

THE HOPE OF ISRAEL.

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

Present Series.

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THE HOPE OF ISRAEL.

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

It has been designed to advocate the great truths of Eternal Life, immortality and eternal life through Christ; The perpetuity and immutability of the Law of God; Personal holiness; The second personal coming of Christ to judge the world; The restoration of Israel; The reign of Christ on David's throne on the earth in the times of His return, and other kindred Bible truths.

THE SABBATH

The Sabbath day is pure and holy;
It was made alike for rich and lowly;
For Jew and Gentile, great and small—
The Sabbath day was made for all.

The Sabbath day was made for man;
Deny it, skeptic, if you can;
Dare you presume to throw away
God's holy law—his Sabbath day?

The Sabbath day was made at creation;
And there received its sanctification;
The blessing placed upon it then,
Has been removed by sinful men.

But ne'er removed by God or Christ,
The blessing on the Sabbath placed;
It never was to Sunday given,
Or merely to one day in seven.

The seventh day, and it alone
As God's own word has clearly shown,
Was blest and hallowed—sanctified—
And God's own word must be our guide.

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 and steal,
False witness bear, nor guilty feel,
Thy father and mother disobey,
And unto idols homage pay?

If these ye do, can you suppose
That at the last when time shall close
You then with joy God's face can see,
And dwell with Him eternally?

Ah, no, methinks I hear him say,
My precepts you did not obey,
My laws you oftentimes transgressed,
You regarded not my day of rest.

O let us keep his precepts ten;
Our duty to our fellow men,
Our duty to our God likewise
Is here made plain before our eyes.

Marion, Iowa.

Mrs. M. WHISLER.

If we would stand, Christ must be our
Redemption; if we would be safe, Christ must be
our sanctuary.

THE ESTABLISHED LAW.

"Do we make void the law through faith? God forbid. Yea, we establish the law." Rom. iii. 21.

The apostle here is addressing the Romans on the relative positions to their God, of both Jew and Gentile. The Jew seems to feel that he is a little better and a little holier than the Gentile; that God had shown many favors to his forefathers, and given great promises to their seed of which he is the legitimate heir; also he is somewhat elevated above the Gentile on account of God committing His oracles to his care. The apostle labors to show that he is no better than the Gentile. They are all under sin, both Jew and Gentile. They have all gone out of the way. Rom. iii. 9-11. "The Gentile who sinned without [the written] law, shall be judged without law; and the Jew who violated the law shall be judged by the law." Rom. ii. 12.

The Jew sought in vain for justification by the law; but a law that condemns can never pardon. Doers of the law only are justified. Rom. ii. 13. They had broken God's holy law; now should they keep it perfectly forever after, they could never be justified by it. All their righteousness can never atone for one sin, nor restore a broken law. "God concluded them all in unbelief that he might have mercy upon all." Rom. xi. 32. Jesus Christ is "set forth to be a propitiation through faith in his blood, to declare his righteousness in his blood, of sins that are past," that God "might be just, and the justifier of him which believeth in Jesus. . . . Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. iii. 25, 26, 28.

Justify means pardon. We are pardoned from the sin of the transgression of the law, by faith alone in Jesus Christ. The apostle seems to be fearful lest some might draw a wrong conclusion from his foregoing remarks. Then, in order to make the matter plain, he springs the question: "Do we make void the law through faith?" and then answers it—"God forbid; yea, we establish the law." Rom. iii. 31. How is that, Paul? Did you not say to the Galatians, that "the law was added because of transgression, until the seed should come, to whom the promise was given?" Jesus Christ, the promised seed has come, bringing faith with him, thus fulfilling the covenant with Abraham. Now I would ask, is not that law made void? Didn't you say to the Romans that the law was "weak through the flesh, God's Son. . . . condemned sin in the flesh," which the law could not do? Didn't you say to the Ephesians that Christ had "broken down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances?" and to the Colossians, that "the handwriting of ordinances which was against

us, and contrary to us," was blotted out, "taken out of the way," and nailed to the cross? Now can these be "blotted out," be "abolished in his flesh," be "weak and unprofitable," and be "only added till the seed should come, to whom the promise was given," yet be established by faith, I would like to know?

Paul.—"It is true that the law which was added was abolished. This is the law that was ordained by angels in the hands of a mediator (Gal. iii. 19). But the law that God announced to Israel in an audible voice (Deut. v. 22), and wrote on two tables of stone, was not ordained by angels, but by God himself. That added law was the weak and unprofitable law of many ordinances, which was against us, and that was nailed to the cross. But this law that God wrote on two tables of stone (Ex. xxiv. 12), is the law that is established by faith; that David calls 'the law of the Lord' (Psa. i. 2; cxix. 1), and says it 'is perfect' (Psa. xix. 7); that God calls 'my law' (Ex. xvi. 4; Jer. xxxi. 33), and James calls 'the Royal law' (James ii. 3-11). This is the law I referred to in Rom. ii. 21-23; vii. 12, which I call 'holy, just, and good,' 'spiritual' (v. 14), which 'I delight in' (v. 22), and which 'I serve' (v. 25). It was the same law that our Saviour came to fulfill—not only by yielding obedience to it himself, but by restoring sinners to the obedience of it, of which he said 'not one jot or tittle should pass away till all [the law and the prophets] should be fulfilled' (Matt. v. 18, 19). When universal obedience to the law shall be restored, all the prophets relative to man's redemption will be fulfilled, concerning which, he says, 'he that breaketh one of these least commands and teacheth men so, shall be of no esteem in the kingdom of heaven' (v. 19—Camp. Trans.). The same that he directed the young man to, when he wanted to know what he should do that he might inherit eternal life (Luke xviii. 20); the same that the Dragon persecuted the woman's seed for keeping (the 'commandments of God, and the testimony of Jesus.' Rev. xii. 17; xiv. 12); and, finally, concerning the keeping of which, our Saviour pronounced his final blessing. Rev. xxii. 14."

Well, we don't read of but one law, but you are teaching the existence of two!

Sin is the transgression of the law.' 1 Jno. iii. 4. "Where there is no law, there is no transgression." Rom. iv. 15. There were both sin and transgression in the antediluvian world. The world was destroyed on account of wickedness, therefore there must have been a law. The Canaanites were destroyed on account of their sins, therefore they must have had a law. Abraham "kept God's commandments, his statutes and his laws," therefore there was a law in Abraham's time. The Israelites in the wilderness went out on the Sabbath day to

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gathered manna, thirty days at least before the law was given on Mount Sinai, and God says, "How long refuse ye to keep my commandments and laws?" Ex. xvi. 28. Thus they broke his laws by violating the Sabbath, before the law was added on Mt. Sinai; therefore the law existed before the Sinaiatic law was given, which proves positively the existence of two laws: first, the Ten commandment law, and second, the Levitical, or added law, which was nailed to the cross and abolished.

How is the law established by faith? The law was broken by man, by which act, he came under its curse. After it was broken, a remedial law was added on account of sin, which was to exist "till the seed should come, to whom the promise was given." Gal. iii. 19. This law consisted in types, shadows, rites, and ceremonies, pointing to Christ as the great sacrifice for sins. The blood of bulls and goats could not take away sins (Heb. x. 4), nor make the comers thereunto perfect. In these sacrifices, Christ's sacrifice was met in type, by virtue of which alone, any sin was ever pardoned. As we look back to receive the benefit of Christ's sacrifice, so they looked forward to the same; as we are reminded of that event by the sacrament, so they were reminded of it by the sacrifice.

That law was a mere substitute, though it could not take away sins; like a faithful school-master, it taught its pupils to look to that service which could. It was no failure—it accomplished the work for which it was made. Having shadow gave place to the substance. It could not establish or ratify the broken law by removing guilt, and restoring its subjects to obedience, for it could not take away sins. But the system of faith founded upon the sacrifice of Christ can. It restores man to the obedience of the law, thereby ratifying establishing, and making whole the broken law.

Christ abolishes the law by dying to meet its demands. Suppose you that he would have died to meet the demands of a dead law, or one that was to expire a few days after his death? Such a presumption is charging both the Father and the Son with folly.

"But," says one, "Christ died to destroy the law. Christ died to redeem them that are under the curse of the law (Gal. iv. 5, iii. 13), and died for nothing else." He thereby acknowledged the curse or condemnation of the law, as running parallel with the work of redemption; because when the law is abolished, its curse is abolished; then as Christ only redeems from its curse, redemption closes at the same time. We are taught that the work of redemption will continue to the end (Matt. xxiv. 14); therefore the law is established till the same time, and that by faith.

He also establishes the law by acknowledging the justice and righteousness of its demands. If its claims upon man were not just, do you suppose that Christ would meet and cancel them with his own blood? In civil courts, before a claim is granted, the first thing to settle is whether it is just. That being satisfactory, the claim is granted. That point our Saviour never called in question. He says, "In the volume of the book it is

written of me. Lo! I come to do thy will, O God." Heb. x. 7; Psa. xl. 7. Its demands are not outlawed by the lapse of time, for he ever holds himself in readiness to cancel each one's indebtedness, whenever requested. Had its demands not have been just, he would have said, "Here, take this old law out of the way, and blot it out, why should it be a yoke upon the necks of my brethren, which they are not able to bear? or a stumbling block in their way? Why should a weak, and unprofitable law condemn them to death? Break off the yoke, and set the captives free!" So far from that, he never casts a reflection. He says he came to fulfill, not to destroy the law. He met its demands himself, and now offers pardon freely to all who will accept of it through him. The law is, as the apostle says, "holy, just, and good." Thus we see the righteousness and perpetuity of the law are established by faith. M. N. KRAMER.
Dry Creek, Linn Co., Iowa.

CHRISTIANITY, VS. CHURCHLIANITY.

CHRISTIANITY goes about doing good—seeks to save the lost, "to comfort all that mourn, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." She also preaches the gospel to the poor, and rejoiceth not in iniquity, but rejoiceth in the truth. Illustration: She labors to secure "life, liberty, and the means of happiness," homes, education, and the means of self-protection, in a word, the application of the GOLDEN RULE to all, irrespective of sex or color, who are "fallen among thieves;" and more: labors to compel the thieves to adopt honest, respectable callings, to provide for their own wants, instead of plundering the weak and the ignorant. That is, she labors to dry up the fountain of liquid death; to seal up the sources of corruption, both physical and moral, and to make disreputable the vending and use of alcohol, tobacco, and kindred poisons as luxuries; thereby restoring sinking and besotted parents to their *worse* than orphaned families, and giving to worse than widowed wives, the "oil of joy" for the weeds of despair. Christianity cannot fail to lessen sin and suffering, and to increase human happiness, in just so far as it is correctly represented by its professors.

Churchianity labors to build up a sect, to establish a creed as the true basis of Christianity; often labors to defog, blot, and bring to reproach and contempt rival creeds, and to scandalize doctrines which its sectarian creed does not endorse, with little or no regard to the Bible basis of such doctrines. The tendency of this type of religion is, and must be, to multiply antagonisms, intensify rivalries, strengthen self-conceit, and nurture pride, strifes that grow but too luxuriantly without organized culture. Churchianity may yield the surface of social morals, with the flush of fatal hectic, it can never do more. Will it not then become us to look carefully to our own motives, lest we mistake the character of our religion, and "know not what manner of spirit we are of?" Luke ix. 55.

Is it true, brethren and sisters, that Christianity is a system of continuous reform? What is the meaning of growth in the Christian life, if it

does not mean growing better? We cannot grow better without reforming what is wrong, by adopting the right, exhibiting to our fellows safer, purer, and higher examples of love to God, manifested through benevolence to them as well as obedience to Him. Someone will say, "The acquisition of more truth will make us grow better." Aye, providing the truth is *lived out*; otherwise it may prove a "avor of death unto death,"—prove us dead corpses, "trees whose fruit withereth," according to St. James (ii. 26), and St. Jude (verse 12). The conclusion is inevitable, that if we lessen sin and suffering in this world, we have to be reformers, grow better ourselves, that we may assist others to grow better, you say explain: I will try:

A very charitable man is of the expenses of professing Christians in our country, for food, clothing, equipments, and last, but not least, luxuries,—meaning all useless ornaments and customary display, as well as useless and harmful indulgence of appetite,—would give not less than one half of the whole expense of living, as the price of these extras: expense not necessary to their efficiency as Christians. As things stand and read the Hope, exceptions to this analysis of expenses? Admitting they are, and that only one eighth of their expenses are superfluous (a very moderate concession of complaisance), there could be no lack of funds to sustain our paper as a week'y, and of twice the size, providing the amount of useless expenditures by its readers was appropriated to its support and extension.—I also consider it probable that many years' usefulness and efficiency would be, by such a plan of retrenchment of expenses, secured to the aggregate of the lives of those patrons, in addition to "bags that wax not old"—a treasure that "no thief can approach, neither moth corrupt."

There is, however, an obstacle to be overcome that I fear will continue to prevent all reforms of this nature: it is our *slavery* to unhealthy habits and appetites, and to unchristian customs or fashions; and worse still perhaps, an enforced blindness to an evil which we cannot see beyond, of a magnitude sufficient to obscure our entire moral horizon, or, what amounts to the same, so obscures our apprehension of moral responsibilities, that we obstinately cherish the illusion that *there is no such evil*, save in the diseased imaginations of a few fanatics and agitators; and that our Hope cannot come down to the discussion of these low practical dogmas of weak brethren. I could not now expect to be heard, further than in a few simple suggestions: Let each brother and sister, whose motive is to follow Christ, sit down and make notes of all expenses of food and clothing, of luxuries and display, over and above the simplicity practiced by the ELDER PEARSON and his immediate followers, as can be gathered from the record of their lives and habits, and from their teachings. Then incur self denial, retrench, save, as for the relief and ransom of father or mother, wife or children, dying by the wayside, among strangers, "naked, starving, sick, and in prison;" because, at this moment (in months past, and for months to come also,) Christ's little ones are perishing "by the way side" with wounds, nakedness and hunger: those very little ones, in the fruits of whose unpaid toil we have for years, and generations in former times, if not to day, clothed our

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And helped to lead our luxurious beds and boards. And because "He that loveth father or mother, brother or sister, wife or children more than me, is not worthy of me," and because "inasmuch as ye have done it unto the least of these, ye have done it unto me," the ultimate test of ALL our professions, let no one say, because a few months, or years at most, of probation remain to us, there is no time to make efficient the reforms contemplated: such excuse would be false, for "the poor ye have always with you." And who will be recognized as loyal subjects of the kingdom, save those whom the King at his coming, finds doing the work he gave them to do?
 Cedar Rapids, Iowa. E. P. GERR.

Supper and the Communion.

The following communication is from the pen of an aged Christian brother, who has recently been brought to see the light on the Sabbath question, and who, as soon as duty was perceived, promptly entered upon the observance of the fourth commandment, as we learn from his "Experience" published in the Hope of Dec. 17. We suppose our brother has been identified with the people called Tinkers, or German Baptists, as he brings forward views that are peculiar to them in some respects.—As we are not entangled in any sectarian creed or bond that would prevent our investigating and accepting any clearly scriptural doctrine, and as our brother wishes to bear his testimony in favor of what he considers to be such, we cheerfully give him a place in our columns.

H. E. C.

The opinion that the Lord Jesus observed the Passover of the Jews, is not founded in truth.—The gospels give no instance of Jesus observing a single ritual of Moses. This he could not do, as he was the Lawgiver referred to by Moses, Dent xviii. 15, he could not observe any of the rites commanded to Israel. He was the author of a new dispensation. The law and the prophets were until John, the harbinger of Emanuel, when new rites or ceremonies were instituted.

The passover which Jesus ate with his disciples was not the Jewish, but his own, which was to be held until his coming. As Jesus sat at that memorable supper, he said: "With desire have I desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Now if we examine we shall find that there was a distinction between that of Moses, and of Jesus. I will only refer to one. The Jews were expressly forbidden to go out of their houses that night, while Jesus with his disciples went out. Had it been the Mosaic passover, the Lord would, without fail, have remained in the house all night. The Jewish passover was a supper, for it was eaten in the evening: and all suppers are eaten in the evening. Paul calls it supper—the Lord's Supper—he did not mean the Communion,

as all the Christian world, so called, has it: he meant a supper, which is obvious where he reprimands them for their disorder: "For in eating every one taketh before his own supper: and one is hungry, and another is drunken." How could they become drunk with so small a quantity of wine as is used to take at the Communion? And how is a morsel of bread, at most a mouthfull, and a sip of wine, at most a spoonfull, a SUPPER? If you were invited to a supper, and there would be a mouthfull of bread, and as much wine for each one, would you not think your friend designed to make a fool of you? even a child would deride the idea of such a supper.

This Supper of the Lord is not only needful to satisfy hunger, but is emblematic, an antepast of that great, grand, and glorious Supper at the marriage of the Lamb of God. Oh, the simple thought fills the heart with an ecstasy of joy!

It would be inconvenient, if not altogether impracticable, to eat at home before repairing to the place where the Supper is to be held, because many would be too far off to be there in time: besides it would deprive us of a great comfort and enjoyment; for is it not known what a satisfaction it affords to eat with a circle of friends, and how much more so to eat with a bond of beloved brothers and sisters in Christ? The Supper is designed to subserve our physical wants, to still hunger and strengthen the body; the communion, to satisfy our mental, spiritual wants, to edify the mind, and strengthen the soul. The religion of Christ is based on reason. How admirably is his supper and the communion adapted to our wants, bodily and spiritually! The true and faithful disciples of the Lord Jesus will meet in the evening and eat a supper—a real joyous satisfying supper—and then partake of the broken bread and wine, and while so doing show forth the Lord's death; and this they will continue to do until he comes. The thought or idea of the Christian community, almost exclusively is that the Lord Jesus ordained only two rites; and this is equally untrue. By examining candidly, honestly, and thoroughly the revealed will of God we find that there are five: Baptism, Holy Kiss, Foot-washing, Supper, and Communion.

Baptism, which almost all admit, so as to suit their own selfish views, is so beautifully descriptive of cleansing, and all faithful disciples will go down in the water and be immersed, and I firmly believe THREE TIMES.—The Kiss, not an ordinary one, but HOLY kiss manifests love, and if husbands and wives kiss one another for love, why not brethren and sisters in Christ, Jesus?—To wash the feet is a full and glorious manifestation of humility.—The Supper I have above treated on, it allays hunger and thirst amid a circle of choice spirits,—and the Eucharist, it enlivens and edifies our souls, refines our spirits, rejuvenates our hearts and leads us to perfection.

These are the only and certain rites I find in the new dispensation. They are by the command of the Father in heaven, and by the pattern of our

Master Jesus; and who that has any regard for his eternal welfare, and a respect and love for God and our Saviour, could hesitate to obey in things so easily done? "If ye know these things, happy are ye if ye do them."

The fire which Nadab and Abihu used to kindle the incense did it as effectually as if it had not been forbidden; but that is not the point: whatever God commands must be done, and that too just as he requires it, no matter how simple and trifling it seems to us. The more simple, the easier it can be done.
 ABRAHAM BAER.
 Sodus, Mich.

MORTALITY.—What will the Methodists do with the following from one of their best writers?

"The Philosophical difficulties which have presented themselves to this opinion appear chiefly to have arisen from supposing that consciousness is an essential attribute of spirit; and that the soul is naturally immortal; the former of which cannot be proved, WHILE THE LATTER IS CONTRADICTED BY SCRIPTURE, WHICH MAKES OUR IMMORTALITY A GIFT DEPENDENT ON THE WILL OF THE GIVER."—Watsons Theological Institutes, p. 252.

Some of the self-styled Orthodox are very much terrified when we show that the soul of Christ died (Isa. liii. 10). Still they can advocate the following:

"When it is admitted that Christ was the Divine Son of God; that he was 'God manifest in the flesh'; that the forgiveness of sin required a satisfaction to Divine justice of so noble and infinitely exalted a kind as that which was offered by the SUFFERINGS AND DEATH OF THE INCARNATE DEITY; even from such premises alone it would seem necessarily to follow, that but for the interposition consistently with a perfectly righteous government, and therefore not forgiven at all, unless a sacrifice of equal merit, which supposes a being of equal glory and dignity as its subject, could have been found."—Ib. p. 259.

Query: If God died, who raised him from the dead? and who supported the Universe during the three days and nights of his sleep in the sepulchre? How much more reasonable is Paul who says, "Christ died," and "God raised him up from the dead."

WISE WORDS FROM JOHN WESLEY.—We may die without the knowledge of many truths, and be carried to Abraham's bosom, but if we die without love, what will knowledge avail us? Just as much as it avails the Devil and his angels. I will not quarrel with you about any opinion; only see that your hearts be right towards God—that you love the Lord Jesus Christ—that you love your neighbor—walk as your Master walked, and I desire no more. I am sick of opinions; I am weary to hear them—my soul loathes their frothy food. Give me a humble lover of God and man—a man full of mercy and good fruits—a man laying out in the work of faith, the patience of hope, the labor of love. Let my soul be with such christians, wheresoever they are, and whatever opinions they may hold. "He that doeth the will of my Father in heaven, the same is my brother, and my sister, and my mother."

THE HOPE OF ISRAEL

"The estimate of thy words giveth light."

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W. H. BRINKERHOFF, Editor.

WHAT IS MAN?

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

In order to ascertain what the nature of man is, and consequently what his future destiny will be, we must look back to his creation, and see what kind of a creature he was made, and of what he was formed. The first that we read of man is that "God said, Let us make man in our image, after our likeness;" "so God created man in his own image." We here learn the form or shape in which man was made, it being the same as that of the great Author of his life. And further we read that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." This informs us that man was made of earth, and therefore was earthy, and when the breath of life was breathed into him, he became a living soul, or living person, something which he was not before; he was of the same form, but was devoid of life; he had not the power to move, to think, or act, but was a dead soul or person; and when he was made to breathe, or inhale the surrounding air, he became a living soul or man, and was then capable of performing all the acts of life, and was a living, thinking, responsible being.

The greater portion of the world and of professed Christians believe that man is composed of an immortal soul and a body made of earth; that this soul is incapable of dying, and lives on after the death of the body. But where would we expect to find any evidence of the truthfulness of this position, but in the account of man's creation? We do not read that God breathed the soul, or an immortal soul, into Adam, but that "God breathed into him the breath of life, and he became a living soul." God caused the man which he had created to breathe, he set in motion, or action, the organs of his system, who before was as inanimate as the clay of which he was made, and he was then a living man, or living soul. Not a word of immortality here. It says nothing about an immortal soul, or an immortal man. Had man been created immortal, he could not have died, for immortality is the opposite of death; and can we say that he was created mortal? If he had been, he would have been subject to death, whatever course he might have pursued. We might say that he was neither mortal or immortal, as he was on probation or trial, God having told him that of every tree of the garden, except one, he might freely eat, and if he ate of that forbidden one, he should surely die. If he had not eaten of the forbidden fruit, he would have been immortal; but when he partook of the forbidden fruit, he became subject to death, and was therefore mortal.

THE HOPE OF ISRAEL.

Here is also evidence that man is a free moral agent, capable of acting for himself, and on his own responsibilities. Life and death were set before him, and he could choose either. If he had kept the commandment given him, he would have enjoyed life, doubtless an immortal, unending one; but he was subject to a law, higher than himself, and he must suffer the penalty of its violation. If man was not a free moral agent, he could not be held responsible for his doings, for he would then be as a machine, which can only act as it is acted upon.

The sacred record, in speaking of the deaths of the first men who lived, says, "And they died," merely telling us of their decease, or passage off the stage of life, and tells us nothing about one part going down to death, and another part surviving its death, and passing off to heaven, which we certainly would expect to find here, in the account of the first deaths, if this doctrine were true. The Bible speaks of death as a sleep. 'Tis said of the martyr Stephen that "he fell asleep;" and though he said, "Lord Jesus, receive my spirit," this does not prove it to be an immortal spirit; he commended to the Saviour his spirit or life, which he could no longer keep, till He who was his life "should appear, and then should he appear with him in glory."

The death penalty pronounced on Adam was, "Dust thou art, and unto dust shalt thou return." This was spoken to Adam, all that there was of Adam, and consequently, all that there was of him must die. It is said that the thinking or knowing part of man is the soul, that part which possesses intelligence, and is responsible. Very well, then it must be that part which must return to dust, for it must have taken Adam's intelligence or soul to comprehend what was meant by the death penalty, and it was that part addressed, for it was, "dust thou art, and unto dust shalt thou return."

How much more reasonable and comprehensible is the scriptural idea of man's nature, and of death. He is a unit, that is, one being, not composed of two separate beings, the one—the soul—the superior, confined in the other, the body, or inferior, and longing for death to release it from its trammels; but that death is a cessation of life—a return to the original element. Mind or intelligence is the result of man's organization; and when death ensues, "in that very day his thoughts perish."

But is death an eternal sleep? No, a ransom was given for him; his life was bought by the precious blood of the Son of God, and by His atonement man may be brought back to life.—His inanimate clay will be revived, and as "in Adam all die, so in Christ shall all be made alive." J. B.

To our Brethren Scattered abroad.

It is with no small degree of encouragement, that we take our pen to address you in regard to matters pertaining to the welfare of the cause we are engaged in, believing, as we unquestionably do, that it is the cause of our Heavenly Father. Our encouragement arises from two sources.

1. The increasing interest manifest by those within the circle of our influence in regard to the great truths of the Bible, as embodied in the

"commandments of God and the faith of Jesus," thus showing that these truths still exert a power over the public mind.

2. In the indications manifested that it is the purpose of our Father in Heaven to sustain us in our efforts (feeble though they are) for the advancement of this cause. We are receiving from time to time very encouraging accounts of increasing interest, and revivals in various places, where the truths we love have been proclaimed, and churches raised up to honor and serve the Lord by obedience to his holy law, as well as faith toward our Lord Jesus Christ. Especially do we rejoice at the prospect in Indiana, a comparatively new field, where the result of a disputation and other labors last year was to raise up a good church, from which, as from a central point, a good interest is spreading in regard to the obligations of the holy law of God, and preparation for the Kingdom of God so soon to be set up on the earth.

One feature of the cause in Indiana we very much admire, is, that the church there is content to sit quietly down and enjoy the truths they have received, but are resolved to propagate them to the extent of their power, and we commend this course to our brethren everywhere. Let us all (trusting in the promise of God for help) show to our friends and neighbors that we are living in harmony with the principles we profess, and then our conversation and intercourse with them, sustained by a godly example, must, and will have an influence over them for good, and the blessing of God must, and will rest upon us.

But while we rejoice in the prosperity of the cause abroad, we would call upon our brethren to rejoice with us at the indications of good in our vicinity. In view of all the circumstances, it seems almost a miracle that there is a Sabbath keeping church existing here, much less a growing interest outside of it to hear on the subject. About eight years ago, a great public interest was raised here, and a large church of Sabbath keepers formed, and it flourished until a new issue was introduced that split the church in two opposing parties, thus almost annihilating its influence; and about two years ago the same issue produced another division in the ranks of Sabbath keepers here. Under such a state of things it could hardly be expected that much influence could be exerted over the public mind, but by a judicious course of action, we have, in a measure, lived down the prejudice, and secured the respect of the people, thus giving access to them with the truth we advocate, and it is having an effect on the minds of some; and it is a source of great joy to see some who were once interested in the cause (but who were discouraged by the distracting influences introduced into the ranks) re-enlisting under the banner of "the commandments of God, and the faith of Jesus."

A series of meetings have been held within the past few weeks about five miles from here in Bro. Kramer's neighborhood, during which the Sabbath question in its general bearings was quite fully presented by Bro. Snook, which created a great interest, and has resulted in some deciding to keep the Sabbath, and others we think will. There are calls for preaching in other places near here, that will be complied with

as speedily as possible, and we hope for suits.

In our second source of encouragement for more directly to our paper, the time it was established, many considered a very doubtful experiment; but a few here, supported in part by some in M who were fully convinced of the justness of the cause, and confidently expecting the blessing of God on it, determined to go ahead, and sustain it, that through the self-sacrificing patience and judicious management of Bro. Erhoff, the subscription price, if promptly would now make the paper self-sustaining. We are not satisfied with this, we wish the paper more efficient for doing good, and this, we wish to issue it weekly, and change a portion of our type, so that no paper can be put in a given space. The instances of the office are such, that a completely small outlay is needed, and indeed, if what is now due the office we could place permanent basis as a weekly paper. We think this matter before the brethren, consider they will esteem it a privilege to help us push this desirable result.

A few words of explanation now, before close: When our paper was established, deemed necessary to give a thorough explanation of the differences between us and our brethren. We were well aware that these differences were of no particular interest to the great body of those concerned in that separation. We thought it proper to place ourselves right before the public. These differences having been thoroughly canvassed in our columns, we think the matter should be dismissed, at least, until emergency shall arise, demanding its re-consideration. This is our conviction of duty, and we hope our corresponding brethren and sisters aid us in carrying it out by ignoring the same in their contributions to our columns. We are subjects of general interest sufficient to our paper every week, and that will carry and comfort and joy to all our readers, and in preparing them for glory and honor at the coming of our Lord Jesus Christ. Let this be our aim and object in all our communications, and our paper will find a place at many a fireside, and will bring sunshine to the hearts of many weary, lonely pilgrims seeking the goodly land. H. E. C. Marion, Iowa.

LOVE GOD SUPREME.

"Thou shalt love the Lord thy God, with heart, and wit, all thy strength, and with all thy mind, and with all thy soul; his is the commandment."—Mark xii. 30

This teaches supreme love to God. The first state that every person possesses is love to God or he does not. The Lord requires of each individual a work to accomplish, we do not refer to specific duties of individuals, but to the great life-work of each. Unquestionably, we may consider two divisions,

1. Appropriation; and
2. Distribution.

1st. As regards appropriation, a man may make a wrong or a right appropriation of means, powers, and instrumentalities within his reach. The means of this

and the faith of Jesus, but still exert a pow-

manifested that it is the heaven to sustain us (as they are) for the future. We are receiving encouraging accounts of rivals in various places have been proclaimed, honor and serve the holy law, as well as our Christ. Especially in Indiana, a conference in a distant year was to raise high, as from a central reading in regard to the law of God, and of God so soon to

in Indiana we very church there is not and enjoy the trials resolved to propagate their power, and we our brethren everything in the promise of friends and neighbors money with the princely conversation and obtained by a godly exercise an influence over blessing of God must, and

the prosperity of the all upon our brethren indications of good in all the circumstances—that there is a Sabbath here, much less a growth to hear on the subject. great public interest of Sabbath church of Sabbath church until a new split the church in is almost annihilating two years ago the same division in the ranks of under such a state of expected that much over the public mind, of action, we have, in prejudice, and security, thus giving secure advocate, and it is minds of some; and it is some who were once at who were discouraging influences introduced into under the banner of "the and the faith of Jesus," have been held within five miles from here forth, during which its general bearings was by Bro. Snook, which and has resulted in some bboth, and others who calls for preaching in other will be complied with

as speedily as possible, and we hope for good results.

In our second source of encouragement, we refer more directly to our paper, the HOPE. At the time it was established, many considered it a very doubtful experiment; but a few brethren here, supported in part by some in Michigan, who were fully convinced of the justness of the cause, and confidently expecting the blessing of God on it, determined to go ahead, and the result is, that through the self-sacrificing perseverance and judicious management of Bro. Brinkerhoff, the subscription price, if promptly paid, would now make the paper self-sustaining. But we are not satisfied with this, we wish to make the paper more efficient for doing good, and to do this, we wish to issue it weekly, and also to change a portion of our type, so that more matter can be put in a given space. The circumstances of the office are such, that a comparatively small outlay is needed, and indeed, if we had what is now due the office we could place it on a permanent basis as a weekly paper. We place this matter before the brethren, confident that they will esteem it a privilege to help us accomplish this desirable result.

A few words of explanation now, before we close: When our paper was established, it was deemed necessary to give a thorough exposition of the differences between us and our former brethren. We were well aware that these differences were of no particular interest to any except those concerned in that separation. But we thought it proper to place ourselves right before the public. These differences having been thoroughly canvassed in our columns, we think the matter should be dismissed, at least, until some emergency shall arise, demanding its revival.—This is our conviction of duty, and we earnestly hope our corresponding brethren and sisters will aid us in carrying it out by ignoring the subject in their contributions to our columns. There are subjects of general interest sufficient to fill our paper every week, and that will carry light and comfort and joy to all our readers, and aid in preparing them for glory and honor and immortality at the coming of our Lord Jesus Christ. Let this be our aim and object in all our communications, and our paper will find a welcome at many a fireside, and will bring sunshine to the hearts of many weary, lonely pilgrims who are seeking the goodly land. H. E. CARVER.

Marion, Iowa.

LOVE GOD SUPREME.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; his is the first commandment."—Mark xii. 30

This teaches supreme love to God. We would first state that every person possesses supreme love to God or he does not. The Lord assigns to each individual a work to accomplish. By this we do not refer to specific duties of individuals, but to the great life-work of each. Under this head, we may consider two divisions, viz:

1. Appropriation; and
2. Distribution.

1st. As regards appropriation, a man may make a wrong or a right appropriation of the means, powers, and instrumentalities which are within his reach. The means of this appropri-

ation are very numerous: we behold them in nature, in the mineral that is hidden in the earth's bosom, which by the art and craftiness of man is brought to the earth's surface, and melted and hammered into useful articles; we behold them in the bright constellations of the heavens, and even in the air we breathe. If we plant the little germ in the soil, it springs up and appropriates to itself as a means of growth, nourishment, which it imbibes from the soil and the atmosphere. Just so it is that man appropriates all these externalities to his own advancement or detriment in the life-work.

The means of appropriation are found, not only in the open book of nature, but in the word of God, which teaches us our duty to our Creator, and also to our fellow-men. And it depends, invariably, upon the right or wrong appropriation of the same, whether we make ourselves happy or unhappy; whether life to us is a failure or a success.

Wealth, a very desirable and beneficial thing, when made a right use of, may, by wrong appropriation, cause very much unhappiness. It may become so attractive to man, as to cause him to seek it by giving up all honor and integrity, and obtain it by murder, theft, and perjury; thus sinking himself low in sin and misery, while with a deep sense of his guilt, he feels that anguish which has no parallel; and he tries in very many ways to hush the clamors of a guilty conscience.

An individual, by a wrong appropriation of ambition, may have such a desire to gain the pre-eminence over others, as will lead him to look with envy and hatred upon the virtues and good traits of his friends; and still further, to be so vile and base as to circulate false and slanderous reports, in order to bring reproach upon these characters, who are his superiors.—Envy causes us to hate our fellow-men, and even God. It roots out every spark of holy, sacred love; it makes the heart barren, and causes us to be unhappy; and makes life to us a burden. Yet there is no sinner so great, no one who has gone so far in sin and degradation, no apostate, however vile, but that may return like the prodigal to his father's house.

If the supreme love of God be enthroned in the heart, there will be no place for envy, hatred, or pride. A lack of this supreme love to God is the greatest want among mankind.

2d. We may also make a right or wrong distribution of our attainments; we may make a wrong use of them by being selfish, and not willing to impart to others the knowledge we have acquired, while on the contrary, we may make a right use of them if we will.

The individual who has wealth can use it for the good of others. The one who has great intellectual powers can wield a mighty influence on the side of truth and science. The medical professor can make a wise distribution of his powers by ministering in the sick chamber, and relieving the sufferings of those who are prostrated upon beds of pain.

The great master power which ever urges us on to a wise use of our time and distribution of our attainments is the supreme love of God dwelling in the heart. Without this, life will be a complete failure: our brightest hopes will fade before us; our glowing anticipations for the fu-

ture will never be realized. But with this love dwelling in our hearts, and actuating us in all our undertakings, the life-work will be a success, and ultimately we shall go "where the wicked cease from troubling," and the way-worn and "weary are at rest." EMMA F. ALDRICH.

Marion, Iowa.

OUR BLESSED HOPE.

How precious is the Christian's hope! the hope of eternal life without end! Just think of it! Then it will be a life without pain, sickness, or sorrow; it will be a life of happiness, peace, and joy on the beautiful plains of the earth made new, where there will be nothing to mar our bliss. Then too, the hope of seeing our dear Redeemer, who died that we might live, of worshipping at His feet, of casting our dazzling crowns before Him, and with our golden harps swelling the notes of praise to Him who loved us and washed us from our sins in His own most precious blood, and made us kings and priests unto God. And again the hope of seeing our dear friends who sleep in Jesus. How grand, how cheering, and how comforting the thought, that soon the sleeping saints are to awake from their silent slumbers!—soon the prison doors will be opened, and the beleaguered captives will go free.

Dear brothers and sisters, we believe that the realization of these hopes are just at hand. The coming of Jesus marks their commencement, and we believe that event is near even at the doors. Yes, we believe that soon Jesus will come; that soon our trials will be ended, and our sorrows flee away.

But how often do our hearts grow cold and we become almost weary of hoping for the long expected day! How many of us at times are ready to say there is no use for me to try to walk in the narrow way any longer; I never can be an overcomer; but just then, the bright future will beam up before us with the precious promises of our Heavenly father, and again we take courage to press onward and upward, with our eye steadily fixed on the bright morning star.

O brethren and sisters, let us awake, for now is our salvation nearer than when we first believed. Yes; soon the opening heavens will reveal to our enraptured vision our long-looked-for Lord and Master! Soon, if we are faithful, we shall hear the glad plaudit, "Well done; enter thou into the joy of thy Lord." O who would not give up the fleeting pleasures of earth for a home in the city of God—for an entrance into those pearly gates, and a right to the tree of life? How precious, how glorious is the Christian's hope! There is nothing to be compared with it. Then if the Christian's hope is ours, why should we not long for the coming of our absent Lord? Why should we not pray, "Even so, come Lord Jesus" if then our trials and sorrows end? While before us is an eternity of joy and bliss, unspokeable, why should we not often express our desires that our Lord might speedily come to earth again? Let us examine ourselves, and see if this hope is really ours, and O, let none of us rest short of Christ in us the hope of glory, and then from our every heart shall go up the earnest prayer, "Even so, come Lord Jesus." SARAH E. ARMSTRONG.

Clatsop, Clear Co., Iowa.

Who are the "Israel of God?"

(Continued.)

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward these, goodness, if thou continue in his goodness; otherwise thou shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Rom. xi. 22-25.

Be patient, dear HOPE OF ISRAEL; for it is Israel's hope and destiny that interests us now. Please bear our words away to our dear brethren who are ever eager to peruse your welcome pages, and rejoice with you always. There is, according to Paul's teaching, a destiny for the remnant of his people: and that is, to be grafted again into their own olive tree; and it is as strongly intimated that the Gentile church, as such, will be broken off. Read again Rom. xi. 22-27: "Behold therefore the goodness and severity of God: on them which fell, severity; . . . lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

Paul understood that God had made a covenant unto them that he had not broken. Their blindness was not fatal; it was only in part, and was to continue on till the times of the Gentiles should be fulfilled, and then, or so, all Israel should be saved. What shall we understand by "the times of the Gentiles." Read Luke xx. 24: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

The times of the Gentiles is their time to tread Jerusalem under foot: and the Saviour locates this ending of Gentile power at the time of his second coming.

Luke xxi. 25-27. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. [All in the future, but dawning upon us.] And then shall they see the Son of Man coming with power and great glory." Who can wonder at our Saviour's grief when he spanned in his great mind the whole period of Jerusalem's desolation, and the subjugation of God's great national church to the rule and treading down of heathen nations? But how wisely did he predict their future acknowledgment of him as their Deliverer and Redeemer—as recorded in Matt. xxiii. 39. "For I say un-

to you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. Little did they realize that they were purchasing for themselves and their land a desolation so long and terrible.

R. W. REED.

Marion, Iowa.

THE KINGDOM OF THE HEAVENS.

A DISCOURSE BY JAMES CHALLEN.*

"And saying, Repent ye for the kingdom of heaven is at hand."—Mt. iii. 2

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven."—Matt. viii. 11.

It is not without design that the kingdom of God is so often spoken of in the New Testament as "The kingdom of the heavens" (Gr.). Although it may sound strange to our ears, it is the common formula employed by the Great Teacher in setting forth that order of things which he came to establish and administer on earth. Though we may not be able to see and appreciate the reasons for this announcement, there must have been some in his own mind or it would not have been so designated.

We have often observed a deep meaning in words and expression used by the Messiah and his apostles, which the more careless reader has overlooked. In some of these there lie hid a vein of thought—pure and rich as the gold of Ophir.

In nothing is our folly more manifest than the attempt to explain away or ignore the sayings of Christ, or to accommodate them to some theory of our own. The truth is thus hidden from our eyes, the divine links in the chain of inspiration are broken, and we are left in error and in darkness. The Jewish nation missed their Messiah and rejected him when he came, by adopting this fatal mistake; are we not likely to fall into the same error in regard to the second appearing of the Lord Jesus Christ? They spiritualized the prophets when they spoke "of the sufferings of Christ," and we are doing the same, when they, and the apostles speak "of the glories that shall follow." The danger to us will be greater than to them, inasmuch as we fail to be warned by their example or instructed by the additional light we have on the entire subject.

We have done well in the restoration of the ancient faith; shall we not leave our work but half complete if we neglect the hope? The past, as it looks to the present salvation, at "the appearing and the kingdom" of our Redeemer is not so clear. The same close and scriptural attention to this subject, will amply reward us.—We need but apply the principles of interpretation to the latter that we have to the former, and the results will be glorious.

The field of prophetic scripture is to many wholly unexplored. We should seek to enter into it. It is a part of Immanuel's ground and rich with all that is precious and good. It is the Eden of Scripture—a garden which the Lord has blessed. It is a large part of those divine oracles "given by inspiration of God," and which "is

*Ed. Challen is a poor, and an able and popular writer among the Disciples. His discourse on the Kingdom I can say, in the main is good, and we would especially commend it to all lovers of truth. D. F. SNOOK.

profitable for teaching, for reproof for correction, and for instruction in righteousness."

It is no easy thing to divorce our minds from prejudice or free ourselves from the traditions of the fathers. We may encounter as much opposition in reference to the prophecies which look to the future, as we have met in reference to the plain teachings of the Messiah, with respect to the gospel or "the present truth." But we are bold and courageous, and Canaan is before us.—Have we none among us whom we can send from the wilderness into the promised land? They will certainly find another Eschol, and bring from the valley a cluster of grapes, with figs and pomegranates. It is a goodly land. The footprints of patriarchs and prophets are there. It is thy land, O Immanuel!

The premillennial view of the second advent of Christ was held by all the "Fathers" in the first two centuries of the church, as all must admit.—Those who lived nearest the apostles and were cotemporary with them held to it. This is something in its favor. When the church became secularized by its connection with the empire, it gradually diminished its hold upon the doctrine, and favored the idea of progress and Christian civilization, as all sufficient to fulfill the hopes of the prophets, and to realize their grand prospective delineations in regard to the ultimate triumphs of truth over error, and light over darkness, and good over evil. Origen by his system of allegorical interpretation, mingled with the philosophy of the Greeks, threw endless confusion upon this, and all other subjects found in the scriptures of truth. Then came for a thousand years the dark ages, in which nothing shone but the gilded temples, the glittering crowns and jeweled tiaras of the papacy. Rome and its priesthood; it shrines and its altars; its feasts and fasts; its rituals and offerings; its wealth and its kingdom, were the only millennium the church then needed or desired. It was the Eden of the sensualist, the paradise of the serpent, the kingdom of the clergy—the empire of Satan!

A few faithful still lived in the mountains; in caves and in dens; or in unbroken forests; or hid themselves in the catacombs beneath the imperial city. They retained the ancient faith and hope; but they were persecuted and slain. But there was light in their dwellings. They lived in Goshen—all beyond them was Egypt and Babylon.

After the reformation by Luther, the scriptures were taken out of the cloisters in which they had been buried, and the "one hope" again gladdened the heart of Luther, Calvin, Melancthon, and others. The same destiny for the church, which gave such a mighty impulse to the faith and hope of the "Fathers," and the first Christians, appeared anew. But in process of time the union of church and state—never fully divorced in Europe—deadened the religious sense of the people, and prepared the way for a system more in accordance with the pride and ambitious hopes which every where prevailed.

Dr. Whitby, of the Church of England, a man of transcendent genius and learning, is the author of the modern theory of a Spiritual Millennium. It was gradually accepted, and has been sustained by popular vote until this day. He acknowledged that it was not the ancient faith;

and he gave it as an innovation upon the tried theories of the purest days of the fished societies, Missionary, Tract, and our Bible institutions—good in themselves, but similar institutions of this system. The world, as to this theory, was to be converted by the increase of light by the gospel and these scriptures, and finally reconciled and redeemed; golden age of prophets and apostles would be stored, and the earth be filled with the Lord. What with the new impulse to the world by the recovery of the lost a revival of learning, by a more Christianization, by the knowledge of the exacts by a cultivated taste, by a sounder plumb by railroads and steam power, by the press and the telegraph, and universal Paradise would be restored, the world re- and heaven come down as before the of the fatal apple!

We were all captivated by this grand s in regard to the future. We supposed th this time our fondest hopes would be b lized, and that the work would be done "where is the wisdom of the Scribe?" "wh adisputer of this age?" "Has no God mad sh the wisdom of this world?" The see just where they did, only in a worse co They see and feel the necessity of unio dare not sacrifice denominationalism to it. They still cowardly compromise the or withhold it for the sake of party. Dest substitutes, resting on tradition, on in and custom, have displaced the positive tions of heaven. Human authority has ted out of the kingdom the laws and ord of Christ, and human creeds have supersu divine. Each party aspires after the pi ence, and hopes for a millennium by al all the rest. Ecclesiasticism is exalte the Church of Christ, and numbers have as their special right the prestige of doxy." The rights of conscience ha trampled under foot by the usurpation assembly and the synod, the associati conference. The apostasy is as hug The Church of England is still the C Henry VIII. The Presbyterian, the and the Methodist Churches are as far ever, and not half as pious as they wer dred years ago. Paganism holds on a past. Mohammedanism is still alive ness covers the earth, and gross darl minds of the people.

According to this theory, judging past, a Spiritual Millennium will nev It would take a million of years for al to swallow up the rest, even if it ha learning, wealth, and influence which could furnish, and what would be the The goal would be as far removed fro now is. The theory must be wrong o be no "last days," and no hope for " tion of all things."

The only ground of expectation e tained by those who advocate a Spirit nium without the personal presence ion, is in the outpouring of the Spirit ion! What reliance can be place i experience and pleadings for the last will abundantly show.

(To be Continued.)

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When the church became connection with the empire, it shed its hold upon the doctrine, dea of progress and Christian -sufficient to fulfill the hopes nd to realize their grand pros- ns in regard to the ultimate over error, and light over d over evil. Origen by his sys- interpretation, mingled with 'the Greeks, threw endless con- and all other subjects found in rith. Then came for a thou- rages, in which nothing shone ples, the glittering crowns s of the papacy. Rome and its nes and its altars; its feast s rituals and offerings; its ogdom, were the only millen- then needed or desired. It was enualist, the paradise of the lom of the clergy—the empire

still lived in the mountains; in ; or in unbroken forests; or i the catacombs beneath the im- y retained the ancient faith ey were persecuted and slain. ht in their dwellings. They- all beyond them was Egypt

nation by Luther, the scrip- out of the cloisters in which uried, and the "one hope" he heart of Luther, Calvin, Me- ers. The same destiny for the ve such a mighty impulse to e of the "fathers," and the first red anew. But in process of church and state—never fully ope—deadened the religious e, and prepared the way for a wordance with the pride and which every where prevailed. the Church of England, a man- us and learning, is the au- n theory of a Spiritual Millen- ually accepted, and has been lar vote until this day. He it it was not the ancient faith;

and he gave it as an innovation upon the estab- lished theories of the purest days of the church. Our Bible Societies, Missionary, Tract, and other similar institutions—good in themselves, are the outgrowth of this system. The world, according to this theory, was to be converted by the rapid increase of light by the gospel and these accessories, and finally reconciled and redeemed, the golden age of prophets and apostles would be restored, and the earth be filled with the glory of the Lord. What with the new impulse given to the world by the recovery of the lost arts, by the revival of learning, by a more Christian civilization, by the knowledge of the exact sciences, by a cultivated taste, by a sounder philosophy, by railroads and steam power, by the printing press and the telegraph, and universal peace—Paradise would be restored, the world regenerated, and heaven come down as before the eating of the fatal apple!

We were all captivated by this grand thought in regard to the future. We supposed that by this time our fondest hopes would have been realized, and that the work would be done. But "where is the wisdom of the Serfite?" "where is the disputer of this age?" "Has no. God made foolish the wisdom of this world?" The sects stand just where they did, only in a worse condition. They see and feel the necessity of union, but dare not sacrifice denominationalism to obtain it. They still cowardly compromise the truth or withhold it for the sake of party. Destructive substitutes, resting on tradition, on inference and custom, have displaced the positive institutions of heaven. Hum in authority has legislated out of the kingdom the laws and ordinances of Christ, and human creeds have superseded the divine. Each party aspires after the pre-eminence, and hopes for a millennium by absorbing all the rest. Ecclesiasticalism is exalted above the Church of Christ, and numbers have claimed as their special right the prestige of "orthodoxy." The rights of conscience have been trampled under foot by the usurpations of the assembly and the synod, the associations and the conference. The apostasy is as large as ever. The Church of England is still the Church of Henry VIII. The Presbyterian, the Baptist, and the Methodist Churches are as far apart as ever, and not half as pious as they were a hundred years ago. Paganism holds on as in the past. Mohammedanism is still alive. "Darkness covers the earth, and gross darkness the minds of the people."

According to this theory, judging from the past, a Spiritual Millennium will never come.—It would take a million of years for any one sect to swallow up the rest, even if it had all the learning, wealth, and influence which the world could furnish, and what would be the result?—The goal would be as far removed from us as it now is. The theory must be wrong or there can be no "last days," and no hope for "the restitution of all things."

The only ground of expectation ever entertained by those who advocate a Spiritual Millennium without the personal presence of the Saviour, is in the outpouring of the Spirit in revivalism! What reliance can be placed in this, our experience and pleadings for the last forty years will abundantly show.

(To be Continued.)

Power of God's Word.

A few persons were collected round a blind man, who had taken his station on a bridge, and was reading from a Bible with raised letters.—Whilst he received from the passers-by of their carnal things, be ministered to them spiritual things.

A gentleman on his way home from the city was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading the fourth chapter of the Acts, lost his place, and, while trying to find it with his finger, kept repeating the last clause he had read, "None other name—none other name—none other name."—Some of the people smiled at the blind man's embarrassment, but the gentleman went away, deeply musing.

He had lately become convinced that he was a sinner; he had been trying in many ways to obtain peace of mind; but religious exercises, good resolutions, altered habits, all were unable to relieve his conscience of its load, and enable him to rejoice in God.

The words he had heard from the blind man, however, rang like solemn music in his soul.—"None other name."

When he reached his home and retired to rest these words were still heard: "None other name, none other name, none other name." And when he awoke, the strain continued: "None other name, none other name, none other name." The music entered his soul, and by the blessing of God he awoke to a new life. "I see it all," said he; "I see it all. I have been trying to be saved by my own works, my prayers, my reformation. I see my mistake. It is Jesus who alone can save. To him I will look. Neither is there salvation in any other. For there is none other name, none other name, none other name under heaven given among men whereby we must be saved."—*Association Missionary Reporter.*

Count the cost of loving God more than you love money. Count the cost of offending some of your friends. Christ is a better friend than they. Count the cost of quitting profitable sins. Count the cost of some sneers, of a great many hard knocks, and still more hard work. Count the cost of a noble, prayerful, unselfish, godly life. It will cost dearly; but, thank God, it pays!

LETTERS AND EXTRACTS.

From Bro. Randall.

BRO BANKEROFF: I have read the Hope a little more than a year, and it is to me a sweet little paper. I love to read it. I have learned to love the great principles it advocates.—I love to keep the commandments of God, and have faith in the Lord Jesus Christ. I take the Bible as my only standard of holiness. I hope the Lord will so prosper you that your paper may become weekly, and may be the means in the hands of the Lord, of leading many to love him and obey his holy law.—Pray for me that I may be faithful, and be ready, and waiting for the Lord when he shall come in the clouds of heaven, that I may have a right to the tree of life, and enter in through the gates into the city. D. W. RANDALL. Troy, Mich.

From Bro. Willie Wilson.

DEAR BRO. BANKEROFF: I thought I would write a few lines for the Hope and say that I am trying to be a good boy, and get to heaven. I am trying to keep all the commandments of God, and the faith of Jesus.—I hope that you will all pray for me.

WILLIE WILSON.

Lisbon, Iowa.

From Bro. Everett.

DEAR BRETHREN: My home on earth is gone; but the heavenly home never seemed so sweet and desirable as now. I rejoice in Christ Jesus my Saviour more than in ten thousand loved ones, living or dead. He is the Living One at God's right hand, and in my heart, by the word and spirit. Blessed be his name forever. Amen. SAMUEL EVERETT. Hartford, Mich.

OBITUARIES.

Fell asleep in Jesus, on the 9th of Jan. 1863, in Hartford, Mich. our beloved Sister L. K. Everett, wife of Elder Samuel Everett, aged 69 years and 4 months. We deeply mourn the loss of Sister Everett. She was a mother in Israel; yet we mourn not as those who have no hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "Then shall we see as we are seen, and know as we are known." Oh happy day! All that are in their graves shall hear the voice of the Son of God and shall live. The blessed and holy shall have part in the first resurrection; on such the second death hath no power.—Sister Everett has been a comforting and useful companion with him in the gospel for more than forty years, but death has separated them now. May God bless our dear brother while he suffers in labor and sorrow beyond his three score and ten years, still patiently waiting for the coming kingdom. A discourse was preached by the writer to a solemn and attentive congregation. N. W. Wallen.

Dearest Sister, thou hast left us;
Thou art mouldering with the dead;
But we hope in heaven to meet thee,
Where no farewell tear is shed.

O how sweet the sleep in Jesus,
When the snits are called to sleep;
And how bright will be their waking,
When they wake no more to weep.

Then will come the "Resurrection,"
Of which so often thou didst speak;
Then will come thy conquering Saviour,
And will make thy joy complete.

He will break the bars asunder,
Then will call thee to arise
When he comes with shouts like thunder,
Shaking earth, and sea, and skies.

The song that we shall hear thee sing
Will be "O Death, where is thy sting"
And he that comes for thee to save,
Will give thee victory o'er the grave.

Volvo and Ovide press copy.

