"THY WORD IS A LAMP UNTO MY SHET, AND AMAGINT UNTO MY PATH."

ilienticity,

Marion, Iowa, Third day June 27, 1871.

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Vol. VI.---Ned

The Christian Publishing Association. H. E. CATVER, President, JACOB BRJ, KERHOFF, Editor. M. N. KRAMER, A, ALDRICH, Publishing Committee. V. M. GRAY, Address HOPE OF ISRAEL, Marion, Iowa.

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The Hors is designed to advocate the great truths of Eternal H Immortailty and salvation through Christ : The perpetuity and immu tability of the Law of God; Personal holiness The second persona coming of Christ to judge the world : The restoration of Israel : Th reign of Ohrist on David's throne on the earth in the times of restin tion, and other kindred Bible truths.

Sabbath Evening,

How sweet the evening shadows fall, Advancing from the west, As ends the weary week of toil, And comes the day of rest.

Bright o'er the earth the star of eve Her radiant beauty sheds; And myriad sisters calmly weave Their light around our heads,

Rest, man, from labor; rest from sin; The world's hard contest close; The holy hours with God begin, Yield thee to sweet repose.

Bright o'er the earth the morning ray Its"sacred light will cast ; Fair emblem of the glorious day That evermore shall last.

nity for the sentiments they may promulgate, abhorrent to my feany with Judge Stanley, of such a Savier or even the public has a right to expect from me, a as I was retus opinion respecting our con- fait that to believe in a candid statement in reference to my disappointment in not realizing the Advent of Christ in A. D. 1843-4, which I had confi-Christ in A. D. 1843-4, which I had confidently believed. I have, therefore, consider for a time, and turns again to earth; and to such a Savior as I nos ed it not presumptuous in me to lanew of that of a candle which burns to nothings. I plexed to find how an up the Christian public a retrospect actuated was then satisfied that Deism was insepara- develope principle so the whole question, the motin was guided. bly connected with, and did tend to, the the wants of a to have devial of a future existence. And I thought ed to admit the me, and the reasons by FINIONS. It may not 1 some me to speak particularto myself, that rather than embrace such a revelation from view, 1 should prefer the heaves and hell of and in Jest ly of "my manner of life from my youth," which is known to an extensive circle of the Scriptures, and take my chance respect- DETER atter which is known to an extensive choic of ing them. Still 1 could not egard the Bible nversing ever endeavored to live "in all good conscience as inspired. before God until this day," and to discharge comp of a glorious conscientiously my obligations to my fellow men. I was early educated to reverence the Scriptures as a revelation from God to man; and I was more or less a reader of the word, without being savingly affected by it. I was, however, always perplexed with whar then deemed inconsistences and contradict ons in contradict ons in contract of the children to the children · CONNECTION WITH THE ARMY. nowever, always perplexed with what then deemed inconsistences and contradictions in the Bible, which I was unable to harm with and yet I knew that if the Bible was what it purports to be, it must in some we harmonized. Not haviny any serious doubts of its auto P. 13

them no satisfaction; they, usually adduced our own deteat as almost certain, and yet the opinions of various commentators, which we were nous. So surprising a result were as contradictory as were their own, or a told me they did not understand them, and no that I could not, because God had hidden their meaning under a mystical veil. This served more to perplex my mind than to shed light on the questions at issue.

In this state of mind, at the age of wents | works of two, I removed from Hampton, N. Y., where very 1 has I had resided from the age of four years to dect on resi Poultney, Vt. There I became acquainted how ver, sin with the principal men in that linge, who youdes were professedly Deists; but they may good there. citizens, and of a moral and a serious deport- myself in ment. They put into my hands the works in valu, a te of Voltaire, Hume, Paine, Ethan Allen, and and 1 was it of Voltaire, Hume, Paine, Ethan Allen, and I was in other deistical writers, in which the Tijficul ties that had perplexed my own first I were discussed in so plausible a many exactly the work of designing men; and I discarded a cocorsing ly. I, however, believed in a banteme being as brought to view by the works of Nature and Providence; and believed that there will to he are beceafter in which our happiness to be an hereafter, in which our happiness apon my had. would be proportioned to the virtue of our a bein lives in the present state. With these views, morecular I was associated with others in the defence of the must be

TO ALL WHO LOVE THE LORD JESUS CHRIST Before the close of this period dys very arose, libiw can it IN SINCERITY. began to suspect that Deismie tall of 1812, ing does exist? Aside from lief of annihilation, whitey from the court that is could get no evidence As all men are responsible to the commu-

was exceeding of anxious the long iss. I was particularly impressed with flienticity, I was accessible to all means within my reach. I was particularly analous to have them harmonized by the preschers of the word, and accordingly embraded every opportunity, to present fow their removal, the difficalties under which I labored. Build obtained from them no satisfactions they usually adduced

ious. So surprising w result me like the

and bein

deistical sentiments, for about twelve years, her massifier Mr. Miller's Apology and Defence. FIRST RELIGIOUS IMPRESSIONS. de- Increy of B

all these apparent co: tra lictions, satisfaction, or 1 would be a Deis MANNER OF STUDYING THE BUSIE.

the meaning of the several passages \$ 1 wicked and Christles thing ! be so unfolded, as to leave me free from a I will briefly state arrassment respecting any miler in alor cou-

of the promiscure port have its p 'ext

the Christian Cynosu

perience.

compare Scripture with Scripture, and to performances. I call this insanity, they may Masons are drilled much in the course, can give them ore con manner. 1 commenced with Genesis, and those horrible and brutel oaths it makes me book Mason; but these are of not scount, it is -fead verse by verse, proceeding no faster than shudder. Thank God, I am free from the its nature and tendency which concernthe pub-

WHY I BECAME A MASON.

bscure, my practice was to compare at with lodge, I was strongly opposed to Masonry. Of cresy. My reasons are as follows : 1st. Masonry all collateral passages; and by the help of its real character I knew little or nothing, but is a raud. Its members and books say it is the Cruden's Concordance, 1 estimet and books say it is the texts of Scripture in which any joined, I belonged to the M. E. Church, and the in the world, possessing certain valuable myster nany ob! ministers in whom I had confidence were Ma- ries important to mankind. On joining the orvery word sons, and said it was "a good thing"-almost if der. I have found that neither its character nor at of the not quite as good as the church.

thevery They labored with me on the subject to con- reverse. eased to quer my prejudices, and succeeded. I conclu- 2d. Before taking the oath or obligation. I sued the ded that, possibly, my objections were not well was assured by the Master that it contained usal of it, founded, and my advisers said I could leave the nothing which "would conflict with my duty was my satisfied order did I not find it agreeable. (Lately how- to God, myself or my fellow men." On reflec-. I found that ever, I have been informed by the "Worshipful tion I find the oath of a Master Mason conflicts with history, Master" in Mt. Vernon, that I could not with- with all these sacred duties. hey a real been draw from the lodge unless it was so voted. It But it is asked why did you proceed and What all is easier getting into Masonry, than out of it, it take such oaths? Persons who ask these quesarables, appears.)

either ex- Well, I allowed my name to be presented, perience of a Masonic initiation. Before enterection, or the and was put through with a rush. I was sell- ing the lodge the candidate is required to sed were de- ing goods and was about to start for Boston, and "promise on his honor as a man, that he will , and when had the degrees conferred in short notice. It is cheerfully conform to the ancient usages of the v understood not worthwhile to mention my feelings on the fraternity." He is surrounded by men, perhaps nation. 1 was subject during these years. At that time, my ministers of the gospel, whom he is assured a syst n of mind was taken up to a great extent with busi- have been stripped and sworn as he is now rearly and simply given, ness; many of the preachers were Masons, with quired to be. Consider also, a man of sensibiliin, though a fool, need others, high in the estimation of community; ty, blind-folded and more than half naked, is and it requires thought and reflection to detect poorly situated to judge of the nature of an the fraud and imposition in Masonry. Its open oath, spoken in fragments of three or four Bible, its prayers, and its plausible discourse on words at a time. Masonry is cunningly devised "he symbols and "jewels," are an artful cover- and is truly Salan's masterpiece." ing for its devilish nature. Thousands are cap- I have given the above reasons to meet the tivated by this fair show of words, and call it objections of unthinking persons, and a dishon-"a good thing," notwithstanding its immoral est class known as "Jack Masons. But the durrible oaths.

e- nren in comment all the leading and influential ers are initiated field join the lodge. Preach- the lawsof God or the government, and if a man are used as "decoy ducks w no dues. These discovers at any period during his natural life, the net. Masons say they never --- others into that the oaths imposed upon him conflicts with since I was made a join; but 1 know they do. They have one to his conscience, and with his duties to God and the lodge more or other ways of getting the attention, of sucnal his neighbor, as a Christian and a good citizen the neighbor, as he values his soul and the favor itedlodges in different order, which represent it as one of the "most secrets, ' not only abandon it but oxpose its tave sen Rob. Morris; ancient and moral institutions in the world," may say you're are any to expose. Another structhe brethren in are put into the hands of those they desire to should not have may be left Masonry, but you

that I know to take part in the initiation of candidates, ing persons and obstruct the course of law and hat I know to take provide of Masonry are an outrage on justice. I am glad that even after so take of law and for bout common sense and common decency; and es- time I had the grace and courage to assert my iv in all pecially that of 'raising the candidate,' is a liberty from the tyrant and free my soul from

I we just finished reding the three first de- the Lord O my soul !" the when when when the state of wheels organ's Masonry differed and out the plesing of Christ they would speedily see

signtless nothing from experience about the higher de quit using tobacco and selling it (I kept the good grees, but I doubt not they are correct as there sure); and also to bear my testimony against

my own sense comes in ? Masons have become so famil- given. The ceremonies, signs, grips, words, and far with these silly exhibitions that strong delu- obligations, are the same now as they ever sion has come upon them and they call it "a have been, and as found in "Light on Mason-I then devoted myself to prayer in 1 to the good thing." They are even so irreverent as to ry." Some unimportant word may be ommit-reading of the word. I determined to lay mingle the sacred name of God and prayer and ted or changed, but no changes have taken aside all my prepossessions, to thoroughly reading from the Bible, with their indecent place which effect the character of Masonry.

> lie. This is correctly revealed. WHY I LEFT THE ORDER.

After all I have said, some will ask what-earadictions. Whenever 1 found Enter hing Up to a short period before I joined the sons I have to give for violating my oath of so principles justify such representation: but the

tions would not be so exacting had they any ex-

ty to renounce and expose Masonry rests on high-Na and suppose of making an outside show er grounds than any special pleading on the sub-Masonry, the I never could get the consent of my judgment continues to practice its deception, upon confid-Lord Professed Christians and ministers can take part is a liberty from the tyrant and free my soul from its secrets and heathenish oaths. I feel to praise the good Lord, that he has saved me from this crowning device of the devil. "Praise

 $\frac{1}{100}$ sonry as a practised in the lodges. I Ma-the bles ing of Christ they would speedily see the form and wickedness of Freemasonry, and by Morgan and Bernard. I never wert rope highe." than the ster's degree, and can see the higher de a whole-hearted wears since, I full consecration, I found it necessarly

THE HOPE OF ISRAEL.

I suop saul 1 'pop sund pue inp fun op som beast is to exercise "all the power of the first can Ch-I fiel I and , banow of beland I spatified rishT peast petote pint and canset the earth and them out to a and share of the closed deadly wound was healed." Having that his we shared by a demise of the closed deadly wound was healed." Having that his we shared by a demise of the closed deadly wound was healed." Amossix is flade is fain and floor not on not made the above remarks, we will consider the

I am ver, unwell, yid if the docters are cor. from the Church of Longenter which the dead- summoned, regulated, prorogued and dissolved, rect, my time here is short. My advice to all, by wound and its revival, with the rise of the Without the royal sanction her canons had no and it may be my last, is, have nothing to do two-horned beast, will be noticed. with secret societies, and especially Freemason- Now, as the two-horned beast is to exercise all and the royal consent no ecclesiastical counrv. In a word I would say to all young read ers, give your whole heart to God, put your trust in him, and do your duty, and you will have no need for props and helps from Masonry or other wicked or worthless devices. Such are the civil and religious power of the Result to The The ut to the civil and religious power of the Result to the Result to The The Ut to the other. The Church of Four Puritans op

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BY LEWIS LEACH.

(Continued.)

the seven heads and their locality, of which the the relation in which she stood to the monarchy. British Province forms one of them, constituting The king was her head. The limits of the auone seventh part of the beast, the facts then in thority which he possessed, as such were not prophets, yet it was given for our instruction, the case are that King Henry the Eighth, of traced, and indeed have never yet been traced and it may be used, practically for our great England, was one of the ten horns of the Roman Empire, or one of the ten horns of the first beast; and the British Province one of the seven heads in ronheav even up to the present time it has in fulfilling and the British Province one of the seven heads on which the woman, the Papal church, sitteth, received from historians and Protestants generor over which she ruled. Hence, King Henry, ally a very scanty measure of religious attenwho withdrew from the Church of Rome in 1535, because the Pope refused his sanction to the di-Henry was found dragged in the train of these were the supplement of what it vorce of Queen Catharine and the king's mar- who wondered after the beast.] The laws which under the Old Testament : for Dr. riage with Ann Boleyn, a maid of honor to the declared him (the king) supreme in ecclesiastic- beloved disciple? of the Che Testa queen, became one of the ten horns of the first al matters were drawn rudely and in general wers, in many respects, to beast. By the court of Rome having refused terms. If for the purpose of ascertaining the inderstood not much of his beast. By the court of Rome naving refused terms. If for the purpose of about the interstool the prophets wrote by a physical to give Henry a divorce from his queen, "King sense of those laws we examine the books and, the prophets wrote by a physical transmission of the graphic sense of those who founded the English of the Holy Ghost, and they we all manner of dependence on the See of Rome, Church, our perplexity will be increased; for and immediately renounced Popery, and was the founders of the English Church wrote and himself declared by the Parliament and people acted in an age of violent intellectual fermentaof England to be the supreme head on earth of tion, and of constant action and reaction. They the Church of England. Thus the power of the therefore often contradicted each other, and

for it is not till after the death and revival of this head of the first beast that the two-horned beast is to "exercise all the power of the first beast before him." And in order to more fully examine the power and history of the British nation as a part of the first beast while separated from the papal power, and whilst the king for tained the kingdom in civil and ecclesisticat matters in his ovn hands, to show the kingdom history are given on the political and religious state of that kingdom after separating from the state of that kingdom after separating from the papacy, and before it received its deadly wound by the bloody Queen Mary. Let us look at a few particulars respecting the constitution, the doc trimes, and the services of the Church of Eng-iand. The object of this is quite necessary, be-cause Rev. 13 : 12 declares that the two-horned

pire sea 11 "joing uppy sport of our identified in the above remarks, we will consider the further remarks: "By the source in the same historian history of Englished as far as made known to me, I am ver univell, and if the doctors are core from the Church of come after which the dead-

have no need for props and helps from Masonry or other wicked or worthless devices. Such are my views on this subject.
Yours truly, D. C. SAWVER, Mt. Vernon, Iowa.
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.
it is necessary first to make some inquiry into the civil and religious power of the English national ecclesiastical progress and loudly boasted that no duty was more conpression of the Beast with seven Heads and ten Horns of Rev. 12, 13, and 17; also of the two-horned Beast of Rev. 13.
it is necessary first to make some inquiry into the civil and religious power of the English national ecclesiastical progress and loudly boasted that no duty was more compression. The add might be power of the two-horned Beast of Rev. 13.

Henry the Eighth after separating from the Granmer and from the first been considered by Church of Rome. We have the following in a large body of Protestants as a scheme for serv-Macauley's History, Vol.I. p. 42 and onward : "Nothing however so strongly distinguished HAVING previously shown what constitutes the Church of England from other churches as Pope ended in England in 1535."-Lockmaa's sometimes contradict themselves. That the king was, under Christ, sole head of the Church, But still, under this revolution from papal ju- was a doctrine which they all with one voice afrisdiction, the government and nation, we must firmed; but those words had very different sigobserve, was yet under the symbol, or character and history of the first beast. For though Hen-ry VIII. had, with the nation, reyolted from the Church of Rome and the Pope's supremacy, wet we are not to think that this that this and the the symbol, or character the church of Rome and the pope's supremacy, yet we are not to think that this constituted the two-horned beast, but still remained a part of the first beast, to which a clear distinction must be kept otherwise our idee will be seeded at the Sovereign; then it dwindled ion with the Church of Rome. What Henry the first beast of the sovereign is the output of the output of the sovereign is the output of t be kept, otherwise our ideas will be confused; ion with the Church of Rome. What Henry tians, therefore, Soma D watch the for it is not till after the death and revival of and his favorite counsellors meant by the su- ways of God in the history of makind, and by this head of the first beast that the two-horned premacy was certainly nothing less than the comparing them with prophecy, to grow in beast is to "evergice all the normer of the first beast of the first beast is to "evergice all the normer of the first beast is to "evergice all the normer of the first beast is to "evergice all the normer of the first beast is to "evergice all the normer of the first beast is to be first be and the beast is to be first beast is to be first beast be first be for the first beast be first beast be first beast be first beast be for the first beast be first beast be first beast be first beast be for the first beast be for the first beast be first beast beast be for the first beast be for the first beast beast be for the first beast be for the first beast beast be for the first beast beast beast be for the first beast beast beast be for the first beast bea

These opinions Cranmer fol

force. One of the articles of her faith was that

of two master as an attempt to unite the wor-p of the Later with the worship of Baal."-p.45. - (To be continued.)

The Scope of Prophecy.

Now, the time of the end, in one sense of the



THE HOPE OF ISRAEL.

ed are destroyed, or cease to exist, they are not eternal life to those who accept it, the resurrecamong the saved, but, as the Savier says, walk tion of condemnation to the wicked. John 5: truction, and receive the 28, 29. in the broad road to d reward, everlasting death,

The Scriptures abound in invitations to sinners loved the world that he gave his only begotten to come to Christ for salvation; to "seek the Son, that whoseever believeth in hip, shound Lord while he may be found.27 Isa. 55: 6. This not perish, but have everlasting life." Here is language implies that there will be a time when mercy, and love beyond degree. "God so loved the Lord cannot be found, although he be sought the world," that, in his infinite mercy, he proviafter, which could not be the case if all man- ded a ransom for man, and in doing so, one is kind were to be saved, either in this world, or obtained which satisfies justice. Who can say say unto you, shall seek to enager cousd shall in a succeeding age; for then he would be found that God is not merciful in having provided so whenever sought, or as long as there were any rich and so free a salvation for the sinner doomone to seek him. The Savior calls, "Come unto ed to death? Who dare arraign the mercy of me, all ye that labor and are heavy laden, and God while he has provided such free grace? I will give you rest. Take my yoke upon you Man is still a free moral agent, capable of choosand learn of me, for I am meek and lowly in ing for himself. Life and death are set before heart, and ye shall find rest unto your souls." him, and he is exhorted to choose life, and the Matt. 11: 28, 29. We here see the necessity of danger of his refusal is pointed out to him. The coming to Christ to obtain that rest promised. mercy of God is abundantly proven in the rich If it were to be obtained whether an effort be provision he has made for the salvation of man. single adherent; yet they claim tifft the Bible made for it or not, whether we go to Christ or But it is said that the sacrifice of Christ is the not, (for we see many, very many ending their means by which all mankind will be saved, for probationary state without going to Christ,) why Christ died for all. Yes, he would "have all the necessity of such urgent calling for sinners men to be saved and to come to a knowledge of to come to Christ? Why was it necessary for the truth." "And as Moses lifted up the serpent the disciples to pursue a course of self denial, to in the wilderness even so must the Son of man be crossbearers, and many of them give up their be lifted up, that whosoever believeth in him lives unto death for his sake? If salvation were should not perish, but have eternal life." John to be obtained on such easy terms we fail to see 3: 11, 15. When Moses lifted up the brazen the necessity of the followers of Christ suffering serpent in the wilderness, to stay the plague of the bitter persecution which they were obliged fiery serpents, the salvation from death, after to bear. Almost the last words of revelation being bitten of the serpents, was conditional. In order to enter into life we must strive; and "And whosoever will let him take of the water Mosen made, "and it came to pass if a serpent consists of a call from the Savior to "Come." of life freely;" showing us that salvation consists in coming to Christ; and we reasonably ute. We find the doctrine advo- infer from all such calls and urgent appeals that sugh the Bible, that only the right- in order to partake of the water of life we must there is also conditional terms of salvation, and come to Christ. It is the only way.

means 35 i a people for his name." Here any of his creatures; that his infinite mercy Thank God for such rich mercy! such abundill save the many millions of the human race ant grace! salvation merely for believing! bewhich he has created. It should not be forgot- lieving the record God has given of his Son! ten that justice is one of the attributes of Deity To believe is also to obey, and to obey is to live. is well as mercy is, and that justice must be O let us not be slow to believe, to obey, and to satisfied as well as mercy. We cannot believe be found among the few who tread the narrow that God creates every individual of the human way, who enter in at the stra it gate, and find race any more than he does every individual of the way of life. the lower order of the animal creation, or everything in the vegetable kingdom with the return of the Spring season. God has made Nature and endowed her with a beautiful and wise A MEMORIAL is defined to be "that which system of laws, and by the law of nature every- preserves remembrance," and the Sabbath, the The parable of the wheat and the tares, of thing in the animated creation propagates after seventh day, is very properly called a ne notial Matt. 13, is evidence directly athwart the doc- its kind. 'Tis thus the earth is peopled, accord- of creation. Embodied in the code of laws of " ing to the command recorded in Gen. 1: 28. the ten commandments stands the Sabbath statrepresenting the wicked, "are gathered and He "made man upright," made him a free mor- ute, memorializing in its language the work of burned in the fire;" are "cat into a furnace of al agent, to obey and live, or disobey and die. God in creation. "For in six days the Lord fire," after which "the righteous shine forth as Man disobeyed, and died, and the race is mortal. made heaven and earth, the sea, and all that in Mercy pleads for man, the noblest work of crea- them is, and rested the seventh day; wherefore "The wicked is reserved to the day of destruc- tion; justice demands that he pay the penalty the Lord blessed the Sabbath day and hallowed tion; they shall be brought forth to the day of of a violated law. God is merciful. His Son is it." It is a very appropriate memorial. After wrath." Their destruction is not their salvation merciful, and in pity and love to the world he the Creator had finished his work of bringing and as the day of wrath consumes them, "burns offers his life a ransom for man that he may into existence the world and established the gothem up root and branch," (Mal. 4: 1) they live. The demands of justice must be met, and ing forth of the sun, had caused vegetation to certainly are not subjects of divine grace. The the penalty paid. But Jesus Christ hath appear- grow upon the earth and peopled it with hu-Scriptures throughout speak of two classes, the ed, "and brought life and immortality to light man beings and the brute creation, he devoted righteous and the wicked. While the reward through the gospel." Through Christ came the the following day to rest; he "rested and of the righteous is plainly declared to be eternal resurrection from the dead; then "as in Adam was refreshed." He not only ceased from his life, it is said that "the wicked shall perish; into all die, even so in Christ shall all be made alive." work and rested, but he sanctified it; that is, smoke shall they consume away." Ps. 37: 20. Man shall live again. Mercy has succeeded, he set it apart to a holy and sacred use: and "He that speaketh lies shall perish." Prov. 19:9. and a way of escape has been-provided for fallen where such announcement is made the reason "As many as have sinned without law shall also man; the ransom offered is satisfactory to jus- follows, memorializing the great creation work: perish without law." Rom. 2: 12. We might tice, and it is paid; but the plan, through jus- "because that in it he had rested from all his make an argument right here on the meaning tice, provides that only those who will accept it work which God created and made." of the words destroy, perish, and destruction, as their only hope of escape, shall have the full Was the Sabbath sanctified or made for the showing them to mean to cease to exist, but it benefits of it. The plan, the sacrifice, the atone- use of any one besides the Creator? It it was

The Lord is merciful to mankind. "God so

had bitten any man, when he beheld the serpent of brass, he lived." Num. 21: 9. -In the antithe conditions are stated-"Whosoever believ-

The Sabbath a Memorial.

s unnecesco a this connection. If the wick- ment, brings about the resurrection to life, to not there would have been no need of the cycle

of th scui hav 'ext

not be able."-Luke 18: 23, 24, "Ming] ve in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat : because texts strait is the gate and narrow is the way which Matt. 7: 19 While such testimonies are found in the Sc. offures we cannot e ceive how the doctrine of Universal Salvatil, skin obtain a teaches this doctrine, and all the Scripture can be harmonized with it. The question of how, many would be saved, for whether the saved would comprise the majority of the minority of mankind, occurred to the disciples; hence the Savior was asked in reference to it. He gives a decided answer, that few go in the way of life. and many walk in the broad road to destruction. If he had taught that, all will be saved his languuge would have been quite the reverse of this. He teaches them to "strive to enter in." eek to enter in will not see the eous destrol how Go saved, while the wicked are to be take On Acts 15: 14 .- "Simeon hath declared the Lord the first did visit the Gentiles to It is said that God is too merciful to destroy eth."

The Hope of Ust el.

"The entrance of thy words giveth light."

JACOB BRINKERHOFF, Editor.

MARION, IOWA, THIRD-DAY, JUNE 27, 1871.

Are there Few that be Saved ?

"THEN said one unto him, Lord, are there

few that be saved ? And he said unto them,

ut of the idolatrous Gentiles I hind of the cospel, a trah the pe

y of salvat salvation t nem. The pe Direntiles who came out to prof

of the Lord became heirs of salvation, while those who recused the light of the gospel were left to perish in their sins.

of all men being saved. "The tares," the sun in the kingdom of their Father."

THE HOPE OF ISRAEL.

of weeks, for the Creator's work was finished. seventh he rested and commands us to do the as Christ did not take the throne, they claimed But we are told by one competent of judging same. But just merely resting from bodily la- he was an imposter, and accused him of claimand knowing, even the Son of God, that "the bor is not keeping the Sabbath. The Sabbath ing to be King, when he was not. They took Sabbath was made for man." Mark 2: 27. It was designed for a weekly celebration of our him before Pilate to be questioned. John 19: 33-was set apart for his use; he was to labor six allegiance to the King of the universe; then 40. Pilate asks, "Art thou the King of the days, and when the seventh rolled its round, how important that It be kept right. Is it neces- Jews ?" Christ replies, "My kingdom is not of he was to fest and be refreshed. Man's labor was allotted to him; he was put in the garden of Eden "to dreas it and to keep it." Then when the Subbath courd, we wish to have when the Sabbath came he could enjoy its rest. the smiles and approbation of our heavenly Fa- its purification); "but now is my kingdom not After his sin and his expulsion from the garden ther? then let us obey him from the heart and he was placed under greater labor. The ground not with ontward service alone. The Sabhath Here Christ says his kingdom is not of this he was placed under greater labor. The ground not with outward service alone. The Sabbath, - cal world, nor from his death on ward. This was cursed for his sake, it brought forth thorns at d thistles, and in the sweat of his face he was of death unto death instead of a savor of life unto King then?" Jesus replies: "To this end was I to eat bread till he should return to the ground. life; it may be an irksome task to keep it or it His labors were now greater, hence the greater may be a delight. If we dread its approach and ward, but still he was born to be a King. Now need of the Sabbath rest, and to him it would wish that its holy hours would remain away we ask, when? John the revelator in speaking always be a blessing.

rest, we are reminded of the work of God in or if when it comes we merely stop our bodily kingdoms of our Lord and of the list; and he creation, as to the origin of the Sabbatic institu-tion. The Sabbath, or Sabbatic institution, is a tle, with the cares of this world so pressed upon his prophet word, when tracing the rise and memorial of creation. The Sabbath was made us that we will be heard talking about our farms, for man, and so long as man exists, he, as an our shops, our future or present prospects of intelligent being, should reverence the institu- worldly prosperity, and cannot stop till we en- which shall never be destroyed; . . . it shall tion, which can be done in no other way than ter the door of the place of worship-if the clos- stand for ever. Also Daniel 7: 13, 14: "I saw by observing the very day on which the Cre- ing hours of the Sabbath are spent watching the in the night visions, and, behold, one like the ator rested himself. No other day was sanctifi- sun to see it set in the western horizon and tell Son of man came with the clouds of heaven, . . ed, the sanctity has not been removed from the us that the Sabbath is past, then truly the Sab- and a kingdom, that all people, nations, and lanseventh day and placed on another, and as long bath would become irksome. as man lives he should honor his Maker by But if, on the other hand, we would recollect that which shall not be destroyed." "Christ in memorializing his creation work.

aposities derogating the Father's memorial of his creation work, but they respected it by ob-serving it; and were the Sabbath changed to serving it; and were the Sabbath changed to mandments. J. R. Goodenough. as you memoralize the Savior's resurrection, there would be two memorials of that event, and that without any Scripture warrant.

The Creator and the Redeemer have established their own memorials of their own work, and we, if we would be obedient to God and be followers of Christ, should observe each in its own appointed way. If we would receive the reward of obedience and faith we should not hesitate to tread in the paths laid down for us, and trust the Giver of all good for the ful-

Sabbath Observance.

for a spiritual and temporal blessing, yet how when the thief wanted Christ to remember him; many are there among those that profess to whether it was at his death, or some time in the thief's request and Christ's answer harmonize, keep it who lose its greatest blessing and there- future. The prophet said there was to be born a and agrees with the theory that man receives by suffer a great loss in spiritual strength. God King, that should rule the world; and the Jews his reward after being judged.-C. W. TERRY, has given us six days in which to labor; on the understood that Christ was to be this King; but in Crisis.

a little longer in order that we might consum- of the end says : "And the seventh angel sound-While sabbatizing, or observing the Sabbath mate some trade or finish some piece of work, ed, and there were great voices in heaven, say-

that the sixth day is the preparation day, and We sometimes read and hear it said that "the would use it in closing up our business, and the holy angels with him, then shall he sit upon work of redemption is greater than the work of throwing off the cares of the world, so that we the throne of his glory; and before him shall be creation," and therefore the day on which Je- could enter upon the Sabbath with a song of gathered all nations; and he shall) separate sus arose from the dead, effecting the redemp-tion of man, should be memorialized by observ-the great Giver of every great and a heart full of gratitude to says : "Behold I come quickly, and my reward tion of man, should be memorialized by observ- the great Giver of every good and perfect gift, is with me." When is it that he becomes King, ing it as the Sabbath, and creation's memorial or, in the language of the prophet, we would and takes the throne? When he comes in power, should be dropped. But how do they know turn away our feet from the Sabbath from doing at the last trump, and sits upon his throng and that "redemption is greater than creation?" That is some of their own reasoning, and vain it is too, for redemption's work is not yet complete, nor will it be till the power of the grave nor finding our own pleasure, or speaking our takes the throne, and judges man; and it was is broken, and man steps forth from it a re- own words, then the Sabbath would be a savor sen the thief wanted Christ to the more him, deemed captive, when "Death is swallowed up of life unto life. It would be a blessing, and in the body; not the day christ and the th in victory," and redeemed man shouts, "O then we would delight in the Lord and he would died death, where is thy sting? O grave, where is delight in us; and instead of feeling that the rewa thy victory?" Besides, Jesus has instituted Sabbath was too long we would be surprised to cep his own memorials of his death, burial, and see how quick it would pass away; and instead the ressurrection, in baptism and the Lord's Sup- of rejoicing to see it gone we would almost sor- the per. That these ordinances are memorials of row to see its holy refreshing hours pass away. N redemption's work, so far as completed, is evi- Finally, as love is the fulfilling of the law, in dent from Rom. 6: 3-5, and 1 Cor. 11: 26. observing the Sabbath, instead of studying to There is not a word said by the Sayior or his see how far we can go and not break it, it will Christ did apostles derogating the Father's memorial of be our constant study to see how perfectly we the second

To-Day.

"VERILY I say unto thee to-day, shalt thou be Now, all we have to make us think the thiel with me in paradise."-Luke 23: 43.

thief, has been a subject of doubt in my mind, I say unto you, to day shalt thou be with me in and is to many at the present time; but if we impossible. Punctuation is a modern invention, turn to God's holy word, we will there find it and is thrown in to suit the taste of the translaexplained in such plain terms, that a child can tor, as all will admit. Why stick to the punctunderstand it. The thief made a request and uation of one verse, when it makes it contradict this was Christ's answer. Now what was the remember me when thou comest into thy kingfillment of his word. "He that keepeth the thief's request? "Lord, remember me when thou dom." Christ replies: "Amen lego soi semeron " law happy is he," and "whoso trusteth in the Lord happy is he." Prov. 29:18, and 16:20. it was set up.

First, we must determine when Christ's king- request; and to doubly assure the thief, he says; ALTHOUGH the Sabbath was made for man dom is to be set up; then we can determine I say unto you to-day (although it looks to you

born." Thus admitting that his kingdom was fall of natiox ERville end, says (Dan. 2: 44): "In the days of these kings [that is the last earthly kings] shall the God of heaven set up a kingdom, guages, should serve him; . . . and his kingdom his teachings (Matt. 25: 31-46) says: "When the Son of man shall come in his glory, and all

1 be judged, and that nto thy servants," &c to heaven that day? vs after Christ arose vet ascended to my was true, for if remain three days, ascend into he 1 have seen nim

shall he come again in like manner; therefore his second coming must be sometime in the future, and not at his resurrection.

was rewarded at death is the punctuation of What Christ meant by this promise to the modern writers, which makes it read, "Verily paradise;" which we have shown would be the rest of the Bible? The thief says, "Lord thief requested to be; Amen, or let it be as you



THE HOPE OF ISRAEL.

Jy Happy Home.

I HAD a dream, a happy dream, I dreamed the Lord had come And in a city bright and fair He gave to me a home; Mine eyes were ravished with the sight, "All glorious to behold, Of happy millions clothed in white, That trod its streets of gold ! Within those walls surpassing bright The sun did never shine-The Lord himself did give them light; 'Twas heavenly and divine. And oh I the sounds they all did raise In praises to their King, It was perfection's sweetest praise; The ransomed host did sing. 1 then surveyed fair Eden's bowers, How marvelously fair ! There bloomed undying fragrant flowers, The birds sang sweetly there. along life's crystal stream, Their retwas heavenly and serene-I sigh there soon to be. All o'er the vales and mountains hight What grandeur did arise; Magnificent with glory bright Were all the earth and skies. Lord, let that happy time soon come That brings thy saints to see, And when they reach that happy home, With them, Lord, let me be. S. S. BREWER, in Voice of the West. -----

Spoiled Through Philosophy.

vain deceit, after the tradition of men." Col. 2:8. There is true philosophy, mental, moral, physical, and theological; and it is yet to be designed by put forth in "vain deceit" by learn- to man."-Immortality Triumphant, p. 52. very far from it. There are, too many false de- Mosaic record in further developments. ductions from both real scim phy, by which the word interpreted, and is t rrupted, at rudiments of the world Never in any age was greater efforts made God by men of learn truth of revelation, C Iristians, "beware !"

in the universe to give a written revelation, we that the Simian anatomy and the human were tion which precedes that verse. have reason to believe he has done it, and not as distinct at the beginning as they are now; and The third prophetic sketch of Rome, containleft his intelligent and responsible creatures to that all the facts go to show that the two species ed in the second Epistle to the Thessalonians, guess what he has done, what he will do, and were always distinct." By this it will be seen second chapter, has ever been regarded as one what his will is respecting them: or to grope that "Primitive Man," according to the lan- of the most deeply interesting portions of the their way amid the dim light of nature, and by guage of Fiquier, had not only a skull the same Word of God. It presents the only argument perverted human reason and finite intelligence. as at present, but his "cranium" resembled the ever employed by an apostle, avowedly for the If this be so, the Bible is this divine book ; for "Caucassian" species, which is the very highest purpose of showing that our Lord should not it stands out before the world as "The Book" of type of the race. This is certainly coming back be looked for at any time. It has been underbooks, and has through all the generations of to the Biblical record as soon as we could have stood to connect, distinctly, his coming with men to this day. The Bible, therefore, should expected; and these Scientists are fast giving the end of Rome, in one of its most important be the rule and standard by which all philoso- up their imaginary "pre-historic ages," as they departments. And it is of as much service to us phy and science, whether true or false, is to be will all have to do; for it is showing itself to be as it was to the early Church. The correction tested; not that the latter are to determine a myth, and is "ready to vanish away." We of their mistake in supposing the day of the what God's plainer written revelation teaches. wait further discovery in confirmation of the Lord was then immediately at hand, by sketch-Let Christians cling to it, and not be "spoiled Scriptures to the confusion of these men. through philosophy;" and "avoid vain bab- Carried away by the reasonings of Prof. Lyell, were to come "first," guards us against making blings, and oppositions of science falsely so call- and others, respecting "the progressive develop- a mistake on the other extreme : for when established and demonstrative facts, have arisen their "philosophy and vain deceit." Here is the Church at Thessalonica supposed they occu-

Others are destined to share the same fate, while tual record with this philosophy; but ha "the word of God endureth forever."

PRIMITIVE MAN. The Scriptures reveal that "Adam" was created "in the image," and after the "likeness" o God. If this be true, we have reason to conclude that Adam was made the highest type of the human species, "in the beginning,"-in beauty of his physical conformation, mental power, and moral excellence. Besides, God, on the creation of man, his crowning work and glory, "saw every thing that he had made, and, behold, it was very good." To suppose that man was not so created "in the beginning," and that the scientific theory of "progressive development" is correct, would be to derogate and detract from the glory of our Maker, deny the sacred record, and destroy all confidence in the Scriptures, as well as pervert authentic and reliable archæological facts. The idea that the Almighty, when he created man "in his own image, and after his likeness," created him in the form of a vegetable, oyster, tadpole, monkey, or baboon, or any other animal or four-footed beast, or in the very lowest scale of human being, progressive knowledge "upward and onward," is progress downward and backward. Rom. 1: 21-23.

Prof. Lyell said, a few years ago, "The low antiquity of our species is not controverted by an experienced geologist." If this could have been said truthfully at that time (which is to be questioned), it is controverfed now. Dr. Dods THE apostle admonishes Christians-"Beware remarks: "The idea that man has ever been a lest any man spoil you through philosophy and monkey, a bird, or any other creature besides A PECULIAR consideration of what is said in man, I deem wholly visionary, unphilosophical, the eighth chapter of Daniel must be omitted and impossible; or, as the author of 'Vestiges of in this article, as little is said of the closing hiswitheall these. There is however, much false ery possible link in the existence below him up fall, her position at that time, and the agency

is simple Christian, as well as feed the minds oldest human cranium found, "is a fair average," up "the vision" by treading the "sanctuary and

and lived their brief day and been exploded. one author who endeavors to reconcile the scrip- pied.

work of it, owing to the language emplo. Moses the inspired penman. "True he was created in the image of his Maker-but ne commenced at the lowest stage of humanity."-E. Royce, Med. Econ., p. 13. And then the author quotes, from Prof. Lyell, in proof of his statement. Thousands of Christian men are 'spoiled" by not beeding the spostle's admoniion

That God "in the beginning" would create man "in the image of his Maker," and as the prototype, head, and ruler of his whole race, and yet "at the lowest stage of humanity"inferior to his entire future posterity-is simply preposterous, and unworthy of the credence of an intelligent Christian, and especially of a Bible student. How a professed believer in the Bible can make such a statement I cannot conceive: or how an individual can do it with the history of our world before him, I am unable to understand, only as the apostle has informed us of the danger of being "spoiled through philosophy." I maintain that according to the "Scriptures of truth" and archaeolocal facts, man was at the first created in physical proportions and beauty, in mental power and moral virtue, superior to his begotten offspring under the curse and fall. He was created No. 1 of his species, and "was the figure of him that was to come." Rom. 5: 14; Heb. 1: 1-3.-Sel.

The Last Days of Rome.

Creation' teaches, that man had been perhaps an tory of Rome in that portion of prophecy proved that the Scriptures are not in harmony oyster, or a vegetable, and passed through ev- except to mark the period when Rome shall by which her fall is to be effected. Rome is to how Gu, calculated to beguile the ignorant and Prof. Huxley says, "The Engis skull," the be the last of the Gentile dominions which fill of the self-co vited. Also, there is true science, so that "the progressive development theory" is host under foot." Then the desolater is to be and the Bibles in harmony with it; while most seriously damaged by later facts discover- desolated; "he shall stand up against the prince there is that which claims to be science which is ed, and there is still an advance toward the of princes, but shall be broken without hand." As we have seen in the previous sketches, and and true philloso- Louis Fiquier, in his work entitled "Primi- shall see more fully in what remains, Rome God is sought to be tive Man," the "Revised Translation," though will take the field against the King of kings the maintaining the theory of "pre-historic ages," and Lord of lords, with the called, chosen, and st " "shows," as remarks one, "that so far from re- faithful armies of heaven, and then vengeance his or sembling any of the monkey family, the oldest shall be repaid. Rome shall be broken in piecword of cranium found can only be distinguished from es and consumed-given to the fiery flame! vor to array the existing Caucassian by the most careful and That which applies to Rome in the eleventh against the critical study; resembling the Simian skull no chapter of Daniel, is to the eighth chapter what more than does the present human head. He "the interpretation of the one that stood by," If there is a Goa wise enough and good enough argues the question at length, and demonstrates in the seventh chapter, after v. 15, is to the por-

ing important changes and developments that ed." 1 Tim. 6: 20. Human systems of philoso- ment theory," there are Christian men and the events shall have occurred which were to phy, and pretended science, unfounded in ministers who have been "spoiled through" occur before Uhrist was to come, then the astablished and demonstrative facts have arisen their "blick which is the been "spoiled through" Church will occupy the position in fact which

Let us see :

When the beloved prophet fell into a mistake on the its germ-as then working. It is also called "that Wick- tain his pretensions; and this comes on the very When the beloved prophet ten into a mistage on the predicted design of God in reference to his "people and sanctuary," Gabriel was caused to fly swiftly to enable him to understand the matter. When the early church had misapprehended what her chief apostle had said on the coming of Christ (1 Thess 4 and 5). God spoke by the coming of Christ (1 Thess 4 and 5), God spoke by the same apostle to correct them. If we would be set right we must go back to the starting point, and care. His rise marks one at the untitled with Rome? Yes.

fully search what angels, prophets, and apostles have given us! Let us now hear Pauls "Now we beseech organization. It is the Papacy. Other portions explain ation of his circumstances for that last war with you, brethren, by the coming of our Lord Jesus Christ the arts, plans, combinations, and contests by which it the Lamb, spoken of in Revelations 17: 12, 14. and by our gathering together unto him, that ye be not what is said can apply only to the Papage. Two facts The Catholic powers and the Catholic church and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, only need to be cited as proof. (1) The description feel the situation keenly, and are as desperately nor by word, nor by letter as from us, as that the day answers to the Papacy, as face answers to face in a situated as their acknowledged head, and must of Christ is at hand. Let no man deceive you by any glass, and to no other thing in heaven or earth. (2) be meditating some scheme to recover their means: for that day shall not come, except there come The head of the Roman Church has ignorantly, or power, a falling away first, and that man of sin be revealed, the heedlessly, testified to its application thus : the early a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself called the future "anti Christ." In one of the violent above all that is worshipped : so that he, as God, sit- contests of the Bishop of Rome with the Bishop of teth in the temple of God, showing himself that he is Constantinople for the ascendancy, the former-refer-God." 2 Thess, 2; 1-4. It seems that this was s sub-iset of particular inquiry and conversation while Paul that, "whosoever claimed to be universal Bishop was ject of particular inquiry and conversation while Paul that, "whosoever claimed to be universal Dishop was anti-Christ!" Such testimony cannot be disputed. And was with them: "Remember ye not that while I was since the Bishops of Rome, from 'Gregory the Great" yet with you I told you these things? [And have you to "Pius Ninth" have claimed to be "Universal Bishforgotten what I told you so soon, and so are troubled ops," they conless to the truth, however stupidly, and by a hasty and false misconstruction of what came from proclaim from the throne on which they sit, or have

us? Remember what I told you !] And now [if ye resat, "Here is the man of sin, the son of perdition !" 3. Has this monstrous power of this son of perdimember and understand] ye know what withholdeth tion, before which emperors, kings, and princes, as I do love the Lord's "Holy day." I talk about that he might be revealed in his time. For the myste- well as the faithful ambas adors and disciples of Jesus. it, and sometimes preach on the subject, and ry of inquity doth already work : only he who now letteth [or hindereth] will hinder, until he be taken out of causes of this change, so of the great providential and the way: and then shall that Wicked be revealed, typical restoration of the people of God to their home doctrines, and became fully convinced of their whom the Lord shall consume with the spirit of his and worship, after the captivity in Babylon, it is "not mouth and shall destroy with the brightness of his com-Lord of bosts?" Ves ves Whenever we look to those er held any other views than those held by the ing : even him whose coming is after the working of Lord of hosts?" Yes, yes. Whenever we look to those Christian Adventists since that time. Yet I lands where the Papacy has enjoyed the most undis- Christian Adventists since that time. Yet I Satan, with all power, and signs, and lying wonders; turbed triumph; or where it is now the most success. have been esteemed as an acceptable preacher and with all deceivableness of unrighteousness in them ful in its opposition to all that is divine, everywhere among the "Christians," the "Baptists," and that perish; because they received not the love of the the ware. Kings conneillors and armies have sized the "Church of God" I cople, since the year truth that they might be saved." And here is the rea-up against the Papacy; but they have never been suc-1820, when I was ordained to the work of the ministry in the Christian meeting house. son why God visits it with such a calamity." "And for cessful unless they were preceded by the claims of the ministry in the Christian meeting house, this cause God shall send them strong delusion, that word of God-the sword of the Spirit. His right hand, Mount Zion, Philadelphia, on the 20th of Jan. they should believe a lie: that they might be damned and his holy arm, hath gotton him the victory. The But O! what scenes of distress, trials, and afflicwho believe a lie: that they might be damned words of the prophet are specially applicable to the Papacy; "I have heard from the Lord God of hosts a tions in my person affliction in my family! unconsumption, even determined upon the whole earth !" tions in my person, affliction in my family ! un-The prominent and commanding points which stand (Isa. 10; 22, 23; 28: 22.) Sustained by the Spirit til three dear companions, and nine loving, and out on the foreground of this prophetic sketch, which of God, the agents of his providence have smitten this dearly beloved children were torn from my extend from the point where the apostle stood to the incurable, that there are no healing medicines! And old deceiver of the nations, till her wound is seen to be embrace by the ruthless hand e leath. But coming of Christ, are these: (1) What then stood in yet in the midst of her reverses and humiliations, when the way of the revelation of the man of sin (which the verything gives the lie to her pretentions, her poor, when compared with the glory that are but higher afflictions when third and annid the verything gives the lie to her pretentions, her poor, when compared with the glory that are but higher afflictions are but her pretentions. apostle takes for granted they knew very well on recall. blind, and stupid dupes claim for her an omniscient be revealed to the humble children of od when

ing what he told them) was to be taken out of the way. (2) Then that Wicked was to be revealed, and rise to longs to the history of the past? The pagan empire, the stated dimensions of his iniquity. (3) The Lord the great obstacle in the way of the man of sin, did made new, when King Jesus comes to reign on would consume him with the spirit of his mouth ; and fall ! The son of perdition did arise and has exhibited the throne of his father David. We may well to all the carth the full dimensions of his predicted sing, "Roll on, roll on, ye wheels of time, and 4) destroy him by the brightness of his coming. How much of this sketch has now become history? as become so paralyzed by the chastening strokes of bring that welcome day." 1. What was that which was to be "taken out of the mities of the past age, our pity would master our ab- far between in this part of Pennsylvania, yet Omnipotence, that if we did not remember the enor- Notwithstanding Sabbath-keepers are few and way? It can apply to nothing else than the pagan we stand where the Church of Thessalonica supposed light on other points of Adventism is spreading we stand where the Church of Thessalonica supposed light on other points of Adventism is spreading empire of Rome. One of the most generally received we stand where the Church of Thessalonica supposed rapidly among both ministers and people, and traditions, if it may be called a tradition, alleges that the ended ! We should be looking prayerfully, though especially among the members of the "Church early church understood the apostle to speak in this patiently, for the sunrise of that day which shall make of God." The World's Crisis and Advent Christclause of the imperial power; and knowing that its fall was to make room for the more terrible scourge of the church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of in the same passage she praved for church spoken of the local t

was, preferring to suffer by that than by the "anti-Christ" that was to take its place. The supreme things four years ago, but now much more so. they believe to be the truth, let the consequences There was a striking significance in these deed some are determined to speak out what power must have been the grand hindrance to such The pope is now shorn of all his political pow- be what they may. I am indeed glad to know an aspiring element; that only, aside from the faithful er, without which he declares himself unable to that at this late hour that now, as I am entering in the Church could hinder-even for a time-its de exercise his pontifical authority. He remains in my 84th year, so many of my brethren velopment; of that only can we suppose Paul would in the Vatican, (i. e., the papal palace in the believe those truths, for the holding of which city of Rome,) but the very mayor is a Jew, I was formerly frowned upon and ridiculed. 2. What was it that should be revealed, when the and the sects which have beretofore been most But the time is near at hand when the Son of empire fell? Several terms are employed by the apostle odious to the papacy have each opened places man will appear in power and great glory to to describe it, but they are all appropriate and full of for public worship in Rome, while he exercise gather afflicted children home, that where he is meaning: "The mystery of iniquity." "The secret no religious functions therein. He is completes there they shall be also. wickedness." (Whiting.) "The mystery of that ly paralyzed, for he says there is no Catholicwickedness." (Tyndale.) This points out the evil in power remaining able to protect him and sus

SAMUEL DAVISON.

LETTER DEPARTMENT From Bro. Johnst.

BRO. BRINKERHOFF: I am poor, but I cannot afford to do without the HOPE if I can possibly pay for it. I have tried hard to get subscribers for it, and have also tried to persuade some of my neighbors to unite with me in keep-Jesus contes, and when we have ever reason to

church spoken of in the same passage, she prayed for over us!- Voice of the West, August 13, 1867. Out boldly in defense of the nature and destiny ADDENDA TO THE LAST DAYS OF ROME. of man, as revealed in the holy Scriptures. In-

Yours truly, WM. JOHNSTON. Shiremanstown, Pa., June 16th.



THE HOPE OF ISRAEL.



MARION, IOWA, THIRD-DAY, JUNE 27, 1871.

Bor THE Editor of the Horn 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 ourself responsible for editorials, selections and comments; but no farther.

WITH this number of the HOPE we commence Volume VI. We send it out on its errand of love and truth, to elucidate scripture, to expose error, to uphold truth though it be unpopular, and to carry words of good cheer to the Christian on his journey to the kingdom of God. We hope, with the assistance of the friends of the cause and by the blessing of God, to increase its usefulness and to have its circulation extended. We hope that the brethren and sisters will not forget to winh ibute to the reading matter of its columns, a thus help to make the paper such as you would wish to see it. We hope you will feel that it is your paper, and then do what you can for it. It is needless to add that a renewal of subscription by its friends is very necessary, for we believe they are all interested in sustaining the office of publication. We enter upon the duties of Volume VI. with a zeal for the cause of the Lord, to advance and sustain it, hoping to have our labors remembered at a throne ever comes to pass." of grace by the Lord's people.

In this number of the Hore we commence giving "Mr. Miller's Apology and Defense" for his Advent views and positions which he had advocated previous to 1844, which "Apology and Defense" he issued August 1st, 1845. We are indebted to Bro. E. G. Branch, of Michigan, for a copy of the Advent Herald of August 13, 1845, containing "Mr. Miller's Apology and Defense." It will, we doubt not, be interesting to the readers of the HOPE to read Wm. Miller's experience in the Advent cause, and a synopsis of the positions held by him.

MASONRY FROM PERSONAL EXPERIENCE.-In another column will be found a letter from a citizen of Mos Vernon, of this County and State, who has renounced Freemasonry and raised his voice against it. We copy it from the Christian Cynosure1 paper published in Chicago, devoted to oppositure to Secret Societies. Mr. Sawyer was a Mason for about eighteen years, hence had ample opportunity to be fully acquainted with the nature and tendency of Freemasonry. We have no sympathy with Secret Societies, especially Masonry, and believe it to be evil, and Christians should have nothing to do with A. So says the Confession.

Q. Do you not think Adam and Eve were pleased?

A. They probably were.

Q. Was not the Devil pleased?

A. No doubt he was, so far as he is capable of being pleased, both with the permission and the commission.

Q. Who then was displeased?

A. I cannot tell.

Q. If God, man, and the Devil, were pleased in reference to the first sin, are they not pleased in reference to all other sins?

A. I should think they were.

In the latter clause of the sentence we are told that God "purposed to order it (sin) to his own glory."

Q. What is the meaning of purposed ?

A. Intended, designed, resolved.

Q. What is the meaning of order?

A. To bid, to command, to regulate, to direct.

Q. Is it true then, that God intended, resolved, or purposed, to order sin to his glory?

A. So says the Confession ; but I doubt whether he purposed to order sin at all, and if he did, I should think that it was ordered more for the glory of the adversay of good than for his own.

Q. What thinkest thou in reference to this?

A, Calvinist-"God has foreordained whatso-

Q. If Adam's sin (which has been attended with such direful consequences,) or any other, was ordered for the glory of God, and really did promote his glory, who but the enemies of God have reason to regret the commission of it?

A. No being in the universe !

Q. If sin is ordered for God's glory, do not those who sin most live most for the glory of God?

A. This certainly would follow as a consepuence.

ONE QUESTION FROM GOD.

"Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods, whom ye know not, and come and stand before me in this house, which is called by my name, and say, we are delivered (that God has permitted us) to do all these abominations ?" Jer. 7: 9, 10. Calvinists, "WE WILL !" In the 24th and 25th verses we see God has said, "Obey my voice, and I will be your God, and ye shall be my people; and walk ye in my ways, that I have commanded you, that it may be well unto you."

"But they harkened not, nor inclined their ear, but walked in the counsels and in the imaginations of their evil heart, and went backward and not forward."

ren and sisters, far and near, we ask you, one and all, to make this meeting a matter of personal interest. First decide at once to attend yourself, and then invite and encourage others to do the same. Go right to work and live and pray for a good meeting-one that can be owned and blessed of the Lord, and where his spirit may be felt and enjoyed by his waiting people.

> J. H. NICHOLS.; J. R. GOODENOUGH.

BÚSINESS DEPARTMENT.

BUSINESS NOTES.

LAVINA S. VEAZEY: To whom shall we credit the one dollar you send with your remittance, and to whom shall we send the HOPE for it?

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ERRATA.-In No. 26 Vol. V., page 204, Article "Christ's Kingdom not yet Established," 16th line, read, "a few days after his ascension," instead of "a few years."

God's Purpose and Pleasure in Respect to Sin.

In the Presbyterian Confession of Faith, page 29, ch. 6, we read, "Our first parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased according to his wise and holy counsel to permit, having purposed to order it to his own glory."

- Question. What is the meaning of pleased ? Answer. Delighted, satisfied.
 - Q. What is the meaning of permit ? A. To allow, to give leave, not to hinder. Q. Was God pleased to permit sin?

Does this look like having permitted, decreed, foreordained their sin, "having purposed to order it to his own glory?"

Let those answer who can.-Ex.

Appointments.

Grove Meeting.

PROVIDENCE permitting there will be a Grove Meeting held near Pleasant Prairie, seven miles west of Marion, about the same distance northwest of Cedar Rapids, commencing on Friday afternoon, June 30th, and to continue over Sabbath and First day. This meeting is designed for a general gathering of all the brethren and sisters and all who are interested in the truth, and desire the spiritual well being of those who are trying to keep the commandments of God and get ready for the coming of Jesus and a home in his everlasting kingdom. Now breth-

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