the episcopal worship, being harassed by the government officers. Says Macaulay: "Early in 1661 took place a general election. The people were mad with loyal enthusiasm. The capital was excited by preparations for the most splendid coronation that had ever been known. The restored king was at this time more loved by the people than any of his predecessors had ever been: and was often swollen by the voices of those very dissemblers whose villainy had brought disgrace on the Puritan name. The Commons began by resolving that every member should, on pain of expulsion, take the sacrament according to the form prescribed by the old liturgy. . . . Another act was passed which required every officer of a corporation to swear that he held resistance to the king's authority to be in all cases unlawful. [Thus holding the king's supremacy in all matters in the kingdom, both civil and ecclesiastical.] The bishops were restored to their seats in the upper House. The old ecclesiastical polity and the old liturgy were revived without any modification which had any tendency to conciliate even the most reasonable Presbyterian. Episcopal ordination was now, for the first time, made an indispensable qualification for church preferment. About two thousand ministers of religion, whose conscience did not suffer them to conform, were driven from their benefices (or livings) in one day."—See Macaulay's Hist. Vol. 1, pp. 136-7.

Thus the power of the two-horned beast again was fully established. Then came penal statutes, and heavy punishments were inflicted on all dissenters, or non-conformists. Says Macaulay, "The king was partial to the Roman Catholic religion; and he knew that it would be impossible to grant liberty of worship to the professors of that religion without extending the same indulgence to Protestant dissenters." Now although he was not in reality a papist, yet he liked a papist much better than a dissenter; thus standing half way between the Church of Rome and the Reformation, as did Henry the Eighth, not acknowledging the supremacy of the Pope. It was only to enforce worship to the image made to the first beast. An act was passed during the lifetime of his present Majesty, to be as follows: "To affirm him to be a papist or heretic, or to endeavor by speech or writing to alienate his subjects' affections from him; these offences were made sufficient to incapacitate the person guilty from holding any employment in church or state." See Hume, Vol. vi, p. 19. But we turn again to Macaulay, *ibid.* p. 138.—"After a faint struggle the king yielded [to the House of Commons] and passed with the show of alacrity, a series of odious acts against the separatists. It was made a crime to attend a dissenting place of worship. A single Justice of the Peace might convict without a jury, and might, for the third offense, pass sentence of transportation beyond sea for seven years. . . . If returned to his own country before the expiration of his term of exile, he was liable to capital punishment. A new and most unreasonable test was imposed on divines who had been deprived of their benefices for nonconformity; and all who refused to take it were prohibited from coming within five miles of any town which was governed by a corporation, or represented in Parliament, or where they had themselves resided as ministers."

We have now reached the point in our investigation by the restored king's power which reestablished the history of the two-horned beast, to exercise its power with renewed cruelty on dissenters who refused to comply with the sacrament pertaining to baptism, and other church ordinances according to the form prescribed by the old liturgy, wherein the crisis of their affairs to suffer martyrdom for the testimony they held were again arrived. And it remained for the two-horned beast to make war against them and kill them as another specimen of martyrdom under the fifth seal. It was in the second year of the restored king and the Anglican church, that open violence proceeded against the seventh day Sabbath keepers. It was then, as already seen, that Mr. John James, a Sabbath-keeper in the eastern part of London, was committed to Newgate prison in 1661, and suffered martyrdom, for the testimony which he held by the claims of the fourth commandment and other Bible duties.

Let us follow the history of these persecutions a little further, as there is a very striking fulfillment between these persecutions and that of Rev. 13: 10, 17, 14: 12, 20: 4, and 6: 17. An extract from the history of Sabbath-keepers in London, commonly known as the Cripple-gate or Devonshire Square Church, was gathered in the reign of Charles II, by the learned Mr. Francis Bamfield. He exerted an extensive influence among the adherents to the Established Church. He began to doubt the authority of his church to prescribe forms of worship, and finally became an open non-conformist. The consequence was his ejection from the ministry, and his imprisonment in Dorchester jail, for preaching and conducting religious services contrary to law. During this imprisonment which lasted about eight years, his views upon the subjects of baptism and the Sabbath underwent a change, and he became a firm Seventh-day Baptist. He preached his new opinions boldly to his fellow prisoners, and several were led to embrace them. Soon after his release from Dorchester, Mr. Bamfield went to London, and labored at first in the vicinity of Bethnal Green, in the eastern part of London. He continued to labor as pastor of this church until 1682, when he was brought before the Court of Sessions on a variety of charges connected with his nonconformity. He was several times examined, and at each examination the oath of allegiance was tendered to him, which he constantly refused, because his conscience would not allow him to take it. The result was, that the court declared him to be out of the protection of the king, his goods to be forfeited, and he to be imprisoned during life, or the king's pleasure." It is recorded that "Several causes combined to prevent the early organization of Sabbatarian churches in England. The various laws passed to secure uniformity in worship, and to hinder the holding of religious meetings among all dissenters from the Established Church, were directly oppressive upon those who observed their Sabbath on a different day from the mass of Christians." Under these intolerant laws we may be certain that very few persons who were not sin-

cere or seriously impressed by religious convictions, would rush to swell the number, while others were being beheaded and imprisoned for keeping it: very few applied for baptism while Dioclesian was tormenting the early Christians. To this and similar causes we must attribute the fact that there were but few Sabbatarian churches regularly organized until after the reign and sharp persecutions of James the Second in 1688, or until about 1700, when the time became more favorable. See the HOPE OF ISRAEL, Vol. V. No. 20, p. 155.

There is another circumstance attending the history of the two-horned beast in Rev. 16: 1, 2. "And I heard a great voice out of the temple, saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth. And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Sore in Scripture is said to be affliction. Hence we may perceive a very remarkable event happened in the reign of Charles II, called The Great Plague of London, which afflicted the city after the restoration of Charles, and raged with such violence that in some weeks died from 3000 to 8000. It raged from April till August. There is in this an apparent fulfillment of the above prophecy. The following from Collier's British History, p. 229, are a few of its particulars: "The summer of 1665 was a deadly season in London. The Plague fell upon the city. The rich fled in terror to their country houses; but many were stricken down even there. The poor perished in thousands. Grass grew in London streets. The silence of death reigned everywhere, broken only by the rumbling wheels of the dead-cart as it went its rounds. The plague stricken dwellings were shut up and marked with a cross. The words, 'Lord, have mercy on us,' might often be read there too. Into these none would venture except a few faithful ministers and physicians, who moved and breathed amid the tainted air, as if they bore a charmed life. Plague in a city drives the irreligious into deeper sin. Fearful scenes of riot and drunkenness are too commonly the result of this near approach of death, and London was no exception to the terrible rule. More than one hundred thousand perished. Britain has never since been visited by so heavy a scourge."

This destructive scourge apparently fulfilled the prediction made in regard to the plague which fell upon the city. The plague was to be poured out upon the men which had the mark of the beast, and them which worshipped his image. This worship could have no exception from the government after the death of Oliver Cromwell. Hence the king and the Episcopal Church being restored, men were disposed to shape their lives according to her precepts. Accordingly Macaulay remarks, "They were yet ready to fight knee deep in blood for her cathedrals and palaces, for every line of her rubric (or prayer-book), and every thread of her vestments."

The restored church, instead of putting guilt and error to shame, turned her formidable shafts against innocence and truth, while the author of the Pilgrim's Progress languished in a dungeon for the crime of proclaiming the gospel to the poor. History remarks, "It may be doubted whether any English dissenter had suffered more severely under the penal laws than John Bunyan did. Of the twenty-seven years which had elapsed since the restoration, he had passed twelve in confinement. He still persisted in preaching; but, that he might preach, he was under the necessity of disguising himself like a carter. He was often introduced into meetings through back doors, with a smock frock on his back, and a whip in his hand." Says Macaulay, "It is an unquestionable and a most instructive fact, the years during which the political power of the Anglican hierarchy was in the zenith were precisely the years during which national virtue was at the lowest point."

Dispersion of the Jews.

THE Jews are now most numerous in the northern part of Africa between Morocco and Egypt. In the strip of Europe stretching from the Danube to the Baltic there are about 4,000,000 of them. This statement shows that the great mass of the Jews keep as near to the Holy Land, ready to enter in and possess it whenever the summons they wait for comes. In Palestine itself, however, they are few and weak. There are colonies of them in Western Arabia, in Persia, and the countries on the Euphrates. There are Jews in China, and in Cochinchina there are both black and white Jews—the former being proselytes. In all their dispersion the Jews retain their traditions, customs, and hopes, and though speaking nearly every language under the sun, are yet essentially one nation.

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, FEB. 13, 1872.
JACOB BRINKERHOFF, Editor.

The Destiny of the Wicked.

"What shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" 1 Peter 4: 17, 18.

The Gospel is given to the world to teach mortals the way of salvation from the curse of the law, and the way of escape from its threatened penalty. In its workings two classes are developed, or rather, a class of persons obey the gospel, and accept the terms of salvation, and are justified through faith in the sacrifice of Christ, thus receiving pardon for their sins, and thenceforward living in obedience to God's law. They are denominated the righteous, while those who reject the offered salvation and "obey not the gospel of God," are called the ungodly, the wicked, or remain sinners. While the Scriptures abound with promises of blessings and everlasting happiness in the future to the righteous, it is not silent in regard to what "the end shall be of them that obey not the gospel," but explicitly informs us that their reward or destination is the opposite of that promised to the righteous. While one class go into "life eternal," the other goes into "everlasting punishment." While one class comes forth from the grave unto "the resurrection of life," the other comes forth unto "the resurrection of damnation." One class is to live forevermore, while the other is to perish.

What shall the end be of them that obey not the gospel of God? or what is the threatened doom of those who die impenitent, and are found among the wicked? "The wages of sin is death," (Rom. 6: 23,) and "the soul that sinneth shall die," (Ezek. 18: 4,) is the language of inspiration. What is death? Were it not that a popular, though a false theology, has befogged and mystified some of the plainest words in the Bible, the meaning of such words as die and death would be too plain to every one for a definition of them to be needed. The popular theologians of the present day would tell us that death, as applied to the punishment of the wicked, means that they shall only be deprived of the happiness that the righteous shall enjoy, and that they shall live forever in misery in hell, in never-ending misery and torment; while some others say that there is no death, and that what we call death is only the gate to endless joy to all the human race. But we see no reason why words in the Scriptures should not have the same meaning as in other works. To die, and death, are terms in common use, and which we see exemplified all around us. We see all nature turning to decay—we see death in the vegetable world as the seasons pass around, and its meaning is self evident. The animals too, run their race, and perish, and pass to their original elements. Man, too, soon runs his race from the cradle to the grave, and we see our fellow mortals fall under the power of the destroyer, all, all, the effects of sin, it having brought mortality upon the race. But through, or by virtue of the atonement of the Son of God the human family is restored to life by a resurrection from the dead to stand or fall according as each has developed himself to be of the righteous or of the wicked. Then is when the righteous enter upon "eternal life," while the wicked pass to their final doom of punishment, which is everlasting death.

THE HOPE OF ISRAEL.

To die is defined "to cease to live, to expire, to decease, to perish," by Webster, the standard author of definition of words. Death is defined to be "the extinction or cessation of life." Death is the opposite of life. Life and death are frequently contrasted in the Bible; and while the righteous are to inherit life and live forever, the reward of the wicked is just the opposite, they perish eternally; that is, they cease to live, to remain dead forevermore.

That this is the Scriptural meaning of die and death we give a few quotations from the Bible, showing that the destiny of the wicked is to be utter destruction; and one of the strongest texts that occur to my mind is found in 2 Thess. 2: 7—that occur to my mind is found in 2 Thess. 2: 7—that occurs to give a direct answer to the question of "what shall be the end of them that obey not the gospel of God." "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Everlasting destruction—Could an extinction of being be expressed in stronger terms? The punishment of the wicked is here declared to be destruction, and that destruction to be everlasting. No recovery from it—destroyed from the presence of the Lord—where could they exist then?

This destruction of the wicked is to be by fire, as we know from several texts of Scripture. A direct testimony is found in Malachi 4: 1 "The day cometh that shall burn as an oven; and all the proud and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." In verse 3 we read, "And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." We learn by this reference that the wicked are to be burned up in the judgment day, to become *literal ashes*, which could not otherwise be produced, and when they are left neither root nor branch they certainly do not exist. This testimony does not say the wicked shall be as stubble, and become as ashes; no comparison is used. It is said all that do wickedly shall be stubble, and shall become ashes. Here the wicked are literally spoken of, they are burned in literal fire, and become the natural product of fire—ashes.

We read in Ps. 97: 3, "A fire goeth before him [God], and burneth up his enemies round about." Does fire preserve whatever is cast into it? Every one knows that fire consumes that which it preys upon; and unless it be some substance not inflammable, as iron, or other metals, it destroys them utterly. The wicked are not compared to these durable substances, but to the most combustible, as stubble, chaff, tares, branches, &c. Matt. 3: 12—"He will burn up the chaff with unquenchable fire." Unquenchable fire will certainly not preserve chaff, or that which is compared to it. Matt. 13: 30, 40—"Gather together first the tares, and bind them in bundles to burn them. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world."

This is plain, plain as can be. As fire will burn tares, so will the fire of the great judgment day consume those who obey not the gospel of God. John 15: 6—"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." The wicked are compared to the fat of lambs, which will not endure the fire. Ps. 37: 20—"The wicked shall perish, and the ene-

mies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."

The terms perish and destroy are used in the Bible to express the fate of the transgressor. Job 20: 7—"The wicked shall perish forever." Ps. 49: 12, 20—"Man is like the beasts that perish." Ps. 92: 9—"For lo, thine enemies, O Lord, shall perish." Ps. 37: 38—"The transgressors shall be destroyed." Ps. 145: 20—"All the wicked will be destroyed." Isa. 1: 38—"The destruction of the he destroy." Isa. 1: 38—"The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Matt. 10: 28—"Fear him who is able to destroy both soul and body in hell." 1 Cor. 3: 17—"If any man defile the temple of God him will God destroy."

The terms perish and destroy convey to the natural and uncorrupted mind an idea of extinction of being, and need not to be defined. They mean "to put an end to, to die, to annihilate a thing, or the form in which a thing exists"; and we see no reason why they should not have their plain import and natural meaning when used in the Bible. They in no case denote that the persons or things to which they are applied, are indestructible and cannot be destroyed, and we say away with such interpretations of Scripture as will mystify it. Reason from the nature of man as obtained by his creation. He was formed of the dust of the ground, and lived by his Creator finishing the work of his creative power on him: that is, after forming him, endowing him with life—causing him to breathe—and by virtue of his organization he exercised the powers of his being. His mind being the result of his organization, must also die, or cease its powers when that organization perishes. Being made of perishable material, when the terms destroy and perish are used with reference to man, how can we get any idea of immortality from his nature?

The Scriptures represent the wicked as receiving their destruction or punishment at the judgment day, called also the day of the Lord, is ushered in by the coming of the Savior, and is to be executed by fire—they shall be burned up. Matt. 25: 31-46 describes the judgment, and says it shall be when the Son of man shall come in his glory, and sit upon his throne. Then he shall say to them on his left hand—the wicked—"Depart from me, ye cursed, into everlasting fire"; and their punishment shall be everlasting. We learn by the parable of the tares in Matt. 13 that the tares, which are the children of the evil one, shall be burned "in the end of the world," when "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire."

Rev. 20 is another judgment scene, and there we read of the first resurrection—the resurrection of saints—and of the second resurrection, when the wicked are raised to be judged for their own transgressions—and of the second death, when fire comes down from God out of heaven, and devours them. We see from abundant testimony of scripture that the destination of the ungodly, the finally impenitent, is to be devoured in the fire of God's wrath in the great judgment day.

(To be continued.)

God's Sabbath.

"THE seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20: 10.

Who is this Lord thy God? These words were addressed to the Israelites in the wilderness,

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therefore this God was the God of the Israelites, or Jews.

Who is the Jews' God? "For in six days the Lord [thy God] made heaven and earth, the sea and all that in them is, and rested the seventh day [from all his work which he had made]; wherefore the Lord blessed the seventh day and hallowed it." Ex. 20: 11, and Gen. 2: 2, 3. Hence the God of the Jews is the God that made heaven and earth, and all that in them is. Is he the God of the Jews only? Is he not the God of the Christians as well? Yes, certainly, he is the God of the Christians also. Therefore the seventh day is the Sabbath of the Christian's God; and whoever acknowledges the God that made heaven and earth, and all that in them is, has a God who claims the seventh day for his Sabbath. Hence the seventh day is not the Sabbath of Baal, of Gaudama, nor of the Pope. Neither is it the Jew's Sabbath, for it is the Sabbath of the Christians' God, so that whoever calls it the Jews' Sabbath gives God the lie, for he says it is *his*.

I. N. KRAMER.

Marion, Iowa.

Report of Meetings in Iowa.

I LEFT home Jan. 1. Took the cars for Fairfield, and was soon safely landed there, expecting to immediately commence a series of meetings in that place, but found the houses all occupied. From there I went to Bro. Caviness', and found that he had an appointment to preach at the house of Bro. Long, in two weeks. As we intended to labor together, it seemed hard for awhile to decide what to do. On Sixth-day we decided to go to Brighton, and stay over the Sabbath, and if the way should open give a course of lectures in that place. We were soon on our way, and arrived at Bro. Whisler's that evening. Sabbath, the 6th, in company with Bro. W. we went to the S. D. Adventist meeting, and Bro. W. tried to get their house for us to preach one practical discourse in, but was refused. This aroused his energy, and he pressed us hard to stay, telling us that he would get a house and have a congregation for us to speak to that evening. The house that was obtained was about two and a half miles from this place. Here we commenced our meetings, realizing that there were no friends of the cause here, and that the truth must be presented clearly in order to have effect.

The prejudice against us was great, but soon it would be seen that the truth was gaining a victory. Some who had been groping in darkness walked out in the light. We remained there two weeks, when another effort was made to get the S. D. Adventist house. The effort failed, and the Presbyterians opened their house, and we came to Brighton, and with the sword of the Spirit attacked the powers of darkness.

The conflict is still going on. Victory after victory has been gained, till last Sabbath we appointed a social meeting, and between 50 and 60 were present; and we could but weep tears of joy, as we heard the testimonies that were given in for truth. Our hearts were encouraged to fight on as we saw those that were being driven away from the Lord by persecutions of S. D. Adventists when we came, now arise with faces lighted up with joy, and speak of the love of God. It was a solemn meeting. Hearts were reached, and at the present, as near as we can learn, between 30 and 40 are decided to go with us to the Kingdom. The influence of visions is entirely broken down, and the Seventh-Day Adventists who received so much sympathy here a few years ago from the world in consequence of the course that the churches took, have played

the same tune that they condemn in others, the lock-up argument, and have brought down upon themselves the just contempt of the people of this place. We shall continue here as long as the interest demands. Pray for us.

ELD. J. R. GOODENOUGH.
ELD R. E. CAVINESS.

Brighton, Iowa.

Secular and Spiritual Things.

THE way in which the popular churches have been divorcing themselves form religion is enough, were it not for the infinite mercy of God, to break up the household of faith.

Christ came into the world to set before men the duties they have denied, and to emphasize his teachings by his exemplary life. He explained divine existence and providence and human depravity and responsibility; and among his chief instructions were the new lessons he taught concerning the relation existing between social and sacred things; for men then, as at the present day, had almost forgotten that there were mutual rights and fraternal relations at all. There was a great gulf widening and deepening between sanctuary and social affairs.

In the parables and miracles of Jesus we see a design to correct this common error. He used familiar illustrations, taken from every-day life; and in his wonder-working acts he accomplished invariably, where men's bodies were involved, an immediate temporal good. Christians, at the present day, do what others do, almost think what others think; and through fear of being unlike the world, we gather the cast-off garments of other people, and struggle out of all self-hood into the appearance of somebody else.

There is a great deal of leveling, and lining, and chalk-marking, among the schools of fashion; and many are the pupils in daily attendance. And all of this for one of two reasons: first, selfishness; second, pride. This prevailing influence would seem to divide the church into two classes: viz., first rate and second rate. There are members who might be termed the second rate, as also in the social circle, not because they are poor, or ignorant, or less humble, but because they come to the sanctuary or into the social circle not rounded up to the highest style of this fast age. But when assembled at the sanctuary for worship, they do not aim to separate saints from them. They seek divine power, by which they may overcome the world. The other class, it would seem from their conduct, are ever seeking mere selfish enjoyment. And yet one wonders why they are happy. They help to lift no burdens; they wipe away no tears. They keep no watch over the weary, broken-hearted. They work but little for the salvation of poor sinners. They close up their religion away from the world—lock it up for exhibition only on special occasions.

Paul said to the Romans, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Be not conformed to this world; to its sinful maxims, customs, and habits. Be transformed—changed, not in outward appearance only, but in the spirit and temper of your mind; cultivate a spirit of humility and gratitude; and devote all of your powers to the honor of God and the good of your fellow-men.

Religion should enter into and control all business transactions. It must speak in every-day tones and sanctify common things. It must wear a work-day garb, and get out of all finery and form. Religion is not to be confined to public congregations, funerals, and special times.

It does not effervesce in hymns, or exhaust itself in sermons. It must cut and work up, so to speak, into trade, literature, science, everything. It must go with us wherever we go, stay as long as we stay, and bring us back sober and in our right minds to our homes and daily avocations. We must use it, praise it, and *be it*, every hour. It should be as a sun, irradiating everything with its beams, and gilding with its lustre every place in which we move.

But, says one, this is a day of improvement, and expediency and propriety demand of the church a corresponding advancement. Expediency and propriety seem to be discoveries of the present day, and these fine-spun fashionisms are made warp and woof of the snare in which many a coward is caught by the ecclesiastical spiders that sit watching in the center of Christendom. This fine-spun Christianity works a deception in the church; and its gains are as wonderful in feeding the fallen as were the gains of the barley bread in feeding the mouths of the masses on the shores of Galilee.

Brethren, let us not be desirous of vain glory, but seek to enjoy the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.—*Evangelist*.

CHRISTIANITY is a system claiming God for its author, and the welfare of man for its object. It is a system so uniform, exalted and pure, that the loftiest intellects have acknowledged its influence, and acquiesced in the justness of its claims. Genius has bent from its erratic course, to gather fire from her altars, and pathos from the agony of Gethsemane, and the sufferings of Calvary. Philosophy and science have paused amid their speculative researches, and wondrous revelations, to gain wisdom from her teachings, and knowledge from her precepts. Poetry has culled her fairest flowers and wreathed her softest, to bind her Author's "bleeding brow!" Music has strung her sweetest lyres and breathed her noblest strains to celebrate his fame, whilst Learning has bent from her lofty heights to bow at the lowly Cross. The constant friend of man, she has stood by him in his hours of greatest need. She has cheered the prisoner in his cell, and strengthened the martyr at the stake. Thanks be to God for the religion of Jesus.

The Seven Wonders.

THE Seven Wonders of the World were:—First, the Egyptian pyramids; the largest of these is 693 feet square, and 460 feet high, and its base covers 11½ acres of ground. Second, the Mausoleum, a magnificent structure, erected to Mausolus, a king of Caria, by his widow, Artemesia; it was 63 feet long, and 35 feet high. Third, the Temple of Diana, at Ephesus; this was 525 feet in length, and 220 feet in breadth. Fourth, the walls and hanging gardens of Babylon; these walls are stated by Herodotus to have been 87 feet thick, 350 feet high, and 50 miles in length, and the statement is deemed credible by modern antiquarians. Fifth, the Colossus at Rhodes; this was a brazen statue of Apollo, 150 feet in height. Sixth, the statue of Jupiter Olympus, at Athens, which was made of ivory and gold. Seventh, the Pharos of Ptolemy Philadelphus; this was a light-house 500 feet high.

The seven wonders of the world now are:—The art of printing; optical instruments, such as telescopes and microscopes; gunpowder; the steam engine; the electric telegraph; photography; and labor saving machinery.

I am Weary.

TUNE:—Gloom of Autumn.

I am weary, very weary, cares of life do press me sore,
And I long for yon bright heaven where dark sorrows come no more.
Heavenly Father, lead me gently through this dard and dreary wild,
Guide me safely on my journey, save, oh save thine erring child.

I am weary, oh so weary, must I keep this thorny road?
I am trembling, slipping, sinking, must I bear this heavy load?
Jesus, Saviour, friend of sinners, lend me now thy helping hand,
Keep me, hold me, never leave me, till I reach the better land.

Hush, my child, thy sad complaining, greater far my load than thine,
When on Calvary's cross forsaken, was not greater sorrows mine?
If the thorns thy feet are piercing, thorns once pierced my holy brow;
Patience, patience with thy burdens, I will help thee bear them now.

Precious Savior, if thou'lt help me, then indeed the cross is light,
And the cloud a silvery lining has, though seeming dark as night.
And though thorny is my pathway, thou wilt surely ease their smart,
Oh how sweet to suffer with thee, when I have thee in my heart.

Then though weary, heavy laden, I'll press on the narrow way;
This the way is, there's no other leading to eternal day,
Welcome crosses, care and sorrow, for his sake who died for me,
I will wait the glad tomorrow if I may his glory see.

—Selected by J. G. Davis.

The Pre-existence of Christ.

RESPONSE TO BRO. BRANCH.

If Bro. Branch had read and studied my answer to his question carefully in order to understand my ideas he would not have represented me as holding the opinion that there were two separate and distinct natures in our Lord Jesus Christ, either before or after his death and resurrection. Speaking of Christ I represented him as combining "in his person both the divine and human natures," and thus entering upon "a new state of existence."

Perhaps if I had used the word *blend* instead of *combined*, my idea of the nature of Christ would have been more apparent. I believe that from his conception the two natures were blended into one, and that this blending extended to his entire being. I do not believe that one part of Christ was divine, and another human—one part immortal, and the other mortal. I understand that while on earth and now in heaven, Christ has but one nature, but that nature is formed by the blending of the two natures, divine and human.

I further understand that the object or purpose of God in thus blending the two natures in Christ was to prepare the way and make it possible for the same two natures to be blended together in the disciples of Christ, at the resurrection, so that they too will then partake of the divine nature just as really and truly as our Lord himself does, although this result will of course be brought about by other means than in his case. This view of the nature of Christ and the object of his mission into the world imparts an importance and grandeur to the Christian religion that no other (in my estimation) can.

In my answer to Bro. Branch's questions, six passages of scripture were presented to prove

that Christ existed as a literal, conscious being before his conception. Of these Bro. B. has only attempted to harmonize two with his theory of the nature and origin of Christ, leaving the rest untouched.

Referring to John 1: 1, 2 Bro. Branch says, "this text only relates to God, and the Word was one of his attributes, as the Creator." Further on he says "And the word was made flesh," &c. Now it seems to me that if Bro. Branch would undertake to tell us how one of the attributes of God could be transformed into a human being, and which one of those attributes was thus changed into a mortal man, he would find himself involved in a mystery more impenetrable than any that I have suggested. The plan of redemption, as I view it, is so grand, comprehensive, and glorious, and so worthy of the God of heaven, it seems to me that his attributes, his holiness, wisdom, goodness, and power, were all brought into requisition in presenting us such a Savior as we have in Jesus. He says that "if we take the position that the Word spoken of here 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" he says "we see a clash in the Scriptures if we take the position that Christ had a pre-existence, for God has declared that in the former times of old there was none like him; and more than that, there was none else." I cannot see that this passage has any reference to the question at issue, notwithstanding Bro. B's. confidence that it settles it against me.

This language of God cannot be understood in the sense that at the time this declaration was made there were no other conscious, intelligent beings in existence, than God, for such was not the case; neither can it mean that there were no beings who bore some resemblance or likeness to God, for the Scriptures explicitly declare that God made man in his own image and likeness. Gen. 1: 26, and 5: 1. What then does it teach? In this and the preceding chapter God is drawing a contrast between himself and the idols made by men's hands, and worshipped as gods. He affirms himself to be the Creator of all things, while the idols are nothing; and in the text quoted, as well as in several other similar ones, his object is to impress these two considerations upon the mind, and not to declare that at that time, he alone existed, or that man was not made in his image and likeness. It was the Eternal God who spoke in person through the prophet, or else it was (as some think) Christ in his pre-existent state. In either case it is strictly true that there is but one self-existent, independent, eternal God. If it was Christ who uttered the language he did it as the agent and representative of his Father.

It is positively stated that God "made the worlds"—"made all things," "by his Son," "by Jesus Christ." This being true it is just as proper that the communications from God to men should come through that same person who was his agent in the creation. "No man cometh to the Father but by me," said Jesus, and it was, I think, just as true before as after his incarnation. "Whosoever hath seen me hath seen the Father," said our Lord; not that he would have us understand that himself and Father constituted one identical person, but that in some respects he stands as the representative of the Father.

Another fact should be taken into the account, and that is, that the same Apostle who wrote of Christ in his pre-existent state, under the title "word," uses the same title when writing of him

after his ascension to heaven. "For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost." If the term "Word" when applied to his preexistence merely an attribute of God, then consistency requires that the same term used by the same Apostle in another connection, and applied to the same person, should be understood in the same sense; consequently according to Bro. Branch's theory Christ actually prayed to be resolved back into a mere attribute of his Father.

The other text which Bro. Branch tries to harmonize with his views is John 17: 5, "Father, glorify me with the glory," &c. From the fact that the throne of David was promised to our Lord, and that he should "reign over the house of Jacob forever, and of his Kingdom there shall be no end, Bro. B. argues, or rather asserts, that that was all the glory that was ever offered to him. He says, "Who among those who believe in the second advent of Christ does not know that David's throne is all that is promised to Christ or all that he ever anticipated?" Surely Bro. Branch has read the Bible to little purpose or he would not have made such a mistake as this. Long before Christ came into the world David prophesied of him thus, "The Lord said unto my Lord, Sit on my right hand till I make thy foes thy footstool." Surely the Savior understood this prophecy or promise to mean something else besides sitting on David's throne, when he said to his enemies, "Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Certainly Jesus was not mistaken, when, after his ascension to heaven, he told the seer of Patmos that he was seated upon his Father's throne: nor was Stephen mistaken when he testified that he saw him there. This exaltation was not an empty honor conferred upon him, for before his ascension he affirmed that "all power in heaven and earth" was given to him; and yet Bro. B. says all the glory that was promised him, and all he ever anticipated, was to sit upon David's throne. That the reign of Christ on David's throne will be the most sublimely glorious event the world has ever witnessed, I can readily believe; but I read that when he comes the second time, he comes "in the glory of his Father and of the angels," as well as his own. I repeat that Bro. Branch has not read the Bible as carefully as he ought, or he is forgetful of its teachings, else he would not make such rash statements.

He goes even further than this, and assumes the responsibility of correcting, or rather altering the language of our Lord himself. Reasoning from the assumption that the throne of David was all that was promised to Christ, or that he ever anticipated, he concludes that the text ought to read thus: "Father, glorify me with the glory that is due me from the foundation of the world." Now this looks to me so much like impugning the wisdom of our Lord—so much like doubting his capacity to use language best calculated to convey his real meaning—that I hardly know what to say, or how to meet the point without giving offence, or wounding feelings. If, as Bro. Branch affirms, the only glory that was promised to or anticipated by our Lord, was that connected with David's throne and kingdom, then certainly the language of Christ in the text, as well as a multitude of others in the Bible, is very poorly calculated to express that fact; and some one duly qualified to correct and amend the language of the Bible is very much needed. But if, on the other hand, the Savior understood what he was saying, and used words adapted to convey his meaning, then it is

An Argument for the Pre-millennial Coming.

It is stated (2 Thess. 2: 8) that the Lord will destroy the "man of sin" "with the brightness of his coming." The great question is whether this is a spiritual or literal coming in person. When Jesus ascended from the Mount of Olives, and a cloud had received him out of their sight, the disciples were informed by the angels, that, "this same Jesus should so come in like manner," as they had just seen him go into heaven. Acts: 1: 11. If he went away bodily he will come bodily again. The event must be literal and visible. "He will come in his own glory and in his Father's and with his holy angels." "He will come in the clouds of heaven with power and great glory." "He will judge the quick and the dead at his appearing and kingdom." That coming will be connected with the future judgment and resurrection. "For as by man came death, by man also came the resurrection of the dead." In the first resurrection "all that are Christ's will be made alive at his coming." 1 Cor. 15. "He will appear the second time without sin unto salvation." Heb. 9: 28. Jesus teaches (Matt. 25) that his sheep shall inherit the kingdom and go into life eternal at the time of his coming. When signs should begin to come to pass they were to exalt the head because "their redemption draweth nigh"—the redemption of the body. See Rom. 8: 23. "When Christ who is our life shall appear then shall ye also appear with him in glory." The heavens are to receive the ascended Jesus "until the restitution of all things spoken of by all the holy prophets." &c. Acts 3: 21. He will remain in the heavens only till the restitution, hence will come before and in order to it. But the restitution is identical with the millennium, hence the advent is pre-millennial. If you spiritualize the coming of the Lord you must spiritualize all connected with it—viz., The resurrection, the redemption (of the body) or the salvation, the immortality, eternal life, the promised kingdom. You cannot literally "appear with Christ in glory," unless he first literally appears. If he went up from Olivet personally, and visibly, he will return as visibly to inaugurate the millennial reign and restore all things. The man of sin will be destroyed by the brightness of his personal coming because that is the only coming spoken of in the connection. He will recompense rest to the persecuted ones "when he shall be revealed from heaven in flaming fire, with his mighty angels, taking vengeance." &c. But he adds, that day could not come until the apostacy and the man of sin be revealed. At the end of his blasphemous and bloody career he must "be destroyed by the brightness of his coming."

No conversion of the world—no millennial peace till Jesus comes to destroy the lawless one. This bright coming is defined in the previous context to be a revelation from heaven in flaming fire with mighty angels—language as strong and clear as any in the Bible to denote a second personal coming. So far as the argument is concerned no matter whether the man of sin means Romanism or atheism. We can have no millennium till the blasphemous power, whatever it is, shall be removed, and it must exist till the Saviour's coming in order to be destroyed by the brightness of his presence. "The Lord my God shall come and all the saints with thee." And "his feet shall stand in that day upon the Mount of Olives." "He will then fight against the nations assembled in hostile array at Jerusalem as when he fought in the day of battle." "And the Lord shall be king over all the earth in that

day." "And it shall come to pass, that every one that is left of all the nations that came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts," &c. Here is the conversion of a remnant of the Gentiles foretold. In the same connection (Zech. 8: 9,) God says, "I will bring the third part through the fire and refine them as silver is refined" and then they become his people. Thus by the refining fire of their last great trouble the Jewish nation also are converted. They see in the person of their Deliverer the long looked for Messiah. They look upon him "whom they pierced, and mourn for him," &c. There can therefore, be no conversion of the Jew and Gentile world till the Deliverer comes to Olivet and comes "out of Zion." The work of "taking out of the Gentiles a people for his name," may still go on but his people, as a nation, will not "be willing [to serve him] till the day of his power" when "he shall strike through kings in the day of his wrath, and wound the heads over many countries." "The slain of the Lord shall be many," but he says he will send "those that escape to the nations" to declare his glory to the Gentiles, and the result will be that "all flesh shall come to worship before him."

The removal of the wicked and the conversion of the nations depend upon his coming. The removal of sin and Satan, of death and the curse, depends upon the same glorious event. Then the entire earth will be filled with his glory—his will be done on earth as in heaven.

"Even so, come Lord Jesus," reign upon the throne of thy father David over the house of Jacob and bless all the nations with a righteous and peaceful government.—E. HOYT, in *Restitution*.

LETTER DEPARTMENT.

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

From Sister Woodruff.

DEAR BRETHREN AND SISTERS: The time it appears has arrived when one who is seeking Bible truth and trying to believe and live out the doctrine of the Bible must suffer persecution for their faith and works. As one of this class I would say to such as are suffering for the sake of Bible truth and the gospel, to lift up your heads and rejoice, for your redemption draweth nigh. Our Redeemer will soon come, and like a mighty whirlwind upon the ungodly, and with salvation to his suffering, persecuted, waiting, confiding children, that are baptized for the remission of sins, and are washed in the blood of the Lamb, slain from the foundation of the world. To such Jesus said he would send the Comforter, which is the Holy Ghost, and he would guide them into all truth: in other words, would bring all things to their remembrance whatever he (Jesus) had told them. Furthermore, Jesus has plainly said that no man who hath left houses, lands, wife and children, for my sake and the gospel's, but shall receive an hundred fold now in this time, with persecution, and in the world to come eternal life. If we would reign with him we must suffer with him. And again he has said, He that endures to the end the same shall be saved. I feel to rejoice in the promise Jesus has left on record for us who live in this last time, that if we take hold of the promises by faith, and obey his Father's commandments, we shall become heirs of salvation, and joint heirs with him who hath died for us. Yours in hope of soon seeing Jesus.

ELIZABETH WOODRUFF,
West Monroe, N. Y.

incident that Bro. Branch is wrong in his exposition of the text, and his attempt to harmonize with his view has failed; and my answer to this question stands as yet unimpeached.

I will add, in conclusion, a testimony or two which not only proves the pre-existence of Jesus Christ, but also in connection with that already given, clearly proves the nature of the glory he enjoyed with the Father "before the world was." All will readily agree that it was our Lord Jesus Christ who communicated his instructions to the seven churches as recorded in the first three chapters of Revelation, hence I need not stop to prove it. In his address to the Laodicean church he affirms himself to be "the beginning of the creation of God." I can think of but two ways in which this language can be understood. 1st, That he himself was the first created being; or 2nd, That he himself was the creator. Now it is not one of the attributes of God that is here personified, but that same person who on that same occasion said, "I am he that liveth and was dead, and behold, I am alive forever more." Jesus then was either the first created being, or the creator: and in either case he must have existed as an intelligent person or being before the creation of our race, or world. I have already presented several texts which affirm in unqualified terms that "God made the world," "by [the agency of] his Son." I will present one more which seems to me plain and explicit enough to settle the question in every mind. "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him, and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell." Col. 1: 14-19.

No word of comment is needed to explain the meaning of the Apostle's language. Suffice it to say that this passage harmonizes with, and explains the manner in which our Lord was the beginning of the creation of God," and also sheds light upon that other text, "Let us make man in our image after our likeness." If it be true as the Apostle affirms that it pleased the Father that in Jesus our Redeemer all fullness should dwell, that "in all things he might have the preeminence," and in short that "all things in heaven and in earth, visible and invisible, thrones, dominions, principalities, and powers," were created by him and for him," the friends of Jesus who expect to participate with him in the glory of his everlasting kingdom, should be the last to object to the revealed purposes and pleasure of his Father, or attempt to lower the dignity of Christ.

Of course I do not believe that Bro. Branch, or any one who loves Jesus, would willingly or knowingly attempt to do this: but we should be careful not to cling so closely to our own cherished opinions based upon a favorite class of texts as to ignore another class relating to the same subject, and thus subject ourselves to the same rebuke administered to two of the chosen apostles of Christ: "Oh fools, and slow of heart to believe all that the prophets have spoken." Let us believe all that the inspired word has said of Christ, and escape such rebukes as this.

H. E. CARVER.

HABITS are easily formed, especially such as are bad; and what to-day seems to be a small evil, will soon become fixed, and hold you with the strength of a cable.

there are he Father, of the term ence means sistency re- the same applied to food in Bro. d to Bro. d to be re- of his Fa- ries to har- 5, "Father, n the fact ised to our the house there shall serts, that offered to believe in know that o Christ or o. Branch- he would is. Long rid proph- my Lord, y foes thy stood this ng else be- he said to the Son of ower, and Certainly his ascen- mos that : nor was at he saw an empty his ascen- ren and in o. B. says and all he 's throne. ione will the world ve; but I time, he of the an- hat Bro. ally as he gs, else ho assumes er alter- easoning of David r that he the text with the on of the uch like -so much age best g—that I meet the ling feel- ly glory our Lord, one and of Christ others in express o correct e is very and, the and used then it is

The Hope of Israel.

MARION, IOWA, THIRD-DAY, FEB. 13, 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.

Have you Read it?

READ what? Why, we mean have you read the appointment for the Association and General Conference Meetings, to be held at Marion in March. Have you read Bro. Carver's notice of what is wanted? "Well, yes, I have read that there is to be a meeting." That is right so far. Now we have another question to ask. Have you decided to attend? "Well, no, I can't say really that I have, although I would like to be there; but I don't see how I possibly can go, besides it is not necessary for me to be there; there will be enough without me, so I guess I will stay at home." Now, Dear Brethren, I fear this may be the way too many look at this matter, and the result will be the time for meeting will pass, but few will be in attendance, and hence but little accomplished toward the end for which the call is made.

Many will be anxious to see the report following the meeting, anxious to learn what kind of a meeting was held, what was done by way of advancing the cause, &c. If the report should be meager you will feel disappointed, and if but little is done toward carrying on the work you will feel cast down. Now there is only one way that I can see to avert this result, that is to attend without fail. We urge you to attend for two reasons: First, that you may know for yourselves just how the Association stands, and be prepared to act accordingly.

Second, We argue your presence as a real spiritual necessity. Do you not need to be spiritually revived? Then go to meeting, where our sympathies may blend together. It is not expected that all who would like to, can attend; but we do think by putting forth a vigorous effort a goodly number might be present. We heartily accord with Bro. Carver's idea of the necessity of the presence of the spiritual element. This is just as necessary to build up the truth as financial means; in fact without it I care not how large a structure might be erected, it would amount to nothing. Then come, brethren, let us rally, it may be our last chance. Be on hand early on sixth day morning, so as to get through with the business of the Association, and be ready for religious services at the commencement of the Sabbath. Let us go to work now for a good meeting, a Sabbath day of high spiritual enjoyment. When First-day arrives we shall be prepared to attend to the Conference business, after which we can have religious services again, and separate better prepared to pursue our journey to Mount Zion. Again we say, brethren, come, and may God own and bless the meeting, and may it redound to the glory of his name and honor of his cause. Amen.

J. H. NICHOLS.

ON account of the scarce time for money through the country many of our subscribers are delinquent who would not otherwise be. We have sympathy for them on that account, and have not discontinued the HOPE to some who are considerably in arrears. We also feel the pressure of the times at the office. We suppose that if money matters were not so close our subscription list would be somewhat enlarged. Brethren and friends, do the best you can for us.

WE cannot forbear saying a word for the church at Marion: that a revival of the work of grace is in progress, and the dark clouds which have enveloped us for some time have given way, somewhat, and we are enabled to enjoy more of a realizing sense of the love and blessing of God. Our Bible Class and Sabbath School are continued without interruption by the winter season, and are of interest and benefit. The weekly prayer meeting is well attended, though but few of the church live in the town.

We have recently 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. Vindication of the True Sabbath,—59 pp.—10 cts. Thoughts suggested by the perusal of Gillfillan 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.—½ 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.

The Sabbath in Japan.

MR. CLARK, son of Rev. Rufus W. Clark, D.D., of Albany, sailed last October for Yokohama, in response to an advantageous offer he had received to teach natural science, French and English. On his arrival he found that the contract, prepared by the Imperial government for him to sign, contained an article forbidding him to teach religion. This he utterly refused to consent to, and the prohibition was finally removed. His course is likely to effect much for the cause of religious liberty in Japan. He writes to the New York *Evangelist* a letter, conveying his impressions concerning the condition of matters there. The following is an extract:

"You can scarcely imagine the impressions of one from a Christian land at the first view of the heathenism of which he had so long heard but never seen before. There is no more Sabbath here than if the Ten Commandments were never written. The sounds of labor are heard in every direction, and sin and corruption abound in their worst forms. Instead of church bells, I hear ever and anon the deep, prolonged sound of the great bell of the heathen temple, as it strikes to announce that another soul has entered to bow down to the idol. Instead of sacred music I hear fire-crackers in an adjacent Chinese burying ground, where worship is going on to the spirits of the dead. As I visited the temples of Yeddo the other day and saw the hundreds of human beings prostrated before their images and calling upon their gods, it did seem to me the most pitiable sight I ever witnessed; and as I moved among the millions in the great capital of Japan, who never heard the name of Christ, it seemed too solemn to be true. Possibly I may become so accustomed to heathenism and its accompaniments as not to feel their painful reality, but I trust I may never lose the earnest desire to turn these poor deluded souls from their errors."

ACCORDING to the *Catholic Standard* the seats forty-five times, and twenty-seven times have been "enwreathed with the purple crown of martyrdom."

A CLERGYMAN observing a poor man by the road breaking stones, and kneeling to get at his work better, made the remark:

"Ah, John! I wish I could break the stony hearts of hearers as easily as you are breaking these stones."

"Perhaps, master, you do not work on your knees," was the reply.

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.

BUSINESS NOTES.

E. G. BRANCH: We have no account or recollection of having received one dollar with your manuscript, but will give you credit on books.

A. C. LONG: The HOPE has been regularly sent to H. C. Page, Monrovia, Kansas, since the receipt of your letter directing it sent to him.

G. OWEN: Your subscription expired with Vol. vi. No. 13.

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 receipted pays. Immediate notice should be given if money sent for the paper is not in due time acknowledged.

\$1.50 each. L. Prizer vii-16. John M. Cook vii-14. James A. Stewart vii-16. Duryee & Tyler vii-16. W. W. Thomas vii-1. Samuel Thom- Stoughton vii-5. John Loop vii-16. \$1.00 each. J. H. Nicholson vii-8. F. E. Presler vii-8. John D. Cramer vii-8. L. Ramsey vii-8. James L. Syp vii-1. E. S. Sheffield vii-17. Elisabeth Woodruff \$.75 vii-2. James Long \$2.00 vii-17. H. S. Case \$.50 vii-6. Kate Rine- himer \$.50 vii-4.

Received on Donation to Association.

H. E. Carver

\$5.00