

THE HOPE OF ISRAEL.

"Of the hope and resurrection of the dead I am called in question." Paul.

VOL 2

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Christians Called to Peace.

I might go through the history of the Savior's sufferings to illustrate the fact that he died a voluntary martyr. It seems almost irreverent to think of him as a coward or a criminal. He suffered not only innocently but calmly, patiently, uncomplainingly and deliberately, from first to last without a fault. A glorious example for Christians to immitate in suffering. For his example IN SUFFERING is repeatedly set before us for our imitation. Christ forwarned his disciples that they MUST SUFFER FOR HIS SAKE. "If they have called the master of the house Beelzebub, how much more them of his household.—If they have persecuted me, they will persecute you."—"The time will come when he that killeth you will think he doeth God service." The teaching of the Apostles corresponds with that of Jesus. Paul writes thus: "If we suffer with him, we shall also reign with him. If we deny him, he will also deny us." (I Tim 2:12) "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured the contradiction of sinners against himself lest ye become weary and faint in your minds." Heb. 12:2, 3. To the Phillipians he says, "Let the SAME MIND be in you which also was in Christ Jesus." He then recites the humiliation of Christ, even to the death of the cross. Peter dwells on the duty of Christians suffering patiently, after the example of Christ. I quote two or three verses. "For it is better to suffer for well doing, if the will of God be so, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust that he might bring us to God... Forasmuch then as Christ has suffered for us in the flesh, arm yourselves with THE SAME MIND." Christ then suffered and died as AN EXAMPLE FOR CHRISTIANS. True, he died a sin offering, or propitiatory sacrifice. But he died also a martyr, or witness to the truth, and left his example for us to suffer for the brethren, and in the same cause. How then is it possible for Christians to join an army of fighting men, and at the same time follow their glorious Leader? They act in character as Christian soldiers, by suffering non-resistingly, and patiently as did their Master: not shrinking from even a martyr's death, when called to it. They will thus exhibit a more PRAISE-WORTHY COURAGE than any of the heroes on the field of battle."

5. My position is confirmed by referring to THE CHRISTIAN ARMOR, as described in the New Testa-

ment. Read Eph. 6:11-18. You will perceive that believers are compared to soldiers in actual service. Their warfare is not only against wicked men, but against spiritual wickedness, or wicked spirits in high places. Their armor is provided by God for his children. It is a whole, or complete armor. It refers to the ancient mode of fighting. Here is the soldier clad in his armor ready for battle in the EVIL DAY. He is able to stand, a victor over all his foes. And does he fight? Yes; but it is the GOOD FIGHT OF FAITH. His weapons are not carnal, but MIGHTY, through God, to the pulling down of strong holds. He is girded about the loins with the girdle of TRUTH. His breast plate is RIGHTEOUSNESS, including FAITH and LOVE. His shield is FAITH [in God, and his Son]. His helmet is the HOPE OF SALVATION. His feet are shod with the preparation of THE GOSPEL OF PEACE. The gospel is prepared expressly to give him PEACE with God, peace of mind, and a peaceable disposition towards all men. His sword is THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD. Praying with all prayer is his constant exercise, attending his whole service. This is the soldier described by Paul. Thus uniformed and equipped, an army of such soldiers would be ENTIRELY HARMLESS in city or country; and their hardest battles would be fought in PEACE, without the shedding of blood. Nor would the horrors of war, desolation, and mourning, follow in their train. The Christian is not a common soldier; he has no right to kill his foes.—The right of self defence against an enemy has been allowed by common law and in courts of justice. But Christians, while in the sphere of DUTY, may safely trust in God for PROTECTION. He who requires them to love their enemies and to do them good, has promised never to leave them nor forsake them. "So that we may boldly say, the Lord is my helper, I will not fear what man shall do unto me." More is reasonably expected of Christians than of others. Where other men would resent an injury, they must forgive. Where others would fight, they must be peaceable, and do no harm. It is sad, indeed, that Christians should so far depart from the first principles of Christian duty as to engage in war; still worse, to attempt to justify it by an appeal to the gospel. But appeals are generally made to the Jews of ancient times; because God did, under certain circumstances, by immediate revelation, allow them to fight and destroy their enemies. But, first, they enquired of the Lord, and waited his response. 2. God often interposed MIRACULOUSLY, and fought their battles by supernatural agents. 3. The question of war,

is one of CHRISTIAN DUTY AND MORALITY, to be settled by an appeal to the New Testament Surely not by an appeal to the Old, in opposition to the New. Many ancient practices will not stand the test of gospel light. Polygamy, divorce, slavery, and war, are all done away by the spirit and precepts of Christianity. It is in harmony with their character that Christians should be 'the salt of the earth,' and 'the light of the world.' They must be exempt from war to answer their high calling. They are actuated by HEAVENLY motives. They are seeking a glorious future.—"Glory, honor, immortality, eternal life" in the kingdom of God, in the heavenly country "Fear not little flock; it is your Father's good pleasure to give you the kingdom." "To those who by patient continuance in well doing, seek for glory, honor, immortality—eternal life."—These promises are made only to the faithful, while the cowardly and unbelieving, and all the unholy, are doomed to the second death in outer darkness. The Christian must be holy and virtuous in reference to the future state, as well as the present. You perceive, dear brethren, the great END of the Christian's life and probation here, is "A FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY:" compared to which, all earthly good vanishes into littleness. But there is no scripture to prove that the crown of life in heaven is obtained by fighting. It is 'by patient continuance in well doing; meekly suffering under trials; by following peace with all men, and holiness, without which no man shall see the Lord; by a life of faith on the Son of God. The Christian may be called to suffer the loss of all worldly goods; and he must esteem them but dross, that he may win the heavenly prize. But he is not required, nor allowed to FIGHT for his religion, though he may be called in a time of religious corruption and national violence, to die a martyr's death for it. If he may not fight for that which is the most valuable—INFINITELY THE MOST VALUABLE—surely he may not fight for that which is LESS valuable. If he may not fight for Christ's sake, he may not fight for the country. If fighting does not become him as a Christian, he may not lay off his religion as a man puts off his garment. He must not renounce that for all other considerations. Christ is to the Christian ALL IN ALL. When a man becomes a Christian, he is UNITED to Christ by faith, he receives the SPIRIT of Christ, he is at once humbled and elevated above the world. He as naturally turns away from war as from all other sinful practices. And I am persuaded that any person who has believed in Christ with a TRUE HEART would, if left to follow the Spirit and teachings of Jesus Christ alone, as naturally cease from war as from all other ungodly deeds. Had not the UNION OF CHURCH AND STATE long since CORRUPTED the church from being a PURE VIRGIN TO CHRIST, she would have been known THE WORLD OVER as the HABITATION OF PEACE. Her ministers had preached the pure gospel of peace. Her members would have been blessed as Peace-makers, the children of God, without rebuke in the midst of an unbelieving world.

Christians are more than patriots, they are CITIZENS OF THE HEAVENLY COUNTRY. Their 'HOPE is laid up for them in heaven.' Their field of labor is THE WORLD; all mankind are their neighbors; all Christians are brethren; to do good to all is their vocation. IT IS AS MUCH OUT OF CHARACTER FOR THEM TO FIGHT AND KILL THEIR FOES, AS IT WOULD BE FOR A FLOCK OF HARMLESS SHEEP TO TURN WOLVES, AND KILL AND DEVOUR ONE ANOTHER.—A monstrous absurdity! Christians in the army are in a false position, acting an absurd part, doing the cruel and barbarous work of wicked men. And thus Christ is misrepresented and dishonored by those who profess to be his friends.—But now let Christians stand entirely aloof from war, and lead "a quiet and peaceable life in all godliness and honesty. Let them keep in their own proper sphere; let them cherish a humble cheerful devotion in the closet and in the family; let them be faithful in the church of God; let them strive to spread the heavenly grace around them; their work of faith, and patience of hope, and labor of love will not be in vain. They can encourage the piety and good works of their wives, sisters and mothers. Both males and females can train the rising generation in the principles of piety. They can exert a salutary, and to a greater or less extent, a SAVING INFLUENCE on all within their reach. And by sustaining the ministry, and sending missionaries to the destitute, they can extend far and wide, the pure and peaceful principles of the gospel. Thus the salt would keep its savor, and the heavenly lights would shine, and not be hid under a bushel.—But dear brethren, the church and the world are so conformed, and the spirit of war is so rife in both, that the signs of the times, as well as the prophecies of Scripture, indicate the prevalence of war, as a sore judgment of God on the nations for their love of slavery, war, and other sins.

SAMUEL EVERETT.

Our little paper came to hand one week ago. It is truly a welcome visitor, and by the help of the Lord, I shall continue to labor for its support, as I have done since its first coming among us. I listened with attention to your article on 'Common Interest.' And though it falls to our lot to differ on this point, I trust we may all speak with the same plainness that characterized your article.

The Hope has the warm sympathy of God's free children in the East. When it was suspended, we were sad, and the enquiry was heard in earnest, "Why is it?" "If God was with the paper, why should it go down? We liked it very much." Thank God, in the midst of these expressions and inquiries, the little visitor again comes to gladden our hearts. May the good Lord speed it and soon establish it on a firmer basis than it ever has been yet, and send it to us weekly, richly laden with the good things of the Kingdom. Amen.

From your Brother in Christ,

S. C. HANCOCK.

The Law and the Covenants.

The popular theology of the present day assumes that the gospel abolishes the law! And not a few Adventists have brought this theory with them. This is an alarming feature in any man's faith, for the Apostle says Rom 2: 13. "Not the hearers of the law are just before God, but the doers of the law shall be justified."

In the popular theory there are two radical errors; viz.,—

1. The gospel is made to be synonymous with the new covenant.

2. The law of God is made to be synonymous with the covenant of Horeb.

First: The gospel is not the new covenant: it is never once so called in the sacred scriptures; nor is it ever so implied by any expression of the sacred writings on this matter

Second: THE LAW OF GOD, THE LAW OF THE LORD, is never put in the sacred writings for the covenant of Horeb, or the national covenant of Israel and the law of the Lord. The national covenant was a LAW to the nation of Israel just the same as the marriage covenant is a law of the married woman, so long as her husband liveth, but when her husband is dead, she is no longer under that law. But was she not under the law of her father, or her nation before her marriage? And does she not return to one, or both of those laws, when she becomes a widow? Yea, in some respects she was always under the law of the nation to which she belongs. See Rom 7: 1-6. Yes, read the whole chapter; for in this the Apostle shows how they became dead to the national law, that they might serve God in newness of spirit, having the law of God in the heart.

The argument is this.—The nation of Israel had been married to God, (i. e. metaphorically,) by the covenant of Horeb; but by putting to death the Son of God of the seed of Abraham, in whom all the promises of the everlasting covenant were to be fulfilled, they had effectually slain the heir of the promises, and to them the covenant was now a dead letter!

To make it a little plainer, God had promised Abraham, that by his seed he should be heir of the world: in the covenant with the people of Israel at Horeb, God engaged to be their God, until the seed, in whom the promise should be fulfilled, should come. When he came they crucified him! To them then he was dead; and the covenant could no longer be in force; but God having raised him from the dead, proclamation is made in his name, that whosoever believeth that he is the Christ, the Son of God, and is baptized, shall be saved; or shall inherit the kingdom of God, as promised in the everlasting covenant. This is the good news, the gospel of the kingdom of God. By a mysterious arrangement of divine wisdom, his blood shed at his crucifixion, is accepted as the blood of the new covenant, which God will soon make, THAT IS—COMPLETE, with believers, the true Israel of God, when he shall send Jesus Christ, for the restitution of all things, to holiness and happiness, as

he has promised by all his holy prophets since the world began. He then will administer the new covenant, when the general assembly and church of the first born are gathered to Mount Zion. What is there in all this procedure of divine wisdom and righteousness, and mercy, that even implies the abolition of the law of God?

"Do we then make void the law through faith? Nay," saith the Apostle, "we establish the law." Rom 3: 31. Yet the testimony which this faith receiveth, is that Jesus of Nazareth, whom the Jews crucified, is the Christ, in whom all the promises of the everlasting covenant will be fulfilled.

It was not the gospel that abolished the national law of Israel: they did it in reality by putting to death the heir of the promises to whom their national covenant bound them. True, he is said (Eph. 2: 15) to have abolished by his flesh, the enmity between Jews and Gentiles, the law contained in ordinances, which separated Jews and Gentiles; whereby enmity came between them but this is only spoken of as a consequence of that event; and as an opening up of a way whereby believing Jews and believing Gentiles might become one in him, and mutually partakers of the everlasting promises. Did the covenant with Abraham, containing the everlasting promises, set him free from the law of God? Or does it set any who are of Abraham's faith free from the law of God? That is, abolish it? To me it seems very impious to entertain the question! And I do it not for my own sake, for I never had any question in my own mind on the subject; for the following reasons, viz.,—

1. The design of all God's covenants with men has been to make them holy and happy. (Eph. 1: 4.) But where there is no law, there is no holiness. I. Thes 4: 7.

2. When God chose Abraham, and separated him from his father's house, he did it because he found Abraham's heart faithful towards God. Neh. 9: 7. And this faithfulness, God himself testifies, was found in keeping his charge, his statutes, and his commandments and his laws. Gen 26: 5. And the Apostle James instances this obedience of Abraham, as the perfecting of his faith; and a pattern for ours. Jas 2: 20-24.

3. Jesus, the Christ, the Son of God, obeyed the law of God and enjoined the same on all his disciples; in all his teachings he inculcates obedience to the law.

4. No one will be admitted to the new covenant without the law of God in his heart. Heb. 8: 10.

5. God has declared the Sabbath a special sign of his purpose to sanctify his people; and of a perpetual covenant to give them rest after this life, as he rested after the the work of creation. Exod. 34: 12-17.

6. God has especially warned the world not to confine this promise and purpose to the natural seed of Abraham, saying in Isaiah 56, that he extends and means it for even the eunuchs, and the sons of all strangers that do these things,

taking hold of his covenant. As an eunuch could not become a member of the national family of Israel, (see Deut. 23 : 1,) the covenant meant in Isaiah, must be some other than the then national covenant, even one that secures everlasting possessions.

7. God joined sabbath keeping and the covenant of life, and rest together! Who then shall separate them? Yet so it is; for he says of the eunuchs that keep his Sabbaths, and choose the things that please him, and take hold of his covenant, "Even unto them will I give in mine house, and within my walls, a place, and a name better than of sons and of daughters. I WILL GIVE THEM AN EVERLASTING NAME THAT SHALL NOT BE CUT OFF." Thus also he says of the strangers that do the same things. Sabbath keeping and God's everlasting covenant are joined together in the holy scriptures; and although revilers thereof should be as numerous as the revilers of Noah were, as their numbers did not stop the flood; so, now, the number of Sabbath breakers cannot alter the word of the Lord one iota.

Lastly, the Apostle confirms this view of the Sabbath as a sign of the purpose of God to sanctify a people in this life for a rest hereafter, by alluding God's resting on the seventh day, and his repeated references to it—as signifying—something yet to be obtained, so late as David's day as a certain proof, that it yet remains to be accomplished to the believing people of God. See Heb. 4th chapter, verses 9, 10, 11. If then the Sabbath is a sign, as in the Law, and the prophets, and a type as the Apostle showeth in Heb. 4, it must remain a solemn obligation on the people of God until the antitype is realized.

The Law and the covenants are not at variance; for God has joined them together. Who shall put them assunder? Who, but he that changeth times and laws? and is to be consumed.

S. DAVISON.

Conference at the East.

Gosport, July 31st, 1865.

DEAR BROTHER EVERETT:—The Lord willing a Conference of Sabbath keepers who are looking for the speedy Advent, will be held at my residence, in Bristol, Conn, commencing Friday Oct. 28th at two o'clock P. M; to continue as long as the Lord will. A general attendance of the Brethren and Sisters is solicited, not only from the New England States, but also from New York.

Brother E. A. FOOLE, cannot you be with us to assist us in preaching. Please write to me immediately, and direct to South Ashburnham, Mass, care of John C Day.

Come Brethren and Sisters, full of faith and the Holy Ghost Prepare to labor for the winning of souls to the love of the truth, and for the upbuilding of each other on our most holy faith. Yours,

S. C. HANCOCK

P. S. I herein enclose \$2 for the encourage-

ment of the Hope. I believe through the blessing of God, she is destined to outride the storm of opposition. Hallelujah! Further directions with regard to conference will be given hereafter.

S. C. H.

Philadelphia, July 30, 1865.

BRO. EVERETT:—I was glad to see, a few weeks ago, a 'revived' HOPE. I trust the good Lord will keep it alive until Jesus comes. For small as it is,—at present,—yet it is something of a channel through which can flow a word of "Testimony" to the lovers of the "Sabbath of the Lord our God." I, therefore—as soon as I could spare my mite—remit you \$1, and hope, from time to time, to add further "mites."

J.A'S L. BOYD.

Lift up your heads ye scattered saints,
Redemption draweth nigh;
Our Savior hears the orphan's plaints,
The widow's mournful cry.

The blood of those who have been slain,
For vengeance cries aloud;
Nor shall its cries ascend in vain,
For vengeance on the proud.

The signs in heaven and earth appear;
And blood and smoke and fire;
Men's hearts are failing them for fear,
Redemption's drawing nigher.

Earthquakes are bellowing 'neath the ground,
And tempests through the air;—
The trumpet's blast with fearful sound,
Proclaims the alarm of war.

The saints are scattered to and fro;
Through all the earth abroad;
The gospel trump again to blow,
And then behold their God.

Rejoice, ye servants of our God,
Who to the end endure;
Rejoice for great is your reward,
And your defense is sure.

Although this body should be slain
By cruel, wicked hands;
I'll praise my God in higher strains,
And on Mount Zion stand.

Glory to God, ye saints rejoice,
And sigh and groan no more,
But listen to the Spirit's voice—
Redemption's at the door.

[Selected.]

Dear Brethren,—Taking the suggestion of the brethren in Marion, Iowa, if we can obtain 30 shares of (\$10) ten dollars each, to be paid quarterly, and thus raise (\$300,) three hundred dollars for a year, this with the paying subscribers would support the Hope for that time. I would suggest that Br. Dille be Editor and Publisher mean while, with the aid of correspondence, as

Witnesses

heretofore, with liberty to dispose of articles and correspondence according to the best of his judgement. We have published for the two months past, 336 copies each issue, and received but a few dollars. The Committee and those who voted with them must be responsible for Br Dille's pay. Myself and wife charge nothing for what aid we have been able to give. The Lord will reward us in due time. EDITOR.

Having read the above, and consulted Bro. D. with reference to the matter, and finding he is not a candidate for the office, I beg leave to nominate GILBERT CRANMER, of Michigan, and SAMUEL DAVISON, of Iowa, Editors of the Hope of Israel for the coming year—in case Bro EVERETT does not choose to continue to edit the paper. The above suggestion I respectfully submit to the consideration of the coming Conference. Bro D. tells me he is willing to continue to pick up type for us.—

Provided the proposition of Br KRAMER, or some other equally good is adopted, and put in force IMMEDIATELY. HELPER.

THE HOPE OF ISRAEL.

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SAMUEL EVERETT, EDITOR

All letters and communications should be addressed to SAMUEL EVERETT, WAVE LY, Mich.

In the last Hope, I think, it was proved that the Scriptures are the testimony of God and of Jesus Christ to us. It was shown that Moses, the prophets and the apostles gave one harmonious testimony to Christ, as the Savior. And they being inspired, have given us the word of God and the testimony of Jesus Christ, in the Scriptures. The question is, Why may the Scriptures be called by Jesus Christ "My TWO witnesses?" It being admitted that they were inspired by one Spirit, and bear a united testimony to one God and Savior, and hold out one hope to men, yet it is claimed that they are TWO.

The old and new scriptures, as we will now call them, are divided IN TIME by the space of over 400 years, during which the Spirit of inspiration was suspended. The birth of the babe at Bethlehem was a grand epoch, from which Chronology is reckoned anew, the year of our Lord A. D., instead of A. M., the year of the world. This was fixed to a day, and celebrated by angels from heaven. "Fear not," said the heavenly messenger to the shepherds, "for, behold I bring you good tidings of great joy which shall be unto all people. For unto you is born this day in the city of David a Savior which is Christ the Lord." Amen. The heavenly hosts sung in their hearing a charming song of praise to God, "Glory to God in the highest heavens, on earth,

peace, good will to men." Already had the harbinger been born, the Spirit given again to Zachariah and Mary, so that they sang in heavenly strains the praises of God for his mercy as he had promised of old to Abraham and to Israel. History thus divides the old from the new scriptures. In accordance with these facts, Mark calls his book, "The beginning of the gospel of Jesus Christ the Son of God." The Apostle to the Hebrews, 1: 1, 2, testifies, "God who at sundry times and divers manners spake IN TIMES PAST unto our fathers by the prophets, hath IN THESE LAST DAYS spoken to us by his Son." Here the Apostle makes the same division of time in the expression "TIME PAST" and "THESE LAST DAYS." The ancient scriptures were given in times past by the prophets. The new scriptures in these last days by Christ and the Apostles. See ch. 2: 3, 4. Christ makes the same division of the two parts of scripture. See Matt 11: 12, 13. Luke 16: 16. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Here the former scriptures are called "the law and the prophets;" and the latter scriptures according to Mark and the Savior, might be called "the Gospel of Jesus Christ the Son of God;" and "the Gospel of the kingdom of God." But whatever be the name they are two parts of one whole. Two ministrations are described by the inspired Apostle, 2 Cor. 3. The 1st is called the ministration of condemnation and death; the 2d the ministration of righteousness and of the Spirit. Paul says, "We are able ministers of the NEW COVENANT," and in the connection, he speaks of the old covenant by way of contrast with the new, and he identifies Moses with the old, and Christ with the new covenant. In Acts 15: 28, James, speaking to the council of Apostles and elders, says, "For Moses of old time in every city hath them that preach him, being read in the synagogues every Sabbath day." In Acts 13: 5, 27, we read, "After the reading of the law and the prophets, — in the synagogue on the sabbath day &c.; 27, "nor yet the voices of the prophets which are read every sabbath day." From these texts we learn that the Jew's scriptures were spoken of by the Apostles in different terms; as, "The law and the prophets," "Moses," or "Moses and the prophets," "the old covenant," or Testament &c. As the Jews never received the writings of the Apostles, who cannot perceive a very essential difference between the two parts—the old and the new scriptures? I must therefore conclude that the objection of Bro Davison is not valid. Christ and his inspired apostles divide the scriptures into two parts, in harmony with the two ministrations, and the two covenants, the old and the new; and the two ministries, that of Moses as a typical mediator between God and the Israelites; and Christ the antitypical or real Mediator between God and man.—As the scriptures contain the only infallible testimony of God and of Christ, and our only and sufficient rule of faith and obedience, I conclude they are the "two witnesses," of Rev. 11: 3.

Extracts from "Voice of the East,"

Vol 1, No. 9

WHAT, THEN, IS "THE MINISTRATION OF DEATH?"

It could not be the ten commandments, written upon "tables of stone" by the finger of God, for the sentence of death is not contained therein; but at the time that God gave Moses the ten commandments the second time,—which was the time Moses's face shone,—he said, (Deut 4: 14.) "the Lord commanded me at that time to teach you the statutes and judgements, that ye might do them in the land whither ye go over to possess it." In these statutes and judgements were curses and blessings. Twelve curses are distinctly pronounced, and eighteen times the sentence of death is recorded against so many different crimes. Now, these statutes and judgments with the curses and sentences of death, were given first at Mount Horeb, when Moses's face shone, and were by Moses written in the book of the law, and afterward commanded to be written "upon stones very plainly." (See Deut. 27: 8.) At Mount Ebal, on the Canaan side of Jordan, Joshua did as Moses had commanded (See Josh. 8: 32.) This, then, is the writing engraven upon stones, to which the Apostle refers in 2 Cor. 3: 7. This system of statutes and judgments, with its death penalties, is "THE MINISTRATION OF DEATH," to which the Apostle refers. It was first ministered under the solemn sanction of Jehovah's commands, while Moses's face glowed with glory from being in his presence: but it passed away afterward. S. D.

Paul in 2 Cor 3, is simply contrasting the two ministrations, viz: that of DEATH under the old covenant, which promised Christ, and shadowed forth his death by the legal sacrifices; and that of the SPIRIT, under the new covenant, which is freed from those rites, being ratified by the actual blood of Christ, the antitype. The "STONES," on which "the ministration of death was written and engraven," were not the "tables" on which God wrote his law, but they were the "STONES" of the altar, brought to view in Josh 8: 30-32, and the writing upon them is a copy of that portion of the law "written in the book of the law of Moses," (see also Deut 27: 3.) which enjoins the continual "ministration of death," through the rites of killing the daily sacrifice and the typical paschal lamb, until Christ the antitype should be slain. Then the "ministration of death" ceases, and the ministration of the Spirit takes its place. * * *

The civil code, or law of Moses, consisted of the policy of civil government, the ritual or ceremonial law, and the moral law of the ten commandments. That portion of this law of Moses spoken of in Deuteronomy 27: 1-8, which had special reference to the building of an altar and offering sacrifices, or which enjoined the "ministration of death," and of "condemnation," which was to be written "upon the stones very plainly," (Deut. 27: 8.) is that which Paul (2 Cor. 3: 7) refers to. This civil code

was first written in the book of the law of Moses, and secondly, that portion of it which dictated the ministration of death was transcribed, not on tables of HEWEN STONE, but on "whole stones (of the altar) over which no man hath lift up ANY tool of iron." (Josh 8: 31: 32.) When Christ yielded up his spirit upon the cross, in the midst of the week, the sacrifice and oblation (typical or ceremonial portion of the law of Moses) ceased, (Dan. 9: 27,) while that portion of it which was first written and engraven on tables of stone, continued in full force and virtue in all its requirements and bearings. R H

A tremendous hail storm occurred in Hancock Co., Ill., July 26. It did great damage to the corn and grapes.
Ten thousand Freedmen and their families are farming for themselves in the neighborhood of Vicksburg with excellent results, doing much better than those who worked by the month for wages.
It is stated that there are 14,000 United States troops in Texas scattered over the State. It is said the State is overrun with thieves.
There have been disastrous floods in New Jersey and Pennsylvania, doing great damage to the railroads, canals, bridges, and other public and private property.
It is estimated that there are now at least 60,000,000 copies of the Bible in existence, and that the work is still being produced at the rate of 1,000,000 per year.
A hurricane at the Cape of Good Hope had destroyed eighteen vessels, thereby causing the loss of seventy lives.
There were rumors that the cholera had appeared at Constantinople and Smyrna.
At Alexandria, in Egypt, on the 27th of June, there were 250 deaths from cholera; but on the 4th of July the mortality had decreased to 18.
The cholera is making sad havoc in Turkey and Arabia. No less than 48,000 of the pilgrims at Mecca have been swept off, and the streets are filled with corpses. Five thousand of the Persian pilgrims have died.

"To do good and to communicate forget not: for with such sacrifices God is well pleased."—Heb. 13: 16.

"The words of a tale bearer are as wounds." So says the wise man, often repeated. The person is in bad business who cannot find better employment than to go from house to house among the neighbors, telling the faults of others. Do not listen to them, if you would not encourage them. Avoid their society if necessary. We must have the charity that covers the multitude of faults in others, if we would be happy in ourselves. "Thou hypocrite," says the blessed Jesus, "first cast the beam out of thine eye, then shalt thou see clearly to cast the mote out of thy brother's eye. Matt. 7: 5. S. E.

"Prayer makes the darkest cloud withdraw,
Prayer climbs the ladder Jacob saw;
Give exercise to faith and love,
Brings every blessing from above,
Restraining prayer, we cease to fight,
Prayer makes the Christian's armor bright,
And Satan trembles when he sees,
The weakest saint upon his knees."

HAPPINESS.—Now let us tell you a secret worth knowing. This looking forward to enjoyment don't pay. From what we know of it we would as soon chase butterflies for a living or bottle up moonshine for cloudy nights. The only true way to be happy is to take the drops of happiness as God gives them to us every day of our lives. The boy must learn to be happy while he is plodding over his lessons; the apprentice while he is learning his trade, the merchant while he is making his fortune. If he fails to learn this art, he will be sure to miss his enjoyment when he gains what he sighed for.

What is faith? It "is the substance of things hoped for, the evidence of things not seen." It embraces the sufficient atonement of Christ for the remission of sins, reaching forth to the promises of God, that he will assuredly perform the oath made to Abraham, so that by the faith of Jesus we may be made partakers with him in the covenants of promise. "For he that cometh to God, must believe that he IS, and that he is a rewarder of them that diligently seek him. The highest kind of evidence of such a faith is obedience to God's law. "Even so faith, if it have not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise was not Rahab the harlot justified by works when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also." Jas 2:14 "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." I. John 2-4. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. And also Isaiah's lamentation concerning Israel: "O that thou hadst hearkened unto my commandments; then had thy peace been like a river, and thy righteousness as the waves of the sea."

Nevertheless, though Israel did break their covenant with God, yet the promise of God to Abraham was confirmed by an oath, and must be performed. Hence God declares that he will perform this oath to the house of Israel and the house of Judah, in a new covenant. The conditions of this new covenant being all on God's part, in it he is to 'change this vile body,' 'sold under sin,' and make it a glorious body. He is to take away their hard heart, and in the place of the heart of stone, he is to give them a heart of flesh. He is to write his law upon the fleshy tablets of that renewed heart: for they must be made holy as God is holy. Nevertheless, God will be inquired of by the house of Israel to do these things for them. They having been bro-

ken off by unbelief, and the Gentiles grafted in by faith, shall be made partakers with them in this covenant, for they are also accounted for the seed. "And if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? And if SOME of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and WITH THEM partakest of the root and fatness of the olive tree: boast not against the branches. But if thou boast, thou hearest not the root, but the root thee." Rom. 11:15. "There shall come out of Zion the Deliverer, and he shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." Rom. 11:26, 27. Did the Deliverer come out of ZION at his first appearing? Did he turn away ungodliness from JACOB at that time? Did he perform this covenant to take away their sins then? He did not.

But again, "Behold, the days come saith the Lord, that I will make a new covenant with the house of ISRAEL, and with the house of JUDAH: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt: which my covenant they break, although I was a husband unto them, saith the Lord: but this is the covenant that I will make with the house of Israel"; After those days, saith the Lord, I will put my law in their inward parts, and will write them in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sin will I remember no more." Jer. 31:31-34. Heb. 8:6-13 & 10:4-18. Isa. 61:5. God farther declares the certainty of performing this promised covenant; that if the ordinances of heaven and earth could pass away then might the children of Israel cease from being a nation before him forever, that he should cast off all the seed of Israel for all that they had done. Jer. 31:35-37. Hence we see that this covenant could not have been performed in Christ's time: neither to the Jew, for they have been a desolation and aliens in foreign lands unto this day; nor to the Gentile believers, for the blessings of it have not been met in them, in the universal knowledge of God; the turning away of ungodliness, nor the blotting out of sins. Neither has there been any perceptible change in the heart, with respect to the law of God. For if this means only that the believer should have an inward knowledge and love of God's law, then must this new covenant have been performed to David: for he said, "Thy law is within my heart." But we cannot understand this, only as a literal copy of the law inscribed on the heart by the finger of God, as he shall fashion it anew. That copy on stone though of the most permanent kind of inscription on earth, has been destroyed. This on the heart can never be effaced, nor destroyed, for it is eternal.

CHILDREN'S CORNER.

Contented John.

One honest John Tompkins, a hedger and ditcher,
Although he was poor did not want to be richer;
For all such vain wishes to him were prevented,
By a fortunate habit of being contented.

Though cold were the weather, or dear were the food,
John never was found in a murmuring mood;
For this he was constantly heard to declare,
What he could not prevent he would cheerfully bear.

For "why should I grumble and murmur," he said,
"When I cannot get meat, I'll be thankful for bread,"
And "though fretting may make my calamity deeper,
"It never can make bread and cheese to grow cheaper.

If John was afflicted with sickness and pain,
He wished himself better, but did not complain,
Nor lie down to fret in despondence and sorrow,
But said he hoped to be better to-morrow.

If any one wronged him or treated him ill,
Why John was good-natured and sociable still;
For he said that revenging the injury done
Would be making two wrongs where there would be but one.

And thus honest John, though his station was humble,
Passed through this sad world without even a grumble;
And 't were well if the most who're thought wiser and richer,
Would copy John Tompkins, the hedger and ditcher.

[Selected.]

Stories for Children. No. 4.

MY DEAR CHILDREN:—I should be very glad if I could have you all around me and talk with you, and tell you many good stories out of the Bible. I should love to see your bright eyes sparkle and have you ask me questions about the good Book that came down from Heaven for us. But I must do the best I can for you, so I will write you another story.

I am now going to tell you how the great God once drowned the whole world by a flood of water. It was a great many years ago. People lived then to be very old, almost a thousand years. The oldest man that ever lived was Methuselah. He was nine hundred and sixty nine years old when he died. There were giants in those days. That is, they were very tall and large; and they were called mighty men, and men of renown. But they were very wicked, and the earth was filled with violence; and they became so very bad, that the good God was grieved, and said, that he repented that he had made man on the earth. But there was one good man. His name was Noah. He was a just man, and walked with God. So the Lord told him what he was about to do; and told him to make a great house, much larger than any house or barn you ever saw. He was a great many years making it. That great building was called the Ark; and when it was done, the Lord told him to go into it, with his children. He also told him to take two of every kind of beast, and of every kind of fowl into the Ark with him. And God commanded Noah to take all kinds of food that was eaten, for his family, and for all the

creatures. And so Noah did just as the Lord told him; and when they were all nicely fixed in the Ark, the Lord shut them in. And now the rain began to pour down, the fountains of the great deep were broken up, and the windows of heaven were opened. It rained forty days and nights, and all the high hills and mountains under the whole heaven were covered. What do you think the poor wicked people did then? They might climb the highest mountains, and even the tallest trees, but the flood soon washed them all away. You can think how the poor little children would cry and cling to their parents, but they could not help them, and soon every thing on the earth died. But Noah and his family were all safe and happy in the Ark. And now my dear children, you can see what a good thing it is, to love and fear the Lord, and obey him. Such are always safe and happy, no matter what comes. But you need not fear a flood now, for the Lord has said he will never drown the earth again by water. You have seen the beautiful rainbow in the cloud. Well, God has set it there, to show us that he will never send another flood of water. But the great God has declared, in his word, that he will destroy this world by fire. Then all the wicked people, and all the naughty children will be burned up. The blessed Savior is our ark of safety now, for all who flee to him, and love and obey him. But we must flee to him without delay, for we know not how soon he will come to gather all the good, and destroy all the wicked. You have no time to loose: you must flee to him without delay, for he will soon come; then they that are ready will go in with him, and the door will be shut! And then no cries or tears will avail, because it will be too late. If I could only persuade any of you to repent of your sins, and flee to Jesus now, before the door of mercy is closed, I should be very happy. I shall pray for you, and you must pray for yourselves. O be sorry for all you ever did that was wrong, and ask the Lord to forgive you. I wish you to remember this text,—"They that were ready went in, and the door was shut." GRANDMA.

—“Children, obey your parents in the Lord; for this is right. Honour thy father and mother: which is the first commandment with promise; that it may be well with thee and that thou mayest live long on the earth.”—PAUL.

Be Gentle.

Be gentle. Much is done by kindness. When you are troubled sometimes, do you not find yourselves made happier if some one asks you pleasantly, "What is the matter?" and tries to comfort you? Then when you see others sorrowful, try to help them. If they are angry with you, answer them kindly. If they have tried to injure you, do some good act in return, and every one will love you. More than all, conscience will whisper, "That is right."