

THE HOPE OF ISRAEL.

Vol. I.

HARTFORD, VAN BUREN Co. Mich., Monday, August 24th. 1863.

No. 2.

Original. THE LATER DAY PILGRIM.

I am a stranger and pilgrim below
But relying in Christ to Zion I'll go,
Through trials and dangers, I'll lean on his arm,
And call on the Father to shield me from harm,
Though with Christ rises, and millions are slain,
Because they will not acknowledge the enemy's name,
I'll not take his mark, nor his image adore,
Till I with the ransomed reach Chanaan's bright shore,
If twelve times twelve thousand, on Zion I'll stand,
A song in my mouth, and a harp in my hand.

Go forth vile spirits, gather in battlearray,
The kings of the earth to their last battle day;
But the saints of our God, by the Bible will stand,
Keeping God's holy Law to every hand;
The Devil's host he they will not believe,
But lie through King Jesus alone will receive,
Immortality seeking we journey along
Till we with the ransomed sing victory's song,
O'er the grave triumphant, o'er sin, death and pain
When we with King Jesus eternal shall reign.

Who is Elijah the Prophet?

We have long and earnest discourses, trying to prove that the personage spoken of in Malachi, 4: 5, belonged to past generations; and that consequently we must not look for its fulfillment in the future; as God never suffers His prophecies to be fulfilled twice. But hold a moment! Let us see the evidence of its fulfillment. Well, says our opponent, "Just turn to Matt. 11: 14. Jesus is speaking of John the Baptist, and he says, 'If ye will receive it this is Elias which was to come.'" Now if Jesus says John the Baptist was the person spoken of by Malachi, (4: 5,) which he says is Elijah the prophet, then the evidence is conclusive, and we would look no farther. But let us look at Matt. 11: 14, once more. It appears that John, after he was cast into prison, having had time to reflect on all that had past, still it seems his faith wavers. And he sends two of his disciples, saying, "Go and ask Jesus, 'Art thou he that should come or do we look for another?'" Jesus sends John a list of his works, evidence on which he could rely. "The blind receive their sight, the lame walk, the Lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." When John's disciples had gone, Jesus began to instruct the multitude concerning John. He asks them three questions. "What went ye out for to see? A reed shaken with the wind?" Again, "What went ye out for to see? A man clothed in soft raiment? Behold they that wear soft clothing, are in king's houses. But what went ye out to see? A prophet? This was what they had went out to see on the banks of Jordan. Jesus declares they had not only gone out to see a prophet, but that John was much "more than a prophet. For this is he of whom it is written, 'Behold I will send my messenger before thy face, which shall prepare thy way before thee:'" referring to Malachi, 3: 1. Now as the first advent of Christ was a matter of printed prophecy, so of the messenger, sent before his first advent, "the voice of one crying in the wilderness, 'Prepare ye the way of the Lord.'" But was John the Baptist Elias? The angel told Zacharias, speaking of John, "He shall go before him (God) in the spirit and power of Elias," (Luke 1: 17.) to perform his work that he came

to do, as fore-runner of Christ. It was the same Spirit that Elias had to guide him in his work. It was the same power too, by which Elias wrought; consequently the spirit and power of Elias, and the spirit and power John came in, were the same. But that John was not Elias, we will now prove. But before examining the testimony, let us look at St. John's Gospel, 21: 24. "This is the disciple which testified of these things, and wrote these things; and we know that his testimony is true." Now turn back to the first chapter, and commence at the 19th, verse, and you will there find John's testimony of himself, as recorded by this true witness; the beloved disciple, St. John. Well what is the record? The Jews sent priests and Levites, from Jerusalem to John the Baptist, to ask him "Who art thou?" We ask John Baptist to-day, the same question. John Baptist, "Who art thou?"

Hark, hear John as he declares saying, "I am not the Christ." (verse 20.) Well, it is not contended by any that John Baptist was Christ. But there are very many who contend he is Elias. Let us ask him again, "What then?" "Art thou Elias?" "And he saith I am not." "Art thou that prophet?" "And he answered, No." Here John positively declares he is not Elias, neither that prophet. But will John tell us who he is? Yes, and that too just as Christ did to the people, in the 11th of Matt. "And he said, 'I am the voice of one crying in the wilderness, Prepare ye the way of the Lord.'" John then, is the fore-runner of the first advent of Christ. He came "in the spirit and power of Elias, or Elijah, to prepare the way of the Lord."

John had a work to do, and that work was to be done, just prior to the commencement of Christ's work, at the first advent. Now we understand Malachi, 4: 5, to mean just what he says. Just before "the great and dreadful day of the Lord shall come," when all the wicked shall become 'stubble,' and they be 'burned up,' just before the second advent of Christ; God will send Elijah the prophet, to prepare the way for the coming of the Lord.

And I make no doubt when the time comes, as soon it will, we shall be willing to make the application of Rev. 19: 1, in the future, and not in the past. We feel confident that this messenger that comes 'down from heaven,' and 'the earth is lighted up with his glory' during whose message a voice from heaven calls Gods people out of Babylon is yet to come. This messenger we think will be in fulfillment of Malachi 4: 5, it will be Elijah the prophet.

JOHN REED.

Power in Prayer.

Our blessed master knew there was power in prayer. At our time a father brought his son, who was possessed with a deaf and dumb devil, to the disciples of Jesus; but they could not cast the evil spirit out. Mark 9: 14. Yet we find that to these same disciples he had only a short time previous, given power over unclean spirits. Mark 6: 7. And when they asked their

master why it was that they had failed in this particular instance, he replied: "THIS KIND can come forth by nothing, but by PRAYER and fasting." And we find that he himself, in every hour of trouble went to his Father in heaven. And often the man of sorrows spent whole nights in prayer. For the strong temptations that assailed him at the commencement of his ministry, he prepared himself by forty days spent in fasting and prayer. At the grave of Lazarus, he thanks the Father that his prayer had been heard. And if Jesus needed divine assistance to enable him to overcome, and to accomplish his mighty works; if he I say, who had the "SPIRIT WITHOUT MEASURE," needed to call night and day for divine assistance, how much more such poor creatures as you and I! When we are tempted, should we not fly like him to the wilderness and there tell our Father our troubles and ask him to help us to overcome. Are we borne down with grief, should we not imitate the man of Gethsemane, and pray until we can say with him "Nevertheless not my will, but thine, be done!" Or if we are disappointed when we know we call for what Jesus has authorized us to pray for in his name, should we not remember the parable of the importunate widow; and, also the words of our master, "that men ought always to pray and not to faint?" And also, that Elias, "a man subject to like passions as we are," and who prayed EARNESTLY that it might not rain; and it rained not on the earth by the space of three years and six months;" and who also prayed again and the heaven gave rain, and the earth brought forth her fruit;" continued in prayer until his servant had gone seven times to see whether the Lord had answered his petition. Yes Brethren, there is no less power in prayer to-day, than there was in the days of Elijah or Jesus. All that is lacking is on our part. Who among us have had our heads wet with the dews of midnight, while we sought the Lord in prayer? And who of us have wrestled like Jacob, or agonized like Jesus, and said "I WILL NOT let thee go, except thou bless me."

O! Brethren let us first be sure we have the doctrine of the Bible. Let us next live the life that the Bible requires us to live. Then let us pray as often, and as earnestly as did those who are mentioned as examples for us to follow; and as sure as the God of Elijah and the Father of Jesus, reigns on the throne of Heaven, just so sure can we ask what we will, IN THE NAME of JESUS, and it will be granted unto us. D.

MR. PANTON HAM,—of Bristol, Eng., in writing on the immortality of the soul says: "Let it be registered as the genuine geneology, that Pagan Plato was its father, and the profligate Pope Leo its foster father. Born and bred by Pagan philosophy, the protegee of Popery, this notion of the soul's immortality has become a pet dogma of popular Protestantism, which with a strange forgetfulness of its low lineage, openly declares it to be the honorable offering of a true orthodoxy."

THE HOPE OF ISRAEL.

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H. S. DILLE & ENOS EASTON, Editors.
GILBERT CRANMER, JOHN REED,
Corresponding Editors.

A GENERAL CONFERENCE.

Is appointed, to be held in ALAMO, at a place known as LIBERTY CORNERS, 7 miles west of KALAMAZOO, in Kalamazoo Co., in this State; to commence

ON FRIDAY, SEPTEMBER 25th.

and continue Three Days. A GENERAL ATTENDANCE of all who "love the appearing of our LORD JESUS CHRIST," is affectionately, and earnestly, solicited. Among the preaching Brethren, we hope to see Eld. WATERMAN PHELPS, Eld. E. S. SHEFFIELD, Eld. SAMUEL DAVISON, Eld. E. W. SHORTBRIDGE, and others from Wisconsin, Illinois, and Iowa.

Brethren from Alamo, should be at the M. C. R. R. Depot, in Kalamazoo, with their teams, on Thursday.

IN MY PLACE.

At the Conference held at Bangor in June last, I was chosen editor of this paper. The late Conference in Casco has ordered me to fill the station to which I was appointed. I am therefore responsible for what has already been; and all that may hereafter be published in our columns; except such articles as are credited to others. Father, help me faithfully and patiently, to discharge the duties that devolve upon me. Brethren remember me in your petitions at the throne of Grace.

H. S. DILLE.

We were absent at the Conference five days. Our printer made up the form for the out side of the paper, and was out of work. Then old Mr. Ague came to leech him out for winter, and to pay his bill, he has been obliged to shake an hour every day for the old fellow's amusement. That is why we are a week behind with this number.

Eld's WALLEN, HARMON and DILLE, hope to be with the Brethren in Bangor, Sabbath, Sept., 6th.

The Conference in Casco.

The Conference called, on the 21st, inst., was one of the most glorious meetings of God's people, in these later days. The meetings were held in the woods, and the humble souls assembled beneath those proud hemlocks, can testify that God, by the divine influence of His Spirit, was with us, to own His cause and to bless our labors.

The preaching brethren present were Eld. GILBERT CRANMER, of Galesburgh, Eld. JOHN FABINS, of Casco; Eld. JOHN REED, of Otsego; Eld. W. B. DAVIS, of Lynn, Mass.; Eld. NEWTON WALLEN, and Eld. HARMON, of South Haven; Eld. H. S. DILLE, of Hartford; JOSEPH DAVISON, of Pine Grove.

The first discourse, on Sabbath eve, was by Br. CRANMER. It was one of the most able of the old soldier's efforts in his Master's cause. His subject was the 'Two Laws,' or the 'Royal Law' and the 'Law of Carnal Ordinances,' in which he proved, beyond successful contradic-

tion, that the 'Law of God,' as spoken in His own voice, in hearing of the 'thousands of Israel,' and written by His own finger; and the 'Law of Moses,' were always separate and distinct. That while one was a law of 'types and shadows,' pointing forward to Christ, and was done away, 'being nailed to his cross;' the other is, and ever will be in force while God, its Author exists. Several we know were convinced of this truth; and some who had not hitherto kept holy 'the Sabbath of our Lord,' acknowledged they had long been in darkness, and had just been 'brought to light' on this important subject.

The Discourse on Sabbath morning was by Br. REED. His text was Habakkuk 2: 2-3. He was aided in his remarks by the use of a beautiful and highly instructive chart, drawn by himself; and painted by Br. W. H. HONDSOM, of Otsego. The sermon was remarkably interesting to every student of prophecy. We would be glad to publish a synopsis of it, but we would need the symbols, in order to do justice to it. Br. R. intends to take the field in earnest, the coming winter.

We had, in the evening, an excellent discourse by Br. HARMON. His arguments concerning man's past, present, and future condition, were solid, pointed, rational and convincing, to every candid and reflecting mind.

First day morning we had a business meeting. Subscriptions came in freely for the 'Hope.' Brethren who had subscribed for shares in the Office, came forward and met their obligations like Christians. All hearts were made glad, by good news from Iowa and Wisconsin, where we find we have many brethren and sisters of like precious faith. After deciding upon the time and place of holding the General Conference, the hour for preaching having arrived, our business meeting came to a close.

At 9 o'clock we listened to one of Br. W. B. DAVIS' best efforts. Text—Psalms 8: 4. 'What is man, that thou art mindful of him? or the son of man, that thou visitest him?' He took the ground that the Bible is our only true source of information. That man was created from the dust; in the image of God; that he was man, before he breathed; and that the 'breath of life' is nothing more than the vital air. That man is subject to death, and that he is dependent upon a resurrection from the grave, through Christ, for eternal life. A better comment on this sermon, than any that we can make was made at the time by Br. FABINS. Said he, 'Some have found fault with me, because I am rough, and always use the plainest words to convey my meaning. But I think you have found a man to day, full as much given to that style of preaching as myself. It has been my business for years, to labor in these woods, and to dig the rough stones from the quarry; but to day our brother from the East, has taken those same rough stones and laid them into a wall, so high that no man can jump over it; so close that none can crawl through it; and so strong that all the Devils artillery can't batter it down.'

The closing discourse, in the evening, was by Br. WALLEN. When we say that this was one the happiest and best efforts of his ministerial career, those who have heard Br. Wallen in joyous seasons, long since past and gone, will know that he was 'full of the Holy Ghost; and

that all true hearts were made to rejoice under the sound of his voice. We shall try to give a sketch of this sermon in our next.

Our social meetings were extremely interesting, and showed that vital piety, and faith in the promises of God, were never more fully known and appreciated by our brethren and sisters, than now. Never did we attend a more solemnly interesting meeting, than the communion season, on First-day eve. May God grant us as good a meeting, with our brethren East, West North and South, on the 25th day of September, as another foretaste of the heavenly meeting of the immortal company, in the Kingdom of our God!

Incidents at the Conference.

INFANT BAPTISM.—Last winter we held a series of meetings, in the south part of Casco, in Allegan Co. Among those who then set out for the Kingdom, was Sr. Martha Stuller, now only 11 years of age. She has proved ever since, true to her trust; and at the Conference, before meeting on Sabbath morning, she sent us word that she wanted to 'put on Christ.' We found she had a clear understanding of the Scriptures upon this subject; and in the afternoon of the same day, we had the pleasure of burying her, and one other precious soul, with our blessed Lord in baptism. All said they never saw a person exhibit more faith, than did she as she walked down into the liquid grave. Probably this comes a little nearer 'infant baptism,' than anything of the kind that has ever taken place among Advent people. Jesus says, "Whoso shall offend one of these LITTLE ONES that BELIEVE ON ME, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depths of the sea!"

THAT CARPET.—Father Fabins, speaking of the final doom of the wicked, said they are to be made into carpeting for the New Earth.

"I would like to have you prove that," shouted a man in the crowd.

"And I will" was the reply. "Turn to Malachi, chap. 4: 3. 'AND YE SHALL TREAD DOWN THE WICKED: for they shall be ASHES UNDER THE SOLES OF YOUR FEET in the day I shall do this, saith the LORD OF HOSTS.'" No attempt was made to impeach the testimony of the witness.

HAND-TO-HAND FIGHT WITH THE DEVIL.—While Br. Wallen was preaching, on First-day evening, two young ladies were seized with convulsions. One of them said that the eyes of certain Spiritualists present, were fixed upon her just previous to the attack, and that she had no power to resist the influence, which she felt was getting control of her.

The step-father of the other, said he could explain the mystery in her case; and that in doing so, he should 'tell the truth, and shame the Devil.' His wife, the girl's mother, was absent from home, on a visit to the eastern part of this State and returned far as Kalamazoo, where she expected him to meet her; while he at the same time expecting a letter from her. This girl became alarmed, and went to consult the 'spirits,' and find out if possible what had become of her mother. A stranger 'spirit' told her that her mother had been dead some three weeks, having been killed by the cars. Next the mother herself desired to 'communicate.' The stranger was requested to stand aside, and give the lady

a chance to converse with her daughter. She then confirmed what had already been told, and said that her daughter would see something that would convince her. On the way home the girl did see a 'spirit' cross the road before her, with a sun-bonnet on her head! She screamed, "My God! there is mother!" But, strange to tell! a short time after, the lady returned, alive and well!

The girl however, from that time has been subject to fits. And, said her father, "I notice that when she is going into one, her 'eyes cross,' just like those of THE BATTERY from which the influence first came."

God that night, heard and answered prayer, and contrary to the boast of mediums present, the 'devils were cast out.' Such scenes are but a forer-taste of the great conflict, that is yet to take place, between 'the two kingdoms.'

ANOTHER SPIRIT.—While Eld. Fabins was baptizing, on First-day, a bottle of 'alcohol' was publicly circulated by some Casco 'rowdies' on the opposite bank of the stream.

It is with the utmost pleasure that we can testify however, that such characters do not represent a majority of the citizens of Casco, who have ever treated us with Christian courtesy. All others we freely forgive, and pray God to do the same. While life lasts, we shall remember with pleasure the many happy seasons we have enjoyed with the 'warm hearted and true' soldiers of the cross, in Casco. God bless you Brethren!

NAPOLÉON III.

This man has risen from being a common street drunkard in New York city, to the throne of France; and is to day, the most powerful and the most crafty monarch in the world.

He was born April 24th, 1808. He is son of Louis, brother of Napoleon I, and King of Holland. His mother was Hortense, daughter of Josephine, wife of Napoleon.

Louis is a believer, as was also his uncle, in the "star of destiny;" and has ever believed that he had a high mission to fill in connection with the French government; and when in poverty often asked to borrow money, promising to pay when he should become Emperor of France. He is to day, the richest reigning monarch on earth. So marvelous indeed, has been his accumulation of gold, that many have believed that he had acquired the art of manufacturing it from copper, arsenic and other cheap materials.

He has from first to last, followed in the footsteps of Napoleon the Great, only he has more caution, than the first Napoleon ever possessed. Napoleon I, and Napoleon III, both arose to supreme power by dispersing the representatives of the people by military force. In both instances this took place on the 2d day of December, the day on which the memorable battle of Austerlitz was fought. Both were elected rulers of France for ten years, then chosen emperors. Both commanded the armies of Italy. Both set out to take the command on the 6th day of May. The families of both consisted of a wife and one son. Napoleon I, was imprisoned six years on St. Helena. Napoleon III, was imprisoned six years in the fortress of Ham. The difference in this respect was that Napoleon I, was imprisoned after his 'star' had set; Napoleon III, before his had risen.

Every movement of his since he began to reign has been crowned with success. Every plan works according to his design. Russia and Austria the two nations that, with the exception of England, contributed most to overthrow Napoleon I, have both been humbled under the hand of Napoleon III. England after joining with other nations in passing a decree that no member of the Bonaparte family should ever again sit upon the throne of France, has been proud of her alliance with the nephew of the monarch that she imprisoned on the lonely Isle of St. Helena. Proud England's noble Queen, has bowed the knee to the Emperor of France.

Our own continent has felt his power and Mexico is his. His troops by thousands are being landed on her shores. The Mexican Republic is no more. Maximilian, of Austria is offered the throne, and will probably accept it. If not Louis himself will sway the sceptre. What his next movement will be God only knows; but we firmly believe that his career will end, only when "the spirits of devils working miracles," that control him, and other monarchs and presidents of earth, shall have gathered the nations together, and Christ and Anti-Christ meet in "the battle of that great day of God Almighty." D.

Letter from Sister Wason.

Otsego, Aug., 20th, 1863.

I would like to say a few words to the dear Brethren and Sisters through the 'Hope.' I like the name of our paper, for there is a great deal of meaning conveyed in these few words, "The Hope of Israel." What is the hope of Israel? Abraham had the land of Canaan given to him; but he has never come in possession of it yet. No, not as much as even to set his feet upon. Act. 7: 5. He died in faith, not having received the promise, but looking for it afar off, (at the resurrection,) and confessed himself a stranger and pilgrim on the earth. The hope of all christians, in all ages was that they should inherit the earth. Job believed that he should rise again. Job, 19: 25: 26. "I know that my redeemer liveth and that he shall stand at the latter day, upon the earth. And though after my skin worms destroy this body yet in my flesh shall I see God." Yes, Job expected to rise in a tangible substantial body. Not as spirit: an ethereal being to fly away beyond the realms of time and space; but he expected his inheritance "on the earth." "The meek shall inherit the earth," says Jesus. We are expecting the soon coming of our King; that he will set his glorious kingdom up, and that he will reign in righteousness over the earth. Oh, dear Brethren and Sisters, is not this hope worth everything? Yes and the language of my heart is, without this hope I would be of all the most miserable.

Oh, glorious day! Oh, blessed hope!
My soul leaps forward at the thought
When in that happy, happy land,
We'll take the ancients by the hand,
And love and union hail our friend,
Where death and sorrow will have an end.

VICTORIA WASON.

—FIRES—Two houses in Bangor, one belonging to Daniel Desbro, and the other to Sylvester Reynolds, were burned, with all their contents, while the families were absent at a picnic, Thursday August 20th. It was the work of some fiendish incendiary, as yet unknown.

—Lawrence, Kansas, was burned by Quantrel's Guerillas, Aug. 20th., and \$2,000,000 worth of property destroyed.

Our Hymn Book being small, many of our brethren have suggested that a few choice hymns be published for the use of the Churches, in the 'Hope.' We shall therefore publish one in each number, giving also the names of those making the selection. These will be headed

Songs of Zion.

No. 1. SELECTED BY SR., ELIZABETH STULLER.
MORN OF ZION'S GLORY.

1. Watchman, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that mark its coming
Yet upon thy pathway shone?
Pilgrim, yes! arise, look 'round thee;
Light is breaking in the skies;
Gird thy bridal robes around thee,
Morning dawns, arise! arise!
2. Watchman, see, the light is beaming,
Brighter still upon thy way;
Signs thro' all the earth are gleaming,
Omens of the coming day;
When the Jubal trumpet sounding,
Shall awake from earth and sea
All the saints of God, now sleeping,
Clad in immortality.
3. Watchman, hail, the light ascending
Of the grand, Sabbath year;
All with voices loud proclaiming
That the kingdom now is near:
Pilgrim, yes, I see just yonder,
Canaan's glorious heights arise;
Salem, too, appears in grandeur,
Tow'ring 'neath its sun-lit skies.
4. Watchman, in the golden city,
Seated on his jasper throne,
Zion's King, enthroned in beauty,
Reigns in peace from zone to zone;
There on sun-lit hills and mountains,
Golden beams serenely glow;
Purling streams and crystal fountains,
On whose banks sweet flowrets blow.
5. Watchman, see, the land is nearing,
With its vernal fruits and flowers,
On, just yonder! O, how cheering!
Bloom forever Eden's bowers!
Hark! the choral strains are ringing,
Wafted on the balmy air,
See the millions, hear them singing,
Soon the pilgrim will be there.

—The trade in black-berries has been lively in our village this season. H. Tamblin has bought 204 bushels, bestides shipping seven barrels of 'pure juice.' Others are quite extensively engaged in the manufacture of wine. The trade is still as brisk as ever.

—It is said that in some Chinese cities the idol-makers live all in the same streets, and that on a board at the end of them is written, "The god-maker's street." We have heard that it is not unusual, also, to see written over an idol-shop these words: "Gods neatly made and repaired"—Sel.

—ELD'S CRAXMER and DAVIS, are holding meetings in Otsego.

—Our thanks are due T. R. Harrison, Editor of the Paw Paw True Northerner, for recent personal favors; also for a favorable notice of the Hope.

—ELD. JAMES WATKINS and Eld. NEWTON WALKER, are both preparing to devote their whole time in their blessed Master's service.

—The Fedrals gained 27 victories in July.

Synopsis of a Sermon.

BY ELDER W. B. DAVIS.

The subject we have chosen is one of vital interest to two classes of people. The subject is the wages of the righteous, and of the wicked. If one class are to reap ETERNAL LIFE for well doing and the other DEATH for evil doing, they ought to know it.

TEXT:—Romans 6: 23. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Our text without comment proves what the reward of the one and the punishment of the other is. The doctrine of eternal torments, or conscious existence in misery, is generally believed. The following are some of the passages brought forward in objection to our text:

Matt. 25: 46. "And these shall go away into everlasting punishment." The original reading is "These shall be pruned up, or cut off." The parable of the "Rich man and Lazarus" is also used by objectors. It is generally believed that the rich man was in misery at the moment he died. We read however that he died and was buried. Then he desires certain favors. He wants Lazarus to dip his finger in water and come and cool his tongue. If the theory is true that the wicked go into misery, has the spirit fingers, eyes, etc. The text to suit the common view ought to read "and in hell he lifted up his spiritual eyes, being in spiritual torments," etc. and again "Father Abraham have mercy on me, and send spiritual Lazarus, that he may dip his spiritual finger in spiritual water and spiritually cool my spiritual tongue for I am spiritually tormented in this spiritual flame." This parable applies to the Jews and Gentiles. Spirits have not fingers, hands, etc. Jesus says "A spirit hath not flesh and bones as ye see me have." The Bible meaning of Abraham's bosom is "the earth," which was promised to Abraham and his seed. Where is paradise to be? On the earth.

One popular minister in picturing hell and the miseries of the damned, said it was a lake filled with fire and brimstone, and everything that was offensive or painful. And then he pictured Jesus on the shore. The doomed sinner was wailing in torments, in his sight. For one thousand years he was sinking down, down, in the burning lava, and then as he arose to the surface he cried out in keen anguish of his soul, How long, O! Lord how long! And the answer of Jesus is eternally! eternally!! eternally!!! This doctrine is the tradition of men and devils, having its origin in the Roman Catholic Church. To prove that there is no such place, we have only to prove there is no room for it. The kingdom of Jesus is to extend from "one end of the earth to the other," and "under the whole heavens."

The word hell is translated from SHEOL and GRADES. They in the original always mean the GRAVE of state of the dead.

Now with regard to the wicked David says, "For such as are blessed of him shall inherit the earth but they that are cursed of him SHALL BE CUT OFF." And again, But the wicked SHALL PERISH, and the enemies of the Lord shall be as the fat of lambs; they shall CONSUME; into smoke shall they CONSUME AWAY." And yet again, "For

yet a little while and the wicked SHALL NOT BE: yea thou shalt diligently consider his place, and it shall not be."

And Malachi testifies "For behold the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall BURN THEM UP saith the Lord of hosts, that it shall LEAVE THEM NEITHER ROOT NOR BRANCH." And once more, "And ye shall tread down the wicked: for THEY SHALL BE ASHES under the soles of your feet in the day that I shall do this saith the Lord of hosts."

John the Baptist testifies, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will BURN UP the chaff with unquenchable fire."

And Jesus says in his parable of the "Wheat and the Tares," "Let both grow together until the harvest: and in the time of the harvest I say to the reapers, "Gather ye together first the tares, and bind them in bundles to BURN THEM: but gather the wheat into my barn." And once more, in explaining his meaning, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels; as therefore the tares are gathered and burned in the fire so shall it be in the end of the world." And the Revelator sees the nations gathered to battle and when they compassed the camp of the saints, and the beloved city, "fire came down from God out of heaven and DEVoured THEM."

This does not look much like eternal torments. I am an annihilationist. But only few know the meaning of the word. To annihilate is to destroy the form of a thing. A house reduced to ashes, is annihilated. Its existence as a house, is gone. To annihilate man, will be to reduce him to ashes, like the 'chaff,' the 'stubble,' or the 'tares.'

'The wages of sin is death.' All die in Adam. But the sinner dies the SECOND DEATH, after the resurrection.

For all will be raised; but every man in his own order "Christ the first fruits;" then the saints; then the wicked. Some teach no resurrection of the wicked. But the word declares there shall be a resurrection "both of the just and the unjust." But every man in his own order." The original reads, but every man in own troop, or company.

Now you see the wages the devil pays is DEATH, or to burn to 'ashes.' If the old rotten system of the immortality of the soul were true then man must exist eternally in happiness or misery. But this is contrary to God's eternal truth. The chapter our text is taken from; and the whole Bible from Genesis to Revelations, teach the same thing on this subject, "Behold I set before you life and death." "Choose ye this day whom ye will serve."

Who could be happy in the belief that their beloved friends were in endless torment? But we know those who have recently fallen on the battle field, with all who have died in ages past rest in quiet, peaceful sleep. All will receive "a just recompense of reward." How long the wicked will be dying the second death, we cannot tell. But the end is eternal death. Terrible the

thought, that we must stand before the Judge, and that when sentence is passed, the wicked will exist no more forever. They die when the earth is burned. See 2d Peter 3: 7. Perdition, means destruction.

In view of these things does it not behoove us to live godly? How shall we feel if we stand before the judge of all the earth and there hear the dreadful word "Depart;" not to eternal torments, but to eternal 'Death.'

Many make a mistake by not knowing the definition of words, 'everlasting' is not eternal. Everlasting, ends where eternal begins. "Unquenchable," a fire that cannot be put out. But when it consumes all there is to burn it will go out of itself. But if eternal torments can't be found in passages where these words occur, where can the doctrine be found, I answer in 'tradition.' It is from the Devil. He is an old gray headed minister. He has been preaching for 6,000 years. His text has always been, "THOU SHALT NOT SURVIVELY DIE." He was the first to preach the immortality of the soul, and it has gone with him and his troop ever since. It is supported by the rich of our nation, and the world. On this is based the doctrine of endless misery. But we are to seek for immortality. See Rom. 2: 7. Why seek for it if we already possess it?

Death is directly the opposite of life. If we would shun the second death, we must leave the ranks of the enemy.

"The gift of God is eternal life through Jesus Christ our Lord." So my text declares. What is this life? I answer, a literal and eternal existence, in God's kingdom. Is it a gift of God? Yes. We cannot earn a right to the Kingdom. It is God's gift after we have done all we can. This is all to be enjoyed in another world; or the new earth. Here we have mourning, sickness, sorrow, pain and death. But there all these things are gone forever. Jesus says, Behold I come quickly, and we will not receive eternal life until he comes. Oh, how I long for his appearing for I want eternal life, in the Eden of Love and beauty. All who will may live there. He that believeth and is baptized shall be saved. God has no pleasure in the death of the wicked. Turn ye, turn ye for why will ye die O, house of Israel.

—The Law of Ten Commandments, spoken by God on Mount Sinai, may be considered the Constitution of His Church in all ages, and contains, the highest moral precepts known on Earth. When we assert this, Infidels, Spiritualists, and even professed Christians answer, "We admit it but who can live up to them?" Their light, we admit, is like the light of the Sun. God is the author of both. And these ten moral precepts as far exceed all constitutions, laws, and orders of men, as the light of the Sun exceeds the light of a kerosene lamp. Then let us walk in the sunlight of God's eternal truth, until these skeptical objectors shall be able to give us something better. D.

Dr. Mc CULLOCH says THERE IS NO WORD IN THE HEBREW LANGUAGE that signifies either soul or spirit in the technical sense in which we use the terms, as implying something distinct from the body. Credibility of the Scriptures vol. 2: 41: 8.