t Israel.

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

Present Series.

at his stony aking

your

ristian

arion,

encing

of the

tion of

year,

siness

sider. of the

held

with lent.

l Con-

ill be

Chriso con-

clock.

erence

done

eason.

bor is

ing of

Con.

NT.

r rec-

with

it on

larly

e the

with

Ty-

seph

Pres.

insey Long Rine

im.

Marion, Iowa, Third-day, Feb. 27, 1872.

Vol. 11 .-- No. 18

The Hope of Israel. IS PUBLISHED SEMI-MONTHLY BY The Christian Zublishing Association.

H. E. CARVER, President. JACOB BRINKERHOFF, Editor. Address HOPE OF ISRAEL, Marion, Iowa. TERMS:—One dollar and a half per year in advance. Free to those unable to pay.

The HOPE is designed to advocate the great truths of Eternal Life, Immertality and salvation through Christ, Eternal Life, immertality 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, Thereign of Christ on David's throne on the earth in the Times of lesination, and other kindred Bible truths.

The First and Second Advents.

HE came not with his heavenly crown, his sceptre clad with power; His coming was in feebleness, the infant of the

hour; An humble manger cradled, first, the virgin's holy birth, And lowing herds compassioned there the Lord of heaven and earth.

He came not in his robe of wrath, with arm out-stretched to slay; But on the darkling paths of earth to pour celes-

tial day,
To guide in peace the wandering feet, the broken heart to bind,
And bear upon the painful cross the sins of hu-

And thou hast borne them, Saviour meek! and,

therefore, unto thee, In humbleness and gratitude, our hearts shall offered be;

And greenly, as the festal bough that on the altar lies.

Our souls, our bodies, all be thine, a living sacrifice!

Yet once again thy sign shall be upon the heavens displayed, And earth and its inhabitants be terribly afraid; For not in weakness clad thou com'st, our woes,

our sins to bear, But girt with all thy Father's might, his vengeance to declare;

The terrors of that awful day, oh! who shall

understand?
Or who abide, when thou in wrath shall lift thy holy hand? The earth shall quake, the sea shall roar, the sun

in heaven turn pale;
But thou hast sworn, and will not change, thy
faithful wilt not fail.

Then grant us Saviour, so to pass our time in trembling here, That when, upon the clouds of heaven thy glo-

ry shall appear,
Uplifting high our joyful heads, in triumph we
may rise,
And enter with thine angel train, thy temple in
the strice!

—Bp. Doane.

Prophecy in its Bearing on the Present Crisis.

THE last four chapters of the Apocalypse clearly belong to the future; and as we have, from the first, limited our observations to the present it may be supposed that we have no purpose leading us to the consideration of their meaning. It seems to us probable, that before another quarter of a century has before another quarter of a century has elapsed, the first notes of that glorious song may be heard, "Let us be glad and rej-ite; for the marriage of the Lamb is come, and his bride hath made herself ready." But on this

With respect to chs. 17 and 18, however, the case is different. They concern both past time and present. They show us "Babylon the Great" in all her glory; and they show us also her downfall. These are things with which we have to do-things we have witnessed, and are now witnessing-and we must not pass over them without notice.

These two chapters are substantially one;

they have but one subject, and form one con-secutive history. And they are introduced, in the apostle's prophetical view, exactly as they should be, exactly as we have seen, and do now see them actually occurring.

The central figure, the main subject of the

picture, is a harlot or apostate church. In the prophecies of the Old Testament this figure or symbol occurs again and again. A woman, of extraordinary splendor and power is placed before the apostle, and she rides upon, or governs and directs, a beast with ten horns, which is clearly identical with Daniel's fourth Empire in its divided state; "a fourth beast, strong and terrible," and "it had ten horns" (Dan. 7.)

We have, then, here a dominant church, a corrupt or harlot church, riding upon, ruling, and guiding an empire, "Christendom," divided into ten sovereignties. This great fact has been seen in Europe, in Roman Christen-dom, for a thousand years. The fact has exactly answered to the prediction, and there is no other or different interpretation to be found The revelation made to St. John meant this, or it meant nothing. "The woman which thou sawest is that great city which reigneth over the kings of the earth." Rome and its Pope, issuing her commands to every sover-eign in Roman Christendom, are here described, and described too, in a document bearing date in or about the year A. D. 96, and no other meaning or interpretation has been or can be pointed out.

Are there any coincidence and confirmation? Assuredly there are, and here is one of the greatest strength or value:

and of all that were slain upon the earth." ch. 18: 24.

Of whom during the 1260 years of the ten Rome? Who,—what power was it, which through a long series of years, thirsted for "the blood of the martyrs of Jesus"? No other answer but one series is the same but one series before the same but one series before the same but one series of the series but one series of the swer but one can be given.

In the persecutious of the Paulikians, a thousand years ago, more than 1,000,000 are stated to have been slain. The Albigenses were destroyed by a crusade, or "holy war," in which cities were destroyed, a whole counwe have nothing but hopes and surmises to offer; and with them we shall not trouble our readers.

With respect to chs. 17 and 18, however, the case is different. They concern both the sast time and present. They show us (Pal) the lapse of a century or two, the Reforma-tion occurred, and now Rome slew in Spain her tens of thousands; in the Low Countries 50,000 or 60,000, and in France, in various massacres, about 200,000. How truly was the woman described, as "drunken with the blood of the saints, and with the blood of the martyrs of Jesus"!

But, "shall not God avenge his own elect, who cry day and night unto him? I tell you that he will avenge them speedily. Was not the French Revolution a judgment from God for the massacres of St. Bartholomew, and of the days of Louis XIV? Was not the devastation of Spain, by the French invaders, from 1809 to 1814 a judgment avenging the cruelties of the inquisition? But there is more yet to come.

"The ten horns which thou sawest upon the beast, shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (ch. 17: 16).

This sort of devastation has been going on

for many years past. It began with the French revolution. The Romish church in that king-dom was plundered of all its possessions, and dom was plundered of all its possessions, and its clergy in thousands, slain or banished. Soon after an army was sent into Italy, "to make the church desolate and naked, and to eat her flesh." The invasion of Spain followeat her flesh." The invasion of Spain followed a few years later. The fall of Napoleon gave a respite; but the "stripping the harlot church and making her desolate and naked," soon began again, and is now going on with increasing vehemence.

In Spain, such was the wealth of the church. that as lately as in 1847, a minister speaking that as lately as in 1847, a minister speaking in the Cortes, described it as still amounting to £16,000,000, per annum, though much had been already confiscated. In 1836 a decree was passed for the suppression of the convents, and in the following twenty years, up to 1856, as large a sum as £19,706,000 had been realized by the sale of the conventual estates. In 1798 the regular and secular clergy of Spain were stated to be 209,988. In 1857 they were only 43,661. Thus is the process of stripping and making hare gring on in The best thing to give your enemy is forgive—
"I saw the woman drunken with the blood of the marks; to your opponent tolerance; to a friend, hess; to your opponent tolerance; to a friend, of the saints, and with the blood of the marks; to your child, a good example; to your heart; to your mother, conduct a father, deference; to your mother, conduct a father, deference; to your mother, conduct that will make her glad; to yourself, respect; to all men, charity; to God, obedience.

The best thing to give your enemy is forgive—
"I saw the woman drunken with the blood of the marks of the saints, and with the blood of the marks of the saints of t

"is that great city which reigneth over the kings of the earth."

To agree and to give their kingdom unto the beast, was, in effect, to give their kingdo m unto the woman; for the woman sat upon the beast, and the beast submissively car-But this agreement and submission was only to last "until the words of God shall be fulfilled" This is clearly synonymous with the like expression, "The mystery of God shall the finished, "which occurs in ch. 10. This help, sne repries, be finished, "which occurs in ch. 10. This help, sne repries, leading to the mystery of God was to take I can give you none."

Still France and the French Empire remaining the still france and the france and place at the sounding of the trumpet of the seventh angel.

Are the ten horns, or kingdoms, now and for some time past, withdrawing their sup-port from the beast the harlot rides? Let us consider, for a few moments, what have been the changes and movements for the last twen-

ty or thirty years.

As recently as 1840 or 1850, a man could not read the Bible to two or three neighbors in Spain without being cast into prison. The same power part of the woman, was seen in Toscany, Naples, Lombardy, and all other parts of Italy. The persecution of Madai, of Madamoras and calors are upon record. of Matamoras, and others are upon record Under the Austrian government—generally a mild one—a village expressed its wish to become Protestant. The government replied that, in that case, they must go out of the Austrian dominions; for that such a change Concordat Court at Vienna and the Court at Rome, in which the whole education of the young the Austrian dominions was, absolutely and without reserve, put into the hands of the Romish Bishops.

Such was the state of Europe-of Romon Catholic Europe-only five and twenty years ago, when the present Pope began to occupy "the chair of St. Peter." What is it now?

On becoming Pope, poor "Pio Nono" tho't foolishly, that by indulging the Italians in their desire for liberty and a constitutional government, he might place himself at the head of the whole Italian nation, and become virtually, the autocrat of Italy. Never did a man more fatally deceive himself. In less than three years the whole people of Italy had declared Rome a Republic, and the disappointed Pope disguised himself in the livery of a lackey, and escaped into the adjoining kingdom.

Napoleon of France then came to his aid,

the most theroughly Catholic country in distant and jealous, if not entirely hostile. Europe. His own possessions, the territories of the church, too, had gone with Tuscany and Naples, their kingdom to the beast, until the words of God should be fulfilled." "And the woman" years, the Pope of Rome was almost "a land-

The chief support of the Papacy had been for many centuries, the Austrian empire. 1850 that power met France in the battle-field and was worsted. In 1866 she encountered the chief Protestant power in continental Europe—Prussia—and was again worsted. The effects of these two defeats has been to crush Austria and make her helpless and quiet. When the Papal court appeals to her for as exhibiting only an increase of arrogance and help, she replies, "I am very sorry to say that pretension, "I am no widow, and shall see no sor-

ed; and Napoleon was pledged to maintain the Pope in his seat. Another delusion, fatal, like the former, to the Pope was seen; and Napoleon rushed into leon rushed into war with Prussia. He, too, was at once hurled to the ground, and made a prisoner; and thus Rome's last support was struck from under her. Forthwith the troops of the king of Italy marched into "the Eter-nal City," and the Pope became unresistingly, a dethroned potentate.

Lastly, Spain also-up to 1868 a devoted servant of the Papal See-revolted. Issabella, ruled wholly by her confessor, escaped into France; and Spain like Italy became free,

both politically and ecclesiastically.

A period of less than twenty years has sufficed to change entirely, the position of the papacy, and to take from it all its sway over the courts and cabinets of Europe. Even as recently as in was not allowable. A few years after this, a the year 1858, Austria, Tuscany, Naples and Spain, was agreed upon between the were the devoted servants of the Pope, while ienna and the Court at Rome, in France was the protector of Pio Nono, and stood pledged to maintain his power. All this is now reversed. If the poor dethroned Pope writes to Vienna, the answer he receives is, "Very sorry, but we cannot do anything," If he sends to Paris, the reply is just the same. Italy is ruled by Victor Emanuel, whom the pope describes as his enemy, and Spain has for its king, Victor Eman-

> Nor is this all; it is but "the beginning of sorrows." Both Italy and Spain, hitherto the most priest-ridden of all lands, are in financial difficulties, and both avow, without any reserve, that they look to the possessions of the church as affording them the easiest means of extrication. In both of these kingdoms, they are about to make the Papal church "naked and desolate, and to eat her flesh." (v. 16)

> One more instance of fulfillment is too striking to be passed over. The voice from heaven said, "She saith in her heart, I sit as a queen, and am

ished, that a Papal journalist avowed that there were now"no Catholic sovereigns left in Europe," were now no Catholicas of given why the Pope, in And this was the feature of Council, omitted, for calling together a General Council, omitted, for the first time, to send any invitations to the printhe first time, to send to the great public act, or ces of Christenation of an act, declared to the whole world, without reserve, that "the Beast" no longer obeyed the orders or guidance of "the Woman. beyed the orders of gaths desertion of "the ten

horns" would have been, most men would have supposed, the moderation of the tone of the "Wosupposed, the modelater of the working man' who no longer rode upon "the ten-horned beast." But no, the prophecy had described her as exhibiting only an increase of arrogance and

The Pope called his council, gathered it togeth. er, and presided over it, leaving all the sovereigns of Roman Christendom wholly out of view. But was the tone and policy of that council one of toleration, of serious thought on the state of the church, and of a desire to review the past, and to amend its faults? Not in the least. The main business of the council was to take still loftier ground, to declare that faults serious there were none, and could be none; for that all the Popes were, and ever must be infallible, and divinely preserved from error. This was deliberately voted. It was voted that the Pope who dug up his predecessor, anathamatized him, and threw his body into the Tiber, was infallible and incapable of error; that the Pope who tried to poison some of his cardinals, and was poisoned himself by mistake, was infallible; that the Pope who excommunicated Queen Elizabeth, and blessed the Spanish Armada, was infallible! All the sins of hundreds of wicked Popes during fifteen hundred years were declared to be virtues. All Popes were divinely protected against the possibility of error. "I sit as a queen; I am no widow, and shall see no sorrow.'

Such was the wondrous result of the last Ecumenical Council. It was assembled by a Pope who had seen his power and his adherents dwindle away for twenty years, and it answered his call by raising him to a higher pitch of pretension and moral power than any former Pope who had ever lived. And such is still the arrogance of the declining Papacy. Since that couneil was held, Pio Nono has seen his temporal power abolished. His territories are now entirely taken from him even his city is occupied by Italian troops, and declared to be the metropolis of Victor Emanuel's kingdom. But is there any sign of humiliation or even of doubt? Not the least. Every word, every act, that proceeds from the Pope or his secretaries, declares again and again his eternal supremacy, decreed by God;

Napoleon of France then came to his aid, Napoleon of France of the Lateran is and Papacy of the Austria of Pius himself. He resolved to free tally the midst of all, we hear a voic, its as queen; I am no widow, and shall see no sorrow." All things external tell of calamity, of ruil, of absolute destruction. Yet the woman, the church arm no widow, and shall see no sorrow." All things external tell of calamity, of ruil, of absolute destruction. Yet the woman, the church arm no widow, and shall see no sorrow." These two chapters evidently describe things amones to string agonics: I sit as a queen; I am no widow, and shall see no sorrow." These two chapters evidently describe things amone the came itself. It says, "I sit as a queen; I am no widow, and shall see no sorrow." These two chapters evidently described it to widow, and shall see no sorrow." These two chapters without the law of the wood and the came itself. It says, "I sit as a queen; I am no widow, and shall see no sorrow." These two chapters without the law of the wood and the came itself. It says, "I sit as a queen; I am no widow, and shall see no sorrow." These two chapters without the law of the wood and the came itself. It says, "I say unto all his "per says of the papacy of the catally

Prophecy Reversed.

IN Rev. 18: 11, 15 we have two symbols ought to view, the two-horned beast and the hought the beast. Each one has its specific ork to do. The last work of the two-horned fork in the prophecy is to give life to the image the beast, after which the Revelator reprethe image as performing the rest of the spoken of in this chapter. Thus the work the two-horned beast is first, to exercise all the ower of the first beast; second, to cause the power and them that dwell therein to worship the first beast; third, to do great wonders by wonders by which to deceive those that dwell on the earth; outh, is to say to them that dwell on the earth that they should make an image to the beast; and fifth, give life to the image. All these are the work of the two-horned beast; and all these precede the work of the image. The last act of his two-horned beast is to give life to the image that it may speak.

These specifications are represented by S. D. Adventists as being future, and to be accomplished, all but the last one, after the image is formed and begins his work, See "Three Messages," by J. N. Andrews, pp. 84, 85. By this exposition the prophecy is made to read like this; First, he had power to give life to the image; second, he doeth great wonders by which he deceives them that dwell on the earth (the making of fire come down is after the image is made, ac cording to Andrews' "Three Messages," p. 92.) third, he causeth the earth and them that dwell therein to worship the first beast; fourth, he exerciseth all the power of the first beast; thus placing the work of the image before the work of the two-horned beast. Dear reader, is not this really reversing the order of the prophecy? and what is it all for? Simply to make an application of the two-horned beast where it does not belong, in order to sustain the doctrines and J. R. GOODENOUGH. opinions of men.

"Isn't it Worse for a Man, Father?"

A gentleman who had recently given up the use of tobacco, says it is through the influence of his little son; and we give his history as he

is little son; and we give his history as he gave it to us:

"I never chewed very much, but did enjoy my cigar. I prided myself on my fine Havanas, and might have been seen most any morning with a cigar in my mouth, walking down Broadway in a most comfortable frame of mind. My little son, about six years of age, was always glad to walk down with me as far ash is school, and I liked to have his company. His bright face and extended hand were always welcome; and he bounded along beside me, chatting as only such little fellows can. The city has in it many dir, yuncared for boys, whose chief delight seems to be to pick up pieces of discharged cigars and broken pipes, and, with their dirty hands in their pockets puff away in a very inelegant more to Edgar as awful warnings of youthful dealing and met a great many of these juvniles mokers. I became disgusted and pointed them out to Edgar as awful warnings of youthful dealing and met a great many of these juvniles workers. I became disgusted and pointed them out to Edgar as awful warnings of youthful dealing and the city and broken pipes, and with voice, soft and musical, came up to he as I gave an extra puff of my superb Hanana. A bright little face was upturned and has words, "Isn't it worse for a man, father?" and be my side. His eyes filled and the follow mounted on his boyish cheek as if he had, bid words, "Isn't it worse for a man, father?" and to my side. His eyes filled and the follow mounted on his boyish cheek as if he had, bid something bold and unfitting. 'Do you' the water has attained its maxiaum hight, it remains aid something bold and unfiting. 'Do you the water has attained its maximum hight, it remains of Truth.

Without it the land would always have been a desert, incapable of affording the means of subsistence to man. Except occasionally near the shores of the Mediterranean, no rain falls throughout the land, and therefore its parched and sandy soil would be en'irely unfruitful, were it not that regularly, at a certain season of the year, the river overflows the whole adjacent country.

Why it should be so was a mystery in ancient times. and many absurd theories and conjectures were raised o account for it. The Egyptians themselves believed the river was a god, who, in his benficence, spread him self annually over the land, to supply the wants of his people. If the rising did not begin to make its appearance at the expected time-and it has hardly varied a single day throughout the course of ages-they hastily prepared a sacrifice to this deity, usually a beautiful girl, who was richly adorned and then thrown into the stream.

Some of the ancient philosophers lighted on the true reason of the rising of the waters, when they imagined it to be due to heavy rains falling in the interior of Africa, and swelling the sources of the river. What those sources were, it had baffled the investigations of thousands of years to ascertain, until recently our travelers, Speke, Grant, and Baker, discovered them in immense lakes situated near the equator, more than three thousand miles, as the stream winds, from the mouth of the Nile on the Mediterranean coast. To these lakes the names of the Victoria Nyanza and the Albert Nyanza have been given by the successful explorers.

In the regions adjacent to these lakes, rain falls througout the greater part of the year, and most heavily in March, at the time of the Spring equinox. The lakes form large reservoirs for the water which descends from the elevations known as the Mountains of the Moon; and as they become swollen, the size of the streams which emerge from them is proportionately increased. Several

think it is worse for a man, Edgar? I asked 'Please, father, boys would not want to chew and smoke if they did not see men do it!' Here was the answer. I threw away my cigar, and have never used tobacco in any form since."—

The Rising of the Nile.

The hight to which the water rises is a matter of vital importance. A few feet more or less make the difference between starvation and abundance. The average high varies according to the distance traversed by the river from about forty feet where it enters Egypt, to four feet only nearthe Mediterranean. Taking as intermediate hight that observed at Cairo, if the rise is less than twenty feet, there is scarcity or even famine; if it is three or four feet more, the crops will be short; three or four feet more again, and they will be abundant; but if the water goes still higher, it becomes an unhealthy flood.

unhealthy flood.

Contivances for measuring the exact rise of the Nile were in use in ancient times, and in two instances the mentains of these "Nileometers" still exist. One, and the most ancient, supposed to have been erected in the Roman dominion, is found in the island of Elephantine, in Upper Egypt; and on the walls of the building in which it is contained are inscriptions recording the hights of the inundation in various years. The other is situated in the island of Rhoda, near Caro, and is believed to have been built in the time of the Arabian caliphs. It consists of a square well, into which the water is admitted as it rises, while in the center is a column of marble marked at frequent intervals with the distance from the lowest level. Nileometers are supposed to have been of chief utility in adjusting the taxation of the country, as they would give indications as to whether the season would be plent u or otherwise.

—Set.

Respect for Elders.

One of the greatest and most crying sins of the day is the disrespect manifested by the youthful portion of the community to their elders. Where the fault lies, whether with parents or teachers, or whether it is the result of some contagious disease, that has taken hold of the boys and girls, we are unable to say. In our younger days, one of the most important things taught children was to show a proper and becoming respect for their elders., and especially for those of advanced years. To remove the hat, to make a polite bow or courtesy, and to address with sir or madam, those who were advanced to man and womanhood, were regarded as essentials to good breeding in children and youth. But all these things are changed. We have now no boys and girls, but young gentlemen and young ladies. In addressing their elders, it is yes, and no, with the addition frequently of something less refined. In speaking of parents it is the old man and the old

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, FEB. 27, 1872. JACOB BRINKERHOFF, Editor.

The Destiny of the Wicked.

(Continued.

Bur we are told by the philosopher that nothing can entirely perish or be annihilated, and that this theory militates against the destruction of the wicked. We also believe that matter cannot be annihilated, and while we advocate the doctrine of the destruction of the wicked, we argue their anihilation as human beings, and that the matter of which they are composed will continue to exist, though in other forms. They perish as human beings-they are dissolved into their original elements, just the same as we see all animated nature falling under the hand of the destroyer, and decaying. Man was made of the dust of the ground, and was made to live by the breath of life being breathed into him. Mal. 4: 3. Job 34: 15-"All flesh shall perish together, and man shall turn again to dust." The destruction of the wicked returns them to their original elements, but those elements exist as particles of matter in nature as much as before their dissolution: and thus our theory of the destruction of the wicked does not contradict the philosophy of no annihi lation of matter.

It is also said that the wicked cannot be entirely destroyed, but must be in existence, because the term everlasting is used in connection with their punishment. But everlasting is not used with reference to the wicked as to their existence, but to their punishment, which is everlasting in its nature. This is plainly seen from 2 Thess 9. It is not necessary for the destruction to be always going on for the destruction to be everlasting. In that case it would not be everlasting destruction, but would be everlasting life; tho' not in happiness, which is in opposition to the text, which says their punishment is everlasting destruction.

It is also thought that according to Dan. 12: 2 the wicked must continue to exist in order to suffer the "shame and everlasting contempt," that is brought upon them after being brought forth at the resurrection; but not necessarily so, and this idea would not accord with other plain declarations of scripture. Isa. 33: 14 says, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings ?" The prophet implies that it cannot be: that existence under such circumstances is impossible-that the devouring fire and everlasting burnings would consume, so that there could be no living therein.

The everlasting fire spoken of in Matt. 25: 41, into which the wicked are bid to depart, need give us no idea of the indestructibility of the wicked who are cast into it. but rather the certainty of ment. It is said that this everlasting fire "is prepared for the Devil and his angels," who are 'reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6, and 2 Peter 2: 4.

This everlasting fire is the same as is elsewhere

wicked were always to live to continually suffer and the indignation of the Lord shall cease, and mine anger in their destruction." It is then when the wicked "shall be no more," shall be "as though they had not been," that the anger of of the Lord have been cast in the "fire unthe Lord shall have ceased. quenchable," and have been burned up "root branch," when he shall have destroyed "both soul and body in hell," (Matt. 10: 28) then his "indignation shall have ceased, and his anger in their destruction," Then will be a clean universe. Sin and sinners. and the author of sin, will have been consumed together in the lake of fire. It is then that Rev. 5: 13 is fulfilled: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Another testimony on the destructibility and duration of unquenchable fire is found in Jer. 17: 26. "But if ye will not hearken unto me, to hallow the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." That prophecy was fulfilled in the destruction of Jerusalem by Nebuchadnezzar, when he became the instrument of God's vengeance to punish Judab and Jerusalem, and kindled a fire in the gates, which also devoured its palaces, even the whole city, and was not quenched. It is not still burning, but the fire that was unquenchable, or that should not be quenched, burned until all was consumed, and then expired for want of more material to feed upon. So with the unquenchable fire of the judgment day. It devours the wicked, consumes them, and then ceases for want of material to feed upon.

We must not fail to notice Luke 16: 19-31, the Rich man and Lazarus, as it is taken by many to prove the everlasting existence of the wicked in hell, and in torment. But allowing them their claim it can only refer to the period between death and the resurrection, for reference is made to persons living on the earth at the time. And then, how will they harmonize it together; for it is said they both died, and the rich man was buried, while the beggar was carried to Abraham's bosom; nothing being said about being disembodied, and what is called the immortal soul going to either place. Because it is said that "in hell the rich man lift up his eyes, being in torment," it is considered evidence of the eternal existence of the wicked there, and that the rich man personates the wicked, while Lazarus represents the righteous.

This is one of the Savior's many parables to the Jews to show them that the mercy of God was now to be extended to the Gentiles, and that they were now to be rejected, on account of their hav their utter destruction in such a fierce punish ing rejected him. Purple and fine linen was the dress of the Jewish priests, and their portion of the offerings to the worship of God caused them to "fare sumptuously every day." were rich, for they had always been the favored people of God. The surrounding Gentile nations were poor, and were obliged to come to the Jews

and losing their nationality, their city, and their land, were in a state of torment, or in hell, while the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of the fury was wrather than the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of the fury was all the says by the mouth of the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of the fury of his wrath. He says by the mouth of his wrath of his wrath. He says by the mouth of his wrath of his wrath. He says by the mouth of his wrath of his wrath. He says by the mouth of his wrath of his wrath of his wrath. He says by the mouth of his wrath of his wr now examed above them the design of the parable is given in its conclusion: "They have Moses and the prophets; let them hear them, for they testified of Christ, and by listening to their teachings they would have avoided falling into torment. The design of the parable show that the Scriptures they had were sufficient for them, for "if they hear not Moses and the prophets" concerning the Messiah, "neither will they be persuaded though one [Jesus himself] rose from the dead."

We have examined several direct testimonies to prove the destruction of the wicked, and also some of the objections against it. Many more direct testimonies might be advanced from the Scriptures, for God has placed much on record concerning the final doom of those who refuse his mercy. A text is found in Isa. 13: 6, 9, which speaks directly of the judgment, and states definately what shall be done with the sinner. "Howl ye, for the day of the Lord is at hand: it shall come as a destruction from the Almighty. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners there

of ont of it." An example of the destruction of the wicked is given us in Sodom and Gomorrah, which the apostle Jude tells us "are set forth for an example, suffering the vengeance of eternal fire." These cities were destroyed by direct judgment of God, as the record shows us in Gen. 18 and 19. Jude tells us the same, that they met their destruction for their extreme wickedness. Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven."
Gen. 19: 24. "And whosoever was not found written in the book of life was cast into the lake Rev. 20: 15. The example corresponds with the description of the final end of the wicked in the judgment. The cities of Sodom and Gomorrah were not only swept out of existence, but the site of those cities itself perished, and the waters of the Dead Sea now sluggishly roll over the spot. Those whose names are not found written in the book of life, and who perish at the judgment, in the second death, in the lake of fire, become "as though they had not been," become "ashes," "consume into smoke," are "burned up root and branch." A more complete example, and better figures of destruction could not be

The chief argument used in favor of the eternal torment of the wicked, is that man is by nature immortal, or possesses an immortal soul, which consequently cannot cease to exist; and as they cannot receive the reward of the righteous, they must exist to all eternity in misery, enduring punishment continually. But this is reasoning from a wrong standpoint. It is not our object now-to investigate the nature of man, but such investigation shows him entirely mortal, possessing no inherent immortality, but perishable and subject to destruction.

Those who would tell us that the whole world will be saved, and will inherit everlasting happiness, say that the everlasting destruction of the wicked does not accord with God's attribute for a share of the grace of God, and were full of God has created the human race, with high inextinguish it—it must burn until it has consorted and exercising and everything casts two signified a change in their situations. After the tellectual endowments. He has made mankind extinguish it—it must burn until it has consoled the sumed all within its reach, and everything cast two signified a change in their situations. Abra-free moral agents, and allowed them to choose all within its reach, and everything cast two signments change in their structions. For the ferms everlasting, forever, and unham was the forefather of the Jewish nation, and for thems everlasting to continue how the Gentiles could become the seed of Abras containing the continue how the Gentiles could become the seed of Abras containing the contain into it. The terms everlasting, forever, and unquenchable, are seen by investigation to continue now the Gentiles could become the seed of Abrasentative head of the human family fell into sin as long as the thing to which they are applied ham by faith in Christ, and they were in the and consequent condemnation. Here the love as long as the thing to which they are applied nam by latter in Christ, and they were in the and consequent condemnation. Here the love can exist. We learn that God's anger is not all figure or similitude of Abraham's bosom. The and mercy of God are again shown most amply, can exist. We learn that God's anger is not all inguise of simulation being buried from God's favor, in providing a ransom for fallen man, and man

"MI cor cio is t

Die

is still

himsel

He car

izing .

acce pt

the pe

which

for ou

and u

etern

while

vatio

in co

the a

mea

and

are s

It P

Chr

imn

imp

the

of t

alli

to b

Jes

and

Th

he to cer ne cas ha al cor as sa W

et

fir

is still left the high privilege of choosing for the law of Christ, all abolished. It proves too to God's holy commandments. Two others were nd their ll, while He can have mercy if he will, and have a realed, were of the izing sense of the love of God; but if he will not ey have accept, the justice of God will cut him down, and the penalty of a violated law must be executed, them," ning to which is, "Thou shalt return unto the ground, falling for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3: 19. e shows This penalty executed for rejected mercy will be ient for eternal, and the justice of God will be vindicated, prophill they while his love and mercy are shown in the sal-If] rose vation of those who accept the offered Savior.

monies

nd also

more

om the

record

refuse

, which

es defi-

sinner.

and: it

nighty.

ne land

there

wicked

ich the

exam-

fire."

gment

and 19.

eir de-

norrah

found

e lake

sponds

wick-

n and

tence,

nd the

lover

writ-

at the

of fire.

ecome

ed up

mple,

ot be

eter-

is by

soul.

and

ight-

erv.

his is

not

man,

mor-

per-

orld

hap-

bute

in-

ind

озе

re-

sin

ove

ly,

nan

even.

"The

cruel

The doctrine of the destruction of the wicked in connection with man's mortality, shows also the abundant goodness of God in providing a means by which mankind can become immortal and escape the impending doom of those who are subject to be cut down by the justice of God. It places full value on the atonement made by Christ, for he it was who died to bring "life and immortality to light through the gospel." Full importance is attached to the resurrection from the dead which will be brought about by virtue of the resurrection of Christ from the dead. And all important will be the second coming of Christ, to bring from the dead all those who sleep in Jesus, when this mortal shall put on immortality, and the Christian's hopes be realized. He says, My reward is with me to give every man according as his work shall be." Then how precious is the Christian's hope! Above all wealth is the value of the truth!

pid Christ Change the Law of God, or Repeal a Part of it?

WE claim that he did not; but on the contrary he taught it and required a more strict obedience to it than the Pharisees did. Matt. 5: 20-"Except your righteousness exceeds the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven." Christ has in none of his teachings given us so much as a hint of a change or repeal of the law of ten law of God. commands; consequently we have no right to assert that such is the fact; yet there are thousands who are bold enough to declare to the world that Christ did change the Sabbath to the that I am come to destroy the law or the proph-

Well, if he did not come to destroy the law, what did he come for? He says he came to fulfill. Ah, says the critic, you have quoted too much, for your fulfill means to do away, to nullify to set aside. Let us examine and see if such is a faca. See Matt. 3: 14, 15. When Christ came to be baptised of John, John forbade him: Christ said, "Suffer it to be so now, for thus it beometh us to fulfill all righteousness." If fulfill means to do away, then Christ and John did away with all righteousness: Rom. 3: 31-"Do we make void the law through faith? God forbid; yea, Hear what Christ says We establish the law." in Luke 16: 17 "And it is easier for heaven and earth to pass than one tittle of the law to fail." Ah, says the critic, he means his own law. Read the next verse: he tells us what law is refered by quoting one of the ten commandments. he word fulfill. See Acts 13: 22. We have the

another's burdens, and so fulfill the law of commandments of God and the faith of Jesus. Thus we find, according to the popular Friday I came to Lakeville, Conn., where I

much, consequently it proves nothing. When we render the word "fulfill" lived up to, obeyed, we find no difficulty in harmonizing the passages refered to.

Dear reader, if you are not keeping all the commandments of God as given on Mt. Sinai, but have fallen in with the popular theory of the day, that we are living in the gospel dispensation and no more required to do the law, if you are asked if you ever commit sin, your answer is, yes. Again: if you die a sinner, what will be your portion in the day of final reckoning, when all must give an account for their stewardship? You will readily admit that you would be lost. Again: you will admit that no sinner will ever enter into that rest that remains for the people of God. You believe that man must live righteously to obtain the favor of God. Admitting the above you acknowledge that the ten commandments of God are all binding. We are told in the word that all unrighteousness is sin; and John says, "Sin is the transgression of the law." 1 John 3: 4. We cannot be Christians, neither can we know God but by keeping his commands. "And hereby we do know that we know him if we keep his commandments. He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in 1 John 2: 3, 4.

Christ and the apostles in all their teaching call upon men everywhere to repent. To repent of what! To repent of sin. What is sin? John says, "Sin is the transgression of the law." Paul says, "By the law is the knowledge of sin." If the law is done away we are perfect beings, and cannot sin. Hear Paul again. "Where there is no law there is no transgression." When we say there is no law we contradict Christ, for he says, "Except ye repent, ye shall all likewise perish." What is repentance? Webster says, "to cease to sin, and do that which is good." And John says, "Sin is the transgression of the law." Thus we find that to repent is to cease to violate the

Dear reader, as I love you, and desire to know that you are serving the meek and lowly Lamb of God, I admonish you to examine these things and compare them with the scriptures. Examfirst day of the week. Matt. 5: 17—"Think not ine the scriptures carefully and prayerfully, and the Lord will lead you into all truth.

Yours hoping for eternal life.

Mt. Vernon, Iowa.

Communication from Bro. Hancock.

C. E. HAHN.

THINKING that a little report from me might not be unwelcome to the readers of the HOPE OF ISRAEL, I gladly improve the opportunity of contributing a word of comfort and cheer through its columns. Truly the Lord of hosts is with his humble, trusting ones, and his pleas ure will prosper with them.

Last Monday I went to enjoy a visit with a Sabbath-keeping family at South Dover, N. Y., and remained with them until Friday. The Lord richly crowned our visit with his blessing, for though the community at large seemed to care for nothing but this world, there was one young German who had been brought into Let us examine a little further in reference to friendly relations with this Christian family and under their good infinence; and last Thursday of the Lord fulfilled. Does it mean to do night he came out in the full enjoyment of a may? if so, then the Lord has no will, and all Savior's love, and we trust is fully resolved lings continue by chance. Gal. 6: 2—"Bear ye henceforth to yield hearty obedience to all the

dering of the word fulfill, that we have the found four of the dear disciples enjoying the of God, all righteousness, the will of God, and freedom of the gospel and walking in obedience in great ones.

convicted of the Sabbath truth, and yesterday through a special manifestation of God's goodness and healing power they were led to take a decided stand for the truth. Others we believe are yet convicted, and it is to be hoped that they will soon swell the number of free Sabbath-keepers in this place.

The little flock here have recently sustained a loss which they deeply feel, in the person of Bro. Spencer Addison, who, like a shock of corn fully ripe, sweetly fell asleep in Jesus Christ without a struggle, Jan. 12th, in the 71st year of his age. His disease was consumption. He had lived an exemplary Christian for about 14 years. He had been in the Advent faith about five years, and a firm observer of the Sabbath for about three years. He spoke of his decease as one going on a pleasure voyage, and lay down fully persuaded that he should sleep but a short time in the grave. Well might it be said of him, "Mark the perfect man, and behold the upright, for the end of that man is peace." He leaves a wife and two children, who, though they with the rest of the dear flock, feel the stroke heavily, yet they mourn not like those who are without hope, but are joyful in blessed assurance of soon meeting him in a glorious, incorruptible resurrection. O what a prospect! Glory to God in the highest! This does not seem like a house of mourning, for the sweet heart-cheering presence of the dear Redeemer is richly manifested with his humble trusting ones. The funeral of Bro. Addison was attended by a large, respectful, and attentive congregation, who listened with seeming interest to a comforting discourse by Bro. Wm. H. Wild, from Job 14: 14.

Dear brethren and sisters, be faithful; work while the day lasts. May God bless you all.
S. U. HANCOCK.
Lakeville, Conn., Feb. 5. 1872.

The Christian's Trade.

ROGER Williams, in one of his works, quaintly designates doing good as the Christian's trade. It is to be regretted that so many, who bear the name of Christ, remain ignorant of their high vocation. What the world needs to-day, as of old, is not dry dogmas or cold creeds, not costly churches or imposing services, not mere intellectual preaching, or hollow-hearted professions, but living illustrations of the truth; the spirit of Christ animating those who are called by his name; hearts overflowing with love, recognizing in the fallen they for whom Christ died, and seeking by patient endeavor to reclaim such; a charity that suffers long and is kind; a charity that would throw the mantle of forgetfulness over the faults of the wayward and erring, and lead them, if need be, seventy times seven, in sympathy and love, back to the path of duty.

thy and love, sick to the path of duty.

"Not once alone to turn thy face
In pity for a brother's sin;
Not once to open tender arms,
And let the dove, forgiveness, in.
Not once to heed the Master's word,
And bury wounds, and heal the pain,
But through the woof of life to weave
The mattern over and over again. The patiern o,er and o'er again.

This over graves of broken trust,
The ivy of a sweet regret
May make the bitterest memory sweet,
And hide the foulest ruin yet.
Thus, in the stagmant deeps of life,
The lilies of white peace may shine,
To mark his charity more plain,
And human pity more divine!"

More workers at the Christian's trade is the imperative want of the times.—Recorder.

He who saves in little things, can be liberal

142

The Christian Passover and its Significance.

WHEN the apostle says: "Christ our passover is slain for us, therefore let us keep the feast?: is it not a plain injunction to keep the passover? When he says, "not with the old leaven"; does he not forbid making it a festival common to unrenewed man? and when he says, "neither with the leaven of malice and wickedness," does he not forbid it being extended to professors of scandalous lives? and when he says, "With the unleavened bread of sincerity and truth"; does he not enjoin it upon all true believers? When he said "I have received of the Lord Jesus that which also I delivered unto you," he claims inspired authority for the instructions which he gave; the injunction to keep the passover is therefore of divine authority.

We must however carefully distinguish between the Mosaic passover, and the Christian The Mosaic passover commemorated the sprinkling of blood upon the houses of the Israelites in Egypt, by which they escaped the slaying of the firstborn: the Christian Passover commemorates the slaying of Christ as the Lamb of God which taketh away the sin of the world. The old passover was always observed on the annual return of the same night in which it was first instituted; the Christian passover was instituted on the same night of the same day on which the Lord was betrayed and crucified; and there is no other time given for its celebration but the annual return of the same night. this the apostle lays emphasis in his directions concerning its observance; (1 Cor. 11: 23,) saying, that it was in this manner he had received it from the Lord, viz. "That the Lord Jesus the same night in which he was betrayed, took bread and brake it, and said, Take, eat; this is my body, which is given for you: (not a bone of him shall be broken! See also B. U.) this do in remembrance of me. After the same manner also the cup, when he had supped, saying, This cup is the new covenant in my blood; this do ye, as oft as ye drink it, in remembrance of me." Thus there is emphasis put upon the time;-It was on the same night in which he was betrayed; and THAT night comes but once a year. An observence common to all times is no commemoration; as praper, and preaching; these are but they do not commemorate any event. The Sabbath is a weekly memorial of because in no other way could its design be secured; for in no other way could the order of God's creative work be exhibited; nor could the regulation of time, and the moral influence of the rest day on society, be effected by any other order of observance.

But it is not so with the passover; it commemorates an event that could occur but once; and it can apply to only one specific class of men; and represents but one great moral effect. Christ died but once; believers only are made recipients of the salvation which his death secures; and redemption can never be repeated. The year is the only great cycle of time that marks and measures the duration of our lives; it is once a year therefore that the memorial of the one sacrifice for sins, and its effects on the redemption of each believer from the condemnation of

death, is properly celebrated. The Mosaic passover has passed away forever; "For the time cometh saith the Lord, when they shall no more say, the Lord liveth, which brought up the children of Israel out of Egypt: but, the Lord liveth which hath brought them up from

will continue until the Lord shall come again; "For as of as ye do this you do show forth the Lord's death until he comes", "again."

The first observance of the Christian passoyer was at its institution by the Lord himself; and this was preceded by a paschal meal. During the paschal festival it was customary for the inhabitants of Jerusalem to give the free use of their rooms and furniture, to strangers who came up to keep the feast. For this reason Jerusalem is called the common city: it was common to all the tribes at the time of the great festivals. This will explain the otherwise inexplicable conduct of our Savior, in sending his disciples, Peter and John, to a man in the city, saying, The Teacher saith, My time is at hand, I will keep the passover at thy house, with my disciples"; (Matt. 26: 18,) and also the readiness with which the man assigned to them a large upper room furnished and prepared. Mark 14: Our Lord's message to the householder, saying-"My time is at hand," shows that he had somewhat anticipated the usual time of commencing the passover festival. The same thing is apparent in a remark which he made on coming to the table in the evening: he said to them, "I have earnestly desired to eat THIS passover with you before I suffer. For I say to you, I shall eat of it no more, until it be fulfilled in the kingdom of God."

I ask the careful reader of this,—What did our Savior mean by its being fulfilled in the kingdom of God? The common opinion is, "The person of Christ was typified by the paschal lamb; and he being slain according to the provisions of the law, fulfilled the type in various particulars." All this was undoubtedly so: but was the slaying of Christ done in the kingdom of God? I think not, for various reasons; as Again. "Having received the cup, he gave thanks and said : Take this, and divide it among yourselves. For I say to you, I will not drink of the fruit of the vine until the kingom of God shall come." Luke 22: 18. Mark says, "He said to them; This is my blood of the new covenant, which is shed for many. Verily I say to you, I will drink no more of the fruit of the vine until that day when I drink it new in the kingdom of God." B. U.

It seems to me plain, that that which is to be fulfilled in the kingdom of God is the NEW COV-ENANT; of which the slaying of "the Lamb of God" by the shedding of his blood, is the sacri-God's creative work, and is weekly observed, ficial pledge; it is for this purpose that the Christian Passover is instituted; and is to be kept until he comes again to fulfill the new covenant in the establishment of his everlasting kingdom. Was not the institution our Savior's covenant oath that he will come again and fulfill all things? In this light, I regard the Passover, as not only a solemn Christian memorial of our Savior's sufferings, but also ed, it cannot be the second coming of Christ. a memorial of a sacrificial oath, or pledge, of diproper time for its observance. S. D.

Hope.

plays, in schoolboy's studies, in manhood's tolls; plays, in schools, and strive, it encourages all to labor, toil, and strive, it encourages all to labor, toil, and strive for hopes alas, how many labor, the draw of hopes which will never be realized? Many a youthful which will never be realised a youthful breast is bouyed up with hope's bright beaming breast is bouyed ap star to labor earnestly for honor, wealth, or fame on and on through life, ever striving for the on and on through hoary hairs still find him object of his nope, the striving on. Sickness prostrates his feeble frame striving on. Steamers produce the ream and then, alas! for his hopes, they pass not be and then, and; they are not well grounded youd the grave; they are not well grounded yond the grave; they are a south grounded. But the hope we wish to talk about now is a well But the nope we will be grounded hope, a hope that is sure and steadfast

It is the Christian's hope. Now for us to have a well grounded hope, we Now for us to flat on the must have a Scriptural hope. Peter says, 1 Peter must have a Scriptulation of the service and t to every man that asketh you, a reason of the hope that is in you." How many of the prohope that is in your fessed Christians of the present day could give a reason of the hope they have?—a hope of going reason of the hope they their immortal souls be ing released from this mortal body, and flying away to bask in the sunlight of God's glory. No where in the Bible can we find such a hope as this set forth. But we there find a glorious hope brought to view, a "hope of eternal life which God that cannot lie promised before the world began." This hope of eternal life is that hope which is "sure and steadfast, and entereth to that within the vail." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with him. Paul says, 2 Tim. 4: 8-"Henceforth there is laid up for mea crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but to all them also that love his appearing." Here Paul fixes upon a day when he expected to receive this crown, and he did not expect to receive it alone, but he expected all those who loved the appearing of Jesus, to

receive it at the same time. In Col. 3: 4 he tells us when that time is; When Christ, who is our life, shall appear, then shall we appear with him in glory." our immortal souls shall appear in the presence of Jesus, as would be the case if we were possessed of an entity that existed and went to heaven at death: but when Christ shall appear "the second time without sin for a sin offering unto salvation." Peter also bears testimony to the same truth. 1 Peter 5: 4-"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

But we are told by many in these days that the second coming of Christ means death. The Bible however speaks of death as an enemy; not as a savior or redeemer. Paul says "the last enemy that shall be destroyed is death." 1 Cor. 15:26. Then if death is an enemy, and will be destroy-

If not at death, Where then does the Christian's vine appointment, assuring each believer that hope center? We answer, at the resurrection the New Covenant which God has promised of the just, and the appearing of our Lord and will all, in due time, be fulfilled. It is there-Savior Jesus Christ. "For the Lord himself shall fore of importance to restore the institution descend from heaven, with the voice of the archto its original simplicity and significance; and angel, and with the trump of God; and the dead this reform is intimately connected with the in Christ shall rise first. And we which are alive and remain, shall be caught up together with them, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort WEBSTER's definition of hope is, "a desire Paul would not have his brethren comfort each one another with these words." 1 Thess. 4: 16-18. of some good accompanied with at least a slight other with the thought of going to heaven at expectation of obtaining it, confidence in a future death-of their laying off their body, and their event." Hope is one of the dearest instincts of immortal, unfettered souls flying away to the the human heart. What were man without realms of eternal day. But he would have them Lord liveth which hath brought them up from the north country; and from all countries whith- hope? it is his polar star almost from the cradle comfort each other with the would have them to the grave. We see it manifested in childhood's himself would. the north country; and from all countries withinger to the grave, We see it manifested in childhood's himself would descend, as foretold by the angels

to the wond to the wond the Mount of Lord. Acti taken up fr like manne cloud recei he shall re shall he re and life e Job was he exclain liveth and upon the worms de see God. ed forwa rious eve when I a Paul, in ancient who we that the Thus W centered Jesus sl his sain earth. cluster ages; are no alized

> Ina his ap rewar ways resur make lame Fort be re Luk his rece aga mai but tes ap

> > h

Savior

wondering disciples, as they stood upon us not to a bright hope beyond the grave. But ness of infant baptism being according to the wonder of Olivet, gazing after their ascending Acts 1: 11—"This same Jesus, which is anner as ye have seen him go into heapersonally he was taken away, and a received him out of their sight; personally all return in the clouds of heaven; and then ife everlasting.

olls:

But

opes

hful

ning

me,

the

him

ame

be-

ded.

Well

fast

We

eter

wer

the

pro-

ve a

ing

be-

ing

No

e as

ego

ich

orld

ope

hat

sus

ich

aul

up

ord,

ay,

ove

lay

he

ect-

, to

is;

nen

ien

nce

288-

zen

the

nto

the

ief

wn

he

ble

Sa

ny

26.

y-

n's

on

nd

all

h-

ad

ve

th

all

rt

18.

ch

at

rd

was in possession of this blessed hope when alimed, "For I know that my Redeemer and that he shall stand at the latter day the earth; and though after my skin destroy this body, yet in my flesh shall I 10 design of the state of the s God, with an eye of faith to the same gloevent, when he said, "I shall be satisfied lawake with thy likeness." Psalm 16: 15. in Heb. 11th chapter, speaks of a host of nt worthies who died in faith, and of a class were tortured, not accepting deliverance: they might obtain a better resurrection." is we see that the hope of Bible Christians gered at the resurrection of the dead, when gleron at the dead, when gles shall come to wake to life and immortality salints, who now lie entombed in sea and Around this grand and glorious event islers all the bright hopes of the saints of past es; and how many of the dear people of God gnow rejoicing in this hope, so soon to be reized? the appearing of the great God, and our avior Jesus Christ.

In all the teachings of our blessed Savior and is apostles there is not one word said about a eward at death; but on the contrary they almays speak of the reward, or recompense, at the surrection of the just. Jesus says, "When thou makest a feast, call the poor, the maimed, the ome, and the blind; and thou shalt be blessed For they cannot recompense thee: for thou shalt e recompensed at the resurrection of the just." lake 14: 13, 14. Again he says in comforting his sorrowing disciples, "I will come again and receive you unto myself." How shall he come "This same Jesus shall so come in like manner"; not in the shape of an "angel of death," utin the clouds of heaven. The apostles unerstood the language of Jesus, and leave their stimony on record. Peter says "When the thief Shepherd shall appear, ye shall receive a town of glory"; John says, "It doth not yet appear what we shall be, but we know that when he [Christ] shall appear we shall be like Paul says, "When Christ who is our life sall appear, then shall we appear with him in bry"; and James tells us to be patient, "for becoming of the Lord draweth nigh." Thus To see all the testimony of holy writ, goes to Two that at the second personal appearing of sus Christ, is the time when the saints of all Ses are to receive their reward; then will hope be changed to glad fruition.

Dear reader, is this hope yours? have you a The that entereth within the vail, where Jesus ow stands pleading the merits of his blood bethe throne of God? Have you a hope that when the chief Shepherd shall appear you shall reivo a crown of glory? Truly this is a glorious a hope of eternal life in the everlasting higher of God. When we contrast this hope, the many earthly hopes that inspires the art of man to deeds of valor, and of self-denial,

and laid them on as foreneau, and cannot be painter's expedient, and let the finger of love be placed tism!! and then asserted that all the world would ent, and let the finger of love be placed to acknowledge the truthful. ow bright it shines! The hope of wordly honor, wealth, or fame, y cheer us for a while, but in it there is nothtism!! and then asserted that all the world would left, and left tism!! and then asserted that all the world would left, and left disappointment, sickness and death, it points lyet be compelled to acknowledge the truthful-upon the scar.

the hope of eternal life in the kingdom of Godof a crown of glory that fadeth not away-of be-Acts 1. Of a crown of glory that fadeth not away—of be-from you into heaven, shall so come in appearance we have seen him go into hear and to join in the songs of the redeemed is a hope that grows brighter and brighter as the trials and disappointments of this mortal life surround us. And when sickness and death approaches, he reward his saints with a crown of glory it points us to the bright morning of the resurrection, and the glorious future beyond the grave. Reader, are you rejoicing in this hope? Are you looking for "the appearing of the great God, and our Sayior Jesus Christ"? If so, be of good cheer. No matter if trials surround you, if the world turn away from you, and proud professors scoff at your name. While walking in the pilgrim's pathway you need not fear; Jesus the well beloved Son of the eternal Father, has trod this path before you. Your trials will soon be ended. Rest, sweet rest, is just ahead; soon deliverance will come. Soon Jesus will sound his mighty trump, and shake the earth from pole to pole; he will then call forth the sleeping saints, and change the righteous living. Then shall a mighty shout ascend "as the voice of many waters," deliverance has come. May God grant that both reader and writer may join in the sweet song of deliverance is my prayer.

S. E. BRINKERHOFF.

Communication from Bro. Sheffield.

To the Publishers, Patrons and Readers of the HOPE OF ISRAEL.

It seems a long time since I last wrote a few lines for the HOPE, although I have had the Hope to read what others have written. I see that Bro. Day and some others request short communications for the paper, and I would reiterate the same request, and also that those who have time and opportunity continue to write more lengthy ones, for the subjects of our Faith and Hope in the coming Kingnom of God are not by any means exhausted: even so also the subject of the unchangablenes of God's Holy Law continues to elicit some new ideas. In the answer of the Editor of the HOPE to the objections of Mr. Shepard I thought the consistency of Sabbath keeping appeared very conspicuously. The arguments there adduced, although couched in few words, form a barrier that is insurmountable by all the opposing theories backed and support ed by the ablest talent and learning the world can produce.

Under such circumstances we have no cause to be discouraged, though we are but a feeble few; yet with our loins girt about with truth, we are truly invincible: for they that are with us are more, and more powerful than all that can be arrayed against us; although the great mass of the inhabitants of the earth, and most of the boasted great and learned men are found at their head leading them on in opposition to the truths of the Bible, and in their zeal for their false theories they are continually crossing each other's track, and not unfrequently their own. I was quite forcibly impressed with these inconsisteneies while at Grinnell, Iowa, last fall. I was told by one of the members of the Congregational Church there that the three denominations of Congregationalists, Methodists, and Baptists, were perfectly united. The next first day I went commenced his discourse he took administration of them and the speaking of asleep, dipped two fingers in a basin of water, do not dwell upon them. In speaking of them to others' adopt the painter's expedient, and let the finger of love by placed

Scriptures a Christian doctrine!! How about this being in perfect harmony with the Baptists there? But I was still more impressed when he proceeded with his text. He said that "more excellent" might be rendered "tetter" and this meant "better off"; but as this could not apply to their position in this world, it meant they were better off at death; and the reason they were better off at death was because they went directly to heaven."

When I hear such statements as these by the teachers and leaders of the masses, with what force comes the declaration in the Hopk that the world will be snared. Truly hath the Savior said "For as a snare shall it come upon all them that dwell on the face of the whole earth." And it is still more forcibly impressed on our minds as we read the record of passing events, and the construction that is put upon them. In the Centerville weekly Citizen of Dec. 30 is an article on the events of the year 1871, from which I copy:

"All in all, '71 has been a remarkable year. It has seen great cities robbed and burned by soldiers; wars and rumors of wars in Europe; the gathering together of vast armies in Russia and in Asiatic countries; fires have laid waste town and country, and crime and accident are as familiar as the noonday sun; riots and unblushing official corruption in the city of New York; anarchy and revolution in Mexico and the Central American States. . . In Persia the most heart rending famine and pestilence; the cholera in Russia and Turkey; the plague in South America; dissensions in Spain and Italy; the butchering of Cuban patriots by Spanish tyrants. . And after much more of the same nature they say, "With all the evil much good has been accomplished, and the world is better than ever before; wonderful advances have been made in every department of science and art; railroads bind together in iron bands the whole earth. Over the land and under the sea the lightning directed by human hands tells the star of progress. Men think the world desperately wicked it is not so. The present facilities for the transmission of news is as far ahead of twenty years ago as the sun exceeds the moon in brightness, therein lies the secret."

The foregoing is a fair sample of the teachings of the present day; and it is almost impossible to induce them to listen to anything that in any way conflicts with the idea of a better day already beginning to dawn on the world, through the instrumentality of human progress: hence it has been truly said previously in the Hope, the world will be "snared." "For when they shall say peace and safety, then sudden destruction cometh upon them and they shall not escape." But my hope and prayer is that we may not be in darkness, but be children of light, and escape at last into the kingdom of God.

E. S. SHEFFIELD.

Xenia, Iowa.

THE BEST HAVE THEIR FAILINGS-A painter was once engaged upon a likeness of Alexander the Great. In one of his great battles, Alexander had received an ugly scar on the side of his face. The artist was desirous of si le of his face. giving a correct likeness of the monarch, and, at the same time, desirous of hiding the scar. It was a difficult thing to accomplish. At were perfectly difficult. At and heard President Magoon of the Iowa College length he hit upon a happy expedient. He and heard President magon of the righteous man is painted him in a reflective attitude, his finpreach from the worts, the best men are more excellent than his neighbor"; but before he ger covered the scar. The best men are not without their failing the discourse he took an infant child more excellent than his neighbor, it is not without their failings—their scar—but commenced his discourse he took an infant child not without their failings—their scar—but

The Hope of Israel.

MARION, IOWA, THIRD-DAY, FEB. 27, 1872.

HOT THE Editor of the Horz does not hold himself responsible for the sentiments contained in articles written for the paper. Each wri-ter will be held responsible for his or her views of scripture. We hold current responsible for editorials, selections and comments; but any farther.

LET all who can, attend the coming Association and Conference meetings. They are likely to be the most interesting ever held here, and we trust also the most profitable.

NEW TRACT .- "The Destiny of the Wicked," a short treatise of which we have given in this and the preceding number of the Hope, we have put up in tract form, and is now ready for distribution. 16 pages-price 2 cents. In connection with the one previously issued, "Where are the Dead"? this will be of use in helping your friends to investigate the subject of the Nature of Man.

WE suggest that individuals in sending letters or manuscript to the office will see that they have the full amount of postage prepaid, and not leave it for us to pay the amount of postage charged for overweight of letters or manuscript. If your letter contains more than one sheet of paper you had better ascertain from your post-master if it requires double postage.

THANK to Bro. G. Owen for Specimens of his Astronomical Charts, or Map of the Solar System and Signs of the Zodiac. They have been introduced into schools in some places quite successfully, and we think could be used to good advantage. Price, mounted and varnished, 60 cents. Cloth \$1,10. In sheets 30-cents. One of them now decorates the wall of our office. Bro. G. Owen's address is Station A, Boston, Mass.

On First day, Feb. 18, the church at Marion engaged in a day of fasting and prayer. The greater part of the day was spent in public services. At 101 o'clock we listened to a sermon from Bro. Nichols, after which followed prayer and social meeting. We endeavored by humiliation and prayer to draw near to God, to seek and obtain a reviving of his grace and his blessing. Bro. Nichols preached from Eccl. 9: 10. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest," impressing the minds of the congregation with the importance of working vigorously for the Lord; not only securing our own salvation, but to labor and intercede with God for the salvation of our children, companions, and friends, who may yet be out of Christ. The church is revived, strengthened, and encouraged to go for-

The good work we trust will go on, and the church be farther encouraged, and such be added to it as shall be saved.

A Short Sermon.

AT a railroad station, some time since, one of the beautiful lessons which all should learn, was taught in such a natural, simple way that none could forget it. It was a bleak, snowy day, the train was late, and the ladies' room dark and gloomy. The ladies sat impatiently waiting, all looked cross, low-spirited, or stupid.

poor old soul stood blinking at the door a minute, as if reluctant to go out into the bitter storm again. She turned presently, and went about the room as if trying to find something, and then a pale lady in black, who lay as if asleep on a sofa, opened her eyes, saw the old woman, and instantly asked in a kind tone, "Have you lost anything, ma'am "?

"No, dear, I'm looking for the heatin' place to have a warm 'fore I go out ag'in. My eyes are poor, and I don't seem to find the furnace

"Here it is"; and the lady led her to the nowhere." steam radiator, placed a chair, and showed her

how to warm her feet.
"Well now, ain't that nice"? said the old woman, spreading her ragged mittens to dry. "Thank'ee dear; this is proper comfortable, ain't it? I'm most frozen to-day, bein' lame and aching; and not selling much made me sort of down hearted."

The lady smiled, went to the counter, bought a cup of tea and some sort of food, carried it herself to the old woman, and said respectfully and kindly as if the poor soul had been dressed in silk and fur, "Won't you have a cup of hot tea? It's very comforting such a day as this.'

"Sake alive! Do they give tea at this depot"? cried the old lady in a tone of innocent surprise, that made a smile go round the room, touching the glummest face like a streak of sunshine, "Well, now, this is just lovely," added the old lady, sipping away with a relish. That does warm my heart."

While she refreshed herself, telling her story meanwhile, the lady looked over the poor little wares in the basket, bought soap, pins and shoe-strings, and cheered the old soul by paying well for them.

As I watched her doing this I thought what a sweet face she had, though I'd considered her ratder plain before. I felt dreadfully ashamed of myself that I had grimly shaken my head when the basket was offered to me; and as I saw a look of interest, sympathy and kindness come into the faces around me, I did wish I had been the magician to call it out. It was only a kind word and a friendly act, but somehow it brightened that dingy room wonderfully. It changed the faces of a dozen hearts, for I saw many eyes follow the plain pale lady with sudden respect; and when the old woman, with many thanks, got up to go, several persons beckened to her and bought something, as if they wanted to repair their negligence.

There were no gentlemen present to be impressed by the lady's kind act; so it was not done for effect, and no possible reward could be received for it, except the thanks of a poor old woman. But that simple little charity was as good as a sermon, and I think each traveler went on her way better for that half hour in the dreary station .- Exchange.

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 101 o'clock, A. M.

This meeting is for the consideration of the publishing interests of the cause, the election of Demons Unveiled and shown to be the work of Just then a forlorn old woman, shaking with and for the transaction of any other business the palsy, came in with a basket of little wares that may come before the meeting for considerfor sale, and went about mutely offering them to ation. Let there be a general attendance of the the sitters. Nobody bought anything, and 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 Con. ference of the Church of God at Marion will be held in connection with the Meeting of the Chris tian Publishing Association, at Marion, to convene on Sunday, March 10, 1872, at 101 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.

THE indebtedness of N. J. Rogers to this office on subscription is \$2.10.

RECEIPTS

For The Hope of Israel.

Annexed to each receipt in the following list is the Yolume and Number of the Hors or Isaaki 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. C. W. Wood vii-17. V. P. Moore vii-17. Mary E. Nelson vii-8. Lewis Pinch vii-10. G. Owen vii-13.

Maria Harwood 50cts vii-16. J. W. Nicholson 50cts vii-16. L, Ramsey 50 cts vii-16. Jackson \$2.00 vii-17.

Received on Douation to Association.

John M. Robbins

Books and Tracts For Sale at this Office.

THE BIBLE STUDENT'S ASSISTANT, OF a Compendium of Scripture reference; embracing a list of the different acriptures 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.

THE THREE COVENANTS, showing the distinction between the Old Covenant, the New Covenant, and God's everlasting Covenant. Price 5 cents single, or 40 cents per dozen.

HE THEEL LAWS: Showing a distinction between the Law of God, the law of Moses, and the law of Christ. Price, 5 cents single, 40 cents per dozen.

SERMONS on THE SABBATH AND LAW; embracing an outline of the Biblical and Secular History of the Sabbath for six thousand years. Price, 20 cents.

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

CHRISTIAN BAPTISM-Its Nature, Subjects, and Design,

THE CRUCIPINION AND RESURBECTION OF CHRIST; What year, month, days of the menth, and days of the week, did these events occur? By Ransom Hicks.

Demons. Price 15 cents.

THE STATE OF THE DEAD, by John Milton. Price &

REVIEW OF W. G. SPRINGER on the Sabbath and Law of God. Price, postpaid, 12 cents.