

THE HOPE OF ISRAEL.

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

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LONGING FOR REST.

We hope to rest with the good and the true,
Where the storms of life cometh not;
When earth shall hymn the birth anthem anew,
There sighing will then be forgot.

Bright is the thought, as we look for our King,
And trust in his coming once more;
To us, if faithful, a crown he will bring—
Then sorrow and death will be o'er.

No more shall we lay our loved ones to rest,
Beneath the bright evergreen tree;
There sweetly to sleep, with none to molest,
Until God shall bid them be free.

Oh! can it be true that we shall be there,
And gather upon the bright shore?
When earth will be clothed in garments so fair,
And shout that our troubles are o'er?

Oh! yea! if true to our God, we will stand
In the day of his coming that's near,
And live at last in the bright summer land—
We long for the time to appear. —Voice.

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

BY JACOB J. KISER.

(Concluded.)

In my last article it was shown that Jesus was crucified on the morning of the fourth day of the week, and arose from the dead in the end of the Sabbath. I said that this gives us the true starting point to count from, to ascertain upon what day of the week Pentecost occurred. It was shown that the beginning of the day is at even, or sunset. Let this be carefully borne in mind.

On Wednesday (I use the names of the days of the week in common use to be better understood), as we have seen, our Savior was crucified and buried; and on the previous night, i. e. the night of the same day, he partook of the Passover. Luke ch. xxii. Compare this with Lev. xxiii. 4. "In the fourteenth day of the first month is the Lord's passover." According to this, Wednesday, the day in

which our Lord was crucified, was the fourteenth day of the first month. We next quote Lev. xxiii. 6.—"And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread: in the first day ye shall have an holy convocation; ye shall do no servile work therein, but ye shall offer an offering made by fire unto the Lord seven days. In the seventh day is an holy convocation; ye shall do no servile work therein." (The seventh day here is not the seventh day of the week, but the seventh day of the feast, which always came on the 21st day of the first month. Ex. xii. 18.) Now let us compare: The fourteenth day was the passover, which, as I have shown, was Wednesday. The fifteenth day was the first day of unleavened bread, which was Thursday, which was a sabbath, (Lev. xxiii. 7) which certainly was the high day spoken of by John; (John xix. 31.) also the sabbath that drew on.—Luke xxiii. 54. The seventh day of the feast, or twenty-first day of the same month—which was Wednesday—again was a sabbath. The seven days constitute the seven sabbaths spoken of in Lev. xxiii. 15, 16. This is the starting point to count the time to Pentecost. Lev. xxiii. 16. Fifty days must be added UNTO THE MORROW AFTER THE SEVENTH DAY OF THE FEAST OF UNLEAVENED BREAD,—thus making fiftyone days after the last sabbath. It has been shown that the last sabbath of the feast of unleavened bread in the year that the Lord was crucified, occurred on Wednesday; add to this day fifty-one days: i. e. fifty days to the morrow after the sabbath, and the fifty-first day will be Friday, the sixth day of the week, when a special offering was to be made unto the Lord. Lev. xxiii. 16. To illustrate more clearly, we show it thus: Wednesday, plus 3, 7, 7, 7, 7, 7, 6, equals fifty-one, which would take us to Friday. Now where is the evidence that Pentecost came on Sunday? It certainly is not forthcoming, even according to their own calculations; let us try it. They assume that the sabbath here spoken of is the seventh day Sabbath. Now add to it fifty-one days, or fifty to the morrow after it, and this count takes us to Monday, the second day of the week. Let first-day advocates take which horn of the dilemma they may choose, it is impossible to get it on the first day of the week. But even supposing that they could succeed, would it show that the disciples came together on that memorable day to commemorate the Savior's resurrection? if so, where is the evidence? Did the Lord direct them to assemble on that day? Let first-day keepers answer.

It has been shown that the Savior rose on the seventh day, then how could the keeping of the first-day commemorate that fact? Does the Bible teach anywhere that the resurrec-

tion is to be commemorated by keeping any day? Does it not rather teach, that that great event is to be commemorated by the institution of baptism? Most assuredly, Rom. vi. 4; and Col. ii. 12 clearly indicate this. We are also told why we should keep the seventh day: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day. WHEREFORE the Lord blessed the Sabbath day and hallowed it." While in the one case the Lord's resurrection is to be commemorated, and not the day in which he rose, an institution is chosen by the Holy Spirit which has the likeness of the resurrection in it, in the other, as a certain day was the Lord's rest-day, after his labor of the six days creation, and as that day was sanctified and hallowed, and that sanctification and holiness have never been taken from it, it still continues to be a sanctified and holy day, despite all efforts of man to transfer its sanctity to a day that the Creator never hallowed. It still continues to be a memorial of the God of the universe, which the Psalmist declares shall endure throughout all generations. Psa. cxxxv. 13. Middletown, Ind.

THE NATURE OF MAN.

BY THOMAS HAMILTON.

HIS CONDITION IN DEATH.

Objections examined. We had concluded to drop this part of our investigation, thinking that enough had already been written to satisfy the honest inquirer after truth. But as other objections have been presented, we will pursue this part of our subject farther.

One person asks,—"Are the wicked raised immortal at the judgment day to be destroyed?" We answer, No. The life to which the dead are raised, is not an immortal life, but simply the life that was lost by the Adamic transgression. "As in Adam all die; even so in Christ shall all be made alive." No one is made immortal until he is made so by the special act of the great Creator, at the resurrection. Says Paul: "This mortal shall put on immortality." "The gift of God is eternal life." (Immortality.)

Another objection is brought from Matt. x. 28. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." From this text it is argued that "the soul of man does not die with the body." But let us carefully examine this passage. It is not addressed to unbelievers, but to the disciples. If persecuted, they were to flee. If their Master is called "Beelzebub," they should expect like treatment; but they must not be hindered by the fear of them who can kill the body. The Greek word *psukee*, from which soul is rendered in this text, is rendered *life*, in the 39th verse of this chapter, in the same connection. Says Jesus:

"He that findeth his life [psukee, soul] shall lose it; and he that loseth his life [psukee, soul] for my sake shall find it." "Now it is absolutely certain that the same soul which man cannot kill, can be lost for Christ's sake. To suppose that a man can lose his immortal mind for Christ's sake, is an absurdity too palpable to need a refutation. The only alternative is to conclude that as Christ would not mislead and bewilder us by using a word almost in the same breath in totally different senses, therefore when he said that man could not 'kill the soul' of his faithful followers, he evidently meant to inform them that man could not put an end to their existence, or prevent their future life, for whosoever should lose his soul or life, for the sake of the gospel of Christ, should find it and enjoy a future life that should be eternal. In accordance with this, the apostle declares, 'Ye are dead, and your life is hid with Christ in God. When Christ, therefore, who is your life, shall appear, then shall ye also appear with him in glory.'—Col. iii. 3, 4. Hence they feared not death. Why should they? they were dead. (That is, sentenced to die; their death was so inevitable that they were counted dead already. See Gen. xx. 3). They had sentence of death within themselves; men might kill the body, but could not harm the 'life,' for it was securely hidden with Christ in God. While on the other hand, if by a base apprehension of the effects of human wrath and power, they proved recreant to their high and holy trust, the Almighty Maker was able to destroy them utterly, both soul and body in the fires of Gehenna. This agrees with the teachings of Paul, that God will punish with everlasting destruction those who obey him not, and the passage under consideration forms a firm basis for the obvious inference that this destruction alluded to, is of both soul and body in hell."—Pauline Theology.

Again: John x. 28.—"I give unto them eternal life, and they shall never perish." When does Christ give unto them eternal life, (immortality)? He says: "My sheep hear my voice, and they follow me; and I give unto them [unto his sheep, none else,] eternal life; and they [his sheep] shall never perish," (after they receive eternal life, or immortality.) He gives them eternal life in the future, after the resurrection. Does he promise eternal life to the wicked? Surely not. "All the wicked, will he destroy."—Psa. cxlv. 20.

Again; 1 Pet. iii. 18-20; "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which [Spirit] he went and preached unto the spirits in prison; which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing." "These spirits," says the objector, "are the spirits of the wicked antediluvians, and they were in the prison-house of hell when the apostle wrote, being confined there till the judgment day." All the seeming objection with our friend, in this passage, is, he assumes from this that the dead are conscious. But in order to make this testimony of any weight, it must be shown that Christ really descended into the "prison-house of hell," and preached to the spirits of the damned! Will our friend take this ground? Is the gospel to be preached to them that are lost?

Are the wicked to be purified in the fires of hell and made fit for heaven? Ah friend, this argument of yours proves too much; hence it is good for nothing. The true meaning of the passage is this: Christ did not go and preach to the spirits in prison, while he was dead. It seems from the reading of this passage, that the preaching was done in the days of Noah. Christ preaching, by his Spirit, through Noah, to the antediluvians. The passage informs us that Christ was raised by the Spirit (Spirit of God) by which (Spirit) he went and preached. When did he go? Answer: "When once the long-suffering of God waited in the days of Noah." But, says the objector, "He preached to spirits." The word from which "spirit" in this text is rendered, is often rendered persons. The grave is, without doubt, referred to by the word prison. The Syriac version renders it "in the sepulchers, in the graves." Christ is given "for a light to the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."—Isa. xliii. 7.

As to the solution of our friend's mathematical problem; it requires but little skill to understand that to subtract nothing from nothing, nothing remains. The solution would stand thus: Immateriality—immateriality=immateriality, and immateriality=nothing added to nothing. We can have no conceptions of immateriality. It is the legitimate offspring of heathen mythology. We deal with material things. Our conceptions, therefore, are unable to comprehend immateriality.

COMMUNICATION FROM BRO. PAGE.

(Continued.)

Now we will come before the judgment seat of Christ, where Paul says we must all appear, that every one may receive the things done in his body, whether it be good or bad.—2 Cor. v. 10. Here we see Christ upon his throne, to separate all people one from the others, as a shepherd divides the sheep from the goats.—Matt. xxv. 31. Christ upon his throne appoints the saints to his right hand at the commencement of his kingdom, and says to them "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. xxv. 34. All who are in their graves shall hear his voice and come forth, the righteous to life everlasting.—John v. 28, 29. See also Daniel xii. At the same time the wicked are separated to his left hand, and he says to them, "Depart from me into the everlasting fire prepared for the Devil and his angels." This fire is called in John v. 29, "and they that have done evil, unto the resurrection of judgment." See German translation. Now the just are separated from the unjust; are they now all immortal? I say no, because there yet remaineth a second death from which the saints have escaped, for they had part in the first resurrection, and on such the second death hath no power, for they are priests of God and of Christ, and shall reign with him a thousand years. But the wicked cannot die of themselves, because they are the children of the resurrection, for Christ has raised them for a second probation, and here they must give an account for all they have done in this life, and even for every idle word they have said; and this torment runs parallel with the reign of the saints for one thousand years. Will the torment of the wicked be in outer darkness? I say no. Look at the rich man and Lazarus; they talked together, and Christ has said, 'Ye shall see Abraham, Isaac, and Ja-

cob in the Kingdom of heaven, and ye yourselves thrust out: there shall be weeping and gnashing of teeth;" and in Rev. xiv. 9-11, the worshippers of the beast shall have their torment in the presence of the holy angels and of the Lamb. Now comes the question, What is the difference between the two parties, since they are all made alive, and the wicked cannot die of themselves, are they then not immortal? No, for they have no communion with God, and they are not yet reconciled to him, and he is a consuming fire to them, for his word is like a fire, and they cannot enter into his rest till the Sabbath is past which is one thousand years. John says the rest of the dead lived not again, that is, the reprobated wicked shall not come to that spiritual life, till thousand years are fulfilled. This is the first resurrection—reconciled to God.—Rev. xx. 5.

Now I will try to show that there is a difference in judgment according to every one's talent and knowledge. Christ says, "The Queen of the South shall rise up, in the judgment with this generation, and condemn it, for she came from the end of the earth," &c.—Matt. xii. 41. And further Christ said, The servant who knows his Master's will, and does it not, shall be beaten with many stripes; and the one who knew not his Master's will, and has not done according, has earned what the stripes are worth, but shall have but few stripes. This, and many other passages prove that God will do justice to all according to their works.

I will now make a few more quotations from the Bible to show that Christ will judge the living and the dead at his appearing and with his kingdom, (2 Tim. iv. 1) and not after his kingdom is closed, for he must reign till he hath put all his enemies under his feet, and when he hath subdued all things unto him, the Son will also be subject to the Father, so that God may be all in all.—1 Cor. xv. 24-28. It appears that Paul did see the mystery of God, in the restoration of man through Christ, and divided it into three different times, like the three annual feasts of Lev. xxiii. Christ has already fulfilled the feast of the first fruits, and is now preparing for the wheat harvest, which the Holy Ghost will do, represented by the leaven in the cake, and the leaven which Christ said the woman took and mixed with meal till the whole lump was leavened. This is the ministration of the Holy Ghost; it will bring God's elect out of all kindred, tongues, and nations, to make the members of the body the Bride, the Lamb's wife, and as soon as the number is made up, he will come and receive his Bride, for she has prepared herself. See Rev. xix. 7, 9; vii. 9, 17; Gal. iv. 26; Heb. xii. 22; Rev. xxi. 1, 5. This is the Jerusalem the holy prophets saw built, and the temple will be of living stones (1 Pet. ii. 5, 9), and it needs neither sun nor moon to give it light for God and the Lamb are its light.

Here I will divide the two classes during the 1000 years, and call for proof texts to support it. Christ and his Bride will reign 1000 years over the wicked, and will judge them, every one according to their works. "When the Son of man shall sit upon his throne, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."—Matt. xix. 28. Paul says the saints shall judge the world (1 Cor. vi. 2.) with his appearing and kingdom.—1 Tim. iv. 1. This class of people are called the wheat harvest, (Rev. xiv. 14, 16) and have a right to the tree of life, and they shall enter in through the gates into the city, (Rev. xxii. 14) and their dominion shall be under the whole heaven. (Dan. vii. 27.) The meek shall inherit the earth, (Matt. v. 5) and shall reign on the earth. (Rev. v. 10) The saints shall not come into judgment, for they have passed from death unto life. (John v. 24) Christ said, I judge no man, but the words I have spoken shall judge you at the last day.

But remember that flesh and blood cannot inherit the Kingdom of God.—1 Cor. xv. 50. Therefore there is no more blood life, but spirit life, and flesh and bone may inherit the kingdom, (Ezek. xxxvii.) Christ had flesh and bone after his resurrection.—Luke xxiv. 37.

During the thousand years the wicked, represented by the grape harvest, will be in the winepress of the wrath without the city.—Rev. xx. 7-9. The winepress was trodden that there are nations during the thousand years with-healing of the nations.—Rev. xxii. 2. This clearly shows that there is a remedy for the nations after their resurrection, but all who will not come and hold the tabernacle feast, upon such there shall be no blessing; (Zech. xiv. 16, 18) but it appears they will all come up to the house of the God of Jacob.—Isa. ii. 2-5. From this passage some think there will be plowing done during the kingdom; but remember this is the Lord's holy Sabbath, wherein no servile work is to be done. When they say, how will the wicked live, since they have no right to the tree of life? Let Peter answer; They shall be judged according to men in the flesh, but live according to God in the Spirit.—1 Peter iv. 6. But some will say, this doctrine will give too much for the wicked and the Bible teaches expressly that the wicked must be destroyed. I say so too. Is not the Southern army destroyed which was in rebellion against us, and yet not all killed? but they have laid down their rebellion, and have come under the government; so it will go with the wicked; they must be judged every one according to his works, and all must hear the gospel preached, for by the gospel all must be judged, so that all tongues must confess, and all knees must bow before him; and when they all have so bowed before him, and all have confessed him to be Lord, to the honor of God the Father, are they now redeemed? No, but they stand where Adam stood before he fell, and the Sabbath ends, and Satan is let loose out of his bottomless pit, and will try to deceive them, and bring them into a battle, and if any will be deceived by the deceiver, they will die the second death. God has the power to destroy both soul and body in hell, or the dry lake which is the second death. In Rev. xx., we see that after the Devil surrounded the beloved city, fire falls from heaven and devours them, but not Satan, and no men, for Satan will then be cast into the lake of fire, and all those who are not found in the Book of life. It appears that this is the fire baptism which John spoke of; the spirit baptism having commenced at Pentecost. Here ends the ministration of Christ, for the last enemy that shall be destroyed is death; and now Christ delivers the kingdom to God, even the Father, and he himself will be subject to the Father, so that God is all in all. Now all are redeemed or destroyed, and eternity rolls on. One more remark: In Revelation there are two books of life; one is called the Lamb's book of life, (Rev. xiii. 8; xxi 27) and the book of life out of which the dead will be judged (Rev. xx. 12) is the book of men's natural life, how they lived on earth. All will be revealed in that day, if they never had their names transferred into the Lamb's book of life, through a true conversion to God.

I had much more to say, but I will close with this, for it may be a strange view of the great work of God to many. If my view is wrong concerning the fall and restoration of man, I only shall be responsible for my wrong; and if it is true, God only shall have the honor, through Christ our Redeemer. Amen.

Your weak brother seeking for life and immortality through Christ,
ELD. SAMUEL PAGE.
McAla-terville, Pa.

EDITORIAL REMARKS.

We see that Bro. Page believes in the ultimate restoration of all men. We certainly would not oppose this doctrine if it were true. His proof comes farshort of the proposition. 1. The reference to the rich man and Lazarus proves nothing, for the sufferings of the one and the joy of the other are only parabolically represented. The rich man was buried, afterwards he awoke to torment, but no hope of relief is offered in his case. Lazarus died and was carried to Abraham's bosom, which carrying cannot take place until his resurrection, unless he is carried while dead.

2. The worshipers of the beast are not to be punished during the millennium; but a short time previously, when Christ will make himself manifest in his awful judgments. Nor is there any hope of relief offered to them. Their torment must result in their death and destruction. 2 Thess. i. 9.

3. The idea of the first resurrection being a spiritual matter, and consisting in being then reconciled to God is a great mistake. Reconciliation to God must take place first, and is a condition of salvation at the first resurrection. In fact, no unreconciled persons have any promise of a part in the first resurrection. If they have, why should Paul labor and suffer that he might by any means attain unto the resurrection of the dead (or attain unto a resurrection out from among the dead ones).

4. So far as the servant of Matt. xii. 41 is concerned, no reference is made to the ungodly, who are not servants of God, but servants of sin and the Devil. John viii. 44; Rom. vi. 17, 18.

B. F. S.

THE RESURRECTION OF THE WICKED.

A FEW words of explanation is due in reference to the following communication from Sr. Pitts, which should have been published, if at all, in No. 7, present volume. When our Sr. sent a few questions on the subject of the non-resurrection of the wicked, we were not aware that she was such a strong advocate of that view, but was inquiring for information; hence, we answered as we did. This led to a rejoinder from her, to which we replied. Instead of this terminating the discussion, it only opened the field still wider, as the following article will show. When it was received, its great length, and the size of our paper, combined as we thought to render its publications inadvisable. We, however, consulted other brethren, who are equally as much interested in the welfare of the paper, and they confirmed our opinion. We endeavored to explain the matter in a private note, but Sr. P. is not satisfied, and thinks she has been wronged. We do not wish any one to feel thus towards us, hence we, in harmony with the Editor's wishes, give our sister's article in our columns, reserving the right to make a few brief remarks on the same.

H. E. C.

BRO. CARVER: Your reply to my questions has come to hand in the HOPE of August 25. On my question, "Does not the death of Christ declare plainly what the whole penalty of God's law is?" you say, "In the sense of its nature it does; but in regard to its duration you affirm that it comes very far short of it. You say, 'The penalty of the law is eternal death.'" Now I acknowledge that this looks plausible; but the question comes up, If the penalty of the law is eternal death, and sin is the transgression of the law, and all have sinned, and the wages of sin is eternal death, how can the death of Christ, which is infinitely short of eternal, satisfy divine justice, so that he can deliver, or raise from the dead, those who have believed in him? It is said, "He gave himself [his life—his blood] a ransom for us." I say as one writer has said, "He gave his life in behalf of the guilty." I do not mean "in the room and stead" of the guilty; but it is given as an acknowledgement by him who attempts to deliver the guilty that the claim of justice on the sinner is just, or right. Now you say, dear brother, that you "know" (think of it) that I try to escape from this difficulty by asserting that man, by natu-

ral birth, had no other life than blood-life, which, when lost, is eternally lost. My dear brother, you are mistaken; I never tried to escape a difficulty I never saw, and I see none yet. O my brother, I am liable to err, and am as fallible as any of God's children, and need as much forbearance; but the Lord being my witness, I can say that I never assert anything I do not firmly believe, i. e., as I understand the word, to escape any difficulty.

Now I ask you in all candor, What nature did man possess? Did he possess an immortal nature? You will say No. Let us hear what God says: Lev. xvii. 11-15—"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls; for it is the blood which maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood. And whatsoever man there be of the children of Israel, or of the stranger that sojourneth among you, who hunteth or catcheth any beast or fowl that may be eaten, he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: whoever eateth it, shall be cut off." Now it seems to me that this settles the matter beyond controversy—what justice demands of a sinner, and what it accepts as an atonement. It claims life—blood. Now did man possess any other nature or life than a blood-life? and when that is gone, is it not forever gone? is there any intimation in the word of God that man will ever take it again? I can find none. Now many are sowing to the flesh or blood-life, and they reject the eternal Spirit of God, which is sent to reprove the world of sin, of righteousness, and of judgment, and he goes on sowing to the flesh, will not be gotten by that incorruptible seed, which liveth and abideth forever; for all flesh is grass, and all the glory of man is as the flower of grass; by and by comes the reaping time, and "whatsoever a man soweth, that shall he also reap." He of the flesh reaps corruption. Has he not got his wages? has he not got his reward for the deeds done in the body? What were his deeds? Sowing to the flesh. Corruption doth not inherit incorruption.

You say that you think I have fallen into the great error by making the sacrifice of our Lord merely a human one. If the error lies in my saying that man possessed no life but a blood-life, and that was what justice demanded, so Christ, by voluntarily surrendering his blood-life, met the claims of justice,—I do not see it. What saith the Scriptures? Heb. xi. 15-17.—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the Devil, and deliver them, who, thro' fear of death, were all their lifetime subject to bondage. For verily, he took not on him the nature of angels; but he took on him the seed of Abraham. [Mark this:] Wherefore in all things it behooveth him to be made like unto his brethren, that he might be a merciful and faithful High priest in things pertaining to God, to make reconciliation for the sins of the people." My brother, I pray you, tell me what nature Christ possessed? Angels possess an immortal nature; Abraham did not. We know by the Scriptures that Christ possessed the Spirit of God without measure, and by that Spirit he cast out devils, and he said, "My Father worketh hitherto, and I work." And again: "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him." I believe as the Scriptures say—"God was in Christ, reconciling the world unto himself." POLLY G. PITTS.

(To be continued.)

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, MARCH 23, 1869. B. F. SNOOK, EDITOR.

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

No. 5.

IV. Perpetuity of the Law. We wish, in this article to further investigate the perpetuity of the law of God. Mr. Stephenson asks:

"Did Christ and the apostles teach the perpetuity of the ten commandments during the present dispensation?"

This position he however denies. It is evident, notwithstanding, that Christ and the apostles did teach the perpetuity of every one of the ten commandments.

1. We will hear what Jesus says: Matt. v. 17-19.—"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Mr. S. says:

"Thus teaching that having attained the end for which these commandments were given, they would pass away."

The end for which these commandments were given was to prevent sin against God, and show to man the wrongs of idolatry, profanity, Sabbath-breaking, murder, adultery, &c. But this law had attained its end, according to Stephenson, when the Messiah came, and hence, these wrongs are now a part of the righteousness of Mr. Stephenson's theology! Mr. S. denies that Christ, in the above, refers to the ten commandments exclusively. In this, however he errs. The context shows that the law of which he speaks is the decalogue. But says S.

"He also quotes from the ceremonial law, or what was written in the book of the law."

He does not so speak of it as a rule of life. But of the law above he says: 1. That he did not come to destroy or abolish it. 2. He came to fulfill or obey it. For the word fulfill signifies to obey, when connected with law. "For thus it cometh us to fulfill all righteousness." Matt. iii. 15. Did Christ abolish all righteousness in being baptized of John? James ii. 8.—"If ye fulfill the royal law according to scripture, Thou shalt love thy neighbor as thyself, ye do well." This scripture proves that to obey or fulfill a law does not abolish it. 3. He then says, "till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled." All what? All that he speaks of, the prophets as well as the law. The prophets have not all been fulfilled yet, for Isaiah says the time is yet to come when all flesh will come up to worship God from Sabbath to Sabbath. Ixvi. 23. Then of necessity every command of the ten is binding, for not a jot or tittle, or the least

point has passed away. From this conclusion there is no escape. 4. The blessed Savior next concludes and solemnly affirms "that whosoever shall break one of these least commandments and shall teach men so, he shall be least esteemed in the kingdom of heaven; but whosoever shall do and teach them, shall be of great esteem in the kingdom of heaven." This testimony shows beyond a doubt that Christ enjoins obedience to the moral law in the Christian age, as a condition of entering into the kingdom, which of course could not be if the doctrine of Mr. S. were true.

2. Mr. S. next tells us that we must find the ten commandments in the new covenant, or we cannot enforce them. He says:

"No commandment in the old constitution is binding under the new, unless named in the latter, and enforced by its authority."

We are sorry Mr. Stephenson did not tell us what he means by the new constitution. If he will show what that is, and when it begun, I will show that the ten commands are all recognized therein. By the new covenant we presume he means the gospel age. Well that begun with John the Baptist. Proof. Mark i. 1-4.—

"The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Hence we have every one of the ten commandments represented by the authority of Christ as a condition of entering into the kingdom. See above, Matt. v. 17-19. Will our Antinomian friend hear Christ? Again he says:

"If our Sabbatarian friends cannot sustain the Seventh-day Sabbath by one positive precept except in the Christian constitution, their theory on this point must fall to the ground."

Be it remembered that the gospel age begun with John the Baptist. So Mark testifies. Now we will try to find the Sabbath observed by divine command in the New Testament. Luke xxiii. 56. Here Luke affirms that the disciples of Christ kept the Sabbath, and that they kept it according to the command. Hence they kept the seventh day, as that is the day enjoined in the command. Therefore we prove the perpetuity and observance of the law of God in and by the New Testament. Mr. S. says that Christ is a Legislator, and gives us to understand that we are to look to him as our Lawgiver. This we have previously noticed, but will again refer to it. If Christ is our Lawgiver who is our Mediator? Such a statement as the above we regard as very reckless; for we think the writer at least ought to know better. Our Disciple friends say, Christ is now King and hence is Lawgiver. Mr. S. says he is Lawgiver but not King. We think that the position of Mr. S. implies that Christ is King; and hence our friend should not oppose those who teach that the kingdom has come. But Christ is neither Lawgiver nor King. He is our Mediator. 1 Tim. ii. 5.—"For there is one God, and one mediator between God and men, the man Christ Jesus." The office of a mediator is to mediate between the lawgiver and the law breaker. Hence God is the lawgiver and man is

the law breaker. For this reason man must repent toward God, (Acts xx. 21,) and be reconciled to God. (2 Cor. v. 18-20.) But if Christ were our lawgiver, then we must repent toward Christ and be reconciled to him, neither of which is commanded or taught in the scriptures.

3. We next adduce the testimony of Christ to the young man. Matt. xix. 16-19.—"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself." Here the great Teacher submits obedience to the moral law as necessary to eternal life. "If thou wilt enter into life keep the commandments." Who but an antichrist dare to preach the offered blessing of eternal life to the disobedient? The language of the Savior embraces every one of them as the connection shows. But says Mr. S.:

"One command is quoted which does not belong to the ten,—Thou shalt love thy neighbor as thyself."

Well, what of that; does that prove that the ten are not to be obeyed? Assuredly not. We therefore conclude that if we would be followers of Christ, we must receive his teachings, and obey the moral law in order to eternal life.

4. The testimony of Christ to the lawyer is equally to the point. Matt. xxii. 35-40.—"Then one of them, which was a lawyer, asked him a question, tempting him, saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Mr. S. says on the above:

"But then it is affirmed that love to God and love to man are included in the ten commandments." "There is no such intimation in the Bible."

In this rash statement he is again against the Bible. The language said, "Master, which is the great commandment in the law?" Jesus answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Now if this is a correct answer, love to God must be embraced in the ten commandments. Proof. Ex. xx. 5, 6.—"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments." Here God says he shows mercy unto thousands of them that LOVE him and keep his commandments. And yet there is no love to God in the ten commandments! Our friend must read his Bible more closely. It is plain that the second great command is the basis of the last six, for Paul says "he that loveth another hath fulfilled the law."—Rom. xiii. 8.

And if there be any other commandment, it is readily comprehended in this saying, 'Thou shalt love thy neighbor as thyself.'—Rom. xiii. 17. These two great commands are a summary of all the law therein embraced. The first four relate to our duty to God, and hang upon the great command of love to God. The last six relate to our duty to each other, and hang upon the second great command, requiring us to love our neighbor as ourself. But says Mr. S., "These ten commandments were not designed to regulate the affections of the heart, but to regulate their overt conduct." This statement is just half way true. It embraces a good admission, that God gave this law to man as a rule of action to regulate his overt conduct. Not so however with the ceremonial law; it was remedial, and afforded a typical pardon in its sacrifices, Heb. x. 1-4. But our friend is against the Savior in saying that this law had nothing to do with the heart. Proof. Mark vii. 21-23. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." From this we learn that sin, the transgression of the law, is in the heart of the sinner. Then obedience to the law, and righteousness of life must be in the heart of the righteous and arise from love to God. "For this is the love of God that we keep his commandments."—1 John 5. We will next hear the testimony of Paul in regard to this matter, and see whether he teaches as his Lord taught. He was no believer in the doctrine of Mr. Stephenson, that the law is abolished. He says, Rom. iii. 19. "Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God." This shows that the law was not abolished, for says he, "What things the law saith, it saith to them who are under the law." An abolished law cannot speak, it is dead, and powerless. But in Paul's day, the moral law could speak. It is also binding upon the whole world. "That every mouth may be stopped, and all the world may become guilty before God." The effort of Mr. S. to narrow down the meaning of the term world, so that it only embraces the Jews, is a failure, and arrays him against Paul. (v. 9.) "What then? are we better than they? No, in no wise: for we have before proved that both Jews and Gentiles, that they are all under sin." How could both be under sin, unless the law is binding upon both classes. Again: "All have sinned,"—v. 23. As sin is the transgression of the law, and as all have sinned, it follows of necessity that the law is binding upon all. But Mr. S. argues that the law must be abolished, because it cannot justify the sinner. Rom. iii. 20. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." This argument will prove that the law was abolished in the days of Moses. For no sinner could be justified by it even then; for by the law there was a knowledge of sin. The same argument proves that every good law in the world is abolished. No good law will justify the transgressor of it.

Our state laws forbid stealing, murder, &c. Do they justify men that do the evils they forbid? No, they condemn them. Then says Stephenson, "they are abolished." It is true of all laws, whether human or divine, that they cannot justify or pardon the sinner. He must then seek for pardon in the grace of God, which is offered in the gospel. When the sinner turns to the law for justification, it reminds him of his sins, for by the law is a knowledge of sin. This then proves that the law is of present obligation, and that our friend is far from the truth. Mr. Stephenson next waxes valiant, and comes out in the true colors of his theory. He says: "That the law is not binding upon Christians but that they are freed from all obligations to observe it, will be further apparent by reference to the viith chapter." This statement reminds us much more of him who had a mouth speaking great things, that thought to change times and laws, and that should cast the truth to the ground, than it does of him who said, "If thou wilt enter into life, keep the commandments;" and who said, "Blessed are they that do his commandments." It seems passing strange that any man, claiming to be a minister of Jesus, should utter a statement so false, and of consequences so vile and lewd. *Christians freed from all obligations to obey the moral law!* Then, of course, they are at full liberty to steal, lie, murder, commit adultery, and plunge headlong into every evil forbidden in this law. Did not David refer to such teachers when he said, "Depart from me, ye evil doers, for I will keep the commandments of my God." Psa. cxix. 115. He refers to Rom. vii. as proof of his position. We think that his proof would have been much more conclusive, and more in kind with his position, had he quoted from Voltaire and Tom Paine. But we must examine the testimony. ch. vii. 1-6. "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? for the woman which hath an husband is bound by the law to her husband so long as he liveth; but if her husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye are also become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Thus the Eld. says teach- es that the law died and that the first husband was Moses, and that the church was then at liberty to be married to Christ, the second husband. There is however, a serious difficulty here. If the law is dead which joined the woman to the first husband, then she cannot marry the second husband, as there is no law to bind her to him. But Paul says the woman is bound to her husband as long as he liveth, but if the husband be

dead, she is loosed from the law of her husband. Query? Does the death of her husband, change or abolish the law? No, it only changes the relation of the woman to the law. Will not the same law bind the woman to the second husband that bound her to the first? Most assuredly. Then this testimony does not prove the abolition of the law. But was died in this case? "Wherefore, my brethren, ye are also become dead to the law." It was the brethren then who died to their sins—and were delivered from the curse of the law, and hence being dead to that (sin) wherein they were held, they were married to Christ. We will now let Paul tell us how he taught and lived after this union with his Lord. He says, "Wherefore the law is holy, and the commandment just and good."—v. 12. Again he says, "For I delight in the law of God after the inward man."—v. 22. "So then with the mind I myself serve the law of God."—v. 25. We hence conclude that Rom. vii. teaches the perpetuity of the law, and Mr. Stephenson has summoned the wrong witness. B. F. S.

REPORT FROM BRO. SNOOK.

BEGAN meetings at Fisher's Grove, Ind., in the latter part of February, and continued over two Sundays. The roads were almost impassable with mud for the first of the meetings; then we had a change of weather, in which they were frozen solid, and were so rough that horses could scarcely pass over them. Nevertheless, our attendance was good, and the interest excellent. Many persons were convinced that our positions are invulnerable. Four united with us, one of whom was baptized. This little company is still growing and prospering in the Lord. Bro. Seward, their leader, is a faithful worker, and keeps things moving in the right direction. While here we were challenged by Mr. Marshall of the Disciple fraternity, to discuss in public the Sabbath and Kingdom questions. We accepted, and proposed a proposition on each question, just such as we have debated with them heretofore. In reply, we received the following from Mr. Walker, their man, stating that if we did not accept them, he would not debate. 1. The New Testament Scriptures teach that it is essential to future salvation to keep the seventh-day Sabbath, as required by Moses in the law given at Sinai. This, of course, we rejected as unfair, and requiring us to affirm more than we believe; for we affirm nothing as required by Moses. 2. His proposition on the Kingdom question was evasive.—The Scriptures of the New Testament teach that the Kingdom of Christ is already set up. We remarked to Mr. Marshall that Mr. Walker's course in these propositions shows that he is either afraid of his faith, or his ability to defend it. Hence, he framed these unreasonable and unfair propositions that we might not accept them, and he could have a good excuse to back down. To prove and test the matter, we then submitted the following, which, however, were rejected. 1. The Bible teaches that the Kingdom of God, spoken of in Dan. ii. 44, was set up on the earth during the lifetime of Christ and the apostles. 2. The Bible teaches that the Seventh day Sabbath should be kept by mankind during the Christian dispensation. However, both were rejected. We then changed them as follows: 1. The Bible teaches that the seventh-day Sabbath was abolished by Jesus Christ, and therefore it is not binding in the Christian age. This they refused to affirm. 2. The Bible teaches that the Kingdom of Christ in Dan. ii. 44, which is the Kingdom of Christ in the New Testament, will be set up on the earth in connection with the second coming of Christ. This they refused to deny. So it was manifest to all that their challenge was for show, and that they were afraid of their own faith. No wonder, when it rests on such a sandy foundation. These propositions still stand good, and I shall hold that our friends who challenged us have backed out, until they select a competent man, who will meet these fair issues. B. F. SNOOK.

A PRAYER.

Lead me, O my Father, lead me!
I am weak, and blind, and frail;
Comfort me, O blessed Savior,
Other comforters all fail.
Many times the way is weary,
Many times I slip and fall;
Often do the sharp thorns pierce me,
Often tears of anguish fall.

Lead me, O my Savior, lead me!
Thou hast walked this dreary way;
Thou hast felt this bitter anguish—
Help me, guide me now, I pray.
O! the sky is dark and cheerless,
Neither sun nor stars appear;
In my heart the cry is smothered—
Canst thou see me? Canst thou hear?

O! to feel thy loving presence!
O! to see thee through the gloom!
O! to know thou'rt gently leading,
Though thou leadest to the tomb!
Stumbling, struggling, through the darkness,
Wishing, longing for the day—
Help me, O! thou pitying Savior,
Lead me through the night, I pray.

I will not complain nor murmur,
Though the night be long and drear,
Though the path be rough and lonely,
If I can but feel thee near.
Only guard me from the dangers,
Only make my footsteps sure,
All the darkness, all the terrors,
I will patiently endure. —Sabbath Recorder.

THE BIRTH OF THE SPIRIT.

BY H. E. CARVER.

IN our former article the following points were established as Bible doctrine on the subject. 1st, That the new birth, or birth of the Spirit, will not be consummated until the resurrection. 2nd, That a preparatory work designated in the Scriptures as a begetting process, is in operation in the mind or heart of the child of God in this life. 3rd, That this begetting and growth of the embryo child of God, preparatory to his complete manifestation, is produced by the combined and harmonious agency of the Spirit and Word of God.

We do not pretend to have fully elaborated the truth on this subject; this would require volumes, and our limited space requires that we should briefly present the main points, and the scriptures that sustain them, and thus perhaps induce in the minds of our readers a desire to further investigate this interesting and important subject; for what can be more interesting and important than a knowledge of the means and process by which we are changed from a state of condemnation before God on account of our sins to a state of justification and restoration to his favor; from being, in the language of the apostle, "children of wrath even as others," to the exalted privilege of becoming the children of the living God.

We wish now to draw some practical conclusions from the premises we think we have established. If we are correct in the three points above presented, then it must be apparent to every reflecting mind that it is of great and vital importance that the agencies selected in the wisdom and goodness of God, by which the regeneration is to be effected should be permitted to act with their legitimate and untrammelled pow-

er upon the mind and heart of man. If then, the Spirit of God is one of the direct agents of God in conversion, how important it must be that we "quench not the Spirit,"—that we do not grieve away the Holy Spirit by persistently refusing to yield to his influence when he impresses upon the mind and heart the vital importance of obedience to the precepts and principles of the holy law of God, as well as the necessity of trusting alone in the atonement of Christ for salvation from sin and death. In view of the teachings of the Bible on the subject, how dangerous and inconsistent is the position of those professed christians who deny the direct agency of the Spirit upon the heart of man. What a just punishment it would seem to be in their case if God should indeed take them at their word, and deprive them of his benefits. If on the other hand, the Word of God, the Scriptures of truth, is one of the means in the hands of God in regeneration, then the vital importance of understanding and preaching that word in its purity becomes manifest; for to the extent the word of God is perverted, whether it be ignorantly or by design, to that extent the process of regeneration and the development of a true christianity is imperfect; every error imbibed into the mind produces a deleterious effect and hinders the development of Bible religion. Take as an illustration of this, the unscriptural notions of the natural immortality of man and the temporal millennium; notions almost universally believed in by the professed Christian church. The prevalence of these gross and fundamental errors in the church renders it impossible for it to recognize the importance and imperative necessity of the coming and kingdom of our Lord Jesus Christ, themes which pervade the whole course of divine revelation. The same may be said of almost every other bible truth practically ignored and set aside to make room for the theories and traditions of men; and what has been the result? The professed Christian Church divided up into its multitude of sects and classes, each and all of them claiming to be built upon the Word of God, and yet in their efforts and teachings exhibiting a degree of incoherence and confusion equal to that once witnessed among the builders of Babel. Taking a comprehensive view of the past and considering the fact that a perfect and intelligent Christian character can be produced only by the combined influence of the Spirit of God and a pure word, we no longer wonder at the inconsistencies of the professed Christian Church.

Turning our eyes away from this sad sight we might expect to see Adventists, who have learned so much of the pure truth of the Bible, exhibit other and more consistent characteristics than the popular churches of the day. In many respects this is the case; yet we see the First-day Adventists warring against Sabbath-keeping Adventists as heretics, while, on the other hand a class of Seventh-day Adventists, building up their organization on their peculiar interpretation of prophecy, claim to be the only true and legitimate people or church of God. Among our First-day Advent brethren we see diverse and opposing elements and interests causing them to divide off into sectarian classes; one building up their church on the doctrine of non-resurrec-

tion of the wicked, another organizing on the Age-to-come doctrine, claiming to be Christadelphians, or the only true church, and so on, and all claiming to be built upon the Bible. These facts make it evident that the operation and influence of the Spirit and Word of God, even among Adventists as a body, has been by some means partially obstructed, and hence the development of imperfect christian character, in some cases amounting to abortion.

When the inherent imperfection of every organized religious body in the land is considered, how clearly and unmistakably looms up the great bible doctrine that salvation is an individual work, and that when we all stand before the Judge of the whole world, we shall not be judged or rewarded upon our merits as Methodists, Baptists, Presbyterians, or Adventists, but upon our character as individuals. In harmony with this important truth, the Holy Spirit and Word of God, now act upon the hearts of individuals to prepare them as such to stand justified before the judgment seat of Christ. We do not ignore the value and importance of church fellowship; but when church fellowship fails to aid us as individuals to develop a true bible character, it becomes a hindrance instead of a help, a curse instead of a blessing. The constituent elements of the true church of God now lie scattered over the earth, many of them under its surface, sleeping in Jesus, but when the time comes for that church to be organized, those elements prepared by a master mind will come together with as great precision and as much harmony as characterized the erection of Solomon's temple; which coming together in all its parts, without even the sound of ax or hammer in its erection, is a fit and striking emblem of the future glorious manifestation of the "church of the first born." This, however, can never be accomplished with such imperfect material as has existed during the entire gospel dispensation. The very best of Christians have exhibited imperfections in their individual characters, and every organized body of Christians, though commencing in comparative purity, has manifested a tendency to degenerate, and thus it will be until the perfect state is come—until Christians are made immortal—until they know as they are known and see as they are seen—until they become like Jesus, not only in mind and affections—but also in their whole physical natures, and thus as "lively stones" built upon a true foundation, constitute forever the glorious temple of the living God. Then will come the time when as the apostle says "He that is born of God cannot sin." In conclusion we repeat the expression, How important it is that the Word of God be preached in its purity. "Sanctify them through thy truth; thy word is truth," is the prayer of Jesus in our behalf.

THE FRAILTY OF MAN.

O How much should I adore the love of God this day! Yes, his long-suffering mercy and forbearance to me. Seventy-four years ago I was a helpless infant. While looking back the long, long stream of life, to this my birthday, the extreme weakness and mortality of man came vividly before my mind, and I could realize the

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truth of the saying of one who I suppose wrote more than a hundred years ago. It was this: "Lord, what is man? Original dust: engendered in sin, brought forth in sorrow, helpless in infancy, extravagantly wild in his youth, mad in his manhood, decrepit in his age; his first voice moves pity, his last commands grief. Nature clothes the beasts with hair, the birds with feathers, the fishes with scales, but man is born naked; his hands cannot handle, his feet cannot walk, nor his eyes see rightly; vain are his desires, toys are his delight; he no sooner puts on the distinguishing character of manhood than he burns it with passion, stains it with abominable pride, or contaminates it with debauchery. Lord, what is man? A dunghill blanched with snow, a make-game for fortune, a mark for malice, a butt for envy; if poor, despised; if rich, flattered; if simple, derided; if foolish, mistrusted. His beauty is but a flower, his wit a flash, his wisdom folly, his art imperfection, his glory a blaze, his life a span, himself a bubble. He is born crying, lives laughing, dies groaning.

Who, then, to vain mortality would trust?
Who is crushed before the moth?
Whose dwelling is in dust?

Yet all these long, long days of sin, and darkness, and folly, and hope, and gladness, God's mercy has held me up; and to-day I am a monument of God's long-suffering goodness through the one great atoning sacrifice, and shall be through the ages of ages, and onward, world without end. I can truly say to-day, "God is Love." Yes, perhaps I can say it to-day more than ever before. Bless his holy name forever. Amen.—*Polly G. Pitts in Herald of Life.*

WE ARE NEARING HOME.

THANK God; glory to his dear and precious name, for the sweet and heart-cheering hope of soon being at home. We are surely nearing home. How blessed! I am glad that tokens of speedy deliverance look so cheering to us poor, lone, weary, waiting ones. Nearing home! what a blessed sound! It fills me with longings to be there. How much I used to think (before my dear parents died), when I had been gone from home but a few days, of going home again. I was so impatient to get home, for no one ever loved home better than I did. And as we got near the home of our childhood days, it seemed as if I could not wait till I got there; and then the cheerful greetings with father, mother, brothers and sisters, were so sweet and pleasant it seemed as if we never could be parted again for a single hour.

If the home of loved ones here is so happy, what will be the home of saints, angels, prophets, apostles, martyrs, and best of all, our dear Father in heaven, and our blessed Saviour, his dear Son? And as we near the bright and happy shore, shall we not be in ecstasies of joy to see our once crucified Lord, who now lives again? Yes, it does seem to me that the more tokens we have of his soon coming, will be to us more blessed and cheering than all else besides; and we can, from a heart filled with love to God and to our fellow creatures, sing,

"We're nearing our heavenly home,
Where sorrows can never come."

And if the anticipation is so sweet, and bless-

ed, and cheering, what will it be to participate in those glories that are in the new earth! O, how I do long to be there! How I long to be free from this awful pain which I feel even now while I write. If the thought that we are nearing home ever filled any lone pilgrim's heart with joy and peace, it does mine. For when that blessed day shall dawn in loveliness and splendor, it is then we shall be free from pain, distress, disease, death, and everything else that can afflict us. All will have passed away. O glorious hope! O blest abode! I long to be there, and see my dear Lord. O what joy and gladness shall then beam upon the countenances of all the dear saints of God. No more weary days of pain and distress will they have to pass through. Now we are nearing our heavenly home, but then we shall be at home. Glory to God in the highest! I long to have the day come.

As I lie here in such severe pain, and write upon my bed, I can but pray, Lord, let thy kingdom come, and gather all thy dear ones home, from care and grief away. I long to be there.—*L. B. Weaver, in Crisis.*

Letters and Extracts.

From Bro. Everett.

DEAR BRETHREN AND SISTERS: I love you all, and feel a great interest in your spiritual welfare. I have, by the grace of God in Christ Jesus, been long striving to "be filled with the Spirit," and also with "the faith of Jesus." And I see such a fullness in Christ, that I want you all to come and drink into the same Spirit, and (as an old Christian poet expresses it), "Drink and drink and drink again, And drink a full supply." The beloved John says, "For the law was given by Moses, but grace and truth came by Jesus Christ. And of his fullness have all we received, and grace for grace." "By one Spirit," says Paul, "have we all been baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit." Jesus invited the woman of Samaria thus, "If thou hadst asked of me, I would have given thee living water." "Whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water, springing up into everlasting life." Let us, my brethren and sisters ask for this living water more frequently, and with faith. Then we shall be filled. Jesus loves to give. The widow's oil did not stop running till all her vessels were filled. John iv. 10-14; 2 Kings iv. 1-7. See also John vii. 37-39.—"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit which they that believe on him should receive, for the Holy Spirit was not yet given, because Jesus was not yet glorified.)"

Dear brethren let us grow up into Christ, and let him dwell in us by faith and by the Spirit; thus we will have a blessed experience in our own minds—a sweet union with all living Christians, we shall understand more of the excellency of the knowledge of the Son of God, more of the peace of God which passeth all understanding—more of the knowledge of the love of the

loving Father in heaven—more of the humble, self-denying, patient, working Spirit of Jesus—more of the rejoicing, blessed hope of the glory of God and the coming of Christ who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works. O, may the love of Christ be kindled up in all of our hearts, and constrain us to live not to ourselves, but to him who died for us and rose again.—2 Cor. v. 13-17. Then we will know more of the secrets of the kingdom of God,—the kingdom of heaven on earth. "Thy kingdom come," will be our ardent daily prayer. If we are full of the Spirit, every view of the kingdom, as plainly revealed in the Bible, will be found to harmonize with our best desires. We shall be just suited with it. The heaven and earth made new—Paradise restored—the kingdom and the greatness of the kingdom under the whole heaven given to the saints—all the people righteous, made perfect in love—the glorious Metropolis—the new Jerusalem coming down from God out of heaven—the streets of gold—the gates of pearl—the wondrous wall—the beautiful river of pure water of life—the tree of life with its delightfully refreshing fruit and healthful leaves—above all, the glory of God and the Lamb, shining in heavenly brightness and glory—the saints of all ages, nations, and climes, ransomed from death and the grave, coming up to the holy city from one new moon to another, and from one Sabbath to another,—what harmony! what love! what soul-ravishing songs! everlasting joys upon their heads! glory to God in the highest heaven, on earth, peace, good will to man. "Behold I come quickly, and my reward is with me to give every one as his works shall be." "Even so come, Lord Jesus, come quickly."—Rev. xxii. 12. Come brethren, let us arise and trim our lamps and seek first the kingdom of God and his righteousness. Amen. SAMUEL EVERETT.
Rowe, Mass.

From Sr. Wilson.

DEAR BRETHREN AND SISTERS: With a thankful heart I write to acknowledge the goodness of my Blessed Master to us unworthy ones. Although we have none of like faith to meet with from Sabbath to Sabbath, we feel that our heavenly Father meets with us, and strengthens us according to our day and trials. His goodness and loving kindness to us, O how great, I cannot express! O, how I long to be fit for my Master's use! I know that I must get rid of every sin. How pure we must be to obtain a crown of life; but it is worth everything. O let us strive to keep in that narrow path which leads to eternal life! If we are faithful a little longer, Jesus will come and say it is enough; enter into the joys of your Lord. Then we will shout over all our trials and sorrows, and sing forever with Jesus and his dear saints on the celestial shores. Then let us press forward with renewed vigor, and never look back. It is death to look back, but life everlasting to go forward. May we ever keep all the commandments of God and the faith of Jesus, is my prayer.
Your sister in hope of eternal life at the coming of Jesus,
Lisbon, Iowa. R. E. WILSON.

THE HOPE OF ISRAEL.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD DAY, MARCH 23, 1869.

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

Are you behind with your Subscription?

If so, pay up at once, if you do not consider yourself unable; or if you cannot pay now, and wish the HOPE, let us know it, so we shall not be obliged to stop sending it to you. Can you have a clear conscience in receiving the HOPE, knowing that you have not paid for it, and that we are greatly in need of your subscription money? "In advance" does not mean at the end of the year, or from one to two years from the time you have paid, but at the beginning of the year. We cannot afford to send you the HOPE free so long, if you are able to pay for it. If our subscribers would remember this, and be prompt, it would save us much embarrassment, and tend much to the advancement of the cause.

Eld. W. H. Brinkerhoff.

MANY of our brethren are wondering, no doubt, why they have heard nothing recently of Bro. Brinkerhoff, and as his case has already been noticed in two papers, the time has come, we think, for us to speak out and inform the brethren of what we know.

Several weeks since we learned from various and reliable sources that Bro. B. had commenced the practice of law at La Porte City, and that he was tending towards Universalism. The first named fact was subsequently noticed in *The Advent Review*, and we have also seen a statement in *Mayford's Magazine*, a Universalist paper, that he has renounced Adventism and embraced Universalism. We, however, did not notice these things in the HOPE, because we did not wish in any way to misrepresent him, and we had not heard from him directly on the subject. We have now a communication from him, in answer to one of inquiry we sent him recently, in which he announces the fact that he is a Universalist, as far as the final result is concerned. He claims that his present views are "in the main the same as ever." We cannot forbear expressing our great surprise and deep regret that he should attempt to amalgamate two such discordant and opposing elements as Adventism and Universalism. The result of his late move has been disastrous to the little Sabbath-keeping church at La Porte City, but we hope not irretrievable. Bro. B. has affiliated with the Universalists of his vicinity, and has preached some for them.

And now, brethren, a word to you. Shall we give up the cause of our Master, and lay down the weapons of our warfare because one of our most trusted and beloved leaders has been beguiled by Satan and led off into the miry slough of Universalism? Nay, verily; such has not, and by the help of the Lord such shall not be the case. The church here at Marion, though deeply regretting the course of Eld. B., do not entertain the least idea of giving up, nor do we

doubt the justice and propriety of our cause. Man may fall, for at best he is but a frail creature of the dust; but the word and promise of God will never fail. Let us buckle on the armor afresh, and press forward in the path of duty.

H. E. C.

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 you 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.

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The Cause at Centerville.

The following extract from a letter from Bro. Davison should have appeared, in last week's paper, but was overlooked, and subsequently crowded out.

"Bible truths are attracting some attention in this vicinity. A few weeks ago a debate upon the consciousness of the dead took place some eight or nine miles west of here, in which Bro. Sheffield took part on the negative,—that the dead are unconscious. One brother, living in the vicinity of the debate, who has a pretty good understanding of bible truth, except the Sabbath which is new to him, had made arrangements

with the same persons who advocated the conscious state of the dead to discuss the destruction of the wicked; but during the above debate he asked us Sabbath-keepers if we would come and debate the Sabbath question with them, to which, of course, we replied in the affirmative; but when at the end of the debate, he proposed that question for future discussion, they utterly rejected it. He then proposed that they take up the question previously agreed upon,—the destruction of the wicked, but they refused this also, so you may judge from these things who got hit and hurt. Since the above discussion, the Centerville Literary Society, an ably conducted society, embracing many of the leading citizens, took up the Sabbath question, and by request of members Bro. Sheffield united with the society for the purpose of advocating the claims of the Lord's Sabbath in opposition to Baal's Sunday. The debate elicited much interest, and the house, the Baptist Church, was full to listen to it. Two weeks later, the same society took up the mortality question, when my father took part in the debate. This also attracted much attention. From these things you will see that considerable attention is being manifested in the positions we occupy. I find quite a number of persons anxious to talk with me, and learn the foundation of our faith.

ALPHEUS DAVISON.

Centerville, Iowa, Feb. 27."

The most of unpunctual people are pretty sure to be in time when they travel, which proves that their want of punctuality is but a habit. "Brethren," said a minister once to his congregation, as he rose to read the notices just before preaching, "I have been thinking that if this church were a steamboat, leaving the dock at half-past ten, a good many of the passengers would have been left this morning." Some of the late "passengers" looked as if a new idea had entered their minds.

ABOU BAKER, son-in-law of Mohammed, was a great man, but little inferior to the prophet himself. In his last address to his people, he said: "My last command to you is, that you remain united; that you love, honor, and uphold each other: that you exhort each other to faith and constancy in belief, and to the performance of pious deeds; by these alone men prosper; all else leads to destruction." In carrying out this counsel, the Mohammedans conquered their vast possessions.

Brethren, we who are in a better cause may do much for the church and the world by unyielding faith in God, with unity in our labors. Let us love and honor each other, as brethren and fellow-laborers in the last great work of God's people.

BUSINESS DEPARTMENT.

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What is Conversion?

Donations to the Publishing Association.

Willy Wilson, \$ 75

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

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