

THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Tuesday, April 23, 1867.

Vol. I.--No. 23

THE HOPE OF ISRAEL.

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Weary, Weak, and Heavy Laden

BY LESLIE PINKERTON.

Weary, weak, and heavy laden,
Jesus calls me unto him :
Says he'll free me from my burden,
From my heavy load of sin ;
In his arms he says he'll bear me,
That I faint not by the way :
With the bread of life will feed me,
And protect me by the way.

Bear me on, thou blessed Savior ;
In thine arms I'll fear no ill ;
Earth has sorrows, but thy favor
Will those sorrows all dispel.
Let me nestle in thy bosom,
As a babe on its mother's breast,
And with loving, fond devotion,
Safely, gently sink to rest.

And my Savior, when I waken,
Let it be in a better land :
When this world shall be retaken,
By thy glorious mighty hand.
Loving friends shall round me gather,
In that glorious happy home :
And our Savior, blessed ever,
Shall sit down on David's throne.

Glory, honor, and salvation :
Blessed Savior, mighty King,
Let this be the proclamation,
That thy people all shall sing.
And the morning stars of heaven,
Let them sing again for joy,
That thy people are forgiven,
And where sin cannot annoy.
Marion, Iowa.

SPIRITUAL GIFTS.

I wrote a short article on Spiritual Gifts some two or more years ago, which was published in the *Hope*, and which I believe was the then prevailing sentiment among our people ; and notwithstanding many changes have taken place among us since that time, yet the truth has not changed. What was truth then, is truth now.

We fully endorse the sentiment advanced by Bro. R. E. Caviness, in *Hope*, Vol. i. No. 19, P. 143. It is, however, contended by some of our brethren, that those gifts were given to the apostles for a special purpose, and when that object was accomplished, which was the establishment of the gospel of Christ, those gifts then ceased by limitation, or because the necessity for them ceased ; let us examine this position, and see how it agrees with the inspired testimony on this matter. Our Lord "said unto them : Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved ; but he that believeth not, shall be damned. And these signs shall follow them that believe."—He does not say these signs shall follow you the apostles, but those that believe the gospel preached ; or in other words, the promise is so extensive with the promise of salvation through belief, or faith and obedience ; for it is made to the same individuals. If then, the promise of these signs was confined to the apostolic age, the promise of salvation founded upon the same conditions, was confined to the apostolic age also. This view would be altogether untenable, seeing it would subvert the object and design of the gospel ; again, it is said by some that facts contradict this view, for these signs do not follow the believers now, nor have they for many hundred years in the past. We would ask such Bro., if the word of God has failed ; if it has, why take it for an infallible rule of life ? but his word has not failed : the heavens and the earth may pass away, but his words shall not pass away.—We may fail to recognize the fulfillment of prophecy, yet notwithstanding the unbelief manifested in the world and in the church on this subject, we find by an investigation of the history of the different religious bodies of the day, that have been in existence for any considerable length of time, that many of them have recognized and taught the principle, as a cardinal doctrine of the Bible ; and have claimed to have had many manifestations of miraculous powers among them.

Read the whole of the commission of our Lord to the apostles in Mark xvi., 15-18.—There is a principle contained in the last part of the 18th verse, that we will notice in its proper place, in the investigation of this subject. We will now introduce the testimony of Paul, who labored under the great commis-

sion. In 1st Cor., xii. 1, he says : "Now concerning spiritual gifts, brethren, I would not have you ignorant." Yet in the face of such strong language, what a vast amount of ignorance remains in the minds of those who profess to have received the gift of the holy spirit ; to all such this language should ever be a living rebuke ; may the Lord help us all to understand his word, and the operation of his spirit. Will we let the apostle instruct us in this matter of which we are ignorant ? In 4th verse he says : "There are diversities of gifts, but the same spirit." 6th verse : "But it is the same God which worketh all in all." What is it that God worketh all in all ? All these diversities of gifts of the spirit in all them that believe ; 7th verse : "But the manifestation of the spirit is given to every man to profit withal." If it was profitable for the Corinthians, would it not also be profitable for us in these days of apostasy and false pretensions, to have manifestations of the spirit given unto us ? 8th v. : "For to one is given by the spirit, the word of wisdom to another, the word of knowledge by the same spirit ;" 9th v. : "to another faith by the same spirit ; to another the gifts of healing by the same spirit ;" 10th v. : "to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kind of tongues ; to another the interpretation of tongues ;" 11th v. : "but all these worketh that one and the selfsame spirit, dividing to every man severally as he will." The apostle then goes on to reason upon the relation that these members sustain to the body (the church), of which Christ is the Head ; and the conclusion is inevitable from his course of reasoning, that as long as the body exists, these members or gifts, which are inseparably connected, will remain in the body. 18th v. : "But now hath God set the members every one of them in the body, as it hath pleased him." This language evidently has reference to the gifts in particular, as is clearly proven by the 28th verse : "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." He then asks the following questions in the 29th and 30th verses : "Are all apostles ? are all prophets ? are all teachers ? are all workers of miracles ? have all the gift of healing ? do all speak with tongues ? do all interpret ?" To the fore-

going interrogations, we answer in the negative. This is fully elucidated in verses, 17, 20 and 21: "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now are they many members, yet but one body.— And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." These members cannot say one to another, I have no need of thee; yet we find the prevailing sentiment among the professors of the present day is, we have no need of you; no, we have no need of apostles now; no, we have no need of prophets, oh no, they are all impostors; have no need of teachers: we are all wise in our own conceit; we have no need of workers of miracles; oh no, they are all done by the spirits of devils nowadays; do we need the gift of healing? oh no, if we are sick, we can send for a doctor: if this fails, we can go to some Water-cure or Health Institute; but to return: the apostle exhorts us "to covet earnestly the best gifts: and yet show I unto you a more excellent way." Ah, this more excellent way is what we are after; says my good brother: give us charity, and you are welcome to all the spiritual gifts that remain since this more excellent way was introduced. *for it has superseded the gifts altogether, and done them away.* Let us reason on these matters; If (supposed) facts prove that the gifts ceased a long time ago, we may with equal force, suppose facts to prove that this more excellent way ceased also about the same time.

The apostle, after speaking at length in the 13th chapter, of the goodness and excellence of charity, commences the next chapter with the following exhortation: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." Now those who claim that these gifts of the spirit extended no further down than the apostolic age, must of necessity admit that this more excellent way extended no farther, for they go hand in hand, have God for their author, and the good of man for their object.

Charity does not conflict with the gifts, but is only another manifestation of the spirit and power of godliness; and while we commend to you that "charity, which suffereth long, and is kind;" that "rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things," we would exhort you, "to covet earnestly the best gifts;" "covet to prophesy, and forbid not to speak with tongues." 39th verse.

We will now examine Paul, to the Eph. in 1st chapter and 8th verse. "Wherefore he saith "When he ascended up on high, he led

captivity captive, and gave gifts unto men." Well, what kind of gifts did he give unto men? The 11th verse tells us of some that he gave. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;" corresponding exactly with the testimony he bore to the brethren at Corinth. What were these gifts placed in the church for? Let the apostle tell, then we shall all know; 12th verse: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." At what time did this glorious object receive its fulfillment? when did the saints become perfect? when did the work of the ministry cease? and when did the body of Christ no longer need edifying? If some one will tell precisely at what time in the past, these things took place, then I will tell you when the gifts that God placed in the church ceased; so that we need not be left in doubt upon so vital a point any longer. I had rather, however, that none of those who deny the operation of the spirit in these gifts, would attempt to give the precise time, for I very much prefer the testimony of one who "spoke as he was moved by the Holy Ghost." The 13th verse tells us that they are to continue "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Here is a state of perfection brought to view, which the church has never yet arrived at; neither will they, until "that which is perfect is come, then that which is in part shall be done away." 1st Cor. xiii. 10. "For now I see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 12th verse. This time is evidently in the future, as all the connection clearly proves.

We will go to 1st Thes. v. 16-21. "Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the spirit. Despise not prophesyings. Prove all things; hold fast that which is good." You will readily discover by a reference to the chapter under consideration, that this language is addressed specially to those living in the last days, and are looking for the great and terrible day of the Lord. The prophet declared that he hated every false way; now if all prophecies given in these last days are false, why does the apostle enjoin it on us not to hate or despise them? but he tells us to "prove all things, and hold fast that which is good;" to prove all things, I understand to mean things spoken by the prophets, of the day to which the language refers; This is one of the means by which to distinguish between the true and the false. How can we prove them? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Let us now return to the last clause of the 18th verse of Mark xvi. "They shall lay hands on the sick, and they shall recover."— Paul recognizes the gift of healing, among the gifts of the spirit. 1st Cor. xii. 9-30. We find this gift more fully brought to view in James v. 14-16: "Is any sick among you? let

him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of the righteous man availeth much." I understand this scripture to apply to the close. Says Jesus: "Lo, I am with you always, even unto the end of the world." Here is indubitable evidence that as long as the church exists, with its elders and its sick, just so long the gift of healing will be perpetuated; and not only so, but the apostle goes still further, and says: "if he (the sick) have committed sins, they shall be forgiven him." Nearly all agree with James, that the prayer of faith shall save the sick." I would that they not only agreed with James, but also with Paul, and our Lord Jesus Christ.

We will introduce one more testimony, from Acts ii. 38. "Then Peter said unto them: Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, 29th verse: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The gift of the Holy Ghost is promised to them that are afar off, perhaps as far as the nineteenth century; especially, if the Lord our God should call any that far off.

What shall we say more? Time would fail us to speak of all the testimony in favor of the perpetuation of Spiritual Gifts, contained in the Scriptures of divine truth. Let us conform to the sacred Scriptures in all its holy teachings, and not endeavor to make the scriptures conform to our preconceived or present views, unaided by the spirit or by revelation. God did work with his people anciently, confirming the word with signs and wonders; and I earnestly hope to see the time when he will work again with his people in power and demonstration of the spirit. These gifts God placed in the church for "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," till we all come in the unity of the faith," &c., &c. Lord keep them there till they have accomplished that whereunto they are sent, is our prayer.

V. M. GRAY.

Marion, Iowa.

THE SANCTUARY.--WHEN SHALL IT BE CLEANSED?

BY THOMAS HAMILTON.

[Continued.]

We come now to the examination of the most important pillar in the faith of S. D. Adventists, the Sanctuary question. Upon this pillar rest their whole faith. We shall therefore give this subject a careful investigation; and it will not stand the test of our criticisms, we shall throw it away. We want the truth on this, as well as all other points of faith and doctrine; and as we are commanded to "call no man Father;" we shall examine for ourselves whether these things are so. The Sanctuary brought to view in the text

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THE HOPE OF ISRAEL.

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undoubtedly refers to the Sanctuary or Temple, which was built by Solomon at Jerusalem, and which had been destroyed by Nebuchadnezzar; for nothing is said about the heavenly Sanctuary or the temple of God in Heaven." or of the True tabernacle which the Lord pitched and not on the earth. What is the Sanctuary? A sacred place; house of worship (Webster) a holy place devoted to God (Bib. Dic.) Such was the Tabernacle erected in the wilderness; also the Temple of Jerusalem (Psa. lxxiii. 17.) Thus we see that the words Sanctuary, Tabernacle and Temple, are synonymous, meaning the same thing. The temple of God at Jerusalem has been destroyed, and the city desolated. God had said by the Prophet Jeremiah that he would accomplish "seventy years in the desolation of Jerusalem." (Dan. ix. 2.) And Daniel set his face unto the Lord God, by prayers and supplication. What was the burden of his prayers? O Lord, I beseech thee let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain. O our God hear the prayers of thy servant and his supplication and cause thy face to shine upon thy Sanctuary that is desolate. O, Lord hear; O, Lord, forgive." (vs. 16-19.) Here we can see by Daniel's prayer what Sanctuary is meant. "Thy Sanctuary, (says he) that is desolate." Daniel had been informed in the preceding chapter (11. v.) that this Sanctuary should be cleansed at the end of 2300 days, but Daniel could not understand how it was; therefore it was necessary he should be enlightened upon this point; and this was Gabriel's mission in the sixth chapter; for while Daniel was speaking in prayer, Gabriel again visits him and imparts this needful information as we have before shown. This brings us to the question. What is meant by the cleansing of the sanctuary? S. D. Adventists tell us that this text refers to the heavenly Sanctuary." (Key to prophetic chart p 42). But is this position tenable? We think not; for if this is true then it implies the absurd idea that heaven itself is unclean! This cannot be, as we are prepared to throne. "God is holy." "He sitteth upon the throne of his holiness." (Psa. xlvii. 8.) "Thus saith the Lord, the heaven is my throne." (Isa. lxviii. 17.) "The chariots of God are twenty thousand even thousands of angels: the Lord is among them as in Sinai, in the holy place." (Psa. lxxviii. 17.) "He dwelleth between the cherubim." (2 Sam. vi. 5). Then, we have proved that the dwelling place of God is between the cherubim in the holy place in heaven. But S. D. Adventist say the heavenly Sanctuary is to be cleansed! But how is this to be done? We will hear them. In the Key to the Prophetic chart page 31, we read: "This (the Sanctuary of the wilderness was a type of the Sanctuary WHICH IS IN HEAVEN. The heavenly Sanctuary resembles the earthly 1. It has two holy places, Heb. 9. 26. But does this text prove that there are two holy places in the heavenly Sanctuary? No. Read it for Christ is not entered in the holy place made with hands (the earthly Sanctuary) figures of the true; but in heaven itself, (not in the outward apartment) now to appear in (the most holy place) the presence of God for us. Again in the same place we read 2. It contains the New Covenant or Testament the ten commandments. Rev. xi, 19. Does the text say

any thing about the law or the ten commandments? No; it does not. Again: It (the heavenly sanctuary) has a service of priesthood. Heb. vi. 19-20; viii 1-5; ix, 21; x 15-21. Now let us examine the above text which are presented to prove that the heavenly sanctuary has "a service of priesthood. Heb. vi. 19-20. "Which hope we have for an anchor of the soul, both sure and steadfast and which (hope) entereth into that within the veil; whither the forerunners for us entered [then he had already entered the most holy place when Paul wrote,] Jesus made an high priest for ever after the order of Melchisedec." Where are the common priests that serve in the outer apartment? The reader will bear in mind the important fact that the high priest of the typical dispensation never served in the first apartment. He only had the privilege of entering the sanctuary once a year of atonement the tenth day of the seventh month; hence, Christ the true antitypical High priest could enter within the vail "only once; and that he has done: "neither by the blood of goats and calves, but by his own blood he entered once into the holy place [Greek word Hagion, plural holy] having obtained eternal redemption for us," [He. ix. 12]. Here we see that Christ our great High Priest performed the work shadowed forth by the ministration of the typical high priest on the day of solemn expiation by the sacrifice of himself on Calvary; thus performing the great antitypical work of atonement, as he bore his own blood into the presence of God for us. And this work had all been accomplished previous to the time Paul wrote his letter to the Hebrews? S. D. Adventists tell us that Christ entered the Most holy place in 1844! But we have shown that Christ never ministered in the outer apartment in this dispensation. We will now examine the second text presented above to prove that the heavenly Sanctuary has a service of priesthood Heb. viii. 1-5. "Now of the things which we have spoken this is the sum we have such an high priest; who is set on right the throne of the Majesty in the heavens; a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man." But we fail to see any service in the first apartment in this. Again, Heb. ix. 24, as we have before quoted, proves nothing for our S. D. A. friends neither can any text be found that proves that the heavenly Sanctuary has two orders of priesthood; this we holdly affirm. Thus this boasted "system of present truth" must fall before the plain testimony of God's eternal truth. This brings to the examination of the work of atonement, as performed by our Great High Priest in this dispensation. We will therefore examine those types of the Mosaic dispensation which were shadows of good things to come. Type is translated from the Greek word *typos*, and is translated *figure* in Rom. v. 14; *ensample* in Phil. iii. 17, and *manner* in Acts xxiii. 25. In the more general sense of the word, a scriptural thing is a prophetic symbol, a shadow of good things to come." (Bib. Dic.) "These victims that were sacrificed under the law, were types of the Lamb of God, and illustrated his great atonement; showing that guilt deserved death, and could only be atoned for by the blood of an acceptable sacrifice." The High Priest of the Mosaic dispensation, was a type of Jesus, our Great High Priest in this dispensation. The Jewish High Priest was at the head of all religious affairs in the Mosaic dispensation; so is Christ the Great

Head of the church in the new, or gospel dispensation. The High Priest of the old dispensation, had the privilege of entering the Sanctuary only once a year on the day of solemn expiation, to make atonement for the sins of the whole people. (Lev. xvi.) The priesthood of Christ is the substance and truth, of that which that of the Jews was but a shadow and figure. Christ the everlasting High Priest abides forever. The work of atonement by the Jewish High Priest was a type of the great atonement by Jesus Christ, which alone could satisfy divine justice for the sins of mankind; by virtue of which sacrifice, all true penitents believing in Christ, are reconciled to God, and freed from the penalty of their sins, and entitled to eternal life. The English word ATONEMENT, originally denoted the reconciliation of parties previously at variance. The Hebrew word from which it is translated, means a COVERING; implying that by a divine propitiation, the sinner is covered from the just anger of God. This is actually effected by the death of Christ; while the ceremonial offerings of the Jewish church only secured from impending ruin, and typified the great sacrifice of the "Lamb of God, that taketh away the sin of the world," and were all abolished at the cross. Thus by his offering himself once for all (Heb. x. 3), he has superceded all other sacrifices, and saves forever "all who believe," while without this expiatory sacrifice, divine justice could never be relaxed from any human being. In our next, we shall inquire as to the time and manner of the cleansing of the Sanctuary. (To be Concluded.)

TIME IS SHORT.

HAS God given you a message of mercy to a rebellious and dying world? Make haste and proclaim the glad tidings as quickly and far as possible; for soon they that are unholy must remain unholy. Time is short! Do you purpose to give something of your abundance, or your penury to aid others in spreading far and wide, the good news of a Savior's love, and a full and free pardon for the vilest of earth's degraded sons? Make haste to give; for every moment of delay, takes away something from the value of your offering. "A nimble sixpence is better than a slow shilling." A penny's worth of bread may save a starving man from death, but a costly banquet cannot call him back from the grave. Time is short. Trifle not—delay not. We have but a little while to show our love for Jesus, who though he was rich, yet for our sakes became poor, that we through his poverty might become rich. A little while to confess him before men, and bear reproach for his name; a little while to bear the cross and endure temptation; a little while to bless them that curse us, and forgive them that injure us; a little while to watch; a little while to pray. What we do, must be done quickly; for the end of all things is at hand, and the judge standeth before the door! He says, "behold I come quickly, and I my reward is with me, to give to every man according as his work shall be." D. T.

THE HOPE OF ISRAEL.

"The entrance of thy words giveth light."

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W. H. BRINKERHOFF, Editor.

WHY SO TARDY?

"AN ACKNOWLEDGEMENT.—In the vision given me in Rochester, Dec. 25th, 1865, I was shown that picture taking had been carried to too great lengths by Sabbath-keeping Adventists; and that much means had been spent in multiplying copies which was worse than lost. This means should have been invested in the cause of God. I was shown that we had done wrong in expending means in picture taking.—We acknowledge our error. We deeply regret that we ever consented to sit for our pictures.—For years I would not have our pictures taken, though solicited so to do. How many times I have wished that we had remained steadfast.—But all we can do now, is to confess our wrong, and ask God to forgive us, and extend the forgiveness of our brethren and sisters.

ELLEN G. WHITE."

The above is copied from the *Review*, vol. xxix, No. 16, and as it contains some things somewhat peculiar, as coming from a prophesee of the Lord, we present it to our readers, hoping that if any of them have any inclinations visionary, it may work a cure. Suppose that fifteen months ago, I saw in God's word, the necessity of keeping his sabbath, and that I was a sinner unless I did so keep it. Yet my stubborn heart would not obey God; but under the force of necessity I now acknowledge that my duty was clearly seen Dec. 25, 1865, and now I will try and do better, I ask what would you think of me? Knew my duty for fifteen months and did not obey. Again, suppose that I was peddling jewelry, and fifteen months ago I ascertained that my jewelry was *spurious*, and those that bought of it used their money in a way that "was worse than lost," yet I continued to scatter my worthless stuff till now, knowing that it was not genuine, what would you think of me, and of my conduct? Would saying that I was sorry, make it right? or is there something like a *restitution* necessary?

Now look at the confession before us. Dec. 25, 1865, Mrs. White was shown that "we had done wrong in expending means in picture taking." Yet that wrong was not confessed till after FIFTEEN MONTHS had passed away. Why not confess it immediately? Had there not been wrong enough committed? or was it as with the man who would sign the temperance pledge, if they would allow him to drink what liquors he had in his cellar, as he did not want them wasted? Was there still a stock of pictures on hand, and it must be converted into money? How about this? Again: why does the Lord wait to show that it was *wrong* till the market was supplied? Why not nip the thing in the bud?

Why wait till not only their own likenesses are scattered over the land, but the treasured form of a dear child, has helped to swell the amount of money, by being lithographed and

sold? Yes; why should the Lord wait so long? Traffic on a loved one gone! O, why such tardiness? Anciently God's plan was, that those who wronged others in property, had to make restitution. I pity Eld. White and wife, and hope the time may come, when they will be actuated by a different spirit, than what they possess and are led by. They need the spirit of Jesus, and that will lead us aright. I pray that in the goodness of God, I may meet them both in the kingdom.

One word more in regard to Eld. White's confession in the same paper. He says:

"I never believed that having one's likeness taken was a violation of the second commandment, yet regarded it as an idolatrous expense, and refused my friends firmly, until Eld. Snook and another, induced me to yield, and have my picture taken at Knoxville, Iowa, in the year 1860."

Why designate Bro. Snook, and leave out the name of the other? Oh! the "another" is a vision believer, and Bro. S., is a "rebel." What a plea! *Bro Snook induced him to yield!* I love Bro. Snook, and hurl such things back against their author, and say, "Thou art the man!" But thank the Lord, the "rebels" have learned to bear many things, and when they thus engage in making merchandise of themselves, we shall not only expect a confession, but a restoring back of that which was taken.

W. H. BRINKERHOFF.

Waverly, Mich., Apr. 11, 1867.

TOUR TO MICHIGAN.

On March 19th, we left home, to attend a Conference at Hartford, Michigan. Arrived at Br. Case's on the 21st. Was much wearied, and felt glad to find a resting place with the brethren.—The friends had already commenced gathering from abroad to attend the Conference. On Friday we formed the acquaintance of Br. Wallen. We felt glad to see him. We found him to be a man of great working abilities; and we would commend his manner of procedure as a minister, to all of our preaching brethren. He visits and prays from house to house, and labors as though his heart was engaged in the work. We would urge our brethren to see that he is kept in the field. We have spent some time with Bro. Case in talking over the great prophetic chain of God's word, and we trust good will be the result. We have made the house of father and mother Everett our home.

On the 22d commenced our meetings. Good attendance. Ministers present: Everett, Case, and Wallen. On first day held business sittings of the Conference. All things done in harmony. Many are glad to get in working order. May God bless them. We continued our meetings after the Conference closed. An interest seems to be manifested by some to hear.

Since the Conference, we have spent our time in visiting and talking upon Bible subjects. We have spent some pleasant hours in the interchange of views with the friends of the cause.—We would invite the friends to write more for the *Hope*, and thus light may disseminated.—The more we investigate, the more we love to, and the better we love the *Bible*. As we discover God's plans unfolded to man in his word, we can but say, "Blessed be the name of the Lord." We are almost home; groaning earth is cry-

ing out; iniquity is stalking through the land; deceivers are waxing worse; godliness is on the decline, and crime of every hue abounds, Brethren, let us all awake! Now is the time to work. Soon it will be too late. What we have to do, let us do it with all our might. Now is the accepted time.

To-morrow we shall try to get to Casco. The roads are very bad and getting around is extremely difficult. May the Lord direct.

W. H. B.

Hartford, Mich., March 31, 1867.

TWENTY MINUTES IN A LYCEUM!

—OR—

What is the Immortal, Immortal Soul made for?

The foregoing question, may appear to many to be a singular one; but it is an important one, and I think it will appear more pertinent, after reading the following, which is the substance of twenty minutes in a lyceum on the immortality question.

Did you ever reflect upon the objects of Divine revelation? Did you ever pause for a single moment to think of what the whole tenor of the Bible consisted? or did you ever reflect that it was simply a treatise upon man in his creation,—his sad fall,—his redemption through Christ,—his death,—his resurrection, judgment and future rewards? This, we all understand to be its object. It commences with the opening page of revelation and ends with the last "amen" of the Apocalypse. I will lay down for our consideration, the following propositions:

1. The Bible speaks of no other part of man except that which was made of the DUST; and this is the part that has LIFE,—
2. That sinned,—
3. That shares in redemption,—
4. That dies,—
5. That is to be resurrected,—
6. That is to be judged, and
7. That is to be rewarded in a future state.

If I prove these propositions, then the question first asked,—"What is the immortal soul made for?"—will demand an answer. For we shall show the whole plan of salvation to be complete in relation to the part that was made of the *dust*, irrespective of any soul-entity whatever. If this should be proven to be a fact, where will the doctrine of immortal soulism stand? It will stand entirely to one side; so that our friends of the opposite theory will not quarrel with us hereafter about the soul's being a separate entity; because this will show it to be so far separated as never to have had, or ever will have any connection with the body. Let me call your attention to one fact, and that is the present theology teaches that the soul is the all important part of man—the only part that possesses any life—the only part that is capable of sin,—the only part that possesses any consciousness, and is capable of vice or virtue: and in accordance with this sentiment, we hear men preaching to save souls: to save souls from perdition—to save souls from hell, and bring them to heaven. Yes; and sometimes to save immortal souls from death! Now this would be all right if their view of the soul was the same as the meaning given to it in the Bible. But the souls they are trying to have

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saved, are immortal, or never dying souls, about which the Bible says nothing.

In my first proposition I stated that "the Bible speaks of no other part of man, except that which is made of the dust." Gen. ii, 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and [what more? Nothing, only] man became a living soul," or a living man. God did not make an immortal soul and breathe it into him, but ^{MAN} BECAME a living soul.

It was the man made of the dust of the ground that sinned. This I prove from the language of the Lord after the transgression. He says (Gen. iii, 17-19): "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also, and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; FOR OUT OF IT WAST THOU TAKEN, FOR DUST THOU ART, and unto DUST shalt thou return."—Does any of this punishment fall upon the immaterial, or immortal soul? Do thorns and thistles pierce the hand of the immaterial soul?—Does it eat the herb of the field? Does it eat bread from the sweat of its immaterial face? and finally does it return to the ground from whence it was taken? Certainly not. But the man that was made of the dust does.

Then we learn several important facts from the above quotation. 1. That the personal being or dust-man is conscious, intelligent, and responsible. God accuses it of sin. 2. It is capable of reason, from the fact that God calls it to an account. 3. That it receives the rewards of disobedience. It had sinned, and "the wages of sin is death." "Dust thou art and unto dust shalt thou return." 4. That he was not immortal; for God guarded the tree of life with a flaming sword, lest man "put forth his hand, and take also of the tree of life, and eat, and live FOREVER." Poor, fallen, sinful, perishing man, is now doomed to waste away, by all the accumulating evils that fall upon us through sin.

Rom. v, 12. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Thus, or for this reason, (that all have sinned,) death reigned not only from Adam to Moses, but from Moses to our day.

In this condition, how gracious is the promise of the seed of the woman, which is to bruise the serpent's head. We cannot go back to Eden, and eat of the fruit of the tree of life, but we can look to Christ, the second Adam, or the seed of the woman, and have eternal life. How forcible his language where he says, "except ye eat my flesh, and drink my blood, ye have no life in you." John vi, 53. Christ is then our tree of life.

Again: if it is the body, or dust-man that pays the penalty, and as the wages of sin is death, you must admit that the body, or material man sins; or that the soul dies. Rom. v, 21. "That as sin hath reigned unto death, even so might grace reign through righteousness unto ETERNAL LIFE, through Jesus Christ our Lord." If sin reigns to the death of the body, does not grace reign through righteousness to the eternal life of the same body after having been made free from sin? Hence, my third proposition, is fully proven; viz: the body shares in the re-

demption. As all will be willing to admit that it is the bodies of men that die, I need not spend any more time on it; for we have established this point, if we have succeeded in proving that the penalty for transgression falls upon the body. But I will yet give one or two more testimonies.

Christ says (Luke xx, 37), "Now that the dead are raised, even Moses shewed at the bush."—Paul, to illustrate the resurrection, says (1 Cor. xv, 36), "That which thou sowest is not quickened except it die." And again (vs. 16, 18), "If the dead rise not, . . . then they also which are fallen asleep in Christ are perished." What! Paul; do you mean to say that all the christians have hopelessly perished, if there is no resurrection of the body? But asks one, "did not Stephen go to Heaven, when he said 'Lord Jesus receive my spirit?'" No! "No man hath ascended into Heaven, but he that came down from Heaven." (John iii, 13.) "For David is not ascended into the heavens." (Acts ii, 34.)

If I prove that that part of man which is made of the dust is to be judged and rewarded, my task is done. Heb. ix, 27. "It is appointed unto men once to die, but after this the judgment." The same body that dies is afterwards to be judged. Rev. xx, 12. "And I saw the dead small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the DEAD were judged out of those things which were written in the books, according to their works. And the sea gave up the DEAD which were in it; and death and hell (the grave) delivered up the dead which were in them: and they were judged every man according to their works." Here, then, we have positive testimony that it is that part of man that has been dead that is to be judged, and that the sea and the grave must deliver up their treasures. It cannot refer to the soul; for we are told that it cannot die, and therefore it does not need a resurrection. The same that has been dead, and resurrected is to be rewarded; for rewards are the result of judgment. But I will give you one more testimony on this point. 2 Cor. v, 10. For we must all appear before the judgment seat of Christ; [what for?] that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Here we see rewards are to be given, and that right in connection with the judgment. This embraces the entire history of man from his creation to his final reward, and what is very remarkable, it is not possible in either of the foregoing propositions to crowd in any soul entity, whatever. In view of the foregoing facts, is not the question,—what is the immortal soul made for,—a pertinent one? E. ROWLEY.

INFLUENCE.

This is one of the many principles, and perhaps we may safely say the greatest, that actuates mankind. There are two kinds of influence, namely, good and bad; or in other words, an influence on the side of the Author and Upholder of all righteousness, or an influence on the side of the enemy of all righteousness.

We understand that those who have arrived at the years of accountability, and are capable

of judging between right and wrong, exert an influence decidedly in favor of holiness, or against it; for there is no intermediate state; and there are none who do not exert an influence. I care not how limited their circle of friends may be, or however humble their position in life; whether they are educated or illiterate, professors of christianity, or non-professors; they all affect for good or ill, the lives of those around them.

We will now take into consideration a few of the many ways, in which individuals exert an influence; and also draw the contrast between a bad influence and a good one. What an influence an inebriate exerts upon his associates; many a one has been made to love the fatal cup by having such an associate; when no doubt they would have been temperate, honored and respected if they had not had such an over-powering influence thrown around them by those whom they had loved in by-gone days. What a far different influence does the temperate man exert; he leads no one into intemperance and vice; but on the contrary does all in his power to persuade his fellow creatures to avoid the deadly poison; and if he meets with those who have been led into this folly, he prevails upon them to forsake their present course by telling them of the danger they are in, and the certainty of their being in the road that leads to eternal ruin. What an influence an intemperate father exerts upon his sons.

What an influence the passionate and fretful mother exerts upon her daughters; she is not by her life and example, causing them to cherish those traits of character which are so lovely and attractive. What a wide difference there is between the mother spoken of, and one that is self-controlling, gentle, and mild in all her demeanor, whose bright christian example is worthy of imitation by her children: the teachings, admonitions, prayers, and holy influence of that mother will never be eradicated from the memory of her children; no never, although she may slumber beneath the grassy turf; although they may wander in distant climes, the thought of that happy home, and mother's lessons will come to them like angel's visits cheering them in their lonely pilgrimage and ever stimulating them to walk in the path of virtue and uprightness.—Many a one has been kept from traveling the downward road that leads to death, by reflecting upon a mother's prayers and instructions which were received in early youth. What an influence one member of a family a brother or sister can exert either to make that home pleasant or unpleasant.

What an influence the teacher exerts over her pupils; either to lead them in the way to happiness or to drive them from it. Well do I remember the teacher to whom I first went to school; the holy influence which she exerted in that school I trust I shall never forget; and I presume, there are many others who attended that school who could testify to the same. Oh, how

various are the ways in which we can exert an influence; in almost every thing we do we are influencing some of our fellow beings. Oh, what solemn responsibilities rest upon mortals and especially upon christians; if they exert not such an influence as they ought, but are stumbling blocks in the way of sinners how fearful will be the account in the last great day. Who can tell the result of one individual's influence? This is a problem which will never be solved this side of the great day of judgment. Then we shall know as well as the whole assembled universe of God, whether we have exerted an influence on the side of God and Truth or on the side of the wicked one, and of untruth.

EMMA P. ALDRICH

THE KINGDOM OF GOD, DELINEATED.

Article No. VI.

BY ELI. S. DAVISON.

THE KINGDOM OF GOD IN COVENANT AND PROMISE.

In the day that God said, "Let us make man in our own image, after our likeness," he said also, "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creepeth on the earth." And when God had created man in his image, male, and female, God blessed them saying "Be fruitful, multiply and fill the earth, and subdue it." What was this other than an authoritative, and explicit declaration of God's purpose to make the earth the happy and permanent abode of man and his offspring? Everything which the creator had made was pronounced very good; and a solemn conveyance of the whole made to man, fitted in the image of his Creator, to possess and rule it. On the part of the Creator, it was a solemn engagement to put man into full possession of the happy abode he had fitted for his dwelling; faith in this engagement, was all that was requisite to constitute this a covenant between man and the Lord God, his Creator. It is plain from the application of this transaction to the Messiah, as in Psa. viii. 5-9, Heb. ii. 8, 9, and 1 Cor. xv. 21-28, that God had from the beginning held it as a solemn and inviolate covenant, on his part to give the whole earth in a state of blessedness, to a race of righteous men.

When Adam and Eve had forfeited their interest therein, the Creator, pronouncing the curse upon all the parties concerned, saw fit to accompany it with a prophetic declaration that a seed of the woman should triumph over the guilty betrayer of the woman, by whose stratagem they were led into transgression, and the loss of that first glory and happiness: and from that day to this, the kingdom of God has been the subject of prophecy, and promise, and covenant; and must be until he comes in power, to fulfill all that God has promised, and purposed to do for men on the earth. How otherwise can the prediction have any valuable significance, than as promise that the design of the enemy should be defeated, and God's purpose concerning the earth be accomplished? "The seed of the woman, shall tread down thy head," (Queen's version,) is a royal assurance of not only

victory, but triumph. The seed of the woman is emphasized, because it was by the woman, the enemy sought their ruin. And the woman believed the Lord God, for when she had borne Cain, she said, "I have gotten a man from the Lord," and when Cain had slain Abel, and she had borne Seth, she said "God hath appointed me another seed in the stead of Abel, whom Cain slew." These incidents show an abiding faith in the first mother of the human family respecting the promised triumph. Enoch's prophecy of the coming victor, shows that to the seventh generation of Adam's sons, faith in the divine promise, was maintained by a believing few. Noah's exemption from the condemnation of an unbelieving world, shows that during the whole period of antediluvian wickedness there was yet a remnant who kept the faith given to them at the beginning. When we keep these testimonies in mind, how strikingly significant is the language of the Creator. Gen. xi. 17, 18. "And I even I, (the Creator, and covenanter with man,) do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven, and every living thing that is in the earth shall die. But with thee WILL I ESTABLISH MY COVENANT." Noah is a grand link in the covenant of God with the seed of the woman. The first estate forfeited by the first man, the purpose of God stands afterwards in grace promised to his seed; and according to the election of grace, there has always been a remnant holding to the promise contained in that first covenant with the race; whose faith has been confirmed, by repeated assurances of God's purpose to fulfill the covenant he made concerning the world at the creation. God has always provided for the preservation of a godly seed, in whom the promise concerning the seed of the woman shall be fulfilled; and finally, by whom the earth shall be filled with his glory.

It was a matter of no small significance, that after the flood, Noah and his sons go out of the ark by divine direction. They are not left to assume possession of the earth because they happen to be there! A fresh dispensation of it is made to Noah and his sons as formal as that by which the first man was first invested with it. The first grant of it having been forfeited and lost, no original rights to the earth are pretended, on the part of Noah and his sons: none are admitted by the Creator. Every thing is conveyed to them in specific terms of authority and covenant, extending to the destiny of the whole race. We are told that "Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar; and the Lord smelled a sweet savor: and the Lord said in his heart, I will not again curse the ground any more for man's sake, though the imaginations of his heart is evil from his youth up: neither will I again smite every living thing as I have done. As yet all the days of the earth, (Margin of the Bible) seed time and harvest, and summer and winter, and day and night shall not cease. And God blessed Noah, and his sons, and said unto them, Be fruitful, and multiply, and fill the earth." Gen. viii. 20-22; ix. 1. With the new conditions of the earth, God has given new prerogatives, with restrictions, and new guards set over the life of man. See Gen. ix. 2-7. This

done, "God spake unto Noah and to his sons with him, saying, And I, behold I establish my covenant with you, and with your seed after you, and with every living creature that is with you, and with the fowl, and of the cattle, and of every beast of the earth with you, of all that go out of the ark, whatsoever living thing of the earth it be." If I understand this confirmation of the covenant of creation, it secures the perpetuation of man, and of all the races of living things preserved in the ark, until the purpose of God in the creation, is completed; and the rainbow is promised to be set in the heavens as the token of this renewal of the covenant of creation. It is not as some men look upon it,—a mere covenant to assure men that there shall not be another flood to destroy all the earth; but it is a renewal of the first covenant with man, by which God assures all believers that he will give the dominion of the whole earth in a state of blessedness, to a race of righteous men. The terms are specified,—"I WILL ESTABLISH MY COVENANT WITH YOU, AND WITH YOUR SEED AFTER YOU." "I WILL ESTABLISH MY COVENANT WITH YOU."—It was a covenant already in existence: the same thing God promised Noah he would do, when he commanded him to build the ark.

Here, then, in this transaction, Noah and his sons are made eligible to all the covenant blessings of God's purpose in creating the earth, and all things in it. Their subsequent history to the call of Abraham, shows their transgressions against God; how they fell under his displeasure, and the curses that fell upon them. In the third generation from Noah, the sons of Ham OPENLY AND AVOWEDLY, cast off the government of God, and attempted a government of their own; and in about four hundred years after the flood, so general had rebellion against God become, and so prevalent was idleness among the several families of men, that God saw fit to call Abram away from his kindred, and his country, to make of his posterity a people, by whom he will fulfill all his holy covenant. After various trials of Abraham's faith and fidelity, God is pleased to say, "As for me, behold MY COVENANT is with thee, and thou shalt be a father of many nations. Neither shalt thou be called Abram; but thy name shall be called Abraham; for a father of many nations have I made thee." The word Abram signifies high father: by inserting the particle HE it is made to signify the father of multitudes. By this transaction, according to the apostle Paul, (Rom. iv. 13.) "Abraham became HEIR OF THE WORLD!" It may be asked how does this follow these things? Most assuredly by God transferring all the blessings and the promises of the covenant made at the beginning, to Abraham and his seed. By this transaction all the other descendants of Noah are cut off from the covenant promises of the first dominion, to be restored in the seed of the woman! Henceforth the supremacy of the earth and its restitution, is promised only to the seed of Abraham, and he who would inherit it, must seek it by faith in that promised seed. In that seed alone, must all nations find the blessings of salvation. In that solemn transaction, God must emphatically cast off all the nations of men from the promise of the kingdom of God; in vain we cleave to their institutions for salvation; or hope that by them we shall see the reformation of the world. "Salvation," said the Son of God, "is of the Jews." "The living God which made heaven and earth, and the sea, and all things that are therein, . . . in times past said the apostle to walk in their own ways." And on Mars Hill, to the men of Athens, "the times of this ignorance God winked at, but now commandeth all men everywhere to repent: because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given witness unto all men, in that he hath raised him from the dead." It was faith in

this divine scheme which Paulists of Israel, and distinction: and it was this that made all other things a sad thing to see. It was a sad thing to see of this divine procedure portion of the men of our age and glory of Abraham and glory of Abraham's genealogy, is traced from the royal house of Israel, and Jerusalem of the Jews, to the people of Israel, and Jerusalem of the Jews. "I could wish myself for my brethren, who are flesh and blood, and the ing of the law, and the flesh Christ, came, seed forever. Amen."

To the Jews, and ev- of the mysteries of should be followers, an and partakers of his pr kspal." Eph. iii, 4-5, natural seed alone were it is; and happy w for my brethren, who received it without the Jews." It is wort consideration; that as it in the above quota Abraham, and the ado of no proper called of tiles. No throne has I pointment, but the thr his sons and successors and rejected his reign, overturn, overturn it, he shall come to whom ies, it of right belong seed appeared, it was a went unto the gentiles is to the same place. When the apostles we that a people might b PARTAKERS; not prin b gathered unto; the the church of the first written in heaven. T Paul exonerates. In the pre-eminence. N have excluded gentile always put the childre by special mercy, and

The Proper Time Lord's Supper,

In order to have our feet, we will lay aside traditions of men. We Savior whose example is the Christian's law, the first month, according time as used by and since only that w and since the apostles teach us how and when whatsoever" Christ h to observe. Silence of time is proof that this month) is the only pr ordinance. That the in Egypt for a Passov of God which taketh a (John i. 23,) which wa says (1 Cor. v. 7), "Fo is sacrificed for us." annual and regular fe "The Lord command shall be unto you for a

this divine scheme which made the prophets and Psalmists of Israel, exult in their national distinction; and it was their testimony respecting it that made all other nations hate them.— It was a sad thing to see, but so it is, this hatred of this divine procedure is inherited by a large portion of the men of our own day! Men who look for the kingdom of God to come in the power and glory of Abraham's seed, the son of Mary and the royal house of David, whose ancestral genealogy, is traced by inspiration up to Abraham; are not free from it. Not every prediction of the glory of that kingdom, gives the ascendancy and the glory of it to the house of Jacob, to the people of Israel, to the city of David, and Jerusalem of the holy land, Paul says of them, "I could wish myself accursed from Christ, for my brethren, my kinsmen according to the flesh; who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises; whose are the fathers, and of whom, as to the flesh Christ, came, who is over all, God blessed forever. Amen."

To the Jews, and even to the Apostles, it was one of the mysteries of God, that the gentiles should be followers, and be of the same body and partakers of his promise in Christ, by the gospel." Eph. iii. 4-6. They had thought the natural seed alone were heirs. Nevertheless, so it is; and happy will it be for him who so receiveth it without offence. "Salvation is of the Jews." It is worthy of our most serious consideration; that as the apostle has expressed it in the above quotation, after the election of Abraham, and the adoption of his seed, we know of no prophet called of God from among the gentiles. No throne has been erected by divine appointment, but the throne of David, and when his sons and successors transgressed God's law and rejected his reign, he threatens to "overturn, overturn it," and all successors, until he shall come to whom according to the promises, it of right belongs. When the promised seed appeared, it was among the Jews; he never went unto the gentiles. When he comes again, it is to the same place and people at Olivet.— When the apostles were sent unto the gentiles, it that a people might be called out of them to be PARTAKERS; not principals! When they shall be gathered unto the general assembly it is the church of the first-born, whose names are written in heaven. The worthies, whose names Paul enumerates. In every thing, Israel has the pre-eminence. None of the prophets of God have excluded gentile believers; but they have always put the children of Jacob first, partakers by special mercy, and adoption.

The Proper Time for Celebrating the Lord's Supper, and Communion.

In order to have our minds clear on this subject, we will lay aside all the doctrines and traditions of men. We will say first, Since our Savior whose example, as well as conversation, is the Christian's law, did certainly institute the Lord's Supper on the night of the 14th day of the first month, according to the method of reckoning time as used by all the sacred writers; and since only that which is written is profitable; and since the apostles were in duty bound to teach us how and when "to observe all things whatsoever" Christ had enjoined for his church to observe. Silence on their part as to any other time is proof that this (the 14th day of the first month) is the only proper time to observe the ordinance. That the lamb that was instituted in Egypt for a Passover, was a type of the "Lamb of God which taketh away the sin of the world," (John i. 29), which was Christ, is evident. Paul says (1 Cor. v. 7), "For even Christ, our passover is sacrificed for us." That the Passover was an annual and regular feast is seen from Ex. xii. 14. "The Lord commanded Moses, saying, This day shall be unto you for a memorial, and you shall

keep it a feast to the Lord throughout your generations," and then adds, "ye shall keep it a feast by an ordinance forever." Says the Savior, while eating the passover with his disciples, on the 14th day of the First month, "with desire, I have I desired to eat this passover with you before I suffer;" then says that he "I will not any more eat thereof until it be fulfilled in the kingdom of God." Luke xxii. 15, 16. From this we understand that he will eat. Eat what?— Why, the passover; for that is what he is talking about. "I will not any more eat thereof until,"—signifying some time in the future, which will be (v. 18), "when the kingdom of God shall come." Then in the next verse, he says, "do this in remembrance of me." How? Why, ye shall keep it a feast by an ordinance forever." Ex. xii. 14.

Now Paul says, "For I have received of the Lord that which also I delivered unto you." 1 Cor. xi. 23. Then what he delivered unto them surely was perfectly correct. What was that?— Why, "that the Lord Jesus the same night in which he was betrayed," instituted the bread and wine as the emblems of his body and blood which was the substance of which the lamb and blood was the shadow; or the antitype of which the lamb was the type. Then Paul says (1 Cor. v. 7), "For even Christ our passover is sacrificed [or slain] for us. Therefore let us keep the feast." What feast? Why, the feast of the passover. How? Why, "by an ordinance, forever." [Ex. xii. 14.]

Now the substance is always found at the end of the shadow; and the end of this shadow is found on the evening of the 14th day of the First month, and if we do not go there for the substance, we virtually deny the shadow, or we reject Christ as being "the Lamb of God which taketh away the sin of the world," which is the substance of the shadow.

1 Cor. xi. 26. "For as often as ye eat this bread and drink this cup ye do shew the Lord's death, till he comes;" that is ye do shew that Christ was sacrificed [or slain] as the antitypical lamb, for us "until he comes." Now Paul says, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" or as Wilson translates it in the "Emphatic Diaglott," "The cup of blessing for which we bless God is it not a participation of the blood of the Anointed One?"—thus exhibiting to all that we have now come "to the blood of sprinkling," [Heb. xii. 24]. It is testified by the sprinkling of blood in its original institution. Ex. xii. 7. And as before the death of Christ, the Jews ate the passover "to represent the sufferings of the Messiah," so since "our passover is sacrificed for us," we eat the bread to show forth the Lord's death till he come;" and our Savior, instead of granting us any license to change the observance of this ordinance to another day, assures us that the original institution has not yet reached its end, but is to "be fulfilled in the kingdom of God." Then he says, "do this in remembrance of me;" as much as to say, "as you have been observing this ordinance to represent the sufferings of the Messiah," so now observe it in remembrance of me, as the true Messiah." This is proof that this is the proper time to "show the Lord's death till he comes." Then when the "kingdom of God shall come," Christ will again partake of the passover,

and then will the law, "ye shall keep it a feast day by an ordinance forever," "be fulfilled in the kingdom of God."

The night on which "our passover," as of "a lamb without blemish, and without spot," was betrayed into the hands of sinners, "is a night to be much observed unto the Lord," [Ex. xii. 12.] "by an ordinance forever." And as all nature seemed to celebrate this day on which our Lord died for man, can we forget it? We, for whom he bore this painful death of the cross? No! "This day shall be unto you for a memorial,"—"ye shall keep it by an ordinance forever."

See comments on 1 Cor. v. 7, by Macknight, and Dr. Clark. By reference to the large "Encyclopedia of Arts, Science, Literature," article Easter, we find the Asiatic church did observe it on the 14th day of the first month, as the anniversary of Christ's death and was called the Paschal day, because it was considered as the same with that on which the Jews celebrated the Passover. See also, Neander's Church History, p. 299; also, Martyr's Mirror p. 73. New history establishes the fact, that it was observed on the evening of the 14th day of the first month, down as late as A. D. 325, at which the Council of Nice changed it to Easter. I will only add that while the Council of Nice did assume the authority to change it to another day within the limits of the Paschal feast of unseasoned bread the Protestant Church has assumed the authority to leave the time of the paschal feast entirely, and use their own time for observing an ordinance of God's appointment. Yet all admit that if we want to shew the day of Independence by celebration, we must do it on the 4th day of July, by burning powder as an emblem of that by which their independence was obtained.

SAMUEL CRONCE.

Mt. Carroll, Carroll Co., Ill.

CHRISTIAN HOPE.

Christian Hope is one of the three abiding graces. It is a good hope in contrast with every counterfeit and false hope. It is through grace—the free favor of God, and comes from our Lord Jesus Christ, and God's even our Father as a free gift and everlasting consolation with it. How cheering and comforting is hope in times of trouble; "it is good that a man should both hope and quietly wait for the salvation of the Lord." Lam. iii. 26. It is a helmet on the head in the evil day; it nerves us up to fight the battles of the Lord expecting victory; and it calms and quiets the mind in the midst of storm, violence, and confusion. It is the soul's anchor, port, and confidant. It overcomes even the king of terrors in hope of immortality and eternal life. It is the encouraging cheering companion of the faithful laborer for the Lord. Hence, the apostle in 1st Cor. xiii. 13, has shown the superiority of love to abiding faith, hope, charity, these three, but the greatest of these is charity. Essential as are faith and love, they would soon grow weary without the patience of hope. Then let us cherish the true christian hope, as one of our most blessed friends. Then "the work of faith and the labor of love," with "the patience of hope," will be done with untiring diligence, cheerfulness, and joy amid all trials and dangers unto the end. God grant us all more abounding hope.

S. S. WELLS.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, APR. 23, '67

LOCAL ITEMS.

IN WRITING, state distinctly Post-office, County, and State. We are receiving communications in which the writers do not state where they live, and if the post-mark on the envelope is indistinct, we are unable to comply with directions.

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.

BRO. SNOOK left here on the 10th inst., for Southern Iowa and Illinois, where he expects to labor this summer. D. W. H.

By a private note, we learn that Bro. JOSEPH NICHOLS will soon take the field. Those desiring his labors, will address him at La Porte City, Iowa. D. W. H.

MUSIC.—We have received from the author, Bro. S. C. HANCOCK, a folio sheet containing two beautiful pieces of music, entitled "Redemption," and "Beneh." The words are by D. T. TAYLOR. Price 10 cents per sheet. For sale at this office. D. W. H.

A terrible earthquake has lately occurred in Lesbos, an island of the Grecian Archipelago. In the city of Mitylene, about one-third of the inhabitants were destroyed and buried in the ruins of the city. In one place the earth opened and swallowed a row of buildings, with their inmates, and then closed over them again. The destruction of life was great throughout the entire island, and those who have survived are left nearly destitute. D. W. H.

FOR SALE.

I hereby offer for sale 40 acres of good timber land in Allegan Co., Mich., twelve miles from South Haven, which is situated on Lake Michigan. Said land is worth \$400; but will be sold for \$300. Terms: One half of the price in working cattle, and the other half in money, part of which will be donated to the Christian Publishing Association, and for Missionary purposes. There is a sufficient amount of hemlock bark on said land, to pay the sum asked. For further particulars inquire of J. R. KELLEY. New Casco, Allegan Co., Mich.

[REMARKS.—Here is a brother who is willing to do something for the cause. He is not rich, and does not give this of his abundance. He has a heart to do something. Are there not others amongst us who can sacrifice something to help the cause? The Association needs help, and needs it now. Let its friends rally to its help. We ought to have one thousand dollars immediately, to carry on the work. Ed.]

TWILIGHT THOUGHTS.

BY SARAH E. ARMSTRONG.

In the twilight I sit thinking, Of my Savior's dying love, How he left the courts of glory, Left his radiant home above, And swiftly down to earth he came, To suffer and to die, That man who'd disobeyed his God, The wrath to come might fly.

In the twilight I sit thinking, Of the life that Jesus led, True love was seen in all his ways, And every word he said; He came to seek and save the lost, And bring them back to God, And as a ransom for their sin, He shed his precious blood.

In the twilight I sit thinking, Of a Savior's dying love, How at Calvary's rugged summit, He his matchless love did prove. For us in agony he prayed, Saying, Father, do forgive, And then he drank the bitter cup, and died that we might live.

In the twilight I sit thinking, Thinking of Christ's power to save; How he burst the bands of death, And triumphed o'er the grave; And then ascended up on high, To the mercy seat in heaven,— The merits of his blood to plead, That man might be forgiven.

In the twilight I sit thinking, Of that bright, that joyful day, When Christ the Lord will come again, In dazzling bright array; No more the babe of Bethlehem, A stranger here to roam, O'er earth's dark and dreary pathway, Far from his own glorious home.

In the twilight I sit thinking, Thinking of that better day, When our trials will be ended, And our sorrows flee away; When we'll meet our blessed Jesus, With all the angelic throng, And then with all the saints of God, We'll sing redemption's song.

In the twilight I sit thinking, Thinking of the earth made new, When with Christ our dear Redeemer, We shall all its beauties view, Then take courage, fellow pilgrim, For that land's almost in view; And keep striving for that country, For there's rest in store for you. 12th Month, 2nd day, A. M. 5391.

BUSINESS DEPARTMENT.

Business Notes.

W. H. Ball: The money for the book was not enclosed.

RECEIPTS

For the HOPE OF ISRAEL.

[NOTE.—Immediate notice should be given if money sent for the paper is not in due time acknowledged.]

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H. E. Carver, \$10.00

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Pray also at night Brightens the Go to thy kind O, give him

Pray then at evening And day with O, turn to thy In deep thank

Yes; pray at thy To thy heart Let thy prayer That thine heart

His promise is To answer thy If then by affliction Pray, He'll

In every dark If bereft of day One bright star Our Father

Waterloo, Ia

THE KING

OF GOD IN T

"Now these things I Cor. x. 11, (12) "Which are a body is of Christ

"In the intertextures, we must have an aspect of truth in a parable, th