

THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Tuesday, Feb. 11, 1863.

Vol II.---No. 18

THE HOPE OF ISRAEL.

IS PUBLISHED SEMI-MONTHLY BY

The Christian Publishing Association.

TERMS.—One Dollar and a half a year in advance. FREE, to those unable to pay.

H. E. CARVER, PRESIDENT.

W. H. BRINKERHOFF, EDITOR,
(to whom all communications should be addressed.)

The Hero delineated to advocate the great truths of Eternal Life, Liberty and salvation through Christ; the perpetuity and immovability of the Law of God; Personal holiness. The second personal history of Christ to judge the world; The restoration of Israel; The reign of Christ on David's throne on the earth in the times of restitution, and other kindred Bible truths.

Hope in the Home of the Dying.

From East and West come the sad notes of weeping;

Death reigns triumphant o'er all things below;
The rich and the poor in the lone grave are sleeping.

And none are exempt, all, all must lay low.

To this sad earth of ours (the home of the dying),
The Saviour came a rebel world to save;
Gave up his life with bitter groans and crying,
Entered and then triumphant left the grave.

Long, long ago our Lord from earth departed,
To intercede for us at God's right hand,
Leaving awhile, forlorn and broken hearted,
His feeble, fearful, persecuted band.

But ere he left them, said the blessed Saviour,
"Go away, to prepare a place for you,
Then come again, and to myself forever
Receive my saints." (A promise firm and true.)

My dying friends, that glorious time is nearing,
When Christ shall come to bid his saints arise;
Then robed in splendor at our Lord's appearing,
We'll be caught up to meet him in the air.

Cherished by his word, we'll watch for his appearing,
Nor heed the world's derision, hate, or scorn;
He soon will come: with our lamps brightly
burning.

We'll wait in hope the resurrection morn.

DIANTHA TICKNER.

Marquette, Wis.

NATURAL AND REVEALED LAW.

Law, in its most general and comprehensive sense, signifies a rule of action, and is applied indiscriminately to all kinds of action, whether animate or inanimate, rational or irrational. Thus we say, the laws of motion, of gravitation, of optics, or it is that rule of action which is prescribed by some superior, and which the inferior is bound to obey.

This, then, is the general signification of law, a rule of action dictated by some superior being; and in those creatures that have neither the power to think nor to will, such laws must be invariably obeyed, so long as the

creature itself subsists, for its existence depends on that obedience. But laws, in their more confined sense, and in which it is our present business to consider them, denote the rules, not of action in general, but of human action or conduct; that is, the precepts by which man, the ablest of all sublunary beings, a creature endowed with both reason and free-will, is commanded to make use of those faculties in the general regulation of his behavior.

Man, considered as a creature, must necessarily be subject to the laws of his Creator, for he is entirely a dependent being. A being, independent of any other, has no rule to pursue but such as he prescribes to himself; but a state of dependence will inevitably oblige the inferior to take the will of him on whom he depends as the rule of his conduct; not, indeed, in every particular, but in all those points wherein his dependence consists. This principle, therefore, has more or less extent and effect, in proportion as the superiority of the one and the dependence of the other is greater or less, absolute or limited. And consequently, as man depends absolutely upon his Maker for every thing, it is necessary that he should in all points conform to his Maker's will.

This will of his Maker is called the law of Nature. For God, when he created matter, and endued it with a principle of mobility, established certain rules for the perpetual direction of that motion; so, when he created man, and endued him with free-will to conduct himself in all parts of life, he laid down certain immutable laws of human nature, whereby that free-will is in some degree regulated and restrained, and gave him also the faculty of reason to discover the purport of those laws.

Considering the Creator only as a being of infinite power, he was able unquestionably to have prescribed whatever laws he pleased to his creature, man, however unjust or severe. But as he is also a being of infinite wisdom, he has laid down only such laws as were founded in those relations of justice that existed in the nature of things antecedent to any positive precept. These are the eternal, immutable laws of good and evil, to which the Creator himself in all his dispensations conforms; and which he has enabled human reason to discover, so far as they are necessary for the conduct of human actions. Such, among others, are these principles; that we should live honestly, should hurt nobody, and should render to every one his due; to which three general precepts Justinian has reduced the whole doctrine of law.

But if the discovery of these first principles of the law of nature depended only upon due exertion of right reason; and could not otherwise be obtained than by a chain of metaphysical disquisitions, mankind would have wanted some inducement to have quickened their in-

quiries, and the greater part of the world would have rested content in mental indolence, and ignorance, its inseparable companion. As, therefore, the Creator is a being, not only of infinite power and wisdom, but also of infinite goodness, he has pleased so to contrive the constitution and frame of humanity, that we should want no other prompter to inquire after and pursue the rule of right, but only our own self-love, that universal principle of action; for he has so intimately connected, so inseparably interwoven, the laws of eternal justice with the happiness of each individual, that the latter cannot be attained but by observing the former; and if the former be punctually obeyed, it cannot but induce the latter. In consequence of which mutual connection of justice and human felicity, he has not perplexed the law of nature with a multitude of abstracted rules and precepts, referring merely to the fitness or unfitness of things, as some have vainly surmised; but has graciously reduced the rule of obedience, to this one paternal precept, "that man should pursue his own true and substantial happiness." This is the foundation of what we call ethics, or natural law. For the several articles into which it is branched in our systems amount to no more than demonstrating that this or that action tends to man's real happiness, and therefore very justly concluding that the performance of it is a part of the law of nature; or, on the other hand, that this or that action is destructive of man's real happiness, and therefore that the law of nature forbids it.

This law of nature being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is BINDING OVER ALL THE GLOBE, IN ALL COUNTRIES, AND AT ALL TIMES: NO HUMAN LAWS ARE OF ANY VALIDITY IF CONTRARY TO THIS; and such of them as are valid derive all their force and all their authority, mediately or immediately, from this original.

But in order to apply this to the particular exigencies of each individual, it is still necessary to have recourse to reason; whose office it is to discover, as was observed, what the law of nature directs in every circumstance of life; by considering what method will tend the most effectually to our own substantial happiness. And if our reason were always, as in our first ancestor before his transgression, clear and perfect, untroubled by passions, unclouded by prejudice, unimpaired by disease, or intemperance, the task would be pleasant and easy; we should need no other guide but this. But every man now finds the contrary in his own experience; that his reason is corrupt, and his understanding full of ignorance and error.

This has given manifold occasion for the benign interposition of Divine Providence; which in compassion to the frailty, the imperfection, and the blindness of human reason,

hath been pleased at sundry times and in divers manners to discover and enforce his laws by an immediate and direct revelation. The doctrines thus delivered we call the revealed or divine law, and they are to be found only in the Holy Scriptures. THESE PRECEPTS, WHEN REVEALED, ARE FOUND UPON COMPARISON TO BE REALLY A PART OF THE ORIGINAL LAW OF NATURE, as they tend in all their consequences to man's felicity. But we are not from thence to conclude that the knowledge of these truths was attainable by reason, in its present corrupted state; since we find that, until they were revealed, they were hid from the wisdom of ages. As then the moral precepts of this law are indeed of the same original with those of the law of nature, so their intrinsic obligation is of EQUAL STRENGTH AND PERPETUITY. Yet undoubtedly the revealed law is of infinitely more authenticity than that moral system which is framed by ethical writers and denominated the natural law—Because one is the law of nature expressly declared so to be by God himself; the other is only what, by the assistance of human reason, we imagine to be that law. If we could be as certain of the latter as we are of the former, both would have an equal authority; but, till then, they can never be put in any competition together.

Upon these two foundations, the law of nature and the law of revelation, depend all human laws; that is to say no human laws should be suffered to contradict these. There are, it is true, a great number of indifferent points, in which both the divine law and the natural leave a man at his own liberty, and which are found necessary for the benefit of society to be restrained within certain limits. And herein it is that human laws have their greatest force and efficacy; for with regard to such points as are not indifferent, human laws are only declaratory of and act in subordination to, the former. To instance in the case of murder: this is expressly forbidden by the divine, and demonstrably by the natural law; and from these prohibitions arises the true unlawfulness of this crime. Those human laws that annex a punishment to it do not at all increase its moral guilt, or superadd any fresh obligation *in foro conscientiae* to abstain from its perpetration. Nay, if any human law should allow or enjoin us to commit it, we are bound to transgress that human law, or else we must offend both the natural and the divine. —Blackstone.

PHYSICAL SIGNS OF THE ADVENT.

EXPOSITION OF MATTHEW XXIV.

BY D. W. HULL.

(Continued.)

vs. 42-44. "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

Why was the good man's house broken up? Because he did not watch. Hence, we are com-

manded to watch that we may know when the time is. In Rev. iii. 3, we are admonished, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come," which implies that we will know the time if we watch; but if our hearts are overcharged with the cares of this life, that day will come upon some as a thief in the night, but will it be so with those who are looking for him? "Yes," says the objector. But let us inquire further into the matter. Paul says (1 Thess. v. 2, 3)

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.—For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall all upon a woman with child; and they shall not escape."

Now who is going to be visited with destruction? Those whom he surprises with his advent. But upon whom does the day of the Lord come as a thief? Not the righteous, certainly; for he says (v. 4), "But ye brethren are not in darkness, that that day should overtake you as a thief." While Daniel, in harmony with all the scriptures we have quoted, declares "the wicked shall not understand" when Michael shall stand up, he tells us, "the wise shall understand."

vs. 45-47. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."

If meat is given in due season, it must be given in time to save the person from perishing from hunger. But when is this meat given? It must be just previous to the coming of the Lord: for the blessing is pronounced upon "that servant whom his Lord when he cometh shall find so doing." Then when the Lord comes he will find some persons dispensing a truth that will be calculated to save the flock. What this truth is, can best be found out in the two succeeding texts:

vs. 48, 49. "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken;" &c.

We learn by this scripture that a class of people will arise who are not termed "blessed," and upon whom the Lord is to come as a thief. They will say "in their hearts (not out loud; they will now and then hint that it may not be true; that there have been disasters before, &c.) my Lord delayeth his coming," and beat and smite the faithful servants who are giving meat in due season.

1. They differ from the wise servants whom Daniel says "shall understand," and their characteristic is, "My Lord delayeth his coming;" hence the wise servant is proclaiming the advent.

2. They would never think to say, "My Lord delayeth his coming," if somebody was not preaching that his appearing was near.

3. One characteristic of their wickedness is, they say "My Lord delayeth his coming;" therefore it must be right to preach definite time.

What they are teaching is incorrect; for the Lord is going to come at the very time they are asking, "Where is the promise of his coming?" 2 Pet. iii. 4.

Reader, are there any such persons now?—Then it is the strongest evidence that we are right.

vs. 50, 51. "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him assunder, and appoint him his portion with hypocrites; there shall be weeping and gnashing of teeth."

How often are we warned of the danger of a disaster in looking for the Lord, but O, what a great calamity will that day bring upon those who are not looking for him. If we should be mistaken, an opportunity will be afforded us of correcting our mistakes; but such an opportunity can never be granted to those who will be surprised at his advent.

Reader, would you have a part in the glorious future that awaits the people of God? Then prepare to meet him when he comes. I would not alarm you with the awful judgments of God: nor would I tell you of the fearful retribution of the ungodly; but I would tell you of a glorious age just ahead which you may enjoy. Will you accept of that glorious rest? I would tell you of One who loved you so well as to give his life for you. This personage is to be your King, if you will accept of him.

How often, when I have referred to the coming glory so soon to be revealed, have I been told by professed christians, "It makes no difference when he comes, if we are only ready to die." Bro., it pains my heart to hear you talk so. It convinces me that you look upon the coming of the Lord as a terrible calamity, and that in such an event, all would not be well with you. If you loved the Lord, and loved his appearing, do you suppose that you would have no choice between seeing him and dying? Ah, if you looked upon the coming of the Lord as a happy event, which would be worth more to you than all the perishing riches of this world, you would not speak so. You would eagerly listen to every evidence I could bring forward as to the time we might expect him, and would be only too glad to believe it. Weary miles over mud and through storm would be gladly travelled to investigate the evidence of this matter. You would unite with the writer in the petition so earnestly invoked by "that disciple whom Jesus loved," and which so appropriately closes the canon of inspiration, "Even so, come, Lord Jesus."

Who are the "Israel of God?"

(Continued.)

DEAR HOPE: Please to convey to the brethren scattered abroad a few thoughts and facts concerning the two Israels of the Bible. By the name Israel is sometimes understood all the posterity of Israel—the literal seed of Jacob: as in 1 Cor. x. 18: "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?" Sometimes all true believers are called Israel, as in Rom. ix. 6: "Not as though the word of God hath taken none effect. For they are not all Israel, who are of Israel." There are prophecies relating to both, and we will try not to misapply the scriptures, while we endeavor to ascertain what God has revealed concerning both

Israel: and especially there is probably some relation between the two. Ye will see the prevalence of the flesh after the flesh, wide difference.

But we will leave everybody, and to let God and future generations be sure that we do not misapply the scriptures. We will call upon Paul: 1 Cor. xi. 1 "I will not eat my people's bread, of the Benjamin. God which he foreknew of God to against Israel, and digged down and they sought him was that he who had not been assured him the remnant according to the apostle's revelation: the nature of the stumbled that through the Gentiles, to

Now the great, fatal? Pal 12th v. "Now the world, and of the Gentile Now I wish to but their resto God as his pe he gives us the coads in magn and the world, casting away world, what life from the national life, which they h

And then, christian faith is In v. 16, we the figure of es, and holy holy to retain es were bro tile stock word of God hath taken none effect. For they are not all Israel, who are of Israel." There are prophecies relating to both, and we will try not to misapply the scriptures, while we endeavor to ascertain what God has revealed concerning both

And then, christian faith is In v. 16, we the figure of es, and holy holy to retain es were bro tile stock word of God hath taken none effect. For they are not all Israel, who are of Israel." There are prophecies relating to both, and we will try not to misapply the scriptures, while we endeavor to ascertain what God has revealed concerning both

persons now?—
ce that we are

ervant shall come
or him, and in an
d shall cut him
ortion with hyp-
and gnashing of

the danger of a
l, but O, what a
ing upon those
If we should be
be afforded us of
such an oppor-
those who will

rt in the glorious
God? Then pres-
es. I would not
ents of God; nor
tribution of the
of a glorious age
v. Will you ac-
ould tell you of
o give his life for
our King, if you

rred to the com-
d, have I been
t makes no differ-
nly ready to die,"
you talk so. It
on the coming of
, and that in such
l with you. If
his appearing,
have no choice
g? Ah, if you
Lord as a happy
nre to you than
world, you would
ly listen to every
as to the time we
be only too glad
ver mud and
travelled to in-
is matter. You
the petition so
eiple whom Jesus
ately closes the
, come, Lord Je-

of God?"

y to the brethren
s and facts con-
e Bible. By the
stood all the pos-
d of Jacob: as in
fter the flesh: are
dices partakers of
believers are call-
ed as though the
effect. For they
rael." There are
d we will try not
le we endeavor to
d concerning both

branches; and especially Israel after the flesh, as there is probably more difference among us as a people in relation to Israel after the flesh, than Israel by faith. Yet when we compare our faith with the prevailing opinions of this day, especially in relation to the future destiny of either Israel after the flesh, or Israel by faith, we find a very wide difference.

But we will leave the subject of differing with everybody, and try to look after the present condition and future destiny of Israel after the flesh; feeling sure that it will be unfortunate for us to misapply the scriptures. The first witness that we will call upon shall be the inspired apostle Paul: on xi. 1, 2. "I say then hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew." He then refers to the answer of God to Elias when he made intercession against Israel, that they had killed the prophets, and dugged down the altars, and he was left alone, and they sought his life. The answer of God to him was that he had reserved seven thousand men who had not bowed the knee to Baal. He then reassures him that even at that time there was a remnant according to the election of grace. Then after describing their awful condition of blindness, the apostle revives the question in relation to the nature of their fall. 11th v. "I say then have they stumbled that they might fall? God forbid: but rather through their fall salvation is come unto the Gentiles, to provoke them to jealousy."

Now the great question is, Is their fall, as a nation, fatal? Paul argues that it is not. Hear him: 12th v. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?" Now I wish to know what their fullness can be but their restoration to their former relation to God as his people? In reference to their fullness he gives us the idea that it is something that exceeds in magnitude the enriching of the Gentiles and the world. Again he says, v 15, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" They will be restored to national life, that is, have a national existence, which they have not now got.

And then, I think their conversion to the Christian faith is embraced in the apostle's teaching — In v. 16, we have God's ancient church under the figure of a holy lump, holy root, holy branches, and holy fruit. But as this institution was too holy to retain dead branches, all the lifeless branches were broken off, and new branches from Gentile stock were grafted in, in their place, and made partakers of the root and fitness of an olive tree, which was not their own. In v. 18 the apostle seems to look down the rolling stream of time to a period when an effort would be made, perhaps by the great dresser of the vineyard, to gather together the scattered remnants of these broken off branches, and graft them into their own

vine again. And what does he hear? why, there is trouble with the Gentile branches. They boast and say you were broken off that we might be grafted in. You are nothing but a Jew, you have no rights that we are bound to respect; we are the true church: stand by for we are more holy than thou. You may indeed come up here one by one and confess your sins and acknowledge our church to be the true church: then you may bow down at our feet and worship at our altar; but as a nation or a people there are no promises or prophecies to be fulfilled upon you. We are the head, and you the tail. Therefore the world is to be converted to our holy religion. We are not Judaizers—we don't believe that God is going to gather up these remnants of these old tribes and make them the heads of all religion. Neither do we believe that the hundred and forty and four thousand are yet to be sealed out of those tribes. We are literalists, but then we don't believe it means just what it says in every case. Then there is the cleansing of the Sanctuary, that Daniel talked about, and wished to know how long it was to be trodden under foot? and was told that at the end of 2300 days it should be cleansed or justified. We don't believe that has anything to do with the restoring of the Jews, or the rebuilding of the temple."

What says Paul? "Boast not against the branches. But if thou boast, thou bearest not the root but the root dies. . . For if God spared not the natural branches, take heed lest he spare not thee." Rom. xi 18, 21.

R. W. REED.

Marion, Iowa.

THE CHRISTIAN PILGRIM.

The Christian pilgrim sings, Heaven's my home,
heaven's my home;
The Christian pilgrim sings, heaven's my home.
Through the telescope of faith,
He looks o'er the river death,
And exultingly exclaims,
Heaven's my home, heaven's my home;
And exultingly exclaims, heaven's my home.

Though poverty's my lot, heaven's my home,
heaven's my home;
Though poverty's my lot, heaven's my home.
Though poverty's my lot,
And my fig-tree blossoms not,
I can sing the song of hope,
Heaven's my home, heaven's my home;
I can sing the song of hope, heaven's my home.

Though the world should me disown, heaven's
my home, heaven's my home;
Though the world should me disown, heaven's &c.
Though the world should me disown,
And I am little and unknown,
I'm an heir of yonder's throne,
Heaven's my home, heaven's my home;
I'm an heir to yonder's throne, heaven's my
home.

In the dark and gloomy day, heaven's my home,
heaven's my home;
In the dark and gloomy day, heaven's my home.
In the dark and gloomy day,
On Jehovah I will stay,
And pursue my happy way,
Heaven's my home, heaven's my home;
And pursue my happy way, heaven's my home.

Selected by AMANDA L. KEMP.

Commentary on Acts xx. 7.

It is a question of some curiosity whether it was at daybreak on Sunday morning or Monday morning, that this assembly was dismissed. They were assembled in the early part of the night, yet the time of their assembling was included in the "first day of the week." If the brethren in Troas were accustomed to begin and close the day at midnight, according to the Greek custom, it must have been Sunday night when they met. But if they reckoned according to the Jewish method, which began and closed the day with sunset, then they must have met on what we call Saturday night; for in this case the whole of that night would belong to the first day of the week, and Sunday night to the second day. It is supposed, by many commentators, that the Greek method prevailed, and that they met Sunday night, but with r. Houston, I am constrained to the other opinion; a conclusive proof of which I find in the fact, that if the meeting was on Sunday night, the loaf was broken on Monday morning; for it was broken after midnight. There can be no doubt of this fact, unless we understand the breaking of the loaf, mentioned in the eleventh verse, as referring to a common meal. But this is inadmissible, for having stated, that they came together to break the loaf, we must conclude that by the same expression Luke means the same thing. To the objection that Paul alone is said to have broken and eaten the bread, I answer, that his would be a very natural expression to indicate that Paul officiated at the table; but, on the other hand, if it was a common meal, it would be strange that he alone should eat, especially to the exclusion of his traveling companions, who were going to start early in the morning as he did.

I conclude therefore that the brethren met on the night after the Jewish Sabbath, which was still observed as a day of rest by all of them who were Jews or Jewish proselytes, and considering this the beginning of the first day of the week, spent it in the manner above described. On Sunday morning Paul and his companions resumed their journey, being constrained, no doubt, by the movements of the ship, which had already been in the harbor of Troas seven days.—McGarvey.

THE DOOR. Christ is the door. Through him we have access to the Father. He is the Mediator between God and man.

Other doors have been set up, but to no purpose. They have been tried and have failed. There is the door of Self-righteousness. A cheap door, full of knots and holes, thinly veneered over and varnished so as to imitate the genuine wood. There is the door of Self-torture or Penance. A painful and bloody way, leading not to pardon, or peace, but to doubt and despair. There is the door of Universal Salvation. Salvation not from sin, but only from punishment. This is, in fact, no door, but the breaking down of all doors or boundaries between sin and holiness, right and wrong. It is changing the kingdom from a walled city into an unenclosed common. There is the Sectarian door. This is of various forms— Sometimes it is rounded into a Roman arch, and carefully guarded by a man wearing a triple crown, and calling himself successor of St. Peter. Sometimes it is carried up into a Gothic point, in the English or Episcopal manner. Or again, it assumes a severely square form, disdaining ornament, and emblazoned with elaborate confessions of faith.

But no one of these gives the only and exclusive access to God, to holiness, and eternal life. Hear and remember the words of Christ: "I am the door. By me, if any man enter in, he shall be saved."—Sel

THE HOPE OF ISRAEL

"The entrance of thy words giveth light."

Published Semi-Monthly by the Christian Publishing Association, at

Marion, Linn County, Iowa.

TERMS: - - - \$1.50 per year

TUESDAY, - - - FEB. 11, 1863.

W. H. BRINKERHOFF, Editor.

MAN.

"Lord what is man that thou art mindful of him?" Psa. viii. 4.

"And God said let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him." Gen. i. 26, 27.

What a noble work is man! The crowning act and last work of the Creation. Created in the likeness and image of God—to enjoy a high state of happiness—to be the lord of Creation, and created for the glory of God, the Creator. Behold him and his companion in the garden of Eden, a happy, sinless pair, having been pronounced "good" by the great Architect. Behold him in all the nobleness of his nature, not degenerate as we now behold him, enfeebled and suffering from the effects of the curse, but with a gigantic mind, and a strong and vigorous body. We have a very limited account of the early history of mankind. But from the fact of his being called "good" by the Creator, though it was before the fall, and from the long lives of the first generations of men, we would suppose that they were much superior to the present generation in both mental and physical powers.

But although man was such a noble creature and was made in the likeness and image of God; he was permitted to choose for himself between good and evil; and there was a tempting devil in the world who was ready to overthrow man's happiness and work against the purposes of God; and when the temptation came, man was not able to resist it, though the woman was the first to yield, and he fell from the favor of God, and from his innocence and happiness, and was made to suffer for his sin, and he became subject to death. He was sentenced to be returned to the dust of the earth out of which he was formed. O what a state of misery was this! Once happy and enjoying all the pleasures of earth in its Eden beauty, brought thus to a state of mortality and suffering by one act of disobedience! Doomed to pass from the stage of action, and to sleep the sleep of death for listening to the voice of the evil one, and taking his word, "Thou shalt not surely die," instead of believing God, and remaining faithful. Had not this sin been committed, man might have remained an inhabitant of the beautiful garden of Eden, and reigned over the earth and lived in happiness and to the glory of God, for which he was created. The earth itself would have retained its primeval glory, instead of suffering the effects

of the curse, and bringing forth thorns and thistles.

But amid all this misery and the curse, man was not left to despair. Stern Justice demanded that the offender be cut down, but Mercy pleads that he may be spared, and God's only Son offers his life a ransom for the life of man. O what condescension! The Lord of glory offers his life a ransom for man, a creature of earth! The Father accepts the offer, and the plan of salvation for Adam and his posterity is laid; and man may return to God, and through the intercession of the great Mediator find forgiveness for his sins, and when the plan of salvation shall be completed, may enjoy the blessing of that Kingdom which was prepared for him from before the foundation of the world.

How changed was man's condition by the fall! Not only were his propensities to sin, but instead of that high nobleness of being and character which he originally possessed, even the good Abraham could say that he was but "dust and ashes," and David compares the life of man to the grass of the field which "in the morning flourishes and groweth up, but in the evening is cut down and withereth." How sad to contemplate the ruin and misery—the sad effects of the fall, which were brought upon the human family.

After the fall of man which brought death and misery upon the family of Adam and all his posterity, the human family became engrossed with sin, and we behold Cain, the oldest son of Adam rise against Abel his brother and take his life; and the current of sin and corruption was so great that in a few generations, mankind, once so noble and upright before God, had degenerated to such an extent that "the wickedness of man was great in the earth, and every imagination or the thoughts of his heart was only evil continually," and "it repented the Lord that he had made man on the earth," and he resolved to destroy men and all living creatures from the earth. "But Noah found grace in the eyes of the Lord," and with his house was spared amid the destruction of the world.

And did sin stop here? and was the earth now restored back to its pristine glory? No, sin was implanted in man, "and the imagination of his heart was evil from his youth," and man kept on sinning, and in a short time afterward we read of the confusion of tongues, the spread of nations, and the increase of wickedness. And when the time came for the Saviour to come, and he appeared on earth, and "he came to his own, and his own received him not," wicked man even took the life of him who came to be his Redeemer, and to save him from sin and death; but death could not hold him, and the Lord of Glory came forth a triumphant conqueror. He took upon himself the nature of fallen man, suffered in his place, and triumphed over death that man the creature might live and be brought into favor with God.

We might think that in consideration of God's having done so much for fallen man—accepting a substitute for his death, even his own Son, and calling after him by his Holy Spirit, that he would cease from sin and gladly return to his allegiance and accept of his terms, or any terms of salvation; but instead, we see man continuing on in his rebellion, and going on in the broad

road, refusing the offered mercy, and whittly running on to perdition. But God says His "spirit shall not always strive with man," neither will he be "always wroth," but his "anger shall cease in his destruction." Then will the controversy be ended, rebellion will have ceased, and the author of the great rebellion, together with his subjects, be destroyed "from the presence of the Lord, and from the glory of his power."

We turn from the contemplation of sin and iniquity, and the reward of the sinner, to the more pleasing view of what is to be done for that part of the family of Adam who turn from the sinfulness of their ways and gladly accept of the terms of salvation. Christ died to redeem mankind from the effects of the curse—of sin and death, and bring them back to God; and as man was at first an inhabitant of the garden of Eden and reigning over the earth, we may logically conclude that the restoration would bring him back to what he enjoyed before the fall; and that it would also restore the nobility of the race; for if the curse is removed all things must be brought back to what they were before.—Through the death and resurrection of Christ, all mankind are to be made alive; that is, all shall be brought back to the life which they lost through Adam; and they are now on probation as to whether they will have eternal life or not, for Christ came "to bring life and immortality to light through the gospel;" and while he is pleading before his Father's throne, all may come to God through Christ—may repent, believe, and be accepted, and have a part in those glories which are in store for God's faithful and obedient children. The Lord says that "He hath no pleasure in the death of the wicked; but that the wicked turn from his way and live." The earth renewed—God's everlasting kingdom—the earth restored to its Eden beauty, opens up before the eyes of the child of God as the future abode of the saints, and all the loved of earth will be there; all that would make companionship desirable, saints, angels, prophets, apostles, and Jesus himself will be there, the joy of the whole earth, and God says he "will dwell with men and be their God, and they shall be his people." O glorious hope of immortality! I long to be there. JACOB BRINKERHOFF.

Marion, Iowa.

An Evening Walk in the Graveyard.

One evening in early autumn, when the brown and scarlet leaves of the forest had begun to fall, I took a walk in the lonely graveyard. The great orb of day was just sinking behind the western hills; and as his golden rays lingered for a few moments upon the pure white marble monuments, which marked the places where so many of the sons and daughters of Adam lay sleeping that long last sleep, I thought how emblematic is this of life; like the rays of the setting sun which lingered for a time upon the marble stones and then disappeared, so we, for a time, linger here in this world where there is much, very much that is beautiful and lovely, and then pass away as those have who are now sleeping beneath the grassy turf. I thought, as I gazed upon the lonely graves, of the many cherished hopes that were buried there.

I read the epitaphs of a mourn of life: whose an no doubt, were just as trust they looked forw: life, but ah, the monst their career. Some, pe grave on account of sor blighted hopes. I read down at the noon of lif but half completed. A rived at the age of thre

The nearest and deare had been severed by the slept the loving husban affectionate mother, the and the fond, daring t that these could never a low vale of tears, I look that bright morn when meek and lowly Saviour to part again.

And oh, solemn thoug of God shall come again sin into salvation, when shall cause the earth to ti of his sleeping saints in t asunder, many other gra will remain still; no sou but they will sleep on an years shall have rolled th they will come forth to doom. Oh let us who ca things in all their realty, be called to sleep before o we may have part in the "on such the second death

Marion, Iowa.

Report from I

I have just returned hom eleven days. I left home walked 13 miles. Reached Plains just at dark. I met time, but I must say I foun home. They have just con Sabbath according to the e bath morning I walked two roe's. I found this Bro. w serving the Sabbath, whicl over two years. We find in devoted Christian.

On First-day evening I ens assembled at the house was full. I spoke o sufferings of Christ, of his certainty of his coming ag the meeting two arose for Bro. Monroe's daughter h the Lord. I left with relu promise to return in thr Lord a vaken a deep inqu

During the week, I vi house through Gauges, Cas I met Bro. James Watkin holding meetings for som an interest manifested in twice. On First-day Bro. the subject of Baptism, af heried with Christ by to walk in newness of life.

y, and whifly
God says His
with man, acith-
but his anger
Then will the
will have ceased,
hellion, together
from the pres-
glory of his pow-
tion of sin and
sinner, to the
to be done for
n who turn from
I glad y accert of
died to redeem
curse—of sin and
God; and as man
e garden of Eden
e may logically
ould bring him
re the fall; and
bility of the race;
things must be
were before—
rection of Christ,
e: that is, all shall
which they lost
now on probation
eternal life or
life and immortal-
; and while heis
throne, all may
may repent, be-
ve a part in those
od's faithful and
ays that "He hath
wicked; but that
and live." The
ingkingdom—the
ity, opens up be-
ed as the future
e loved of earth
nake companion-
rophets, apostles,
e, the joy of the
"will dwell with
y shall be his peo-
ortality! I long
BRINKERHOFF.

e Graveyard.
n, when the brown
had begun to fall,
graveyard. The
king behind the
en rays lingered
ure white marble
e places where so
rs of Adam lay
I thought how
the rays upon the
eared, so we, for a
I where there is
tiful and lovely,
ave who are now
urf. I thought, as
res, of the many
fted there.

I read the epitaphs of those who fell in the morn of life: whose anticipations for the future, no doubt, were just as glowing as ours. We trust they looked forward to a long and happy life, but ah, the monster death stopped them in their career. Some, perhaps, found an early grave on account of sorrow, disappointment and blighted hopes. I read of those who were cut down at the noon of life, when their work was but half completed. And others who had arrived at the age of three score and ten years.

The nearest and dearest ties of nature I knew had been severed by the angel of death. There slept the loving husband, the kind father, the affectionate mother, the gentle wife and sister, and the fond, daring brother. As I realized that these could never again be united in this low vale of tears, I looked forward by faith to that bright morn when all the followers of the meek and lowly Saviour would be reunited never to part again.

And oh, solemn thought, that when the Son of God shall come again the second time without sin unto salvation, when his melodious voice shall cause the earth to tremble and the graves of his sleeping saints in that graveyard to burst asunder, many other graves that are just as green will remain still; no sound will come therefrom; but they will sleep on and on until the thousand years shall have rolled their round, and then they will come forth to meet their dreaded doom. Oh let us who can realize these solemn things in all their reality, so live that should we be called to sleep before our Saviour comes, that we may have part in the first resurrection, for "on such the second death shall have no power."

EMMA F. ALDRICH.

Marion, Iowa.

Report from Bro. Reed.

I have just returned home after an absence of eleven days. I left home on Friday Jan. 8, and walked 13 miles. Reached Bro. Ballings in Pine Plains just at dark. I met them for the first time, but I must say I found truly a pilgrim's home. They have just commenced to keep the Sabbath according to the commandment. Sabbath morning I walked two miles to Bro. Monroe's. I found this Bro. with his family, observing the Sabbath, which he has observed for over two years. We find in Bro. Monroe, a truly devoted Christian.

On First-day evening I spoke to a few persons assembled at the school house. The house was full. I spoke on the life, death, and sufferings of Christ, of his ascension with the certainty of his coming again. At the close of the meeting two arose for prayers, and I think Bro. Monroe's daughter has given her heart to the Lord. I left with reluctance, but with the promise to return in three weeks. May the Lord awaken a deep inquiry in this place.

During the week, I visited from house to house through Ganges, Casco, and Bangor. Here I met Bro. James Watkins, where he had been holding meetings for some time. There is quite an interest manifested in this place. I spoke twice. On First-day Bro. Watkins spoke on the subject of Baptism, after which two were buried with Christ by baptism, and arose to walk in newness of life. May the great Shep-

herd of the sheep lead them through to the kingdom. There is much interest manifested here, and others will soon follow. Lord, carry on the work. I hear Bro. Cranmer is in the field at Brandywine Corners. Four or five have been baptized, and a general awakening is manifested.

There are many calls in this part of the vineyard. May the Lord send forth more laborers into the harvest, for soon the time to labor will be past, and thousands will have to say, "The harvest is past, the summer is ended, and we are not saved."

Sr. Everett fell asleep in Christ at Hartford, Mich., on the 9th inst., there to rest from her labors, and her works do follow her.

We are striving to live out the truth that we may be prepared to meet the Lord whether he comes this year or in 73-4, which we consider the outside limits.

Yours in hope of eternal life, JOHN REED.
Allegan, Mich., Jan. 16, 1868.

Report from Bro. Watkins.

BRETHREN AND SISTERS SCATTERED ABROAD: I have just closed my series of meetings at Bangor, Mich. We have found our labors blessed in some respects. Several have commenced keeping the Sabbath, and the prospect is that there will be more. Some souls have been made to rejoice in hope of eternal life. We met with considerable opposition, the enemy trying many ways to overthrow the work of the Lord; but by the help of God, the work moved on.—The last attempt was made by reading those texts of scripture which were supposed to prove that man is a two-fold being. They were read in our meeting for us to explain. We occupied one evening of about one hour and a half; we did not spare their position, but hit upon every side, which created great excitement. After the services were closed, it reminded me of Paul's day, when the people cried out "some one thing, and some another, and the greater part knew not wherefore they were come together," and our opponent fled, and we have not heard from him since.

Pray for your unworthy servant, that he may be the means of bringing souls to Christ, and prepare them for the coming of the Lord Jesus Christ, for the harvest is truly great, but the laborers are few. Time waits for no man. Soon it will be said, "He that is unjust, let him be unjust still: he that is filthy, let him be filthy still: he that is righteous, let him be righteous still." Amen.

Your unworthy servant, in hope of eternal life. JAMES WATKINS.
Bangor, Mich., Jan. 26, 1868.

FIRST-DAY SABBATH.

BRO. BRINKERHOFF: Permit me through the columns of the *Hope* to give a few Bible thoughts on the first-day sabbath. I once thought it could not be proven by the Bible. I have heard many try it; but they always failed. But I have come to the conclusion that the First-day Sabbath is a Bible doctrine, and I shall try to prove it.

"Faith comes by hearing, and hearing by the word of God." Faith does not come by the

Christian Fathers. The life we now live, we live by faith. My first object will be to show that God gave the First-day Sabbath at Mount Sinai. Now let us inquire what kind of a sabbath the First-day Sabbath is? whether it is a feast day or rest day sabbath?

Gen. ii. 3. "And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made."

Ex. xx. 10. "But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

Heb. iv. 4. "For he spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works." From this, we learn that the seventh day is God's rest day Sabbath.

Lev. xxiii. 3. "Six days shall work be done, but the seventh day is the Sabbath of rest, an holy convocation: ye shall do no work therein: it is the Sabbath of the Lord, in all your dwellings." Now we see that the Sabbath of the Lord is the seventh day, and the morrow after is the first day. Now for the First-day Sabbath:

Lev. xxiii. 10, 11. "Then ye shall bring a sheaf of the first fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord to be accepted for you: on the morrow [for first day] after the Sabbath the priest shall wave it." Here, brethren, your First-day Sabbath was instituted. vs. 15-17. "And ye shall count unto you from the morrow after the Sabbath: from the day that ye brought the sheaf of the wave offering seven Sabbaths shall be complete. Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour: they shall be baked with leaven: they are the first fruits unto the Lord." Seven weeks are forty-nine days, and the fiftieth day would be the first day of the eighth week. Here are two First-day Sabbaths which were feast days of the first fruits under the law of Moses, that old schoolmaster which was to bring us to Christ! Is it possible that my first day brethren, after they have had so much to say about that "old, Jewish Sabbath," are keeping "the law of Moses"—that "law of types and shadows?"

Now let us turn to the antetype and see if these things are so. John xx. 1. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre." v. 16. "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." And he, as our high priest, offered the only type of the wave sheaf; and as the apostle says, "he offered himself, without spot unto God."

Paul speaking of Christ, says that he has "become the first fruits of them that slept." After Christ had risen from the dead, he was with his disciples forty days, and as he was about to leave them he told them to tarry at Jerusalem until they were "endowed with power from on high:" "and when the [day of] pentecost had fully come," they had the fulfillment of the antetype

of the first fruits, and that feast day was ahead of all before it; for they were filled with the Holy Ghost, which was to lead them into all truth, and to bring all things to their remembrance, whatsoever he had commanded them.

Now, brethren, we see that the feast of the wave sheaf, and the feast of the first fruits, are feasts under the law of types and shadows, and that they met their antitype eighteen hundred years ago; and yet, if you ask one of our First-day brethren why he keeps the first day for the Sabbath, his answer will be, "Because Christ arose upon that day." Yes, they are still in bondage, under the law of Moses. But our reason for keeping the Sabbath of the Lord, is because, "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. xx. 11.

JOHN FABUN.

New Casco, Mich.

CHRISTIAN BAPTISM.

We think it will not be out of place to write out a few thoughts on this subject for the readers of the HOPE, as it is a Bible subject—a part of the Christian system.

We find, in the religious world, a complete Babel, as it were, on this subject. The ordinance has been changed, mutilated, and, by some, entirely abolished; and disregarded even by those who profess to be guided by the Bible, and to be followers of Christ. A neighbor of mine, claiming to enjoy much of the Spirit of God, says he has never felt it his duty to be baptized in any way, and, consequently, never has been. He says he has prayed much over the subject, but has never felt it his duty. There are a great many persons who think that if baptism is necessary to salvation, such persons would feel it their duty, after praying so much over the matter, to be baptized. Now what is the matter with such persons? Simply this: they are guided by feeling. Instead of going to the word of God and learning from that what God would have them do, they fall to praying to find out their duty. Now God has been pleased to give us his holy word, which is a revelation of his will. This "is profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

If a man will not believe what God has revealed in his word, neither would he believe, although one should rise from the dead. Yea, a man may pray for feeling to do duty, until his hairs all turn gray, and it will avail nothing. He is praying for the wrong thing, and has got the means within his own reach, of knowing what his duty is; and after learning his duty, he must perform it, regardless of feeling. How many poor deluded souls there are in our day, the mansprings of whose religion consists in feeling! Feeling with them is religion!—feeling is the guide to duty—the grand center, as it were, of their religious experience!

Matt. iii. 13-15. "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to

be so now: for thus it becometh us to fulfill all righteousness." Thus we find, upon the testimony of our blessed Lord, that baptism is a part of righteousness. Here we find that even the Son of God—the sinless One in whose mouth was found no guile, thought it necessary that He should be baptized in order to "fulfill all righteousness;" but poor sinful mortals often times do not think it necessary to be as particular as the Saviour was, and don't feel it their duty to follow in his footsteps in this respect.

We are going now to take the position, that water baptism is one of the conditions of eternal salvation; and let me remark right here, that because we take the position that baptism is a condition of salvation, we are accused of believing in water salvation! Now let it be borne in mind, that we do not say that baptism is THE condition of salvation, but ONE of the conditions of salvation. It is one thing to say that a certain thing is necessary to salvation, but quite another to say that that alone is necessary. To illustrate: all Christians believe it is necessary to obey the command which says, "Thou shalt not kill;" but to say that you need not obey any other command, would be false and absurd; for while it is absolutely necessary to obey the command which says, "Thou shalt not kill," it is just as necessary to obey all the other commandments of God.

Mark xvi. 15, 16. "And he 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;" &c. Here we find that baptism is a condition of salvation. Now if baptism is not a condition of salvation, why does the text say so? The text does not say, "he that believeth shall be saved," but "he that believeth and [—and what? why?] is baptized." "Well," says one, "I believe that this baptism spoken of here, is a condition of salvation, but I believe it is the baptism of the Holy Ghost." The parallel passage in Matt. xxviii. 19 reads thus: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," &c. It seems to us that all must admit that these two passages refer to one and the same thing, namely the great commission to his apostles to go and preach the gospel, and no rational man will contend that the Saviour meant that they should go and baptize believers with the Holy Ghost in the name of the Holy Ghost! Such a thing would be an absurdity.—We are therefore held to the conclusion that this baptism spoken of in these two passages is water baptism. Furthermore, the apostles were never sent forth to baptize with the Holy Ghost. This belonged to the Lord. Proof: Matt. iii. 11. "[John] indeed baptize you with water unto repentance: but he [Christ] that cometh after me is mightier than I: He shall baptize you with the Holy Ghost," &c. Baptism was a condition of receiving the Holy Ghost. Acts ii. 38.

Having found out what the Saviour told his apostles to do, we will see whether they obeyed the instructions given them. On the memorable day of Pentecost, Peter, who had the keys of the Kingdom of Heaven, preached a gospel sermon to the vast multitude gathered together, in which the death, burial, and resurrection of the Lord Jesus Christ was a prominent part; and when they were led to cry out, "Men and brethren what shall we do?"—what was the answer?

"Repent and get religion?" No. "Repent and come forward to the mourner's bench?" No; he knew nothing about this modern way of making Christians. "Repent," said he, "and be baptized every one of you in the name of Jesus Christ"—what for? O says one, "because it was the custom—a kind of door to the church." But what does Peter say? "Repent and be baptized . . . for the remission of sins." Now who is going to say what part was necessary for, or in order to, the remission of sins. Certainly, repentance of sins was necessary? Well, what right have we to say that baptism was not necessary? According to the text, one is as necessary as the other, they were both for the remission of sin. Why? Simply because it was according to the great original commission to go and preach and baptize, with the promise that, "he that believeth, and is baptized shall be saved."

We will now examine a few more cases where people were led to repent and believe on Christ. We read in Acts viii, that Philip was instructed to go and join himself to the chariot in which the Ethiopian was riding, having been to Jerusalem to worship God, and was returning. Although this man was a worshipper of God, yet he knew nothing about Jesus Christ, and of course, nothing about Christian baptism. Philip began at the same scripture which the Ethiopian was reading, and which he did not understand, and preached Jesus unto him. Well, what was the result? As they went on their way, presently they came to a certain water.—The Ethiopian said to Philip, "See, here is water, what doth hinder me to be baptized?" It seems, according to this, that Philip had been telling him something about baptism amongst other things. But suppose Philip had been a Methodist, he would have said to him something like this: "You need not be in a hurry about being baptized; it isn't very essential, any way, so you have got religion. We will take you in as a probationer for six months or a year, and then, if you haven't been sprinkled when a child, we will baptize you by sprinkling a few drops of water in your face." But happily Philip was not a Methodist, neither did he believe in their doctrines, but upon the confession of the Christian, that he believed that Jesus Christ was the Son of God, he went down into the water and baptized him, and the Ethiopian went on his way rejoicing. He had now become a follower of the Lord Jesus Christ, and rejoiced in hope of eternal life through him. "Well," says one, "you believe then, that the only thing necessary is to believe that Jesus is the Christ, the son of the living God, and then to be baptized." I believe it was all that was necessary for this man, from the fact that he had already repented of his sins, and was a worshipper of the true God; but had he been like the wicked Jews that Peter addressed, it would have been necessary for Philip to tell him to repent.

We will refer now briefly to the conversion of the apostle Paul. There was a time when Paul was not a believer in the Lord Jesus Christ; but the Saviour visited him in a miraculous manner while on his way to Damascus to persecute the Lord's children, and he was led to believe on him, and in his penitence he cried out, "Lord, what wilt thou have me to do?" The Lord was not pleased to tell him what he should do, but

chos
ty:
recei
telli
men
comin
now
and v
the L
would
this:
you,
in Luf
to be
away
away
my ne
water
not be
doubt
religion
sated i
many
based n
importa
Christ
brought
away by
"Well
one of t
apostles
to God
on the
ing is ba
Does it
that the
that cau
ways?
I signed
I not be
ways?
I Again,
nificant
out? Le
"Know
tized into
death? I
baptism i
tased up
er, even st
like. For
the like
the like
Here we h
resented as
haried or p
ry: Can yo
a half pint
as our sav
eph's new
mer to a b
fine sprink
in the cand
ill may led
the appeara
to the great
proven to be
Jesus died
new life, eve
due to sin;
man, is or
ness to walk

those Ananias to make known unto him his duty. When Ananias came to Paul he told him to receive his sight, in the first place, and after telling him that he should be a witness unto all men of what he had seen and heard, &c., he says why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Had Paul been a Pedo-Baptist, he would have replied to Ananias something like this: "O, then you believe in water salvation, do you, Ananias? I think you are badly mistaken in this matter. It isn't necessary at all for me to be baptized in order to have my sins washed away. The Lord has already washed my sins away—I know he has; because I feel it right in my heart: I have got religion, away with your water salvation!" But, as it happened, Paul did not believe in this *feel religion*; although, he undoubtedly had feeling, yet his feelings were not religion, but resulted from religion which consisted in obedience to the word of God. O, how many will be lost by means of a religion which is based upon feeling. Their feelings are of far more importance than the words of the Lord Jesus Christ. The strongest arguments that can be brought from the word of God can all be swept away by that monster of all arguments, feeling.

"Well," says one, "it may be that baptism is one of the conditions of salvation, and that the apostles baptized persons as soon as they turned to God by repentance and were made to believe on the Saviour, but I believe sprinkling or pouring is baptism, as well as immersion."

Does it not look very unreasonable to think that the Saviour would institute an ordinance that can be performed in two or three different ways? If the ordinance of baptism can be performed in two or three different ways, why may it not be performed in half a dozen or more ways? It certainly could.

Again, the ordinance of baptism must be significant of something. Well what does it represent? Let the scriptures answer:

"Know ye not that so many of us were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into his death; that like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom vi. 3-5. Here we have the baptism of the believer, represented as a burial, — a planting. That which is buried or planted, is completely covered. Query: Can you bury a man by throwing or pouring a half pint of dirt on him? Certainly not. Well, as our Saviour was completely buried in Joseph's new tomb, and as our baptism must answer to a burial—a complete covering up, therefore sprinkling or pouring a few drops of water on the candidate, will never fill the bill. The bill may look very fair, and, to many, may have the appearance of being genuine, but we come to the great detector, the word of God, and it is proven to be counterfeit, and worthless.

Jesus died, was buried, and rose again to a new life, even an immortal life. The believer dies to sin: the old man of sin, the carnal man, is crucified. He is buried by baptism and arises to walk in newness of life on probation for

the same immortal life that Jesus has already obtained.

"Well," says another, "I believe we ought to go forward in baptism, and then be baptized three times in succession." Well, I suppose there is no necessity of going backwards when we go to do our duty; but I fail to see the argument, because we are to go forward in doing our duty, that therefore we should go with our faces downward. Forward and downward, are quite different. But we have found that the believer is buried with Christ by baptism. Query: Was Christ buried with his lovely face downward. Certainly not. Again, was he taken out and buried thus three times? Who can believe it? No; he was laid in Joseph's new tomb with his face up. So we should be laid in the watery grave of baptism, and arise again in his likeness.

M. B. SMITH.

Marion, Iowa.

LETTER DEPARTMENT.

Then they that feared the Lord spake often one to another: and the Lord hearkeneth, and heard it, and a book of remembrance was written before him for them that thought upon his name.—MAL. III. 16.

[This department is designed for letters and such communications, from those who love the Lord, take Jesus as their Saviour, His word for their guide, and are keeping the commandments of God. Brethren, speak one to another.]

From Sr. Benest.

BRO. BRINKERHOFF: Enclosed find \$1.50 for the HOPE, which you will please credit me with, wishing it the very best of success. I wish it were in my power to aid its progress, for I love the spirit it manifests, and as a lonely pilgrim I welcome its visits with delight; but I think there is some lack in the Letter Department, for as a general thing, as soon as I receive the HOPE, I turn to the letter page, and look with much interest for a few words from those with whom I have, in days gone by, stood side by side, and battled against the doctrines and commandments of men; and although I have never been able to do as much as I should like to have done for the cause, still I feel it a privilege to throw in my mite, and I love to hear from those engaged in the same warfare. Dear brethren and sisters, you do not know how much good you may do just by telling of your determinations in the good cause, and how much comfort and encouragement it is to those who are not permitted to meet in a worshipping assembly. I sympathize very much with Bro. and Sr. Kramer in their affliction, but I have confidence enough to know that they sorrow not as those who have no hope, but rejoice in the blessed assurance of meeting their loved one in the first resurrection. God grant that we may all so live that we may meet as an unbroken family in the Kingdom and patience of Jesus Christ. Aid me with your prayers. Your sister striving in much weakness to be faithful,

ELIZABETH S. BENEST.

Waubeak, Iowa.

From Bro. Phelps.

BRO BRINKERHOFF; I have delayed writing anything for the paper so long, not because I have no interest in the truth, but one reason has been that I have read so many articles in the HOPE that I could see no light or truth in, and if I had written I should have come in contact with the views of many of my brethren, and I do not like to see so many different views advocated in the same paper; therefore I have let it alone entirely until now. But of late I have been reading *Testimony for the Church, No. 11*, and I could not forbear writing a few words to express my feelings in relation to that subject. I do feel that Ellen has taken upon herself a fearful responsibility. She says on p 41, "I was shown that the Health Reform is a part of the Third Angel's Message, and is as nearly connected with it as the hand and arm to the body." Now I ask, in candor and honesty does any part of the third angel's message consist in a warning against the use of meats and drinks for food? Let us examine and see. Rev. xiv. 9, 10.—"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in the forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Now I ask in all candor, What is the third angel's message? Simply a warning against the worship of the beast and his image, and receiving the mark in the forehead, or in the hand.

Now again I honestly inquire, What does the worship of the beast and his image consist in? Certainly if the Health Reform is a part of the message, then the worship of the beast and his image must, in part, consist in meats and drinks used for food, which S. D. Adventists have never shown, and never can show from the Bible, and have never undertaken to show. Now here is where I understand the fearful responsibility exists: it is clearly, in my mind, adding to the words of the prophecy of this book: Rev. xxii. 18. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Now the Health Reform in itself is well enough, and I have no objection to it; but to make it a part of the third angel's message, when the Revelator has not put it there, I hold to be dangerous, and would raise my warning voice against it. I must have a plain "thus saith the Lord" for every point of my faith. How many honest souls are deceived by these visions (which I believe are produced by a mesmeric influence), and when once under the influence of the visions, are ready to endorse anything produced by them, without ever once looking at the conflicting views brought out by them. O, how necessary that we stick close to God's word, and endorse a faith that will harmonize with every portion of it. Yours for the truth, W. PHELPS.

Busseville, Wis.

THE HOPE OF ISRAEL.

MARION, IOWA, TUESDAY, FEB. 11, '68. LOCAL ITEMS.

It is written, 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 this paper 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 ourselves responsible for editorial selections and comments; but no farther.

In this number we give an extract from Blackstone on natural and revealed Law, which together with Wesley on the Law, which we published in the two preceding numbers, furnish good arguments for the perpetuity and obligation of God's Law, which embraces the holy Sabbath. God undoubtedly has a right to make laws for the government of mankind, and all will admit that such a law has been given as embodied in the ten commandments. But the world at large has seceded from his government, many claiming that the law does not now exist, or only partially so, as mankind generally like best to follow their own inclinations; and a profession of Christianity being popular, they wish to have a semblance of obedience to God, so they say that the law was abolished, and a part of it re-enacted, that part not being re-enacted which does not suit them to obey; and another class who wish the same semblance, contend for the perpetuity of the law, but claim that a change has been made by substituting the first day of the week for the seventh day, the one sanctified by the Creator, and Author of the law. We admit that such a change has been made, but not by any divine authority; and the advocates of Sunday keeping are themselves astonished at the lack of evidence for First-day observance.

If the perpetuity of the law be established, no further argument is needed to prove the Sabbath binding, for it is a part of the law, is embodied in it, and must exist as long as the law of which it is a part remains, which will be as long as the necessity for law exists; and none but the author of that law has a right to change or abolish it; and if he had done so, he certainly would have made it as plain as the commandment to keep that law.

English Bibles For Sale.

Minion, Reference under verse, nice morocco binding, \$3.00, Postage, 28cts.

Nonpareil, Reference after verse, morocco binding, \$2.25, Postage, 24 cents.

Address W. H. Brinkerhoff, La Porte City, Black Hawk Co., Iowa.

How to keep Poor.

There is no working man but would rejoice to have the way pointed out by which he might honestly attain riches. No one would thank us for a prescription to insure poverty, and yet there is many a man who keeps himself poor by indulging in the following: Two glasses of ale per day, at 10 cents, \$73; three cigars, one after each meal, \$109.50; board for a big dog, \$30—all in one year, \$212.50; sufficient to buy six barrels of flour, one barrel of sugar, two cords of wood, a good coat, a respectable dress, a frock for the baby, and half a dozen pairs of shoes. If you don't believe our arithmetic, figure it out for yourself, and then act accordingly.—Webster Times.

TRICHINE.—We learn that another case of Trichine has appeared in our city. A young lady is suffering with this horrible disease—It comes, as usual, from eating pork raw, or not sufficiently cooked. The attending physician thinks she may recover. This is another warning to leave off the eating of pork, and subsist on food more healthy, and that which is not "unclean."

We presume our readers are all interested in reading the accounts of the eruption of the volcano, Mt. Vesuvius, which has been in brilliant action for more than two months.—It is indeed one of nature's sublimities. On the 4th of Jan the eruption assumed alarming proportions. An immense current of lava had overflowed the cone, and was skirting the hill on the west and northwest, and approaching the valley of Cercola. Constant shocks and loud reports were occurring. Great panic prevailed in the villages on the slopes of Vesuvius.

BUSINESS DEPARTMENT.

Business Notes.

Calvin Monroe. The address of Eld. Samuel Everett is Hartford, Van Buren Co., Mich. Sr. Porter. Do you wish your paper sent to Casco, or to New Casco.

Samuel Cronce. We have been anxiously looking for the remainder of "Bible Chronology." According to present arrangements, we cannot publish a part of any continued article until it has all been sent in to the office; but your article was previously commenced, and therefore we have published it as it came to hand. Let us have the remainder.

RECEIPTS

For the HOPE OF ISRAEL.

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

Eld. W. Phelps, John P. Zirkle, E'S Benest \$1.50 Each.

D W Randall, Wm Jackson (1 yr), \$2.00 Each.

D W Hull (for Jacob Stover), \$2.25, Calvin Monroe, \$1.00, A B B Lewis, 75cts.

Books and Tracts For sale at the office of The Christian Publishing Association, MARION, IOWA. Address all orders to W. H. BRINKERHOFF.

THE VISIONS EXPOSED, or Review of Uriah Smith's Answers to the Objections against the visions of E. G. White. Being an Examination of the teachings of the S. D. Adventists, as compared with the Bible. By Thomas Hamilton. Price, (post-paid) 12c.

THE TRUE CHURCH AND WHAT IT IS CALLED, by Alexander Lock. An argument on church names. Price 5 cts Postage 2 cts.

The Two-Horned Beast of Rev. xiii, 11-18 The symbol as applied to the United States government UNVEILED, and its hidden deformities brought to light. This symbol identified as the Papacy or Roman Catholic Hierarchy. By W. H. Brinkerhoff. 80 pages. Price, (post-paid) 20 cents.

THE BEAST WITH SEVEN HEADS AND TEN HORNS of Rev. xiii, 1-8. What does it Symbolize? By W. H. Brinkerhoff. Price, Post-paid 7c. This work is designed to overthrow the foundation of the application of the Prophecy of the Two-horned beast of Rev. xiii, 11-15, to the United States.

THE MINISTRATION OF CHRIST: WAS IT Changed in 1848? By D. W. Hull. Price, 5c.

DID THE CHURCH OF JESUS CHRIST CONSTITUTE A PART OF THE TWO HORNED BEAST? By W. H. Brinkerhoff. Price, 3 cents.

REVIEW OF W. G. SPRINGER, on the Sabbath, and Law of God. By E. F. Snook. Price, Post paid 15c. An excellent work, and should be extensively circulated.

VISIONS OF E. G. WHITE NOT OF GOD By B. F. Snook and W. H. Brinkerhoff. Price, 10 cents. Being an examination of their contradictions, untruths, and the deception used, by suppressing portions of them.

DEATH NOT LIFE OR THE DESTRUCTION OF THE WICKED ESTABLISHED, and endless misery disproved by a collection and explanation of all passages on future punishment. To which is added a Review of Dr. E. Beecher's Conflict of Ages, John Foster's Letter, by Jacob Blain. Price, 25 cents.

STEPHENSON AND RUSSELL'S DEBATE on The Kingdom of God upon Earth—its Nature, Locality, the Time of its Establishment, and its Duration. 205 pages 12mo, Price, 50 cents.

THE ONE GOSPEL, or God's blessing to Abraham. By Joel A. Simonds 12 cents.

THE SOUL OF MAN—ITS NATURE AND DESTINY Price 6c. Postage, 2c.

BIBLE MEANING OF FOREVER AND EVERLASTING By Jacob Blain, 4 cents.

THE WICKED NOT IMMORTAL. Price, 4 cts.

RESURRECTION. By Mrs. L. E. Everett, Price, 10 cents.

THE GREAT CONTROVERSY between God and man By H. L. Hastings. Price—Cloth \$1.00. Paper, 50 cents.

SIGNS OF THE TIMES, or A glance at Christendom as it is. By H. L. Hastings. Cloth, \$1.00. Paper, 50 cents. This is an excellent work with carefully prepared statistics of the moral condition of the world in this present time.

THESSALONICA, the model church, and REASONS FOR MY HOPE: By H. L. Hastings. Cloth, \$1.00. Paper, 50 cents.

MUSIC. Two beautiful pieces of music on one folio sheet entitled "Redemption" and "Sabbath" by S. C. Hancock. Price, 15 cents, per sheet, post-paid. Also Sheet Music, by H. L. Hastings, nine pieces on one sheet: Calvary, His very name Jesus, Over there Mahanah, I shall rest, My Brother, Shall we meet, The Shining Land, The Hills of Grace, and We shall walk through the valley in peace! Price 25c.

Present Series. THE HOPE OF ISRAEL IS PUBLISHED SEMI-MONTHLY BY THE Christian Publishing Association. TERMS.—One Dollar and a half annually, in advance. FREE, to those unable to pay. W. H. BRINKERHOFF, (to whom all communications addressed.) The paper is designed to advocate the great and important truths of the Kingdom of God; the Sabbath; the Law of God; Personal holiness; the coming of Christ to judge the world; the resurrection of Christ on David's throne on the earth; and other kindred Bible truths. THE SABBATH The Sabbath day is pure and was made alike for rich and poor. For Jew and Gentile, great and small. The Sabbath day was made for man. Deny it, skeptic, if you can; Dare you presume to throw a God's holy law—his Sabbath? The Sabbath day was made at the beginning of time. And there received its name. The blessing placed upon it. Has been removed by sinful men. But ne'er removed by God or man. The blessing on the Sabbath. It never was to Sunday given, Or merely to one day in seven. The sex-enth day, and it alone. As God's own word has clear witness blest and hallowed—sacred. And God's own word must be obeyed. The Sabbath day to us is given. It never from the law was riven. The law was never set aside. Therefore by it we must abide. How dare you think to kill or slay? False witness bear, nor guilt Thy father and mother disobey. And unto idols homage pay. If these ye do, can you suppose That at the last when time is o'er, You then with joy God's face And dwell with him eternal? Ah, no, methinks I hear him say, My precepts you did not obey. My laws you oftentimes transgressed. You regarded not my day. O let us keep his precepts then. Our duty to our fellow men. Our duty to our God likewise. Is here made plain before us. Marion, Iowa. Mrs. C. If we would stand, Christ would be our foundation; if we would be safe, his sanctuary.