

THE HOPE OF ISRAEL.

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

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THE HOPE OF ISRAEL

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The Hope is designed to advocate the great truths of Eternal life, Immortality and salvation 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 restitution, and other kindred Bible truths.

A THOUSAND YEARS.

Lift up your eyes, believing Christian,
Fling to the winds all needless fears,
For soon, as told by ancient prophets,
Jesus shall reign a thousand years.

CHORUS.—A thousand years, then on, forever,
'Tis the great day so long foretold,
'Tis the glad morn of his appearing,
The prophets saw in times of old.

What if the clouds of darkness lower
To try your faith till he appears?
The "signs" proclaim the day is nearing,
When he shall reign a thousand years.

"Trumpets" have blown, "seals" have been broken;
Kingdoms have fallen, as told by seers;
Soon Christ shall come in clouds of heaven,
On earth to reign a thousand years.

Tell the whole world these blessed tidings,
Tell them till every nation hears;
Tell men that soon the seventh trumpet
Will usher in the thousand years.

See, all our foes are in commotion,
Little we heed the scoffer's sneers;
Soon he will come, the conquering Savior,
Come, and he'll reign a thousand years.

Scoffers, your day is fast approaching,
Soon you will weep with bitter tears;
You cannot stop the Savior's coming,
Coming to reign a thousand years.

Oh! waiting ones, look for the morning
Of that great day foretold by seers,
The "day of God;" Jehovah reckons
Each of his days a thousand years.

Six of earth's days will soon be numbered,
Ring out their knell through all the spheres;
They end the "week" and bring the "Sabbath,"
The day of rest, a thousand years. — *Crisis.*

THE DAY OF CHRIST'S RESURRECTION AND DAY OF PENTECOST: ON WHAT DAY OF THE WEEK DID THEY OCCUR?

BY JACOB J. KISER.

WHEREVER the claims of the Sabbath are advocated, we are invariably met by First-day advocates with the assertion that Jesus arose from the dead on the morning of the first day

of the week, and that the disciples thereafter kept that day as a holy day and a day of religious assemblages. Their strongest proof from the Bible which they quote, is the meeting of the disciples on the day of Pentecost. The question with every honest inquirer after truth is, Are these things so? Does the Bible teach them as facts, or are they bare assumptions made to support an already falling theory, built up outside of the Bible, on a foundation so unstable that the first wind and flood will carry them away? If they are, the child of God has no use for them.

But to the question: On what day of the week did the Savior arise from the dead? Let the Bible answer. Do inspired witnesses agree with our opponents that it was on the first day? Let us examine their testimony.

Mark xvi. 1-6.—"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? and when they looked, they saw that the stone was rolled away; for it was very great. And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here; behold the place where they laid him." Is there any intimation here that he rose that morning? Most assuredly not. When the women came there, he was gone. But when did he rise? This witness certainly does not inform us.

Luke xxiv. 1-6.—"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, and they found the stone rolled away from the sepulcher. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen." This writer only informs us that when the women came to the sepulcher, he was risen; but does not tell us when he rose.

John xx. 1.—"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." Here we have the account of the first visit on the first day of the week, "early, when it was yet dark," and found the stone rolled away, and, as the context shows, the Savior gone; and not a single intimation that the Savior rose that morning.

But does not the Bible tell us when he did rise? Most assuredly, and very plainly.

Matt. xxviii. 1, 2.—"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And behold, there was (margin, had been) a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. (vs. 5, 6.) And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified. He is not here: for he is risen." Here we are positively informed that when those two women were paying a visit to the Savior's tomb, IN THE END OF THE SABBATH, the resurrection took place; and according to the marginal reading, and H. T. Anderson's translation, it had taken place before. Now to know to a certainty when it was, we have but to ascertain when the end of that Sabbath was. If it is true that the Savior rose in the morning of any day, the Sabbath must end in the morning. Will any of the first-day advocates shoulder this inevitable conclusion? But when did the Sabbath end? Lev. xxiii. 32 tells us in plain words: "From even to even shall ye celebrate your Sabbaths." Although this passage refers to the ceremonial Sabbaths, it settles the question when any of the days begin. To corroborate this statement, we find one of the inspired prophets enforcing the observance of the Sabbath from evening. Neh. xiii. 19. Therefore anything that occurs in the morning cannot be in the end of any day. That the even is at sunset is amply taught in the Bible. Read Deut. xvi. 6; Lev. xxii. 6, 7. Here "even," and "when the sun is down," are equivalent terms; Deut. xxiii. 11, Josh. viii. 29, x. 26, 27, and a number of others. This proves conclusively when the Savior rose. "In the end of the Sabbath," and the Sabbath ended at sunset! and "end of the Sabbath" CAN NEVER MEAN ANY PART OF THE FIRST DAY OF THE WEEK.

To offset this argument, Mark xvi. 9 is quoted, and read so as to make the phrase, "first day of the week," qualify "when Jesus was risen." If Mark intended this language to be so understood, he certainly intended to contradict Matthew, who clearly and emphatically asserts the resurrection to have taken place in the end of the Sabbath. But if the phrase, "early the first day of the week," is understood to qualify the sentence "he appeared first to Mary Magdalene," not a shadow of a contradiction appears.

But we are asked, Where is the fulfillment of Matt. xii. 40, if Christ rose in the end of the seventh day? We might answer this by asking our opponents the same question. If Christ (as is usually affirmed) was crucified on the sixth day, and was buried just "as the Sabbath drew on," (Luke xxiii. 54) where are

the three days and three nights? Three days and three nights would fix the resurrection on the end of the second day of the week. Three days and three nights could not possibly terminate any sooner; and if he rose on the morning of first-day, he could not have been in the bowels of the earth more than one day and two nights. That this can be equivalent to three days and three nights is as impossible as that three is equivalent to six. First day advocates can never stand against the assaults of infidelity on their position. Matthew tells us that Christ arose in the end of the Sabbath; Luke tells us that he was buried in the end of the day; then in order to ascertain the exact time that he was buried, we must count back three days and three nights from the end of the Sabbath, which would place his burial in the end of the fourth day (Wednesday). Then the end of the fifth day would be one day and one night; the end of the sixth day, two days and two nights; the end of the seventh day (Sabbath), three days and three nights, when he arose, perfectly and completely fulfilling his prediction.

This fixes Wednesday as the day of Christ's crucifixion, and gives us the true starting point to count from to ascertain upon what day of the week Pentecost occurred, which we will determine in the next article.

(To be continued.)

THE NATURE OF MAN.

BY THOMAS HAMILTON.

HIS CONDITION IN DEATH.

Objections examined. Obj. 6. Phil. 1. 23. "Having a desire to depart and to bewitch Christ." The Greek term, from which *depart*, in this text, is rendered, is *analsai*, which signifies "an unloosing, releasing," and has no reference to *dissolution*. "But, to say nothing of the disputed sense of this word, it may be answered, that although Paul desired to obtain immediate possession of heavenly perfection and glory, in like manner as every one is desirous of attaining as soon as possible to that, whatever it may be, which he regards as the ultimate object of his being, it by no means follows, that when the soul leaves the body it is immediately received into heaven or hell." (Milton.) Paul desired to be with Christ, at his appearing. He did not expect his reward at death; for when he was about to die, he testifies, in writing to Timothy (2 Tim. iv. 6.) "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth [from this time forward] there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day [the resurrection], and not to me only, but unto all them also that love his appearing." Paul, in the text before us, desires to be with Christ. He omits all notice of the time intervening from death to the resurrection. To them who have fallen asleep, all time is annihilated; so that to them, "to die and to be with Christ," will seem to take place at the same time. Christ himself settles this question. He says: "If I go and prepare a place for you, I will come again and receive you unto myself;

that where I am, there ye may be also." John xiv. 3. See also Col. iii. iv.

Obj. 7. 2 Cor. v. 1.—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." It is claimed that the "house" here spoken of is the *body*, and that "this earthly house" is our mortal body, in which the soul temporarily resides; and that death is the dissolving of this *house* or *tabernacle*; and that the "house not made with hands," is an *immaterial body*, or the soul freed from the body. But Paul in this text does not teach the separation of soul and body; but he is contrasting the animal and terrestrial life of the whole man with the spiritual and heavenly. He does not oppose "the house of this tabernacle" to the soul, but to "a building of God, a house not made with hands," that is, to the final renewal of the whole man. "Not for that we would be unclothed, [which would be the case if the soul were separated from the body], but clothed upon [with immortality], that mortality might be swallowed up of life."—(v. 4.) "Now he that hath wrought us for the self-same thing is God"—(v. 5), not for the separation of the soul from the body, but for the perfecting of both." Now we can understand what Paul means in the 8th verse, "to be absent from the body, and to be present with the Lord," that is, were we to choose, we would rather forego this mortal life that we might be present with the Lord, when the whole man is renewed, being "clothed upon with our house which is from heaven," which will take place at the resurrection. Then will this "corruptible put on [clothed upon] incorruption, and this mortal put on immortality."—1 Cor. xv. 53. The primary meaning of the word *tabernacle* is a "temporary dwelling." This mortal life is temporary. We can now understand Peter; (2 Pet. i. 13, 14), "as long as I am in this tabernacle." That is, as long as I am in this life.

Obj. 8. Heb. xii. 22.—"But ye are come unto Mt. Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel." All the seeming difficulty here with some persons, is the expression, "Spirits of just men made perfect," as though that had already taken place. But this is not the apostle's meaning; for the word, *but*, which introduces the sentence, shows that this declaration of Paul is put in contrast with some declaration going before. What is it? We look back to the 18th v., where we read: "For ye are not come unto the mount [Sinai] that burned with fire, nor unto blackness, and darkness, and tempest, [which surrounded the mount], and the sound of a trumpet, and the voice of words, [of God]; which voice they that heard entreated that the word should not be spoken to them any more. [For they could not endure that which was commanded. . . . And so terrible was the sight; that Moses said, I exceedingly fear and quake.]" Then comes our text: "But ye are come unto Mount Zion," &c. Who cannot readily see the

contrast? The old covenant, made with the Hebrews at Sinai, and the new covenant of grace made with all men, in the gospel of the Son of God! The true believer is brought by faith "unto Mount Zion and unto the city of the living God." Not "unto blackness and darkness," as was the case on Mt. Sinai. Christ has brought life and immortality to light; and the child of God can look forward by faith, and behold those glories which the apostle has so vividly portrayed.—"The heavenly Jerusalem"—"Myriads of angels"—"Church of the first born"—"Spirits of just men made perfect"—*immortalized*.

Obj. 9. Rev. vi. 9. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and of them that were slain for the testimony which they held." "These for the testimony which they held." "These for souls," says the objector, "were conscious, for they are represented as crying, 'How long O Lord,' &c. But this testimony was given hundreds of years before these souls were born; for the scene here presented to John, was a view of events which should take place under the fifth seal, which all commentators agree in saying is the fifth state of the Church, and which was fulfilled under Papal rule, when millions were martyred for their religion. It was also said to these souls "that they must rest yet for a little season, until their brethren should be killed as they were." And besides; if these were redeemed souls, why should they cry for vengeance upon their enemies? the truth is, they were dead, and were represented as *crying*, in the same sense as Abel's blood cried unto God from the ground. John has another view of these souls in the xxth chapter. He says: "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God. . . . And they lived and reigned with Christ a thousand years." This proves that these souls were dead, for they could not live again, unless they had been dead. This again proves conclusively that the *soul* dies as well as the body.

We think we have presented argument enough already to reconcile every seeming objection, by anticipation. We should be slow to believe any doctrine which is not clearly taught in the Bible. Inferences, drawn from doubtful passages, should have but little weight. "If any man do his will, he shall know of the doctrine, whether it be of God."

THE CREATION WEEK.

We wish to say a few words on the Communion of M. B. S. in the HOPE of Jan. 12. This writer seems to be very much alarmed lest our position should annihilate the seventh-day Sabbath. We are not at all surprised that some persons should regard with jealousy and suspicion the study of any natural phenomena which abound with proofs of some of the highest attributes of the Deity, and should receive with distrust or total incredulity the announcement of conclusions which the Geologist deduces from a careful and patient investigation of facts which it is his province to explore. "These doubts and difficulties result from the disclosures made by Geology respecting the lapse of very long periods of time before the creation of man. Minds which have been accustomed to date the origin of the universe, as well as that of the human

race, from an era of about six thousand years ago, receive with reluctance any information, which, if true, demands some new modification of their present ideas of cosmogony; and, as in infant sciences, in being for a while considered hostile to revealed religion; so, like them, when fully understood, it will be found a potent and consistent auxiliary to it, exalting our conviction of the power, wisdom, and goodness of the Creator. "No reasonable man can doubt that all the phenomena of the natural world derive their origin from God; and no one who believes the Bible to be the word of God, has cause to fear any discrepancy between his word and the results of any new discovery respecting the nature of his works, but the early and deliberative stages of scientific discovery are always those of perplexity and alarm; and during these stages the human mind is naturally circumspect, and slow to admit any new conclusions in any department of knowledge."

The prejudiced persecutors of Galileo apprehended danger to religion, from his opposition to old theories of philosophy. He advocated the Copernician system of Astronomy, which taught that the sun was the center, and that the planets, among which was the earth, revolved around it. This system seemed to conflict with the idea of the sun and moon standing still, as stated in Josh. x. 18. But the system is nevertheless true; and the language as used in the above text will be readily understood, when we consider the prevailing opinion of mankind at the time referred to. They supposed that the earth stood still, and that the sun, moon, and stars revolved around it. Says the eloquent Edward Everett: "It has been as beautifully as truly said, that the undevout astronomer is mad. The same remark might with equal force and justice be applied to the undevout Geologist. Of all the absurdities ever started, none more extravagant can be named, than that the grand and far-reaching researches of Geology are hostile to the spirit of religion. They seem to us, on the contrary, to lead the inquirer, step by step, into the more immediate presence of that tremendous Power, which could alone produce, and can alone account for, the primitive convulsions of the globe of which the proofs are given in eternal characters, on the sides of its bare and cloud-piercing mountains, or are wrought into the very substance of the strata that composes its surface, and which are also, day by day, and hour by hour, at work, to feed the fires of the volcano, to pour forth its molten tides, or to compound the salubrious elements of the mineral fountains which spring in a thousand valleys."

It should be the province of every believer of the Bible to harmonize its teachings with the deductions of Science. This is what we undertake to do. We therefore venture forth fearlessly in our investigations. God's truth is eternal; and the more truth is scoured, the brighter it will shine. Instead of the Science of Geology being opposed to the Mosaic account of the creation of the world, it offers incontestible evidence of the truth of that account. The order which this account assigns to the different epochs of creation, is precisely the same as that which has been deduced from geological considerations. What if

the different epochs of creation included an indefinite time of longer or shorter duration? does this make the truth of the account any the less true? or does it take away one jot or tittle from the obligation of the Sabbath of the fourth commandment? Surely not. But, says our opponent: "There is not the least hint given in the Mosaic narrative that the days spoken of in Gen. 1. and 2., were epochs of indefinite duration, but rather to the contrary." Well we will take his definition of the word *day*, and apply it to the 17th verse of the 2d. chapter. "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day [of twenty-four hours], that thou eatest thereof, thou shalt surely die." Did Adam die within twenty-four hours from the time he partook of the forbidden tree? Certainly not; for, "all the days that Adam lived were nine hundred and thirty years; and he died." (chap. iii. 6.) Then here is a *day* mentioned in the 2d. chapter more than twenty-four hours long! But say you; the margin says, "*dying thou shalt die.*" But that does not alter the import of the language at all. The penalty was to be executed in that very day!

Again he says: "This beginning was the commencement of the first day spoken of in the 5 v." But this could not be, for the few words of the first verse contain a brief statement of the creation of the material elements, at a time distinctly preceding the operations of the first day. "The earth was without form." Here we are informed that the earth existed as a shapeless mass. And how long it existed in that state, we are not told. It is enough for us to know that it existed in that condition. It might have been a wreck of a former world! God was about to renovate it, and render it fit for the habitation of man. No matter what had been its former condition. It is enough for man to know its history from the time it was to be his abode. The Creator's first step in the series of operations, by which he was about to renovate our planet, was to cause his Spirit to "move upon the waters." The 2nd verse describes the condition of the earth on the evening or commencement of the first day; and the 5th verse, its condition at the close of the first day. Therefore, the commencement of the first day must have been at the close of the indefinite period, intervening from the beginning.

We think it not quite just, to charge "a majority of Geologists" with infidelity. We should respect the feelings of our fellowmen, and carefully examine every objection brought against God's truth. Should we ignore Science, we should open an effectual door for the enemies of religion to enter in. But if we set ourselves to the work of harmonizing facts of Science with revelation, our opposers will be put to shame. There is no difficulty with the fourth command. The Creator only designed that man should observe the same order in his work, that God did in his. That is, work six days, and rest the seventh.

T. HAMILTON.

When every step that you are about to take, whenever passions become involved. How often do things assume a different aspect when fairly considered.

To persevere in one's duty and be silent, is the best answer to calumny.

BEAUTIFUL THOUGHTS.

MANY beautiful thoughts are connected with this life, though it be full of toil and sorrow. In the depths of affliction, of temptation, or poverty, it is a beautiful and consoling thought that an individual, who now sits at the right hand of our heavenly Father, can be touched with the feeling of our infirmities. He was once acquainted with poverty; a wanderer in this vale of tears, not having where to lay his head. He was tempted in all points like as we are, and, hence, in this respect, he can most feelingly sympathize with us in our most trying hours.

With the scenes of nature there are associated many beautiful thoughts. I love to linger on the banks of the limpid stream as it goes dashing along, generating joy to the beholder, and adding life and beauty to the vegetable world—but faith beholds a stream, far more beautiful to contemplate, that flows through the paradise of God. Angels gaze upon its pellucid waters, and cherubims upon its golden shores chant the praises of Jehovah. The human mind is lost in contemplation of the scenes of immortal glory which lie "just over there." Here we sing inquiringly "Shall we gather at the river." But there one triumphant song of gratitude and praise, like the "voice of many thunders," will roll up in the presence of God, and be re-echoed from the strains of golden harpers. What are the beautiful thoughts of earth compared with those scenes? The scenes of earth are within our comprehension, but it will be when we are made partakers of the divine nature that we shall be able to even form a partial idea of the glory and beauty of the future.

Again, it is a beautiful thought to realize that there is "a life in the future," and that the future life is a gift of God. What glories center around this thought! How the love of God—(his whole character)—clusters in glorious rays about this! I never saw it so fully as I have in my recent consideration of the Divine plan of redemption. Only the purified—the spotless—the children of God, will have part in this life in the future. How desirable that we seek the friendship of one who can confer such a gift! Said this LIFE-GIVER, "ye are my friends if ye do whatsoever I command you." "Blessed are they that do his commandments, that they may have right to the tree of life."

But there is still another beautiful thought connected with the future life. The first moment of realization will be in the midst of those glorious scenes just mentioned. The first moment of consciousness will be immortality; the first sight will be one of glory. And all will be enduring. Here death robs us of our dearest and most beautiful objects. The impress of decay is marked upon everything. But there, in the beautiful home that Jesus has gone to prepare for his followers, everything will bear the stamp of immortality.

How good the Lord is to place the full realization of all these within the reach of dying mortals, and how just he is to deprive man of the glorified state who will continue a rebel to the most righteous lawgiver that it becomes his privilege to obey.—Sel.

The N. Y. Jewish Messenger denies that there is a movement for the surrender of the Jewish Sabbath, and says: "We assure our readers of a different religion, that there does not exist in the camp of Israel the most remote idea of superseding the day sanctified by God and revelation, for one originating from human beings. The Jewish Sabbath, the seventh day of the week, is the *paradise of our religion*, and the *safeguard of our institutions*; its desecration the greatest evil. It is the bond of union, the connecting link between God and Israel."

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, MARCH 9, 1869.
E. F. SNOOK, EDITOR.

REVIEW OF J. M. STEPHENSON ON THE ORIGIN, UNITY, DURATION, AND UNIVERSALITY OF THE LAW OF GOD.

No. 4.

IV. *Perpetuity of the Law.* The best men that have lived in time past, and the wisest men that live at present, all admit and teach that the law of ten commandments is of universal and perpetual obligation upon man. The same doctrine is as clearly enunciated and taught in the Bible. Nevertheless, men are not few who are teaching that this holy law is abolished and set aside, and that therefore its precepts are not binding upon man in the Christian age. If such be true, then of necessity it follows that as there is no sin in disregarding an abolished law, there is no sin in doing the things forbidden in the decalogue. Therefore there is no sin in idolatry, image-worship, profanity, sabbath-breaking, murder, adultery, theft, &c!! Was it any part of the mission of the Son of God into the world to tear down his Father's moral government? to abolish that holy law which forbids the above sins? and to thus license the very sins he died to redeem man from? Oh, think it not for a moment. Do not disgrace the Savior with a doctrine of such licentiousness and corruption. Such a doctrine is of man, not of Jesus. Such an object was no part of the work to be accomplished by the mission of Christ. Eld. Stephenson, however, seems to think otherwise. He argues strongly that Christ abolished the moral law. We will now hear and review his positions.

I. He says:

"Was it the purpose of God that it should exist through all future dispensations, or only through the Jewish age or dispensation? The latter we shall endeavor to prove."

We now have his position before us, as stated in his own words, which is, that the moral law or decalogue was not to be perpetuated beyond the Jewish age. Before we proceed farther, we will here state an admission from our friend that will be an effectual neutralizer of any argument he may attempt against the perpetuity of said law. He says:

"God is a unit. His law, being founded upon his own immutable character, is a unit also. The modes of administration may change, but the principle remains changeless as the character of God."

We are told, 1st, That the law is founded upon the immutable character of Jehovah. 2nd, That the principle of this law is as immutable as the character of God. We believe it and hence conclude that as the character of God cannot change or be abolished, his law, founded upon his character, can neither be changed nor abolished. This admission from our friend is certainly fatal to his idea of the law's abolition. We will now consider his effort to prove that the law is not binding upon man. He adduces Ex. xxxi. 16. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant."

This he says proves that the Sabbath, with all the other commandments, was to run out by limitation. He says:

"The commandment forbidding the worship of idols was a statute throughout their generations. This commandment involved the violation of the first and second of the ten commandments."

The argument then is that the law would cease to be of force when the generations of Israel run out. Hence, after that, Sabbath-breaking will be no sin, and idol worship will be lawful, for as the law forbidding these evils is discontinued, there is therefore no law against them, and hence they are not criminal. The argument assumes that their generations have run out, that they ended with Christ. For this reason the Eld. says the fourth commandment is not binding and that Sabbath-breaking is no sin. His argument also says, for the same reason IDOL WORSHIP is no sin, adultery, murder, theft, and false witness, are equally lawful. Mr. Stephenson, with myself, is a strong believer in the return and restoration of the Jews. Eld., How will this hope of ours ever be realized if your position be true that the generations of Israel ended at the birth of Christ? Why, sir, if this be true, the Jewish race then ceased; for no race can be perpetuated after their generations have ceased, and hence, our faith in Israel's return is vain. But here you are mistaken. A great fact stands against your assumption. The millions of Jews scattered abroad testify that their generations have not yet ended. God testifies that the duration of Israel shall be coextensive with the ordinances of the sun, moon, and stars. Jer. xxxi. 35-37. He also testifies to the fact that his law is binding upon man and his blessings shall be upon the obedient to a thousand generations. Deut. vii. 9. Give the word generation any meaning you choose, and we will still have several hundreds of them yet to come. Hence, as their generations have not yet ended, we will not give up our faith in their return and restoration; and as the law is binding throughout their generations, we must obey it and remember the Lord's Sabbath, or Israel's return will do us no good.

2. Again he says:

"Paul in his Epistle to the Galatians has settled the question in regard to the time when the law ran out by limitation. He fixes the era of its commencement and termination. Gal. iii. 19.

—Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Hence the law terminated at Christ, when it had reached the Messiah. Again the apostle says, 'Wherefore the law was our schoolmaster to bring us to Christ. But after that faith is come, we are no longer under a schoolmaster.' It terminated when the new institution of faith had taken effect."

This scripture teaches that the law here called the schoolmaster is not binding upon the Christian, and that it terminated in its obligation upon the Jews when they received Christ, or when faith came to them. But this is not the moral law. It is the typical law, which with its types and shadows ever pointed to Christ. Heb. x. 1. 2. It was added because of sin against a pre-existent law, which we have before proven to be the ten commandments. Gal. iii. 19. It was designed to continue till the seed should come,

which is Christ. Those faithful Jews in Paul's time, and all who have embraced Christ since, were and are free from that law. But who, as a Christian, can say they were free from obeying the moral law? Thus our friend signally fails. His witness testifies to the wrong law.

3. His next argument is based upon Rom. x.

4.—"For Christ is the end of the law for righteousness to every one that believeth." This text is also quoted to prove that the moral law is not now binding. If this be true, we say then that morality under Moses, which implies that the morality under Moses were as far superior light and morality of Moses were as far superior to the morality of Christ, as righteousness is superior to sin. However, the Eld. has unfortunately summoned the wrong witness again. We will examine and see. "Paul, do you say that Christ is the end of the law?" "Yes." "To every whom is he the end of the law?" "To every ONE that believeth." "Is he not the end of the law to the unbeliever?" "He is not." Then, of course, if the term end means that the law is abolished it is only abolished so far as the Christian is concerned. It therefore is still binding upon the sinner. Hence, the sinner can have morality without christianity, while the Christian, according to this view, can have christianity without morality. "For what is he the end of the law?" "For righteousness, justification, or pardon." "Then we understand you, Paul. By end you do not mean termination or abolition, but design or intention of the law. The law designs obedience from all. This is its end or intention. But as all have sinned against it, this end never can be attained in man. For this reason Christ obeyed the law, and died to redeem sinners. Hence he is the object of the law to him who believes. He accepts the sacrifice of Christ in his behalf, and he is therefore pardoned. This witness therefore testifies clearly that the moral law is still binding upon man.

4. The next argument presented is based upon 2 Cor. iii. 13, 14.—"And not as Moses, which put a veil over his face, that the children of Israel could not look steadfastly to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ." He says:

"The Jews believed Moses would never be superseded by another lawgiver. Hence, when a new lawgiver came, teaching a new system of laws, they could not receive him."

Mr. S. seems to think that Paul herein teaches that the moral law was abolished. If the apostle so teaches above, he contradicted himself when he wrote to the Romans, for he says in chapt. iii. 31 that the law is not made void (or abolished, for the Greek *katargeo* is the same that is above rendered abolished,) by the faith or gospel. It is evident that the law above referred to is the ministration of y. 7, and relates to the ceremonial law, in which the moral government of God was ministered till Christ came and established the ministration of pardon in the gospel. Where, we would ask, does our friend read of his two lawgivers? James tells us that there is one lawgiver. chap. iv. 12. Moses was not a legislator. He was a mediator. The ceremonial law was his law of mediation. Christ,

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the prophet like unto Moses, is not a legislator, but a mediator, and the gospel is his law of mediation. 1 Tim. ii. 5. If Moses were a lawgiver who was mediator between him and the people? If Christ is our lawgiver, who is our mediator? All can see at once that God is the lawgiver, and man the lawbreaker, and that Christ is the mediator between God and man. Paul's allegory in Gal. iv. 20-31, teaches the same, and shows that the first covenant, embracing the covenant of the priesthood, is done away, but not that the moral law is abolished; for God says nothing of a new law in the new covenant. But he does say that in the new covenant, "I will put my laws in their minds and write them in their hearts." Hence we see that the New Testament sanctions every moral law of the Old, and is harmonious in its teachings, proving the perpetuity of the moral, and the abolition of the ceremonial law.

COMMUNICATION FROM BRO. PAGE.

BRO. SNOOK: In looking over the columns of the Horn, I see that the brethren are trying to investigate the order of the setting up of the Kingdom of God. This was always a mystery to the world; but in the days of the seventh angel, this will be revealed. Rev. x. 7. I am a pilgrim coming from the captivity of Babylon, and seeking for a free people who are seeking nothing but the truth, and who are willing to live out the truth, and will let every thing else fall as soon as the truth is revealed. This class of people, and this class only, can be called the people of God; this people are the only ones who will be called out of Babylon by the third angel's message of Rev. xiv. 9-13, who are getting the victory over the beast, &c., and are standing on a sea of glass (which means purity), singing the song of Moses (the law) and the song of the Lamb (the gospel). In the day of judgment (or the restoration of man), all nations shall come and worship before thee. This song of doctrine is a stranger to all Babylonian doctrines. This class will be sheltered from the seven last plagues (Rev. xv.), and need not see their house burned (Rev. xviii. 18), for they have built upon the Rock, and it will stand the fire. 1 Cor. iii. 12.

First, we must know where this kingdom is to be set up, and how it was represented. In Dan. ii. we see an image representing four universal kingdoms, with a mixture in its feet, and the stone which breaks this image is the Kingdom of God, which shall not be destroyed, and it must be erected where the former stood, that is, on the earth. At the end of the divided and mixed kingdom between Romans and Protestants, God will set up his kingdom, and Christ will be the King, and all nations shall serve him. Dan. vii. 14. We must look at the condition the world will be in when he comes, whether there will be a thousand years of a peaceable reign, or whether it will be as it was in the days of Noah, and in the days of Sodom, as Christ himself said. Peter speaks of the latter days heresy bringing upon themselves swift destruction; this has never been fulfilled. What does Peter say concerning the Lord's coming in his second epistle, and third chapter? The day of the Lord will come as a thief in the night; and when all is destroyed by fire, he says, we are looking for a new heaven and a new earth, wherein dwelleth righteousness, according to his promise. Peter must have been instructed by his Lord concerning his kingdom, for he did not look for his crown of glory till the Lord comes (1 Pet. v. 4); and Paul did not look for his crown till the Lord will appear (2 Tim. iv. 8); and 1 John vi. 2. "We know not

what we shall be, but when he appears, we shall be like him." He died and rose again, and can die no more, and so will all his people be, who have taken part in the first resurrection, that is, those who have come from death unto life, and from darkness unto light, and from the power of Satan unto God, who are buried with Christ by baptism into death and have risen into oneness of life, and are now seeking the things which are above, where Christ sitteth; then, when Christ, who is our life, shall appear, we shall also appear with him in glory. Col. iii. 1-5.

There are two resurrections for every one who has transgressed the law of God; for Christ says (John v. 28, 29), "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live;" speaking of those who are dead in trespass and sin, as he said in another place, "Let the dead bury their dead, and follow thou me." It appears the whole family of Adam is dead in the sight of God, without life through Christ, who is the resurrection and the life. Here we now have one class of people who were forfeited to be equal with the Son. Read Rom. viii. "This people will be brought out of all kindred, tongues, and nations, represented by the wheat harvest; the cake baked with leaven represented the ministration of the Holy Ghost. But what of the wicked, who never were sanctified by his word with the leading of his promised spirit which was to lead into all truth? Here comes the great mystery. The popular doctrine is as follows: One class says they have immortal souls which cannot die, but will live always in misery; another class says they are all happy in death; for Christ died for them all, therefore their sins are all canceled at death, and God is not such a tyrant as to torment his own creatures throughout all eternity; for their sins be no future punishment; a third class says the wicked will have no resurrection, for they never applied for life; therefore they will never be raised; a fourth class teaches the wicked will not be raised till a thousand years after the righteous, and then be burnt up with fire from heaven; a fifth class teaches that the wicked will be raised the same time with the righteous, and the wicked will be burnt up and destroyed, and the saints will possess the kingdom. Now, dear reader, here we have five different views concerning the wicked dead; which of them is right? or are they all right? or only in part? we must admit that they all draw their views from the Bible, and think they are right, and see the others wrong. I will leave their doctrines with them and their God; but with the last party I will agree that the wicked will be raised with the last trump, for the earth must cast out her dead, and then be renovated, and then become the eternal abode of the saints, for the saints shall inherit the earth; and God speaks to his Son: "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. ii. 8.

What did Christ die to restore? was it the angels? No, but the family of Adam. Paul says: "For as in Adam all die, even so in Christ all shall be made alive." 1 Cor. xv. 22. It appears that this was the leading doctrine of Paul, for which he was bound, (Acts xxiv. 15) teaching the doctrine of the resurrection both of the just and the unjust. We will see what John saw concerning Christ and his coming to his kingdom, which he purchased with his own blood. At present he is sitting on his Father's throne, waiting for the fulfillment of the times of the Gentiles, and the completion of his high priesthood, when he will come as King of kings and Lord of lords, and all eyes shall see him, and they who pierced him; and all kindreds shall wail because of him. What will he first do? He will take the beast, and the false prophet, that is, all the antichrist system, and will cast all their traditions into the lake of fire. Rev. xix. Second: He will bind the Devil and seal him in the bottomless pit, so that he may not deceive the nations any more till the thousand years are fulfilled, the great Sabbath of rest for the people of God, which the unbeliever can not enter into; for God did swear in his wrath that the unbeliever shall not enter in. His

rest, Heb. iv. But still there are nations on the four quarters of the earth, for it is said that the Devil shall not deceive them, till the thousand years are fulfilled, when he shall be let loose to deceive them, but not with the beast and false prophet, as in this time. Eld. SAMUEL PAGE, McLasterville, Penn.

EDITORIAL REMARKS.

Bro. Page, in the above, advocates some ideas we do not believe, but still, as we believe in free speech, we let him speak for himself. We here give our reasons for not believing some of the points presented:

1. If we understand him correctly, he argues that the first resurrection takes place at baptism and in conversion. It is true that Christians are risen with Christ, but that is not the first resurrection. The first resurrection is that in which the martyrs have part, and it takes place at the second coming of Christ. 1 Thess. iv. 16; Rev. xx. 1-4.

2. None have part in this, but faithful Christians who shall be accounted worthy of that world, and the resurrection of the dead. Luke xx. 35, 36.

3. 1 Cor. xv. 22, does not teach that sinners will be made alive in Christ. The verse preceding explains. "Since by man came death, by man came also the resurrection from the dead." All are sentenced to death for the sin of the first Adam. All that die under that sentence will be made alive by the second Adam. But how, or to what state? As they die in, or by, Adam, EVEN SO shall they be made alive by Christ. If they die sinners under the wrath of God, even so shall they be made alive. They that have done evil, to the resurrection of damnation. John v. 28. If they die in faith and heirs of salvation, even so shall they be made alive. They that have done good shall come forth to the resurrection of life.

4. I see no proof that the wicked will be raised to a second probation, nor do I see any call for it. If they would not accept Jesus in the first probation, it is not likely they would in the second.

5. Luke xx. 35, 36. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." This does not prove that the sinner cannot die. It refers exclusively to the righteous, who are accounted worthy of the world to come, and the first resurrection, for they are the children of God, being the children of the resurrection. They are as the angels of God, neither can they die any more. They are blessed and holy. The second death shall have no power over them. Not so with the wicked. They shall die the second death, to which they will be raised from the dead at the end of the 1,000 years. (Rev. xx.) They will be burnt up, both root and branch. (Mat. iv.) They will be consumed in unquenchable fire. Matt. iii. 11.

6. The nations on probation during the millennium embrace the heathen who have never heard, and who shall escape destruction at Christ's second coming. See Isa. lxvi. 15-19; Zech. xiv. 16-21; Rev. xx. 1-3. God will do a great work for them in that day, and many of them shall turn to him and become his people and will be saved. Zech. ii. 10-13; viii. 23.

BRO. SNOOK: The following poetry was sent to my brother in a private letter, by a young friend of the cause of truth. The sentiments are so good, I take the liberty to send them for publication.

JOSEPH H. NICHOLS.

CHRISTIAN ACTIVITY.

It is better to work than lie down in despair,
Or be overburdened with sorrow and care,
It is better to hope and contend for the prize,
Than to suffer temptations and doubts to arise.

Should adversity rob us of all we possess,
And friends after wealth flee, and blight our success—
Refinement, religion, and virtue are left—
Of the joys they afford we shall not be bereft.

If true pleasures we seek, to their source we must go,
To the fountain of wisdom from whence they all flow.
The pleasures of earth with delusive delight,
Will allure us awhile, then recede from our sight.

Let us rise with the tide of the times as they pass,
And of virtue and temperance erect a bulwark,
To shield us from error, and guide us in truth,
And health and long life will follow our youth.

We may deem earth a garden, a place to sow seed,
A place to be working in truth and in deed;
The lowest in rank, or the highest in state,
May each by exertion become truly great.

If we sow seed of virtue, of truth, or of love,
Or search for the wisdom which comes from above,
We shall find a reward for our toils and our pains—
A prize to which indolence never attains.

If we sow on the river of time as it flows,
A few seeds of kindness, a solace for woes,
We shall leave in our rear a name that will last
Till the changes and turmoils of life are all past.

If we live to do good, and act the true part
Of a hero who tries to control his own heart,
We shall find for ourselves a crown that will shine,
And a haven of rest wherein to recline.

T. H. STANBUCK.

Eola, Oregon.

THE BIRTH OF THE SPIRIT.

BY H. E. CARVER.

We have been requested to give through the HOPE an answer to the inquiries of a correspondent upon the subject indicated above. This we do with pleasure, for it is always a source of pleasure to us to give the benefit of all the light we have upon Bible subjects, especially upon such points as seem to us susceptible of such clear elucidation as the one before us.

Bro M., taking exceptions to an article that appeared in our paper of Nov. 3rd on the Birth of the Spirit, expresses his opinion that conversion to Christ is what constitutes the new birth. There are two scriptural considerations that to our mind render this an altogether untenable position. The first is the description given by our Lord to Nicodemus, of those who are born of the Spirit. He represents them as capable of coming and going like the wind, i. e., no one knowing from whence they come, or whither they go. This capacity imparted by the birth of the Spirit is very clearly and forcibly illustrated by our Lord, after his birth of the Spirit, suddenly and unaccountably appearing among his astonished and terrified disciples, when they were assembled in that securely enclosed upper room; and again as suddenly disappearing from the sight of those two disciples with whom he sat down to eat at Emmaus. According to our

Lord's words to Nicodemus, whenever a man is born from above, or born of the Spirit, he will possess this faculty or property of appearing or disappearing at pleasure; and as this is not the case now, we conclude that conversion is not that birth.

Another consideration is found in 1 John iii. 9, where the inspired penman declares that "Whosoever is born of God, doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God." Here then the apostle plainly declares that it is impossible for those who are born of God (which we understand to be the same as the birth of the Spirit) to commit sin. Now it seems to us that this cannot apply to persons still in the mortal state, for if it does, then this one text would seem sufficient to destroy the force of all those expressions of warning and exhortations to faithfulness addressed to Christians in the New Testament. If John declared of mortal Christians that it is impossible for them to sin, how could Paul teach that it is possible for one who had been sanctified by the blood of the new covenant, afterwards to tread under foot the Son of God, and do despite unto the Spirit of grace, and thus incur a much sorer punishment than others? See Heb. x. 29. But the inquiry will arise, If John does not mean this, what does he mean? We understand him as referring to the ultimate condition of Christians as brought to light in the 2nd verse of the same chapter, where he describes the children of God as being like Jesus at his appearing; i. e., as described in another place, "our vile bodies shall be changed and fashioned like unto his glorious body." Then will come the time when it will be impossible to sin, and according to our Lord's words already quoted, they then have the power to appear or disappear at will. It may be urged however that the apostle in this second verse plainly declares that "now are we the sons of God." We are aware of this, and fully believe it; but this fact does not prove that Christians are born of the Spirit, or born of God, at the present time, for this reason: The birth of the flesh, or natural birth, is used as a figure or illustration of the new birth, or birth of the Spirit; and in the natural birth, a child is just as really the child of his parents before birth, as afterwards; and in like manner a Christian is just as truly a child of God now in this life, as he will be in the world to come. But he is now in an imperfect, embryotic state, as it were, and liable through wilful sin to grieve away that holy Spirit of promise, and thus sever that divine connection which exists between the regenerated human soul and his God, and thus fail to realize the full accomplishment of the divine purpose, which is eventually to raise up to a new and glorious state of being those who sleep in Jesus.

But again, Christ presents the new birth as a pre-requisite to an entrance into the kingdom of God. Now as Paul has plainly declared that "flesh and blood," or men in their present mortal state, "cannot inherit the kingdom of God," then it follows that the new birth spoken of by our Lord means something besides conversion, else Paul made a great mistake in saying what he did.

We have stated that natural birth is used as a figure to illustrate the new birth, or birth of the

Spirit. If this is correct, then we may possibly be able to trace out this likeness or resemblance in the Scriptures. The apostle James, in chap. i. 18, very clearly describes the first stage in the process of regeneration. He says; "Of his [the Father of light] own will begat he us with the word of truth." Here then, we find the same word used to describe the commencement of a new life, or a regeneration from a child of nature to that of a child of God, that is used in connection with natural life, and the means in the hand of God is the "word of truth." But how is the word of truth, or the Scriptures, the means of salvation, or a new birth, to man, for all will acknowledge that millions and millions of the human family have the Bible, and read the Bible, who will never be saved. Jesus has declared that one item in the work of the Holy Spirit is to convince men of sin, of righteousness, and of judgment; and God declared that his Spirit should not always strive with men; from all of which we learn that God, in his infinite mercy and wisdom, by his Holy Spirit presses home upon the mind and heart of man his sinful and lost condition as revealed in the Bible; his only hope from sin and death through Christ the Son of God, and holding up before the mind the glorious future of the children of God, and the awful and everlasting destruction of the ungodly, strives from these considerations to induce man to lay down his weapons of rebellion, and turn to God and live. Some, comparatively a few, yield to the strivings of the Spirit of God; they repent towards God, and put all their trust and hope in his Son Jesus Christ, and thus in the language of the apostle, "The Lord of his own will begat them with the word of truth." Here then the work of regeneration has begun; but who will say that it is at that point of time perfected? It is against all analogy and the facts in the case; for if the new birth is then consummated, then the characteristics of that birth as given previously, would be manifested, and the apostle Paul would not have warned us of the possibility of the falling away and utter destruction of those who had been once enlightened, tasted of the heavenly gift, and were made partakers of the Holy Ghost. We are from time to time made painfully aware of this danger, when we see persons who have occupied prominent positions in the ranks of Jesus losing their interest in his cause, drawing back, and finally giving up their hope in Christ. This proves that Christians, although begotten by the word of truth, are yet in an imperfect or embryotic state; and this idea is very clearly and forcibly illustrated in those passages which speak of a growth in grace and knowledge. The Christian is yet in a mortal, and consequently in an imperfect, state, and this condition will continue "till that which is perfect is come," or as Paul expresses it in Rom. viii. 19, "The manifestation [full development or birth] of the sons of God."

God, having by means of his Spirit and word, commenced a work of regeneration in the heart, the same means are used to produce a growth in this new creature,—this embryo child of God. Jesus promised that the comforter—the Spirit of truth—should abide with his disciples forever, and that he should lead them into all truth, bring whatsoever he had said unto them to their

Letters and Extracts.

From Sr. Chaffee.

BRO. SNOOK: Having been a reader of the HOPE ever since it was published, and prizing it highly, I have thought many times that I would like to write something for the paper; but feeling my inability, have hesitated thus long. I always feel a deep interest in the Letter Department, and love to read heartfelt testimonies from the brethren and sisters. I think that if those who have their hearts filled with the love of God would write more, the paper would not only be more interesting, but might be the means of doing more good.

It is about eleven years since I commenced trying to serve God. I have had some trials and many temptations, but have always found Jesus a present help in every time of need; for he says he was tempted in all points like as we are, yet without sin, and knowest how to succor those who are tempted. What precious promises we have in the word of God to encourage us in the narrow way! How good it is to feel that although earthly friends may leave us, and some with whom we have taken sweet counsel together turn the cold shoulder because we cannot believe alike in all points of doctrine,—to feel that we have One to go to who has promised that he will never leave nor forsake those who trust in him! He is no respecter of persons, but all those who fear God and work righteousness, the same are accepted of him. My heart says, Praise God for his goodness and tender mercies to such an unworthy worm of the dust as I am! Many times he fills my heart unutterably full of love, so that I can say truly, it is joy unspeakable and full of glory. O, that I may always so hold on by faith that every trial I may be called to pass through, may work for me a far more exceeding and eternal weight of glory! It is my prayer that every day I live, I may be more like Jesus, that when he comes to take his weary children home, I may have a seat in his Kingdom.

LOUISA M. CHAFFEE.

Ordino, Wis.

From Sr. Pomeroy.

BRO. SNOOK: I want to say a few words through the HOPE for the first time. I am still striving to serve the Lord in my weak way. The HOPE is a blessing to me, and to all who read it in this place; I would not do without it. There are only two of us in this place who keep the Sabbath, and one sister who believes with us, but has not commenced keeping it. The Lord is at work upon the hearts of the people here. I feel that I am a mourning pilgrim here. When I look over the earth and see that the end is near, can I help saying as did the prophet Nehemiah, "Why should not my countenance be sad?" though I am led to rejoice in finding some who have been cast out of Gentile synagogues for rejecting the yoke of bondage, and the beast with his horns and services. Whichever way we turn, some of these precious souls are found bearing scorn and reproach for not receiving the mark of the beast with his horns and services. Truly the Macedonian cry is heard; "Come over and help us."

Before I conclude, let me say a word to all the brethren of the HOPE: Be faithful in the Lord; though our trials be severe, let us look forward to the soon coming of Christ; Then we will possess the heavenly kingdom. Then let us labor and toil a few days longer, for truly the field is white, all ready for the harvest, but the laborers are few. Let us pray that the Lord of the harvest may send forth laborers into the field. Pray for me, brethren; I have been traveling thirtyeight years, and am not tired yet. Yours in faith,

J. POMEROY.

Oqnawka, Ill.

From Sr. Topping.

DEAR BRETHREN AND SISTERS: I sent myself to write a few lines to the HOPE, as I am a firm believer in bible truths, and the soon coming of the Messiah, and hope to be one among the blessed. I feel every day more determined to keep the commandments of God, and live a christian life. I love the HOPE, for it is all the preaching we have; and I love to read the cheering letters it contains. Pray for me, that I may be faithful, and at last stand on Mount Zion with all the redeemed of the Lamb. Your sister in hope of eternal life,

DELILLA J. TOPPING.

Red Rock, Iowa.

From Sr. Bloodworth.

DEAR BROTHERS AND SISTERS: I am striving to keep the commandments of God and the faith of Jesus. I am a firm believer in bible truths. I thank God that it as well with us as it is. We are trying to stir up ourselves to the service of God. There are seven of us here trying to keep the Sabbath. We meet every Sabbath to have our little prayer meetings, and to talk of the goodness of God. I ask your prayers.

Throned on a cloud our Lord shall come,
Bright flames prepare his way;
Thunder and darkness, fire and storm,
Lead on the dreadful day.
Heaven from above his call shall hear,
Attending angels come;
And earth and hell shall know and fear
His justice and their doom.
"But gather all my saints," he cries,
"Who've made their peace with God,
By the redeeming sacrifice,
And sealed it with their blood.
Their faith and works brought forth to light,
Shall make the world confess
My sentence of reward is right,
And heaven adore my grace."

FRANCES BLOODWORTH.

Red Rock, Iowa.

SR. RACHEL MUNN writes from Bloomingdale Mich.: Enclosed I send you \$1.50 to pay for the HOPE which I cannot do without very willingly. I anxiously await the time for the arrival of the HOPE, to bring the cheering testimonies of my dear brothers and sisters to me. O my dear brothers and sisters, let us be earnestly engaged in our Master's cause, because if we are faithful to God in this world, we shall reap for our reward eternal life in that bright world to come. Oh, with what anticipation do I hope on, and look forward to the time when Jesus will come and take us to himself, that where he is, there we may be also. Aid me by your prayers, that I may prove faithful to God.

minds and show them things to come, and thus by the combined operations of the Spirit and the Word of God, the growth of the new creature in the Christian that his body is the temple for the Holy Spirit to dwell in; and just as far as the teachings of the Spirit and word are recognized and obeyed, just so far a christian character is developed, and a growth in grace and knowledge can be perceived; and notwithstanding he is still imperfect and liable to temptations and infirmities, yet we are assured that the Spirit of God "hethelpeth our infirmities," even "making intercession for us with groanings which cannot be uttered."—Rom. viii. 26. Thus the work of regeneration proceeds; and if we, with all the aids God has so graciously bestowed in the gift of his word, his Spirit, and his Son, "hold the beginning of our confidence steadfast unto the end," then we, though we may fall asleep in death before the Lord comes, and thus "sleep in Jesus," yet having "the Spirit of him that raised up Jesus from the dead dwelling in us [in this life], he that raised up Christ from the dead, shall also quicken our mortal bodies by [or because of] his Spirit that dwells in us;" and then and not till then, will the sons of God be manifested, just as Jesus their head was "declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead," Rom. i. 4.

If we are correct in our views of the new birth, then what a dangerous position does the man occupy who denies and rejects the direct operations of the Holy Spirit upon the heart. Suppose a friend should present for our acceptance a most desirable object, and we turn from him heedlessly or in disgust, would he not be justified in withholding the proffered benefit? How dangerous then when God in mercy proposes to "send forth the Spirit of his Son into the heart," causing it to cry "Abba Father," to turn the back upon him! how ungrateful! and yet we believe that our merciful Father does strive by his Spirit with those who even deny the operations of that Spirit.

Another consideration in conclusion, and we leave the subject with our readers. If it be true that the combined influence of the Spirit and word of God is the means used for the regeneration of man, how important it is that the word of God be presented and understood in its purity. What a vast amount of infidelity has been engendered in the world by the promulgation of false doctrine as Bible truth! Take, for instance, the doctrine of eternal torment of the wicked. Erroneous as it is, yet professedly based on scripture, its horrible inconsistency has caused multitudes to turn with loathing from that blessed book, and go down to death with no hope in Christ. Look again at those systems of iniquity which culminated in the purgatory of the Catholics, and now manifested in Modern Spiritualism; and all based upon the assumption that men are by nature immortal; and then remember that this doctrine is held by the great mass of professing Christians as a Bible truth! The picture might be much extended, but the prospect is not a pleasant one, but still it should cause those who know the truth to maintain it with still increasing energy and zeal. May the Lord help.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD DAY, MARCH 9, 1869.

The Editor of the Hope does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views of scriptures. We hold ourselves responsible for editorials, selections and comments; but no farther.

In another column will be found Bro. Hamilton's article on the "Creation Week," in which he shows that in his former article he did not intend his remarks on the days of the creation week to weigh against the Sabbath evidence. We hope his explanation will be satisfactory, and the controversy on that question be closed.

To every Friend of the Cause.

DEAR BRETHREN: There is now a debt of six hundred dollars against our office. Our good Bro. Aldrich offers to pay one hundred and fifty dollars of this, provided you will pay the rest. We now make a call to the good brethren of Iowa, Mo., Ind., Wis., Mich., and elsewhere, to volunteer in this good work, and be one of forty-five to pay this debt which will be only ten dollars each. Our paper will then be free and independent, for it is now about self-sustaining, and is growing in interest, and our list of subscribers fast increasing. Come, then, to the help of God's cause, and remember that for every dollar thus spent you will receive in the end a big interest. We are all poor, still we must sacrifice for God and his cause. B. F. Snook.

Each one of this list pledges to pay ten dollars when the requisite number is made up.

- 1. B. F. Snook, \$10.00
2. M. N. Kramer, 10.00
3. M. B. Smith, 10.00
4. V. M. Gray, 10.00
5. W. J. Wilson, 10.00
6. I. N. Kramer, 10.00
7. S. W. Mentzer, 10.00
8. A Friend, 10.00
9. Wilson Aldrich, 10.00
10. John M. Robbins, 10.00
11. H. E. Carver, 10.00
12. T. L. Holloway, 10.00
13. J. Brinkerhoff, 10.00
14. Eld. Samuel Page, 10.00
15. E. S. Sheffield, 10.00
16. Jacob Spangler, 10.00
17. J. T. Calicut, 10.00
18. J. W. McGuire, 10.00
19. Jane Martin, 10.00
20. S. C. Hancock, 10.00
21. Isaac Zirkle, 10.00
22. E. P. Goff and wife, 10.00
23. Mary A. Ayrbart, 10.00
24. Mary A. Logan, 10.00
25. Laura L. Clark, 10.00
26. Elisabeth Ditto, 10.00
27. Elisabeth Whitehall, 10.00
28. Sophia Clark, 10.00
29. C. P. Moseley, 10.00
30. John Ferguson, 10.00
31. C. G. Knowlton, 10.00
32. Elisabeth Russell, 10.00
33. Polly P. Cooper, 10.00

A REFORM is not the introduction of a new system of religion, but rather the revival of the old system, and the assertions of its supremacy over the innovations of men. It is not a movement based on the pretended reception of a new revelation conflicting with previous ones from the unchanging Jehovah, but the enforcement of commands and precepts which have been obscured, and invalidated, and made of none effect by human tradition.

Note from Bro. Hicks.

BRO. SNOOK: Although perhaps enough has already been said in the HOPE relative to the article in No. 14, present volume, headed, "Criticism on J. N. Andrews' History of the Sabbath," therefore I forbear multiplying words, but beg the privilege of saying through the HOPE that I fully concur with Bro M. B. Smith and Bro. E. G. Branch in what they have said in No. 16 relative to said article. One thing more I would say, viz: I consider the History of the Sabbath by J. N. Andrews irrefutable.

RANSOM HICKS.

Providence, R. I.

FIXED PURPOSE.

In order for an individual to engage successfully in any enterprise, it is necessary for him to have a fixed purpose in view. All will readily concede this when applied to earthly, or temporal things. We wish now to apply this same principle to eternal things, and see if it is not as necessary to have the same determination when we set our minds on heavenly objects as we do in things of a temporal character. To the child of God, eternal life is the object of pursuit. This is perhaps set forth more clearly by the apostle Paul in the following language, than any words of our own which we could use; he says: "To those who by patient continuance in well-doing, seek for glory, honor, and immortality,—eternal life." We not only learn by this what is the object in view, but also the necessity of continuing in well doing. We conclude from this, then, that when an individual starts out in the christian warfare, he is expected to labor for the Lord. Paul admonished Timothy to "endure hardness as a good soldier of Jesus Christ." The Savior himself says, "In the world ye shall have tribulation, but in me, eternal life." Again: "Except ye deny yourselves and take up your cross, ye cannot be my disciples." The apostle says, speaking of Christ, "If we suffer, we shall also reign with him; If we deny him, he also will deny us." How long is it necessary to thus continue in the service of God in order to attain unto eternal life? We answer in the language of God's word,—"He that endures to the end, shall be saved." "Be thou faithful unto death, and I will give thee a crown of life."

Our object, dear reader, in presenting these thoughts to you at this time, is, that if you are a child of God, to impress upon your mind the necessity there is of continuing in the love of God. We have no promise of eternal life only on the conditions of faithfulness to the cause of truth which we have espoused. This thought seemed to rest with weight upon the mind of the apostle Paul, that great preacher to the Gentiles, who was persecuted and imprisoned on account of his fidelity to the cause of Christ. He says: "But I keep under my whole body and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway." If there was danger in his case, is there not danger before you and I, dear brother and sister? I feel that there is great danger; and we have great need of buckling on the whole armor of God, in order to withstand the temptations which now surround us. Our danger is made more apparent when

we look around and see those who once manifested a strong love for the cause of God, even those of great talent, and see them now turning a cold shoulder to the cause of the Redeemer, and employing their talents which God has given them in promoting their worldly interests, wielding as mighty an influence against the truth as they once did for it, and thus causing the love of many to wax cold. It leads me to inquire, What assurance can I have that I too will not follow after them, lose my love for God, and finally be cast off? We need to heed the admonition of the apostle in 1 Cor. x. 12—Wherefore, let him that thinketh he standeth, take heed lest he fall." God has forewarned us in his word that "in the last days perilous times shall come." He has also said "some would depart from the faith, giving heed to seducing spirits and doctrines of devils." The Savior, in speaking of the characteristics of the last days, says, "Because iniquity abounds, the love of many shall wax cold." What language could be used to better express the present time than this!

Who can fail to see the importance of having a fixed purpose—a determination to endure to the end. The question which presents itself to our mind is this: How can I avoid falling? what assurance can I have of overcoming the temptations of the way, and the trials which I must pass through? I know of but one solution to this question: it is that which was given to believers on Christ at Antioch by Barnabas. He "exhorted them all, that with purpose of heart they would cleave unto the Lord."—Acts xi. 23. In the Lord then there is help. How applicable to us is the language of the Psalmist, "God is our refuge and strength, a very present help in trouble." Ps. xlii. I would that we might all feel the importance of relying upon the strong arm of the Lord for strength, instead of trying, as I fear many of us do, an arm of flesh. Jesus is a friend who will never, no, never fail; earthly friends have failed, and do fail. God's word will never fail. Let us then go to the blessed Book, the holy Bible, and there learn our duty, and may God help us to heed the instruction there given, that when the time comes for Jesus to come and "give unto every man according as his works shall be," we may be found among the faithful few to whom it will be said, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Amen.

J. H. NICHOLS.

La Porte City, Iowa.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

T. C. VICKREY: Your money for the HOPE paid to E. W. Shortridge June 18, 1867, was not received at the office; hence your account as sent you. We however credit your remittance on the present volume.

BENJAMIN MADILL: The HOPE has been regularly sent to Mrs. Hannah Gordon, Whitby, C. W., ever since it was ordered.

Communications Received for THE HOPE.

The Resurrection of Children; The Nature of man; Communication from Bro. Reed; from Bro. Cronce.

RECEIPTS

For The Hope of Israel.

Annexed to each receipt in the following list is the Volume and Number of the HOPE OF ISRAEL to which the money received pays. Immediate notice should be given if money sent for the paper is not in due time acknowledged.

- \$1.50 EACH. T. C. Vickrey, iv-3. Mrs. Paulina Wait, iii-23. Isacc Catt, iv-1. Lida Lowther, iv-16. MISCELLANEOUS. Martha A. Harris, \$2.00, iv-3. Benjamin Madill, \$1.00, v-1. Hiram Laboyteaux, \$.85, iv-6. James S. Hamilton, \$.75, iii-23.

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