

THE HOPE OF ISRAEL.

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

Present Series.

Marion, Iowa, Third-day, April 20, 1869.

Vol. III.—No. 23

THE HOPE OF ISRAEL

IS PUBLISHED SEMI-MONTHLY BY
ASAHEL ALDRICH,
FOR

The Christian Publishing Association.

H. E. CARVER, PRESIDENT.

B. F. SNOOK, EDITOR.

Address HOPE OF ISRAEL, Marion, Iowa.

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

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.

WHERE ARE THE DEAD?

Are the dead now in Heaven, their voices now singing
Around the white throne are their golden harps ringing?

Is a bright crown of glory now placed on each head?
Tell me, Oh tell me, where now are the dead?

Where are those friends who have gone long before?
Their bodies lie buried we see them no more;
Have their spirits arisen to mansions of bliss,
To worlds far more glorious and happy than this?

Where are the wicked ones who long since have died?
Who from God's vengeance never can hide.
Are they writhing in torments in endless woe?
Do the souls of the wicked to misery go?

Oh what a delusion, absurdity great
That the wicked immediately enter Hell's gate!
That the souls of the righteous speed swiftly to Heaven
The moment the life from the body is given!

What is the use of the great judgment day,
If each one's doom is appointed straightaway?
Why call the good back from the regions of bliss,
And judge them to know what their destiny is?

Why not rather believe what the Scriptures declare,
That the dead know nothing of sorrow or care—
Of joy or of grief, nor of aught that is done,
Have they any remembrance under the sun?

When the last trumpet sounds it will call the dead forth,
From the East and the West, the South and the North;

All then will be judged; it then will be told
What position each one is thought worthy to hold.
M. W.

SUNDAY! SUNDAY!! SUNDAY!!! PREBLE! PREBLE!! PREBLE!!!

Bro. SNOOK: I have been a reader of the "World's Crisis" for more than a year past, and I have discovered of late, that Brother Preble has been trying to drill his ministerial brethren, and others, into the habit of calling the First day of the week the Sabbath. And I see from Vol. 29, No. 2, of the "Crisis," that he has not been quite unsuccessful. He says: "I rejoice that you [Bro. Grant], and some others of the Crisis, and Bro. Himes, and some others of the Voice, are inclined to

call the First day of the week by its proper name—SUNDAY. It is some cause of rejoicing! for he says—"the word Sunday has nothing in its primary meaning but heathenism." Very true indeed. Now as this good Brother is laboring so hard to convert his friends from calling the First day of the week by that heathenish name, Sun's-day, would it not be well for him to get them to drop all the heathenish names given to the other days of the week? If it is wrong to call one day of the week by a heathen name, is it not a greater wrong to call all of the days of the week so? Why not point them to the first chapter of Gen., where they will find the Creator's order of naming the days—namely—1st-day, 2nd-day, 3rd-day, 4th-day, 5th-day, 6th-day, 7th-day. Gen. ii. 2. On this day God rested and was refreshed. (Ex. xxxi. 17.) and called it the "THE SABBATH." (Ex. xx. 11.) The above is God's order; but the heathen's and Pope's order stands thus—First-day, the Sun's-day; second-day, Moon's-day; Third-day, Tues-day; Fourth-day, Woddens-day; Fifth-day, Thurs-day; Sixth-day, Friga's-day; Seventh-day, Saturn's-day. Why does he not try and convert them from this "heathenish" and Popish fashion? Try it, Bro. Preble. Try, and come back yourself, and bring them with you from heathenism and popery, to the Lord's Sabbath,—the seventh day,—which He calls, "My holy day." And then, my brother when you get them there, we will joyfully join with you and them, in singing the beautiful and truthful verse you appended to your article in the Crisis. Here it is with a few slight alterations.

"Day ever blessed! Thy light, thy rest,
I hail with glad emotion;
Ordained for man, when time began,
For solace and devotion."
Day more endeared, since Christ appeared,
The life and resurrection,
That evening's ray shed o'er that day,
His glory's bright reflection.
Day ever blessed! for holy rest,
God's sacred word sustains it.
Happy is he, who joys in thee,
And never does profane it.

Can brother Preble show us any scripture to prove that the first day of the week was
"Ordained for man, when time began,
For solace and devotion?"

If he cannot, why has he quoted these lines? Surely he will not be so regardless of truth, as to say that God did it! Well, was it "ordained" by Christ and the apostles? Oh, yes, says Preble. "After the resurrection the first day of the week became the Christian Sabbath by the approval of Christ, the apostles, and the primitive Christians." This is the amount of all he has written on the subject.

We will now turn to the Scriptures and see whether the apostles and early Christians observed and kept the first day of the week as the Lord's holy Sabbath; or whether they

continued to observe the seventh day as the Sabbath. If I were to leave this question to Bro. Preble, and ask him in the abstract, what was the SABBATH in the year 45, he would undoubtedly say, No. But if I were to ask Bro. Luke, he would say, Yes. Now to see whether or not this would be the case, we will turn to Acts xiii. 14, 15.—"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the SABBATH day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people say on." Then Paul stood up, and preached such a soul stirring sermon to them; that the "Gen-files besought that these words might be preached to them THE NEXT SABBATH DAY" (v. 42.) "And on the NEXT SABBATH DAY came almost the whole city together to hear the Word of God." Here we discover that Luke, who was a Christian, and writing in the Christian dispensation, calls the seventh day the Sabbath day, three times in these vs., in A. D. 45, and fourteen years after the resurrection. He does not call it, one of the Sabbaths, nor the old "Jewish Sabbath," nor the "abrogated Sabbath," or the "abolished Sabbath," but THE "SABBATH DAY," which was the Christian Sabbath in the year 1869.

Some time ago Bro. Preble thought he made a grand discovery favoring the idea of a Sunday Sabbath, in Matt. xxvii. 1, where it is written, "In the end of the Sabbath, as it began to dawn toward the first day of the week." This, he contends, is not a literal rendering of the original Greek—Opse de Sabbathoon te epiphos kees eis mean sabbatoon; but a literal rendering would read—"And in the end of Sabbaths, as it began to dawn toward one of the Sabbaths;" and then asks the question,—"Does not this indicate that one series of Sabbaths there ended, so far as obligation to observe it was concerned, and a new series introduced?" I answer, No sir; for if that had been the case, Luke would never have called the seventh day THE SABBATH, thirty years after that event.

Dr. Hale, in alluding to the numbering of the days of the week in Gen. ii., thus remarks: "This primeval measure of time, instituted as a memorial of the work of creation in six days, and of the ensuing Sabbath, or day of rest, was used by the Creator himself in his annunciation of the deluge, Gen. vii. 4. It was twice employed by Noah in the ark; (Gen. viii. 10-12) and Jacob's marriage feast lasted a week. (Gen. xxix. 27). . . . This is evident from the word Sabbath, or Sabbata, denoting a week, among the Syrians, Arabians, Christian Persians, and Ethiopians, as in the following ancient Syriac calendar, expressed in the Chaldee Alphabet:

One of the Sabbath or week [Sunday]. Two of the Sabbath [Monday]. Three of the Sabbath [Tuesday]. Four of the Sabbath [Wednesday]. Five of the Sabbath [Thursday]. Eve of the Sabbath [Friday]. The Sabbath [Saturday].

The first three Evangelists also use the plural *Sabbata* to denote the Sabbath day; (Matt. xii. 5-11; Mark i. 21, and ii. 28; Luke iv. 16.) whereas John, to avoid ambiguity, appropriates the singular *Sabbaton* to the Sabbath-day, and the plural, *Sabbata*, to the week." Chronology, Vol I. pp. 18-20.

Now, Bro. Preble, don't you think that the Evangelist Luke, and Dr. Hale, are better authority for the seventh-day Sabbath, than you are for the First day or old "heathenish" Sabbath? Surely, if you will let conscience speak, you will say, Yes. You know as well as you know that you exist, that the Creator never made the First day of the week his "holy Sabbath day." You also know, or ought to know that neither Christ or his apostles have done it. But you *do* know that Constantine, a heathen Prince, first decreed that the Sun's day should be a heathen Sabbath, and afterward that it should be the *Christian Sabbath*. This decree was confirmed by Pope Sylvester, and it is the highest authority you can produce for Sunday Sabbath-keeping.

That the Lord of the Sabbath may direct you into all truth is the prayer of your brother in hope of eternal life,
WM. JOHNSTON.
New Bloomfield, Pa.

THE NATURE OF MAN.

BY THOMAS HAMILTON.

FUTURE PUNISHMENT.

The first element of the Christian's faith is that there is a just God, the Creator and Governor of the Universe. This fact all believers in the Bible admit. Man is a creature of law. He can discern good and evil. There are laws that govern his physical constitution, and laws that control his religious character, which are unfolded to him by his Creator's will, to which he is bound to yield respect and obedience. If, then, God is just and good, and man is subject to his government, it is evident that the Creator will deal justly with all men; that he will punish sin and reward obedience. But strict justice, according to the laws of God and man, is not meted out to all mankind in this life. All must be aware of this fact. The good are oppressed, and wicked men triumph over them. The innocent are often punished and the guilty escape. These, and other like facts abundantly prove the truth of our position; and the certainty and justice of the divine government, and the unequal distribution of justice in this life, lead us to the conclusion that there must be a future state of rewards and punishments beyond this life. Says Solomon: "I saw under the sun the *place of judgment*, that wickedness was there. I said in mine heart, *God shall judge the righteous and the wicked*; for there is a time there for every purpose, and for every work."—Ecc. iii. 15-17. Then, if in this world, the places of judgment are usurped by the wicked, and just retribution becomes violated by the ungodliness of man, then there must be a great Supreme Court of

final appeal, where all wrongs will be redressed; where "God shall judge both the righteous and the wicked," reversing all the false judgments of wicked men, and establishing everlasting justice and righteousness throughout the wide Universe.

This judgment is not at death, nor in death, for we have abundantly proved that the dead are unconscious, and that they sleep until awakened by the trump of God. Says the great teacher: "I have spoken, the same shall judge him in the last day."—John xii. 48. Again: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matt. xvi. 27. Again: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead was judged out of those things which were written in the books, according to their works."—Rev. xx. 12. This proves beyond dispute that men are not judged until the resurrection; hence they cannot receive their reward until raised from the dead. "But," says the objector; "our Savior, in Luke xvi. 22, 23, says, The beggar died, and was carried by the angels into Abraham's bosom. The rich man also died and was buried; and in hell he lifted up his eyes, being in torments. This proves that both the righteous and wicked enter immediately into their reward." It is claimed that our Savior in this instance gave a literal history of two individuals who once lived on earth, and of their exit from earth to their reward. We will examine it a little in the light of truth, for it is important to have a correct understanding of this, as well as other portions of divine truth. Well then, if this is a literal history, the angels of God came down from heaven and took dead Lazarus, all covered with sores, and carried him away to heaven, that pure and holy place, and deposited him in Abraham's bosom! "But stop," says the objector, "it was the beggar's soul that was carried to heaven." Well the soul, you say, is immaterial. Did literal angels come down from heaven and carry the immaterial soul of Lazarus to Abraham's immaterial soul's bosom? Did the rich man lift up his immaterial soul's eyes in hell? Only think of an immaterial soul's eyes! Or an immaterial soul's tongue being parched with thirst! Or of an immaterial soul being tormented in literal flames!! It must be so, if it is a literal history of immaterial souls entering into their rewards immateriality at death! But you say, "the fire and water are figures. The flames represent the torments of a guilty conscience." Dear friends; immaterial fire and water is nonsense. But we have examined this subject far enough to see the absurdity of the popular view of this parable. The case of the rich man and Lazarus is evidently a parable, for, we find that we cannot apply it as a literal history either of two individuals or of two classes. It was spoken openly, and to the Jews, and we are told by the inspired word, that "without a parable spake he not unto them." Again; it could not have been a literal history, teaching the existence of the soul after death, for we see in the 30th verse, before any one could go to the rich man's, brethren

there must be a resurrection from the dead. It cannot be claimed to teach anything respecting the soul or spirit, for there is not a word said about a soul or spirit in the parable. It could not have been a literal history of two individuals, for, these two characters, the one in hell (*hades*), the one in heaven, are represented as conversing together. Are heaven and hell located so near each other that two individuals can talk together? Certainly not.

What great truth did our Savior design to illustrate by this parable? We think we can answer this question; for we understand that God was about to reject the nation of Israel from being his people. We look back to the 16th verse of the chapter and read: "The law and the prophets were until John." That is, the law and the prophets (the Jewish scriptures) were until John; that is, were the rules of faith until John began to preach the good news of the Kingdom. "since that time the kingdom of God is preached and every man presseth into it." That is, the good news of the kingdom is now the saving truth. The old covenant was ready to perish. 18 v.—"Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery." Then comes our text.—We think we can now understand the meaning of the parable. Israel had rejected God. Says the Lord by the prophet—"Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem, for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god.—Mal. ii. 11. Israel had committed adultery, and God would cut her off. The rich man, then, is designed to represent the nation of Israel. The poor man, the true Gentile church. One, the old covenant of works; the other, the new covenant of grace. The great gulf which is fixed between the Jew and Gentile is a national barrier, which has always existed since the Jews were a nation; hence a messenger sent to them, even from the dead, would not benefit them. Had they believed "Moses and the prophets," they would have believed Christ, for they prophesied of him. They cannot be benefited by the gospel until they accept Jesus as the Messiah. Then the barrier will be removed. The word from which *gulf* in this parable is rendered, is in the Syriac Testament rendered *barrier*. The word in the original, from which *hell* in this instance is rendered, is not the term used to designate the place of the punishment of the wicked, but *hades*, the place of the dead.

THE RESURRECTION OF THE WICKED.

(Concluded.)

You say that I seem to be satisfied that because the Old Testament does not speak of a second death to the ungodly, there is none. You ask me to take the same book, and point out the passage that even intimates that there was to be two advents of the Messiah or Christ. For once, my dear Bro., I am astonished. Nevertheless I will give the passages, though you say I can not do it. Gen. xv. 13.—"In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land." And the apostles says this seed was Christ; of course, he must come to possess it; "and if ye are Christ's, then ye are Abraham's seed, and

heirs according to the promise." Gen. xlix. Jacob, foretelling his sons what would befall them, prophesying what should come, says, "Judah is a lion's whelp," &c. v. 10.—"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him (Shiloh) shall the gathering of the people be." First coming. Deut. xviii. 15.—Moses said unto the children of Israel, "A prophet shall the Lord thy God raise up unto thee, of thy brethren, like unto me; to him shall ye near." Speaking of Israel by the mouth of Balaam, telling what should come, says, "A Star shall come out of Jacob, and a scepter shall rise out of Israel. His king shall be higher than Agag, and his kingdom shall be exalted." Ask yourself who this king is that shall hold the scepter, when he shall have the exalted kingdom? Again: "Out of Jacob shall come he that shall have dominion, and destroyeth him that remaineth of the city." 2 Sam. vii. 12.—"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever." Please read the whole chapter. Does not the apostle say, or refer to this? He says, "God swore with an oath unto David, that of the fruit of his loins [i. e. David's loins] according to the flesh, he would raise up Christ to sit on his throne." Is not this a prophecy of Christ's second coming? Psa. xl. 7.—"Then said he, Lo I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yes, thy law is within my heart." Is not this a prophecy of Christ's first coming as a sacrifice, and to do the will of God? Yes verily. In Isa. vii. the Lord said he would give the house of David a sign. "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Is not this Jesus' first advent, which is prophesied of? Isa. ix. 6.—"For unto us a child is born, [calling things that are not, as though they were] unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, [GLASS THE LORD] upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth even forever. The zeal of the Lord of hosts will perform this." Amen. Here is the first and second advent of the Messiah merged in this glorious prophecy. O, when I read such blessed promises that have been spoken of by all the holy prophets since the world began, I feel like old Simeon, who by the revelation of the Holy Spirit, was told that he should not see death till he had seen the Lord's Christ; yes, like him when he took Jesus in his arms, and said, "Lord, now lettest thy servant depart in peace, for mine eyes have seen thy salvation," &c. And I feel like Anna, when she spake of Jesus to all those that looked for redemption in Israel. What made them that looked for redemption in Israel. What made them the look? Ans. God's eternal, immutable promises of the Messiah. No wonder that Stephen said to the rejectors of Jesus: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just one; of whom ye have been now the betrayers and murderers." We will have a little more now of the Old Testament Isa. xxv., speaking of Zion's future glory, the prophet says, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things," &c. And he will destroy in this mountain the face of the covering cast

over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." It shall be said in that day, "Lo, this is our God; we have waited for him, and he will save us; this is our God; we have waited for him; we will be glad and rejoice in his salvation." Amen. My soul, wait thou on the Lord. Again: Isa. xl. 10.—"Behold, the Lord God will come with a strong hand, and his arm shall be stretched out, and his reward is with him, and his work before him. He shall feed his flock, like a shepherd; he shall gather the lambs with his arms," &c. I pray you to read the fifty-third of Isa. throughout, for it is a faithful testimony of the sufferings of Jesus the first time he came. Again, Isa. lx. 1, 2.—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Again: Zech. ix. 9.—"Rejoice greatly, O daughter of Zion; behold thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Dan. vii. 13, 14.—"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Zech. xiv. the last clause of the 5th verse. "And the Lord my God shall come, and all the saints with thee." Mal. iii. 1, 2.—"Behold I send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. (3 v.) But who may abide the day of his coming? and who shall stand when he appeareth?"

O my brother, this is not half a tithe of what I might quote from the Old Testament. What made the woman of Samaria say, "When Messiah cometh, he will tell us all things?" I ask you, how she knew that Messiah was coming, if there was no promise of it in the Scriptures? O how forcible the words of our Savior to his disciples, in the way to Emmaus, after he rose from the dead:—"O, fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory?" As much as if he had said, if ye had known the Scriptures you would have understood what has come to pass. "And would have understood what has come to pass. "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." And again, Jesus said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures." Now for your remarks on the xvth of 1 Cor. You say, you understand Paul to teach in verse 22 that Christ will restore the human race from the death in which they have become involved by the disobedience of Adam. I suppose you mean the whole human race. Now am. I suppose you mean the whole human race. Now the 23 v. proves to me conclusively the reverse. It reads, "For as in Adam all die [all who have the Adam-

ic nature or mortal nature], so in Christ shall all be made alive," (all that are in him and that possess his spirit.) "And if any man is in Christ, he is a new creature." And the next two verses prove it, i. e., proves that only those in Christ are included in the order of the resurrection. How plain it reads. "For as in Adam all die, so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming."—Here are only two orders, and any one predicating the resurrection of the wicked on the next verse, or what follows, is wrong. The next verse is, "As I understand God's Word. The next verse is, "I shall cometh the end when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." It is said that "he shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;" "when he shall come to be glorified in his saints, and be admired in all them that believe in that day."

I should like to write more, but cannot notice every point. I have written with the best of feelings, my brother; for the subject has revived the love of God in my heart, and therefore revived my love of God's children, and I hope to meet you, and all the blood bought ones, in the kingdom of God and his Christ. May God preserve us all blameless through Jesus till he comes. Your sister truly. POLLY G. PITTS.

HIGHER LIFE.

A FEW days ago, in the country, I stood beneath a tall cedar, a student of nature and an admirer of its glory. I observed that the lower branches showed the only signs of decay, and that they seemed to be appointed to removal, in order that the sap of the tree might pass uninterruptedly upward to develop th higher boughs and to hold up the top in full evergreen. The trunk of the cedar is made the more grand and substantial by the disappearance of the lower branches year by year, and the avenues to communicate life and beauty upward are more direct and effectual.

And so does the Christian grow. The habits of his childhood, embryo notions and opinions, as he rises into manhood, are lost; and like the cedar, as he grows, his lower affections and attachments, love of the world, or fame, or position, one by one die and disappear, and his higher nature is all the more comely and complete. Any man may thus die unto sin and live unto God, loose his attachment from the things of time and sense, and fix them upon those things which are eternal and divine.

"SHALL HE LIVE AGAIN?"

In Job xiv. 14, we find the following interesting question: "If a man die shall he live again?" Observe, Job does not say, If a man die is he still alive. He could not have been a believer in such theology as is taught by many in the present day—that man is now immortal. Job's only hope of a future life rested in the resurrection of the dead. In this he is in harmony with the apostle Paul, when he says: "If after the manner of men I have fought with beasts at Ephesus what advantageth it me if the dead rise not?" On the doctrine of the resurrection of the dead hangs all our hope of life beyond the grave.

The Septuagint of Job xiv. 14 reads as follows:—"I will wait till I exist [Marg. or am made again] again. Then shalt thou call, and I will hearken to thee." The Amer. Bid. Un. reads—"But man dies, and wastes away; yea, man expires, and where is he?"

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, APRIL 20, 1869.
B. F. SNOOK, EDITOR.

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

No. 7.

VI. *The ministration of 2 Cor. iii.* This chapter is regarded as the stronghold of the No-law-ites. We will, however, show that they have no support in it, unless it is by perverting the Scripture. Mr. Stephenson says:

"Let it be distinctly understood that nothing was written upon the tables of stone except the ten commandments. And that the apostle teaches that what was written upon the tables of stone, was done away, abolished."

We have the allegation of Mr. S. clearly stated, and understand that he argues that the ten commandments are abolished, from 2 Cor. iii. If he is correct in this view, we would ask what becomes of the doctrine taught by our friend that "the moral principles of the ten commandments are incorporated into the new covenant?" He must beware how he quotes scripture, lest he makes that appear as contradictory as himself. Would an apostle of Jesus teach that the moral law is incorporated into the new covenant, and then teach that the said moral law is abolished and done away? If so, he would be as unsafe a teacher as Eld. S., for he would tear down what he builds up. It is true that Paul, when writing to the church at Rome, denies that the law is abolished. "Do we then make void the law through faith? God forbid: yea, we establish the law."—Rom. iii. 31. The Greek word *Katargeo*, here rendered *make void*, is in 2 Cor. iii. rendered abolished. Then the apostle here declares that instead of teaching that the law is abolished, taught that it is established by faith. The connection shows that he is discoursing on the ten commandments. But does he contradict himself, and teach an opposite doctrine, when writing to the Corinthians? He does, if, as S. argues, he speaks of the moral law.

We will now briefly examine what is taught in 2 Cor. iii. 7.—"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away." The apostle testifies that the ministration of death written in stones was done away.

1. We ask, What is the ministration? The term comes from a Greek word which signifies one who ministers in the affairs of religion—one who administers the external affairs of the church. There is a wide difference between the ministration and things ministered. To illustrate. In our civil government we have had various administrations, but the government ministered is the same. When one administration passes away and another succeeds, there is neither change nor abolition of the government administered. Though the ministered here is the moral government of God, there have been two administrations; one under Moses, the oth-

er under Christ; the one was the ministration of death, or condemnation, because all who sinned against the moral law, in that day, were either put to death, or obtained pardon typically through the death of a sacrifice. Hence the ministration of death was the ceremonial law.

2. We would observe next that Paul does not say that the ministration of death was written in two tables of stone. It was written in stones. By referring to Deut. xxvii. we learn that God told Moses to set up great stones and plaster them with plaster, and thereupon to write the blessings and curses of the law. Joshua says, "And he wrote there upon the stones a copy of the law of Moses which he wrote in the presence of the children of Israel."—Joshua viii. 32. This demonstrates that it was the ceremonial law which was there written in those great stones, for it was the law that Moses wrote. But God wrote the ten commandments with his own finger on two tables of stone.

3. This point is clearly established. The ministration of Moses in the ceremonial law has ended, and that law is abolished. This is made further apparent by v. 14, which says that Moses put a veil upon that which is abolished. Now if we can learn what was veiled, we can determine what was abolished. As Moses descended the mount, his face shone with such glory that Israel could not behold his face. He therefore veiled the glory. That glory represented the ministration of Moses, which was to pass away. Had he veiled the ten commandments, the controversy would be ended. We now have a new minister, even Christ, but not a new moral government. As Iowa is the same State under the new constitution that she was under the old, so the moral government of God is the same under the new covenant and new administration that it was under the old. The new administration is one of justification or pardon, and not of condemnation. Its glory is as far superior to the glory of the former, as the light of the sun is superior to the light of the moon. We therefore agree most heartily with Eld. Stephenson that the moral principles of the spirit of the TEN commandments is incorporated into the new ministration, and if so they are not abolished. The Eld. however, repeats his favorite phrase,— "the ten commandments have perished; have ended, and are abolished." Where did they perish? He says "they perished with the old covenant." But that cannot be, for he says that "Jesus incorporated the moral principles of the spirit of the ten commandments in the Christian constitution." Then of necessity they were taken out of the old, and hence could not have perished when the old covenant came to an end. We are therefore driven to the conclusion that if they have perished at all, it has been since their incorporation into the new. But that cannot be, as the new constitution has not as yet ended. Hence the ten commandments are as yet of a binding obligation.

The next difficulty presented to us is that Christ is the end of the law. Rom. x. 4. But is there any real trouble here? If so it bears against S. as much as any one else. Eld., I will ask you, Is Christ the end of the law in the sense that will allow you to steal, commit adultery, or violate either of its precepts? If so, then it

teaches the abolition of the law. If not, it teaches no such thing. We therefore conclude under the new ministration,

1. That Christ came not to abolish the law. Matt. v. 17.

2. That heaven and earth may sooner pass away than that a jot or tittle of the law should fail.

3. That whosoever shall break one of these least commandments and teach men so, shall be of no esteem in the kingdom of heaven.

4. That whosoever will do and teach them will be of much esteem in the kingdom of heaven.

5. That whosoever would have eternal life must keep the ten commandments. Matt. xix. 16.

6. That the Gentiles in Paul's day did by nature the things contained in the law. Rom. ii. 14, 15.

7. The Gentiles without circumcision who keep the law, are accepted of God, while the Jews with circumcision are rejected for violating the law. Rom. ii. 26, 27.

8. That the whole world is under the law, and hence it must be binding. Rom. iii. 19.

9. That the law is not abolished. Rom. iii. 31.

10. That Paul with great delight obeyed the moral law. Rom. vii. 22-25.

11. That whosoever shall keep the whole law, and yet violate one precept, he is a sinner. Jas. ii. 8-10.

12. That he who loves God will keep his commandments. John v. 4. That true Christians will obey both the law and the gospel. Rev. xii. 17; xiv. 12. That all who faithfully keep the commandments of God are blessed, have a right to the tree of life, and will enter in through the gates into the city. Rev. xxii. 14. B. F. S.

THE PRAYER OF FAITH SHALL SAVE THE SICK.

DEAR BRETHREN AND SISTERS IN CHRIST: My heart is filled with gratitude to God, and I take my pen to tell you of his goodness, that you too may learn to trust him more fully. Disease laid its heavy hand upon me, and I was brought to the verge of the grave. Two excellent physicians pronounced my disease Pneumonia of the lower lobe of the left lung, and a part of the right one. Although very sick, yet I hoped to recover, until the evening of the 27th of March, when my lungs seemed filled up with phlegm, and I began choking severely, which exhausted my strength rapidly. We sent for the physicians, but I found no relief. The choking came on spasmodically, until ten o'clock the next morning, when I saw that I must sink into the grave unless help soon came. Those present said that I could not live through two more of those awful spells. I settled my earthly affairs, and prepared to meet death; and as I lay waiting another attack, I thought of the prophet Hezekiah, who turned his face to the wall and prayed, and the Lord added fifteen years to his days. Then I began to plead with the Lord, that although I was no prophet, yet he had accepted me as his child, and had adopted me into his family, and given me the witness of my adoption, and now, why should I die? "for the grave cannot praise thee; those that go down into the pit cannot hope in thy mercy." Thus

the words of the Psalmist came to my aid, and I plead with God. Then I asked my husband to send me one of God's dear servants, Elder Cranmer. He did so, and he, with another brother in Christ, arrived the next morning, the 29th, at 10 o'clock. I could not speak above a whisper, or raise my head from my pillow without help; but they prayed for me, anointing me with oil, and the prayer of faith has saved me sick, and the Lord has raised me up. Bless his holy name! In the course of the afternoon I arose from my bed and was dressed, and set up about one hour. The next morning I arose and set up two-thirds of the day, and I have set up all day to-day, and have written this long letter without stopping to rest. O that you would put your trust more fully in the God of Israel! We are his children, and he will not let us want for any good thing, if we will trust him. "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust."

Your sister in hope,

M. A. HARRIS.

REPORT FROM BRO. SNOOK.

AFTER closing up our work at Fisher's Grove, we journeyed to Sulphur Springs, and began meetings March 10th, and continued till Sunday evening. The attendance here was usually good, and we are happy to say that the brethren of this church are striving for a home in the better land, and are deeply in earnest in the great work of God. Our meetings were good, cheering, and reviving. Our prayer shall ever be for God to remember and bless this little church. We found a welcome home with our esteemed friend, Dr. Minesinger and Lady, whose generous hospitality we shared with many good feelings. The Dr has ever been a friend in deed, and has always expressed his friendship to us in the present of a five dollar bill, which kindness we appreciate very highly. The brethren at this place were all good and kind and did their duty by us.

From here we went to Millville. At this place we met many friends of former acquaintance. We labored here and in the vicinity a week and trust that some good was done. We organized a small church here, all of whom we hope will be faithful. Here we found good friends to warm and feed us, and to aid us on our way. We were much comforted with the help and society of Bro. Kiser, now of Middletown Ind.

Our next point was New Lisbon. Here we occupied the beautiful chapel of the United Brethren. These brethren were very kind to us indeed, and generously granted us their house, though another set, more noted for its popish intolerance and bigotry than its intelligence, denied us and denounced us as of the Devil, without giving us a hearing. We labored here near two weeks with some success. We left many warm-hearted friends, for whom we have much affection. Never did we raise up so many friends in so short a time. Here we were a stranger in a strange land, but was kindly cared for by many. The kindness of Mr. Vickrey and his worthy companion, I can never forget. We abode with them while there, and were made to

feel very welcome. We pray for the choicest blessings of God to rest upon this kind family, and the many others whose graces we shared. The friends have sent us away well remunerated for our time. We hope to visit this place again during the coming season, at whatever time Bro. Gross and Mr. Vickrey shall designate. The liberality of the United Brethren of this place we commend to others as an example worthy of imitation. We love the spirit they manifested. They not only gave us the use of their house, but came out and heard us. We were much pleased to form the acquaintance of Bro. Groanendike, a minister of that order, with whom we had a very pleasant visit. This Bro. loves the doctrine of the Lord's appearing. May God bless him, and make him a blessing to all within his charge. We were aided in this meeting by Bro. G. W. Shortridge, who is ever faithful in the good work of the Lord.

During our entire stay we had to contend against unfavorable weather. The mud was very deep. But our congregations were generally large, and deeply interested. We left for home April 6th, and arrived on the 8th inst. weary and worn, after an absence of six weeks of hard labor and toil. We are thankful to our Creator to find all well, and that we are permitted to meet our loved ones at home again. May the Lord ever bless and lead on in the great work of salvation. B. F. S.

MR. MANFORD'S CRITICISM ON IMMORTALITY.

MR. MANFORD finds fault with Bro. Hamilton's positions on the immortality question. We have read his criticisms, and find them to be as weak as the seven lean kine that Pharaoh saw come up out of the river Nile. The points are:

1. "Man is mortal; that is, he dies like any other animal." On this Mr. M. observes—"This means that man is nothing but animal, nothing but a brute." Not so fast, Mr. Manford, in your conclusions and deductions. Man is a man, notwithstanding he is mortal. But he belongs to the animal kingdom, according to the authority of the best Naturalists. It is true that man has a mind, and can think and reason. The same is equally true of the lower animals. Man's superiority over them is not in his being immortal, but in the superiority of his organization. Man lives by virtue of the same principle of life with the lower animals. Solomon says, "They have all one BREATH." He also dies exactly as they die. The wise man says, "As the one dieth, so dieth the other." "All go unto ONE place, all are of the dust, and all turn to dust again." But to man there is a promised resurrection. John v. 28, 29. "But," says Mr. M. "Man is made in the image of God, and hence must be immortal." We might as well say that as God is omniscient and omnipotent, and man is made in the divine image, therefore he is omniscient and omniscient. The argument proves too much, and hence is worthless.

2. "God offers eternal life to mortal man by his Son Jesus Christ."

3. "But this life is offered conditionally."

4. "Man is placed on probation in order to acquire a fitness for immortality."

Our critic then observes, "Here the writer makes more blunders. He confounds immortal-

ity and eternal life. Eternal life, as the Bible generally uses the words, is not immortality. It is rather the spiritual life of the immortal beings. An immortal being may, or may not have eternal life. Those who are enlightened with wisdom from above, are in possession of eternal life." "He that believeth on the Son hath eternal life." We remark:

1. It is true that immortality and eternal life are spoken of separately, but one implies the other.

2. That an immortal being may not have eternal life, is an absurdity not found outside of the vagaries of Unitarianism. Where is the proof for this assertion? Show me an immortal being, and I will show you that he will live eternally.

(3.) It is true that in one sense of the term believers in Christ have eternal life. But does that signify that they now actually possess that blessing? It cannot; for Paul exhorts believers "to fight the good fight of faith, and to lay hold on eternal life."—1 Tim. vi. 12. Query: Why should we lay hold on that which we already have? Again he says, "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."—Rom. ii. 6, 7. From this we learn that God will give (not has given) true believers eternal life. But where will this eternal life be received and enjoyed? Mr. M. says in this world; but Jesus says in the world to come. Mark x. 29, 30. From these considerations we conclude that believers have eternal life now as a promise, but in the world to come they will have it in fact. But if the subject of man's immortality be so important, why has God not revealed at least one text that proves it? The contrary is often asserted. We read of mortal man, but never of immortal man. We read of "the soul that sinneth it shall die;" (Ezek. xviii. 4.) but never do we read in God's word of the soul that is immortal and cannot die. Paul sums up the argument as follows: 1. "God only hath immortality."—1 Tim. vi. 16. 2. Christ has brought immortality to light in the gospel.—2 Tim. i. 10. 3. Man must seek for immortality.—Rom. ii. 7. 4. The faithful alone will put on immortality in the resurrection at the last trump.—1 Cor. xv. 51-54.

How important then is it that all strive after this great blessing! It is dangerous too to look to an immortal self as the source of salvation. This doctrine, so prominent among Universalists, is but baptized heathenism, with no favor from the Bible. Mr. Balfour (Universalist) says, "Your doctrine of an immortal soul is of heathen origin, . . . is but *heathen chaff*, which the wind of free inquiry and investigation into the Scriptures must ere long blow away. . . . It is a doctrine not only at war with the principles of the Bible, but of reason, justice, and common sense."—Letters to Hudson, p. 342. Wonder if Mr. Balfour taught that man was a mere brute! !

B. F. S.

THE CHARMS OF THE MIND—Personal attraction may for a time fascinate and dazzle the eye. Beauty may please, but beauty alone never captivates. The lily droops, the rose withers, and beauty, sooner or later must decay; but the charms of the mind are imperishable—they bud and bloom in youth, and continue to flourish as long as life remains. These, and these alone, are the charms that must and will forever enchant.

THE RESTORATION.

(Continued.)

In the Hope, No. 17, Bro. Hicks argues "that the lineal descendants of Abraham, or the Jews as a nation, were forever cut off from the covenants and promises made with Abraham, Isaac and Jacob; consequently they are not the rightful heirs, and never will be restored to the land of Canaan." A number of prophecies were cited to prove that they were cut off and scattered unto a perpetual desolation, to which I called attention in the last No. of the Hope, and referred to the fact that the connection in every instance showed that the casting away referred to, was not perpetual and universal. Jer. xxiii. 39, 40 was quoted as putting a quietus to the matter, for which he claimed that the Jewish nation should be forever forgotten and brought under everlasting reproach and shame. Upon a closer examination I discover that this is not spoken of the Jews as a nation, but is an individual matter, and is that which God will bring upon the man that shall provoke him by prophesying falsely, saying, "The burden of the Lord."

Jer. xxiii. 34, 38.—"And as for the prophet, and the priest, and the people, that shall say, The burden of the Lord, I will even punish that man and his house. But since ye say, The burden of the Lord; therefore thus saith the Lord: Because ye say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord."

It cannot be applied to the nation, because God has declared that he will never forget them.

Isa. xlv. 21.—"Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me."

Isa. xlix. 15, 16.—"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee on the palms of my hands; thy walls are continually before me."

Jer. xxxi. 3.—"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

I readily agree with Bro. Hicks that Israel as a nation was cast off and scattered over the whole earth. This is clearly proved from the following scriptures:

Amos ix. 9.—"For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."

Ezek. xxii. 15.—"And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee."

See also Lev. xxvi. 33; Deut. iv. 27, 28, 64; Jer. ix. 16; xxxi. 10; Isa. xviii. 2, 7; Ezek. xx. 28; Dan. xii. 7.

The same Israel which was cast off and scattered, was not cast off forever, but will be gathered again.

Rom. xi. 25, 26.—"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion a Deliverer, and shall turn away ungodliness from Jacob."

Hosea iii. 4, 5.—"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days."

Amos ix. 11, 14, 15.—"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. . . And I will bring

again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I shall also make them up of their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Zech. vii. 8, 13-15; 31-23.—"And I will bring them and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness. . . And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing; fear not, but let your hands and ye shall be strong. For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not; so again have I thought in these days to do well unto Jerusalem and the house of Judah; fear ye not. . . And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."

Zeph. iii. 19, 20.—"Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that is driven out; and I will get them fame and praise in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

Isa. x. 22.—"For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness."

Isa. xi. 21, 13.—"And it shall come to pass in that day, that the Lord will set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign to the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Isa. lxi. 21, 23.—"Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders."

Isa. lxi. 8, 9.—"For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."

Isa. lxvi. 8, 10, 12.—"Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. . . Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her. . . For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees."

Jer. xxx. 10, 11.—"Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of thy captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure,

and will not leave thee altogether unpunished." Jer. xxxi. 8, 9.—"Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a strait way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn."

Ezek. xxxiv. 12, 13.—"As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep that are scattered, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from among the heathen, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers them upon the inhabited places of the country."

Ezek. xxxvii. 21, 22.—"Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Ezek. xxxix. 25-29.—"Thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name: after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations, then shall they know that I am the Lord their God, who caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord."

See also Isa. 1:25-28. ii. 1-4. xi. 10. xxi. 24. xxvii. 12, 13. xxxv. 10. xliii. 1-9. xlv. 21-23. xlix. 13-36. liv. 7-9. lx. entire. lxi. 3. lxii. 1-4. Jer. iii. 16-18. xxiii. 4-8. xxx. 7-10, 17-22. xxxi. entire. xxxii. 9-26. Ezek. xxiv. 25-27. xxxiv. xxxvi. 16-36. xxxvii. 22-28. Joel iii. 12. Zeph. iii. 18. Zech. viii. 3, 4.

These Scriptures prove positively the restoration of the same Israel which was scattered.

M. N. KRAMER.

(Concluded next week.)

WHY SHOULD THE WICKED BE RAISED?

DEAR BRO. SNOOK: I had not intended to have said another word upon the subject of the resurrection of the wicked, but my beloved Bro. in his reply to my article, after disclaiming his intention to teach that man dies as a penalty for Adam's sin, goes on in the same sentence to argue as plainly as language can teach, that they do die as a penalty, or for Adam's sin. He says: "If the child in no sense suffers for the sins of the parent, please tell me why death comes upon them?" I answer, simply because of their connection with mortality inherited from Adam. This was the penalty: "Dying, thou shalt die." Now it is only by our connection with Adam as an animal being that we are brought down to death. Here is where justice leaves every man alike. Where is the man who dares to claim life from the dead on the score of justice?

ished." g them m from e blind and her a great ll come I lead rivers all not seeketh his at my places cloudy from dries, d feed rivers try." Lord, Israel gone, bring them is of all: ither any Lord ty of se of ; af- all used and ave ath- am ons, eir ity em em ace my l. 24. 23. 22. 21. 20. 19. 18. 17. 16. 15. 14. 13. 12. a.

It is only by a connection with the second Adam that any will ever get out of death's domain. "As Adam all die, even so in Christ shall all be made alive; [if any man be in Christ he is a new creature.] but every man in his own order; Christ the first fruits, afterwards they that are Christ's his coming." So you see this is spoken of a resurrection,—they that are in Christ—the righteous only. Christ, in speaking of the resurrection of the dead, says: "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." But speaking of the wicked, God says, "They are dead; they shall not live: they are deceased, they shall not rise. Therefore thou hast visited and made all their memory to perish."—Isa xxvi. 14. Drought and heat consume the snow water: so death,—the grave—those which have sinned. (Job xxiv. 19.) Yet shall he be brought to the grave and remain in the tomb. (Job xxi. 32.) And Job says again in chap. vii. 21, "And why dost thou not pardon my transgressions, and take away mine iniquity, for now I shall sleep in the dust: and thou shalt seek me in the morning, but I shall not be. Like sheep they are laid in the grave: death shall feed on them: and the upright shall have dominion over them in the morning. . . . But God will redeem my soul from the power of the grave for he shall receive me." "He shall go to the generation of his fathers; they shall never see light. Man that is in honor and understandeth not, is like the beasts that perish." Psa. lxxix. 19, 20.

Again my Bro. says: "The brother confounds the idea of a physical resurrection with that of mortal;" and then goes on to state the difference, and if his position be correct, then he gets the wicked up with an undying nature, for he says, "Physical means external, material, perceptible, while mortal means more; not only material but corruptible and dying." Hence according to the Bro's. interpretation, if the wicked are raised with physical bodies, they are undying. But let us examine this a little. It rather seems to me the Bro. has made a distinction without a difference. The first definition of the word physical, is nature or natural, as well as material; and then the second is, pertaining to the material part or structure of an organized being, particularly to man. Now what life did Adam lose? I answer, His natural or animal life; hence mortal and dying, was all he ever possessed, and hence all he could impart to his posterity. If we ever have a higher life, it must be by a connection with the second Adam. But we will see all men are to be raised with this mortal blood life, the same life they lose. We will see what Peter says of the first fruits of the resurrection. "For Christ also hath once suffered for sins in the flesh, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [made alive], by the Spirit."—1 Pet. iii. 18. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."—1 Cor. xv. 45. "But if the Spirit of him that raised up Jesus from the dead dwell in you, that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. Here you see, my dear Bro., that anything like a physical or

mortal resurrection in the future, is at antipodes with the teachings of the Bible. Nothing but a connection with the only source of life, the precious Christ of the Bible, can ever secure to us life in the future. O my dear Bro., may you and I be found in Christ who is the resurrection and the life. J. C. DAY.

GEN. II. 7.

It is a little strange that the believers in man's inherent immortality should claim this text as favoring their theory; but nevertheless it is true that nearly all of the standard works on the immortality of the soul claim this text as teaching this doctrine. In the first chapter of Gen. we have a very brief account of the creation of man in v. 27.—"So God created man in his own image: in the image of God created he him, male and female created he them." This seems to have been the last great crowning act of the creative work. In Gen. ii. we have a recapitulation of the creation of man, which enters more into detail. In this recapitulation, Gen. ii. 7 seems to refer exclusively to Adam, while v. 22 refers exclusively to Eve. The creation of Adam and Eve called forth two distinct and separate acts of the Almighty. Doubtless it would have been just as easy for God to have created them by the same act, but in the creation of Eve, as he did, there evidently was a wise object, namely, the laying of the foundation of the institution of marriage. It seems to us that nothing but a forced interpretation of this text, can favor the idea of man's inherent immortality.

But it is claimed that it is said of man that God breathed into him the breath of life, while it is not thus said of the animals which God created at the same time. True, it is thus said of Adam, but not of Eve; but does this prove that she was mortal and he immortal? if it proves it in one case it does in the other; but we presume no one would claim this. Let it be borne in mind that the book of Gen. is very brief, covering a period of nearly 2500 years. Is it any wonder then that Moses in the book of Gen., should not say that the lower order of animals received the breath of life, and yet it be equally as true of them as of Adam. But we have positive proof in other portions of Scripture, even in the book of Gen., that the lower animals did possess the same. Gen. vii. 15.—"And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." By this testimony we learn that the breath of life was not possessed exclusively by man, but by all flesh, man and beast. In vs. 21, 22, it is said that all flesh died; all in whose nostrils was the breath of life. Here, the language is similar to that of Gen. ii. 7. God breathed into his (Adam) nostrils the breath of life; and here it is all flesh in whose nostrils was the breath of life. It seems then that Adam had no preeminence in this respect, and thus the wise man Solomon evidently understood it. Eccl. iii. 19, 20.—"For that which befalleth the sons of men, befalleth the beasts; even one thing befalleth them. As one dieth, so dieth the other; yea, they have all one breath. So that man hath no preeminence above a beast. All go unto one place; all are of the dust, and all return to dust again." This settles the question forever, so far as the breath of life is concerned. When man had the breath of life breathed into his

nostrils, it was not a special blessing or gift to him, but was bestowed upon all flesh whether man or beast; for says Solomon, "they [man and beast,] all have ONE breath."

What then does Gen. ii. 7 teach? Simply that God formed man of the dust of the ground, the same as he formed the beast; for Solomon says, they are all of the dust; that he breathed into him the breath of life, the same breath that lower animals possessed; for "they all have one breath," and that man, made of dust, became a living soul, or living creature, the same as the rest of the animal creation; for we find that the term "living soul" is applied to beasts as well as man. Rev. xvi. 3.—"And every living soul died in the sea." Thus Gen. ii. 7, instead of teaching man's natural immortality, teaches, when taken in its plain literal import, exactly the opposite—his entire mortality. Thus Paul could say truthfully of Adam as a unit man, that "the first man Adam was made a living soul and is [or was] of the earth, earthy."—1 Cor. xv. 45-47.

In what, then, does man's preeminence consist? Is not man above a beast? We answer, Yes; but it does not consist in his being stamped with an undying nature, but rather in his superior organization, by which he is superior in intelligence and moral susceptibilities, capable of self government, and a growth in intellectual and moral culture, and thus is amenable to moral law, and accountable to his Creator for his obedience thereto.

May the reader and writer be solemnly impressed with the fact that we are wholly mortal, and as such are dying creatures; that we must seek for immortality through Jesus Christ, who has brought it to light through the gospel; that we may put on immortality when he who is our life shall appear. And that we may be made like him, and see him as he is, and be permitted to appear with him in glory. M. B. S.

Obituaries.

DEPARTED this life, near Afton, Iowa, Mar. 15th 1869, Mr. Eloah E. Oliver, Aged 22 years, 1 month, and 18 days. His disease supposed to be Scrofula. He was a faithful member of the Methodist Church since he was about 12 years of age, and very highly esteemed by all who knew him. He leaves a father, mother, four sisters, one brother, and a very large circle of friends to mourn his loss; but may God give us grace to live faithful and Christian lives, that when the King of kings comes to make up his jewels, we will be ready to meet our dear departed friends, and be carried to Mount Zion, where death is not known. May the Lord comfort the mourning friends of the deceased, and help them to bear their trials with patience. Funeral discourse held at the Methodist Church in Afton, by Mr. Milligan, Methodist minister, from the text, "To him that overcometh, will I give to eat of the fruit of the tree of life which is in the midst of the paradise of God."—Rev. ii. 7. EMMA J. LONG.

DIED, at Heath, Mich., Feb. 22nd, 1869, of inflammation of the lungs, John D., youngest son of Bro. Wm. O., and Sr. Ann C. Munro, Aged 1 year, 5 months, and 23 days. Sleep, sweet babe in calm repose, Nought shall disturb thy rest; Thou shalt rise as Jesus rose, And be forever blest. Now if we be dead with Christ, we believe that we shall also live with him. WM. O. MUNRO.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD DAY, APRIL 20, 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 scripture. We hold ourselves responsible for editorials, selections and comments; but we farther.

CORRECTION. In the last number of the HOPE, page 172, middle column, third line from bottom, the word "leaves" is used instead of the word secures. It should read thus: "He permanently secures the object of his desire."

In the last paper, the receipt, "D. W. Randall, \$2.00, iv-21," should have been receipted J. D. Graham, \$2.00, iv-17.

The Office Debt.

We, the undersigned, pledge our names as one of 45, to give \$10.00 each, to pay the office debt of \$600.00, which encumbers the office of the Christian Publishing Association, Bro. A. Aldrich agreeing to pay \$150.00. The money to be paid when the required 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. Halloway, | 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 |
| 34. Eld. John Eshelman, | 10.00 |
| 35. Eld. Samuel Everett, | 10.00 |
| 36. Margaret Covert, | 10.00 |
| 37. Nancy Seward, | 10.00 |
| 38. C. M. Holland, | 10.00 |
| 39. Geo. Stults, | 10.00 |
| 39. J. Thomas Wilson, | 10.00 |
- Paid \$1

Bro. L. K. LONG writes from Victoria, Mo.: Permit me to say that the last few papers have been brimfull of interesting subjects, and elegantly handled. I consider such subjects as "Sow beside all Waters," "Christian Temperance," first and second, "Is the First day of the week the Christian Sabbath?" "Nature of man," and "Review of Stephenson on the Law," as meat in due season. We would like the visits of the HOPE one-half better if it would come twice as often as it does; therefore we are willing to pay as much more to have it so come.

We will send \$1.50 more when it is issued weekly. We like to see it keeping clear of the quicksands of fanaticism and modern delusions, which has and is tainting the lives of honest Sabbath-observers, and which has a tendency to produce sectarian intolerance and bigotry.

TO DR. E. MANFORD,
Editor of the Universalist Magazine, Chicago.

SIR: I see in your issue of April, p. 125, that you say, "We would like to have an oral discussion on that subject [the destruction of the wicked,] with a good defender of destructionism. We are willing to debate with the Editor of *The Hope of Israel*, Mr. Snook, but he declines, we suppose." In reply, I will say to you, sir, that it is my wish also to discuss the peculiarities of Universalism with an able defender of that ism, and am willing to debate with you, and accept your challenge. You say that I decline a discussion with you, as you suppose. Well, as you are in the habit of supposing things which are not true, (for I suppose that you suppose that Universalism may be true,) I will excuse this supposition, for which you have no foundation. I submitted to you a series of propositions in *THE HOPE*, but you may not have seen them. I therefore repeat them, and call your attention to them.

I.

The Bible teaches the final holiness and salvation of all men.

Will you affirm? I will deny.

II.

The Bible teaches that the doom of the finally impenitent is an entire destruction of their being.

I will affirm. Will you deny?

III.

The Bible teaches that the second coming of Christ took place at Jerusalem's destruction, under Titus Vespasian.

Will you affirm? I deny.

IV.

The Bible teaches that man is entirely mortal, and is unconscious from death till the resurrection.

I will affirm. Will you deny?

These propositions express the issues fairly, and I trust that we may have a fair and candid investigation of these points.

I am yours, hoping to hear from you soon,
B. F. SNOOK.

ANNOUNCEMENT.—I would say to my friends, and the friends of our blessed cause, that I propose to publish on the first of July next, the initial member of a new periodical to be called *The Advent-Christian Quarterly*; to be issued thereafter on the first of each October, January, April, and July.

It is designed to fill a vacancy in our literature too long unoccupied; and I anticipate for it a hearty welcome. We hope to make it just what the Advent-Christian body would desire in such a periodical.

Each number will contain eighty large octavo pages; though if sufficient encouragement is given, the number of pages will be increased to one hundred.

The subscription price will be one dollar a volume of four numbers.

We hope for the hearty co-operation of all workers in and friends of our blessed cause, to make this important enterprise a success from the start.

Further particulars hereafter.

Meanwhile, communications with words of sympathy, advice, subscriptions, or other aid, will be welcomed, and may be addressed to

WILLIAM L. HINES.
—By Request.

Buchanan, Mich.

Choice Books.

We have on hand some of the following very excellent works on the Prophecies, Signs of the Times, and Millennial Age.

The Ten Virgins, by Dr. Seiss. The only true and sound exposition of this deeply interesting parable that we have read. Price \$1.00, post-paid.

Riley on the Restitution. A very able and clear elucidation of the coming and reign of Christ on earth in the glorious Restitution. Price, \$1.40, post-paid.

Coming Wonders, By M. Baxter. The best treatise on the Prophecies of Dan., and the book of Rev. extant. The author is a thorough literalist. This is a work of intense interest, and should be in the library of all who love the appearing of Christ. Price, \$1.40, post-paid.

For any of the above works, Address
B. F. Snook, Marion, Linn Co., Iowa.
Orders must be accompanied with the cash.

Appointments.

Association Meeting.

THE third Annual Meeting of the Christian Publishing Association will be held at Marion, Iowa, on Friday, May 7th, at 10 o'clock, A. M.

The object of this meeting is to elect a President, Vice President, Secretary, Treasurer, Editor, and Publishing Committee, for the ensuing year, and for the transaction of such other business as may come up for consideration. Those who cannot come can send in their votes to the Secretary, or they can vote by proxy. Let there be a general attendance.

H. E. CARVER, *President.*

J. BRINKERHOFF, *Secretary.*

CONFERENCE.

THE Lord willing, there will be a Conference held by the brethren of Mich., at Hartford, Mich., commencing June 18th, and holding over Sabbath and First day. Come, brethren, to the Conference in the name of the Lord, and the God of Israel will be with us.

ELD. G. CRANMER.

BUSINESS DEPARTMENT

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. A. G. Long iv-14. B. F. Babcock iv-6. James Shortridge iv-3. D. W. Randall iv-13. J. P. Parish iv-17. R. R. McCune iv-1. J. H. Noble iv-15. O. S. Wright iv-25. R. Gaylor iv-1. Nancy Caldwell v-1. Wm Heato iv-9.
- \$2.00 EACH. Azariah Babcock iv-14. R. Lyon iv-2. J. Thomas Wilson v-8.
- \$1.00 EACH. Mary C. Featherland iv-14. Augusta Thompson iv-17.
- \$.75 EACH. Stas McSherry iv-10. T J Barkas iii-18. T J Perkins iv-4. John W Rightsman iii-18. Charles Farmer iv-10. Jesse Paul iv-10. Lindsay Hasket iv-10. Jonathan Ratchiff iv-10. John Hoffacker iv-10. Abel Nation iv-10. Joseph Mullen iv-6. John W Clark iv-10. Jonah Pierce iv-9. Daniel Covert iv-8. Calvin J Barnes iv-10. Levi Leakey iv-10. Ephraim Leskey iv-10. Mrs Harriet Hornaday iv-4.
- Isaac Gross \$2.25 v-5. Levi Shaw \$.95 iv-8. Louisa Haberland \$.80 iii-22. Wm Inglis \$1.60 iv-6.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD DAY, MAY 4, 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 scripture. We hold ourselves responsible for editorials, selections and comments; but no farther.

Is it Right

For one who is owing his subscription for his paper to use that money to procure the gratification of a lustful appetite,—to feed the cravings of a depraved appetite for that which satisfieth not, and deadens the sensibilities of his nature, and which he acknowledges to be a worse than useless habit, and one which he would be gladly rid of—the use of tobacco? Can any of you who indulge this pernicious habit, feel free in regard to this matter? There are some who have a love for the cause of God and are seeking the kingdom of heaven, who feel unable to pay for their paper, or keep its subscription paid up, and also do not feel able to pay anything for the support of the ministry, yet can always find means to obtain the weekly supply of tobacco. Is this right? Is such a one a faithful steward? It is unnecessary to further urge the needs of the Publishing Association to the friends of the cause. The readers of the HOPE must all be aware that it is with much sacrifice that we are able to send you its regular issues, and you must also be aware of the necessity of its subscription price being promptly received, in order for its expenses to be met; and cannot you, who are still addicted to the habit of using tobacco, make the sacrifice of this lust, and help on the cause of God, and the better secure your eternal salvation? We hope that those of our readers who are in arrears on their subscription, and who cannot pay it now, and wish it continued, will report the same to us, for the mission of the HOPE is to do good, and we do not wish to discontinue where it is appreciated.

J. B.

The 6000 Years.

DEAR BRO. SNOOK: I notice on p. 173, of HOPE No. 22, a communication from Bro. Cronce, in which he complains of my not having given proof of my position on the 6000 years; also of a sad mistake I should have made in the time from the end of Solomon's reign to the end of the kingdom of Israel. On the first I would say that the proof of my position he will find by referring to an article in a former No. of the HOPE, headed, "Bible Chronology," written by Bro. Cronce of Illinois. All the difference between us is the one year in the time from the sixth of Hezekiah to the birth of Christ, which I think I showed when writing on the 6000 years. With regard to the time from the end of Solomon's reign to the breaking up of Israel I appeal to Bro. Snook to say through the HOPE if the 265 years are not in the manuscript I sent to the office, then it was my mistake, and not the printer's. But as I have the original manuscript, from which I copied, before me, and I find the time distinctly marked—265—I am led to disclaim any mistake on my part.

With regard to the coming of our dear Savior in the year 1869, 10th day of 7th month, I wish to say a word. Daniel was required to know and understand. (ix. 25.) There is no room for opinion, but Daniel is required to

know. Now I contend that I know by the word of God and by facts, that the Lord will come 10th day of 7th month, 1873-4. Will Bro. Cronce, or any other brother, say he knows that the Lord will come in the year 1869? If they will, let us have it. I for one, can only know for myself, and I may not be able to so present the truth as to make others to know. But if Gabriel could make Daniel know, the same language is capable of making us know. But Daniel sought for the truth by prayer, by confessing his sins and the sins of his people, and by fasting, sackcloth and ashes. Is this the way we have sought for the truth? If so, we may be enabled to know and understand the truth on time as well as Daniel. And now, dear brethren and sisters, as I do not write for controversy, I do not wish to contend with any one, but I shall ever contend for the truth till the Master comes. O let us trim our lamps and prepare to meet the Bridegroom, that we may be counted worthy to stand before the Son of man.

Yours for truth, ELDER JOHN REED.

We cannot now positively tell whether or not in HOPE No. 17, the 682 years for 265 from the end of Solomon's reign to the end of the kingdom of Israel, was our mistake or Bro. Reed's, as the manuscript is not preserved. If but one figure was wrong, we would not hesitate to say it was our mistake; but we aim to be very careful with numbers, and here there are three figures wrong; and as the manuscript is not preserved, we cannot tell whose mistake it is.

J. B.

(Continued from page 189.)

resurrection of the children of God is brought to view, and if that is a mere figure of speech or parable, as is claimed, why may not immortality, the coming of Christ, the kingdom of God, the new heavens and new earth, and the glorious Jerusalem all be mere figures of speech or parables, and all the sublime realities of our faith be dissipated into thin air? Sr. P., in expressing her opinion that the passage in John v. is a parable, declares that Jesus never spoke to the Jews "without a parable." We are astonished that a Bible student should make such an assertion. Without multiplying quotations we ask, Does the 4th verse of ch. viii. of this same book read like a parable, or like a plain cutting rebuke to the wicked Jews, "Ye are of your father, the Devil, and the lusts of your father, he will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it." Surely this is no parable, but plain unvarnished truth.

Another supposed difficulty is, that if the first resurrection is a thousand years before the wicked are raised, then they will not all come up in one hour. This supposed difficulty is based upon the expression—"The hour cometh." That the term hour is used in Scripture in the same sense we would use it in referring to a particular point of time, is freely admitted; but it is not always so used, and by examination it will be found that in this very case it is used from eight to ten times to designate an indefinite period, against three or four times when it may have been used in a definite sense. In this same fifth chapter we learn that the Savior told the wicked Jews that the hour had then come when the dead should hear the voice of the Son of God and should live. This we regard as an evident

allusion to the resurrection of Lazarus, and yet that did not occur until about one year afterwards; hence the term was used in an accommodated sense, or else it is a defective translation of the original. We freely admit that if no further light had been subsequently given by divine inspiration, the inference might fairly be drawn that the resurrection of the two classes would occur either simultaneously, or in very close connection; but the xxth ch. of Rev. forbids that conclusion.

Sr. P. inquires what we will do with Isa. lxxv. 14, if John v. 28 is a plain and literal fact in all points. If we remember correctly, we have already given our views on that passage, and as we have not time nor space now, we do not say anything further on it at present. We have tried to be brief and considerate in our remarks, and hope they will do no harm, if they accomplish no good.

H. E. CARVER.

THE BEE KEEPERS JOURNAL AND AN SCULTURAL REPOSITORY for April comes to us replete with interesting matter and beautifully illustrated. The engraving of the Home of burrowing Bees and a cluster of queen cells illustrating the article, "Instruction for Beginners," giving the method of rearing Italian Queens, are especially interesting to Bee Keepers; while the Department of Agriculture, Home and Residence, Ladies column, and Youth's Page, furnish a great variety of valuable reading, suited for almost every member of any family. The article, "Bee Keeping for Colored people," and "The way of Training Boys," by the noted writer Miss J. S. TERRY, one of the Editors, will repay any one who takes for the trouble of sending for a sample copy.

TERMS—\$1.00 a year; sample copies sent free by the Publishers, H. A. KING & Co., Nevada, Ols.

Appointments

Association Meeting

THE third Annual Meeting of the Christian Publishing Association will be held at Marion, Iowa, on Friday, May 7th, at 10 o'clock, A. M. The object of this meeting is to elect a President, Vice President, Secretary, Treasurer, Editor, and Publishing Committee, for the ensuing year, and for the transaction of such other business as may come up for consideration. Those who cannot come can send in their votes to the Secretary, or they can vote by proxy. Let there be a general attendance.

H. E. CARVER, President.

J. BRINKERHOFF, Secretary.

CONFERENCE

THE Lord willing, they will be a Conference held by the brethren of Mich., at Hartford, Mich., commencing June 8th, and holding over Sabbath and First day. Come, brethren, to the Conference in the name of the Lord, and the God of Israel will be with us.

ELD. G. CRANMER.

BUSINESS DEPARTMENT

Communications Received for THE HOPE.

Testimony for the Lord and Sabbath; A Word about definite time.

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, D. Lohman III-20, Linn Co. Ia. 14-
- 23. Dr. N. W. Owen 14-18.
- M. C. Alexander \$1.00 14-14. Michael Doll \$3.00 14-7.
- S. W. Mentzer \$2.00 14-14.