

# THE HOPE OF ISRAEL

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

SATURDAY

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## THE HOPE OF ISRAEL

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

### 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.

### Mr. Miller's Apology and Defence.

TO ALL WHO LOVE THE LORD JESUS CHRIST IN SINCERITY.

As all men are responsible to the community for the sentiments they may promulgate, the public has a right to expect from me, a candid statement in reference to my disappointment in not realizing the Advent of Christ in A. D. 1843-4, which I had confidently believed. I have, therefore, considered it not presumptuous in me to lay before the Christian public a retrospect actuated the whole question, the motive was guided me, and the reasons by my OPINIONS.

#### DEISTIC

It may not seem to me to speak particularly of "my manner of life from my youth," which is known to an extensive circle of neighbors and acquaintances; but I have ever endeavored to live "in all good conscience before God until this day," and to discharge 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 what were then deemed inconsistencies and contradictions in the Bible, which I was unable to harmonize, and yet I knew that if the Bible was what it purports to be, it must in some way be harmonized.

Not having any serious doubts of its au-

thenticity, I was exceedingly anxious to reconcile all its various parts, and, unsuccessfully, resorted to all means within my reach. I was particularly anxious to have them harmonized by the preachers of the word, and accordingly embraced every opportunity, to present for their removal, the difficulties under which I labored. But I obtained from them no satisfaction; they usually adduced the opinions of various commentators, which were as contradictory as were their own, or told me they did not understand them, and 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 twenty-two, I removed from Hampton, N. Y., where I had resided from the age of four years to Poultney, Vt. There I became acquainted with the principal men in that village, who were professedly Deists; but they were good citizens, and of a moral and a serious deportment. They put into my hands the works of Voltaire, Hume, Paine, Ethan Allen, and other deistical writers, in which the difficulties that had perplexed my own mind were discussed in so plausible a manner, that I concluded the Bible was only the work of designing men; and I discarded accordingly. I, however, believed in a Supreme Being as brought to view by the works of Nature and Providence; and believed that there was to be an hereafter, in which our happiness would be proportioned to the virtue of our lives in the present state. With these views, I was associated with others in the defence of deistical sentiments, for about twelve years.

#### FIRST RELIGIOUS IMPRESSIONS.

Before the close of this period I very began to suspect that Deism tall of 1812, lief of annihilation, which from the court abhorrent to my fancy with Judge Stanley, as I was rather opinion respecting our con- at Rutland another state. He replied by com- ing it to that of a tree which flourishes for a time, and turns again to earth; and to that of a candle which burns to nothing. I was then satisfied that Deism was inseparably connected with, and did tend to, the denial of a future existence. And I thought to myself, that rather than embrace such a view, I should prefer the heaven and hell of the Scriptures, and take my chance respecting them. Still I could not regard the Bible as inspired.

#### CONNECTION WITH THE ARMY.

In 1813, I received a Captain's commission in the U. S. service, and continued in the army until peace was declared. While here, many occurrences served to weaken my confidence in the correctness of Deism. Principles. I was led frequently to compare the country to that of the children of Israel, before whom God drove out the inhabitants of their land. It seemed to me that the Supreme Being must have watched over the interests of this country, and delivered us

I was particularly impressed with the law when I was in the battle of Plattsburgh when with 1300 regulars, and about 1000 volunteers, we defeated the British who were 15,000 strong; we being also successful at the same time in an engagement with the British fleet on the lake. At the commencement of the battle, we looked upon our own defeat as almost certain, and yet we were victorious. So surprising a result seemed to me like the

At the present and being years, I have more reflection respecting however, and beyond there myself in vain, a and I was mess. I was being could create the law Nature of of the sweet the to despair. This stood for some months character of a Savior upon my mind. It seemed a being so good himself, and that the must be and that at myself in mercy of such an arose. How can it exist? Aside from that I could get no evidence of such a Savior, or eternal felt that to believe in evidence, would be ridiculous. I saw that the Bible such a Savior as I was perplexed to find how it develops principles so the wants of a fallen world to admit that revelation from and in Jesus. DETERMINED after conversing with of a glorious intercessor how I that

replied that if every thing contained in the Bible was true, and all the Jews be

To P. 13



The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, JUNE 27, 1871. JACOB BRINKERHOFF, Editor.

Are there Few that be Saved?

"THEN said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate, for many will say unto you, shall seek to enter, and shall not be able."—Luke 13: 23, 24. "Ye 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 strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7: 13, 14. While such testimonies are found in the Scriptures we cannot give how the doctrine of Universal Salvation can obtain a single adherent; yet they claim that the Bible teaches this doctrine, and all the Scripture can be harmonized with it. The question of how many would be saved, or 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 language would have been quite the reverse of this. He teaches them to "strive to enter in." In order to enter into life we must strive; and a conclusion naturally is that they who do not seek to enter in will not see the end of life. We find the doctrine of Universal Salvation in the Bible, that only the righteous are saved, while the wicked are to be destroyed. Acts 13: 46. "Simeon hath declared unto the Gentiles the way of life, and he will save them."

It is said that God is too merciful to destroy any of his creatures; that his infinite mercy will save the many millions of the human race which he has created. It should not be forgotten that justice is one of the attributes of Deity as well as mercy is, and that justice must be satisfied as well as mercy. We cannot believe that God creates every individual of the human race any more than he does every individual of 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 system of laws, and by the law of nature everything in the animated creation propagates after its kind. 'Tis thus the earth is peopled, according to the command recorded in Gen. 1: 23. He "made man upright," made him a free moral agent, to obey and live, or disobey and die. Man disobeyed, and died, and the race is mortal. Mercy pleads for man, the noblest work of creation; justice demands that he pay the penalty of a violated law. God is merciful. His Son is merciful, and in pity and love to the world he offers his life a ransom for man that he may live. The demands of justice must be met, and the penalty paid. But Jesus Christ hath appeared, "and brought life and immortality to light through the gospel." Through Christ came the resurrection from the dead; then "as in Adam all die, even so in Christ shall all be made alive." Man shall live again. Mercy has succeeded, and a way of escape has been provided for fallen man; the ransom offered is satisfactory to justice, and it is paid; but the plan, through justice, provides that only those who will accept it as their only hope of escape, shall have the full benefits of it. The plan, the sacrifice, the atonement, brings about the resurrection to life, to

eternal life to those who accept it, the resurrection of condemnation to the wicked. John 5: 28, 29.

The Lord is merciful to mankind. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here is mercy, and love beyond degree. "God so loved the world," that, in his infinite mercy, he provided a ransom for man, and in doing so, one is obtained which satisfies justice. Who can say that God is not merciful in having provided so rich and so free a salvation for the sinner doomed to death? Who dare arraign the mercy of God while he has provided such free grace? Man is still a free moral agent, capable of choosing for himself. Life and death are set before him, and he is exhorted to choose life, and the danger of his refusal is pointed out to him. The mercy of God is abundantly proven in the rich provision he has made for the salvation of man.

But it is said that the sacrifice of Christ is the means by which all mankind will be saved, for Christ died for all. Yes, he would "have all men to be saved and to come to a knowledge of the truth." "And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." John 3: 14, 15. When Moses lifted up the brazen serpent in the wilderness, to stay the plague of fiery serpents, the salvation from death, after being bitten of the serpents, was conditional. They must look upon this brazen serpent which Moses made, "and it came to pass if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Num. 21: 9. In the anti-type of this brazen serpent, which was Christ, there is also conditional terms of salvation, and the conditions are stated—"Whosoever believeth."

Thank God for such rich mercy! such abundant grace! salvation merely for believing! believing the record God has given of his Son! To believe is also to obey, and to obey is to live. O let us not be slow to believe, to obey, and to be found among the few who tread the narrow way, who enter in at the strait gate, and find the way of life.

The Sabbath a Memorial.

A MEMORIAL is defined to be "that which preserves remembrance," and the Sabbath, the seventh day, is very properly called a memorial of Creation. Embodied in the code of laws of the ten commandments stands the Sabbath statute, memorializing in its language the work of God in creation. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." It is a very appropriate memorial. After the Creator had finished his work of bringing into existence the world and established the going forth of the sun, had caused vegetation to grow upon the earth and peopled it with human beings and the brute creation, he devoted the following day to rest; he "rested and was refreshed." He not only ceased from his work and rested, but he sanctified it; that is, he set it apart to a holy and sacred use: and where such announcement is made the reason follows, memorializing the great creation work: "because that in it he had rested from all his work which God created and made."

Was the Sabbath sanctified or made for the use of any one besides the Creator? If it was not there would have been no need of the cycle

of weeks, for the Creator's work was finished. But we are told by one competent of judging and knowing, even the Son of God, that "the Sabbath was made for man." Mark 2: 27. It was set apart for his use; he was to labor six days, and when the seventh rolled its round, he was to rest and be refreshed. Man's labor was allotted to him; he was put in the garden of Eden "to dress it and to keep it." Then when the Sabbath came he could enjoy its rest. After his sin and his expulsion from the garden he was placed under greater labor. The ground was cursed for his sake, it brought forth thorns and thistles, and in the sweat of his face he was to eat bread till he should return to the ground. His labors were now greater, hence the greater need of the Sabbath rest, and to him it would always be a blessing.

While sabbatizing, or observing the Sabbath rest, we are reminded of the work of God in creation, as to the origin of the Sabbath institution. The Sabbath, or Sabbatic institution, is a memorial of creation. The Sabbath was made for man, and so long as man exists, he, as an intelligent being, should reverence the institution, which can be done in no other way than by observing the very day on which the Creator rested himself. No other day was sanctified, the sanctity has not been removed from the seventh day and placed on another, and as long as man lives he should honor his Maker by memorializing his creation work.

We sometimes read and hear it said that "the work of redemption is greater than the work of creation," and therefore the day on which Jesus arose from the dead, effecting the redemption of man, should be memorialized by observing it as the Sabbath, and creation's memorial should be dropped. But how do they know 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 is broken, and man steps forth from it a redeemed captive, when "Death is swallowed up in victory," and redeemed man shouts, "O death, where is thy sting? O grave, where is thy victory?" Besides, Jesus has instituted his own memorials of his death, burial, and resurrection, in baptism and the Lord's Supper. That these ordinances are memorials of redemption's work, so far as completed, is evident from Rom. 6: 3-5, and 1 Cor. 11: 26. There is not a word said by the Savior or his apostles derogating the Father's memorial of his creation work, but they respected it by observing it; and were the Sabbath changed to memorialize 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 fulfillment of his word. "He that keepeth the law happy is he," and "whoso trusteth in the Lord happy is he." Prov. 29: 18, and 16: 20.

Sabbath Observance.

ALTHOUGH the Sabbath was made for man for a spiritual and temporal blessing, yet how many are there among those that profess to keep it who lose its greatest blessing and thereby suffer a great loss in spiritual strength. God has given us six days in which to labor; on the

seventh he rested and commands us to do the same. But just merely resting from bodily labor is not keeping the Sabbath. The Sabbath was designed for a weekly celebration of our allegiance to the King of the universe; then how important that it be kept right. Is it necessary that our allegiance to God be sincere? with what devotion should we observe the day that celebrates that allegiance? Do we wish to have the smiles and approbation of our heavenly Father? then let us obey him from the heart and not with outward service alone. The Sabbath, like all other means of grace, may prove a savor of death unto death instead of a savor of life unto life; it may be an irksome task to keep it or it may be a delight. If we dread its approach and wish that its holy hours would remain away a little longer in order that we might consume some trade or finish some piece of work, or if when it comes we merely stop our bodily labor and enter upon its sacred rest all in a bustle, with the cares of this world so pressed upon us that we will be heard talking about our farms, our shops, our future or present prospects of worldly prosperity, and cannot stop till we enter the door of the place of worship—if the closing hours of the Sabbath are spent watching the sun to see it set in the western horizon and tell us that the Sabbath is past, then truly the Sabbath would become irksome.

But if, on the other hand, we would recollect that the sixth day is the preparation day, and would use it in closing up our business, and throwing off the cares of the world, so that we could enter upon the Sabbath with a song of praise on our lips and a heart full of gratitude to the great Giver of every good and perfect gift, or, in the language of the prophet, we would turn away our feet from the Sabbath from doing our pleasure on God's holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and honor him, not doing our own ways, nor finding our own pleasure, or speaking our own words, then the Sabbath would be a savor of life unto life. It would be a blessing, and then we would delight in the Lord and he would delight in us; and instead of feeling that the Sabbath was too long we would be surprised to see how quick it would pass away; and instead of rejoicing to see it gone we would almost sorrow to see its holy refreshing hours pass away. Finally, as love is the fulfilling of the law, in observing the Sabbath, instead of studying to see how far we can go and not break it, it will be our constant study to see how perfectly we can show our love to God by keeping his commandments. J. R. GOODENOUGH.

To-Day.

"VERILY I say unto thee to-day, shalt thou be with me in paradise."—Luke 23: 43.

What Christ meant by this promise to the thief, has been a subject of doubt in my mind, and is to many at the present time; but if we turn to God's holy word, we will there find it explained in such plain terms, that a child can understand it. The thief made a request and this was Christ's answer. Now what was the thief's request? "Lord, remember me when thou comest into thy kingdom." The thief understood that Christ was to have a kingdom when it was set up.

First, we must determine when Christ's kingdom is to be set up; then we can determine when the thief wanted Christ to remember him; whether it was at his death, or some time in the future. The prophet said there was to be born a King, that should rule the world; and the Jews understood that Christ was to be this King; but

as Christ did not take the throne, they claimed he was an imposter, and accused him of claiming to be King, when he was not. They took him before Pilate to be questioned. John 18: 33-40. Pilate asks, "Art thou the King of the Jews?" Christ replies, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews" (that is, his kingdom is not of this world of sin and corruption, before its purification); "but now is my kingdom not from hence;" that is, not from this time onward. Here Christ says his kingdom is not of this world, nor from his death onward. This Pilate saw, and questions thus: "Art thou a King then?" Jesus replies: "To this end was I born." Thus admitting that his kingdom was not of this world of sin, nor from his death onward, but still he was born to be a King. Now we ask, when? John the revelator in speaking of the end says: "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Daniel in his prophet word, when tracing the rise and fall of nations to the 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, which shall never be destroyed; . . . it shall stand for ever." Also Daniel 7: 13, 14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, . . . and there was given him dominion, and glory and a kingdom, that all people, nations, and languages, should serve him; . . . and his kingdom that which shall not be destroyed." Christ in his teachings (Math. 25: 31-46) says: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them." &c. When speaking of his coming, he says: "Behold I come quickly, and my reward is with me." When is it that he becomes King, and takes the throne? When he comes in power, at the last trump, and sits upon his throne and judges the world.

What was the thief's request? "Lord, remember me when thou comest into thy Kingdom." Now we see Christ's kingdom is set up when he takes the throne, and judges man; and it was when the thief wanted Christ to remember him, when man receives his reward, for deeds done in the body; not the day Christ and the thief died; for the thief did not then receive his reward, and he did not then receive his reward to man's honor. Rev. 11: 18 says, in speaking of the judgment: It is "the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants," &c. Nor could he have gone to heaven that day, with Christ, for three days after Christ arose, he said, "I am not yet ascended to my Father." John 7: 69, which was true, for if Christ did go to heaven and remain three days, the second time he came from heaven would have been a second coming, but the angel said to his disciples forty days after his resurrection, as you have seen him ascend into heaven, so shall he come again in like manner; therefore his second coming must be sometime in the future, and not at his resurrection.

Now, all we have to make us think the thief was rewarded at death is the punctuation of modern writers, which makes it read, "Verily I say unto you, to day shalt thou be with me in paradise;" which we have shown would be impossible. Punctuation is a modern invention, and is thrown in to suit the taste of the translator, as all will admit. Why stick to the punctuation of one verse, when it makes it contradict the rest of the Bible? The thief says, "Lord remember me when thou comest into thy Kingdom." Christ replies: "Amen lego tibi semper mel emou esse en to paradiso." Which literally reads, so let it be; I tell thee to-day, thou shalt be with me in paradise. When? Just when the thief requested to be; Amen, or let it be as you request; and to doubly assure the thief, he says; I say unto you to-day (although it looks to you doubtful as to my having a kingdom), thou shalt be with me in paradise, which makes the thief's request and Christ's answer harmonize, and agrees with the theory that man receives his reward after being judged.—C. W. TERRY, in Crisis.

My Happy Home.

I had a dream, a happy dream; I dreamed the Lord had come; And in a city bright and fair...

Spoiled Through Philosophy.

The apostle admonishes Christians—"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men..."

Others are destined to share the same fate, while "the word of God endureth forever."

PRIMITIVE MAN.

The Scriptures reveal that "Adam" was created "in the image," and after the "likeness" of God. If this be true, we have reason to conclude that Adam was made the highest type of the human species...

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...

Prof. Huxley says, "The Engis skull," the oldest human cranium found, "is a fair average," so that "the progressive development theory" is most seriously damaged by later facts discovered...

Louis Fiquier, in his work entitled "Primitive Man," the "Revised Translation," though maintaining the theory of "pre-historic ages," "shows," as remarks one, "that so far from resembling any of the monkey family, the oldest cranium found can only be distinguished from the existing Caucasian by the most careful and critical study..."

Carried away by the reasonings of Prof. Lyell, and others, respecting "the progressive development theory," there are Christian men and ministers who have been "spoiled through" their "philosophy and vain deceit."

tual record with this philosophy; but his work of it, owing to the language employed by Moses the inspired penman. "True he was created in the image of his Maker—but he commenced at the lowest stage of humanity."

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...

The Last Days of Rome.

A PECULIAR consideration of what is said in this article, as little is said of the closing history of Rome in that portion of prophecy except to mark the period when Rome shall fall, her position at that time, and the agency by which her fall is to be effected.

The third prophetic sketch of Rome, contained in the second Epistle to the Thessalonians, second chapter, has ever been regarded as one of the most deeply interesting portions of the Word of God. It presents the only argument ever employed by an apostle, avowedly for the purpose of showing that our Lord should not be looked for at any time.

When the beloved prophet fell into a mistake 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 beloved prophet fell into a mistake 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 same apostle to correct them.

The prominent and commanding points which stand out on the foreground of this prophetic sketch, which extend from the point where the apostle stood to the coming of Christ, are these: (1) What then stood in the way of the revelation of the man of sin...

How much of this sketch has now become history? Let us see: 1. What was that which was to be "taken out of the way? It can apply to nothing else than the pagan empire of Rome.

2. What was it that should be revealed, when the empire fell? Several terms are employed by the apostle to describe it, but they are all appropriate and full of meaning: "The mystery of iniquity."

Its germ—as then working. It is also called "that Wicked One." "The Wicked one." (Whiting.) This describes its character in its early development. The germ has revealed the blade. And it is called "the man of sin, the son of perdition."

Where, then, are we? How much of this sketch belongs to the history of the past? The pagan empire, the great obstacle in the way of the man of sin, did fall! The son of perdition did arise and has exhibited to all the earth the full dimensions of his predicted usurpations.

ADDENDA TO THE LAST DAYS OF ROME. There was a striking significance in these things four years ago, but now much more so. The pope is now shorn of all his political power, without which he declares himself unable to exercise his pontifical authority.

tain his pretensions; and this comes on the very back of his declaration of infallibility. If he moves from Rome he says it would be to make himself a vagabond.

I think he is blinded by a delusive hope of recovering his power by some intrigue which he and his adherents are secretly carrying on. It is obvious that, Pharaoh like, his heart is hardened, and he is preparing in and by the desperation of his circumstances for that last war with the Lamb, spoken of in Revelations 17: 12, 14.

LETTER DEPARTMENT.

From Bro. Johnston.

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 keeping the Sabbath, but without any success.

Notwithstanding Sabbath-keepers are few and far between in this part of Pennsylvania, yet light on other points of Adventism is spreading rapidly among both ministers and people, and especially among the members of the "Church of God."

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

## THE HOPE OF ISRAEL.

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

The Editor of the HOPE does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scripture. We hold 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 contribute to the reading matter of its columns, 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 of grace by the Lord's people.

IN this number of the HOPE 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 Marion, of this County and State, who has renounced Freemasonry and raised his voice against it. We copy it from the *Christian Cynosure*, a paper published in Chicago, devoted to opposition 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 that Christians should have nothing to do with it.

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?

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 adversary of good than for his own.

Q. What thinkest *thou* in reference to this?

A. Calvinist—"God has foreordained whatsoever comes to pass."

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 consequence.

### 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."

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 brethren

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.

## BUSINESS 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?

### RECEIPTS

#### For The Hope of Israel.

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

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#### Received on Donation to Association.

A Friend \$5.00. M. N. Kramer \$5.00

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