

THE HOPE OF ISRAEL.

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

Present Series.

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THE HOPE OF ISRAEL

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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 persons 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.

Behold, He Cometh!

Lo! we lift our heads with gladness,
And cheer our hearts with song,
For the triumph and the glory
Shall dawn on us ere long.
In faith we cry, Come quickly, Lord,
And claim us for thine own;
And where on earth thy cross did stand,
Oh! Come and fix thy throne.

And though the strife grows keener still,
And foes increase in strength,
Lo! the day of our redemption
Is drawing nigh at length.
With loving expectation
Each waiting heart is stirred,
And the joyful cry, "He cometh!"
Shall soon by all be heard.

Awake, awake! the night is spent,
The day is dawning fast,
For the clouds on the horizon
Are breaking up at last;
Now the night winds, sad and mournful,
Have slowly died away,
And our happy songs are greeting
The coming of the day.

Awake! awake! lift up your heads,
Redemption draweth nigh!
Lo! the tokens of the coming day
Are spreading in the sky.
The Sun of Righteousness shall rise
With healing in his wings,
And unto every watching heart
He sweet deliverance brings.

Awake! awake! the promises
Are now to be fulfilled,
And in hopes of glad fruition
Shall each rising doubt be stilled.
Now shall our dim eyes brighten,
So long clouded by our tears,
For He who maketh all things new,
Our Lord and Christ, appears.

—Rainbow.

Mr. Miller's Apology and Defense.

(Continued.)
DEFINITENESS OF PROPHETIC TIME.

I had never been positive as to any particular day for the Lord's coming, believing that no man could know the day and hour. In all my published lectures, it will be seen on the title page, "about the year 1843." In all my oral lectures, I invariably told my audiences that the periods would terminate in 1843, if there were no mistake in my calculation; but that I could not say the end might not come even before that time, and they should be continually prepared. In 1842, some of my brethren preached with great positiveness

the exact year, and censured him for putting in an *if*. The public press had also published that I had fixed upon a definite day, the 23d of April, for the Lord's Advent. Therefore, in December of that year, as I could see no error in my reckoning, I published my belief, that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come. Some had their minds fixed on particular days; but I could see no evidence for such, unless the types of the Mosaic law pointed to the feast of Tabernacles.

During the year '43, the most violent denunciations were heaped upon me, and those associated with me, by the press, and some pulpits. Our motives were assailed, our principles misrepresented, and our characters traduced. Time passed on and the 21st of March 1844 went by, without our witnessing the appearing of the Lord. Our disappointment was great; and many walked no more with us.

Previously to this, in the fall of '43, some of my brethren began to call the churches Babylon, and to urge that it was the duty of Adventists to come out of them. With this I was much grieved, as not only the effect was very bad but I regarded it as a perversion of the word of God,—a wresting of Scripture. But the practice spread extensively; and from that time the churches, as might have been expected, were closed against us. It prejudiced many against us so that they would not listen to the truth. It created a deep feeling of hostility between Adventists and those who did not embrace the doctrine; so that most of the Adventists were separated from their respective churches. This was a result, which I never desired, nor expected; but it was brought about by unforeseen circumstances. We could then only act in accordance with the position in which we were thus placed.

On the passing of my published time, I frankly acknowledged my disappointment in reference to the exact period; but my faith was unchanged in any essential feature. I therefore continued my labors, principally at the west during the summer of '44, until "the seventh month movement," as it is called. I had no participation in this, only as I wrote a letter eighteen months previously, presenting the observances under the Mosaic law, which pointed to that month as a probable time when the Advent might be expected. This was written because some were looking to definite days in the *Spring*. I had, however, no expectation that so unwarranted a use would be made of those types, that they should regard a belief in such mere inferential evidence a test of salvation. I therefore had no fellowship with that movement until about two or three weeks previous to the 22d of October, when seeing it had obtained such prevalence, and considering it was at a probable point of time, I was persuaded that it was a work of God, and felt that if it should pass by I should be more disappointed than I was in my first published time.

But that time passed; and I was again disappointed. The movement was of such a

character, that for a time it was very mysterious to me, and the results following it were so unaccountable that I supposed our work might be completed, and that a few weeks only might elapse between that time and the appearing of Christ. However that might be I regarded my own work as completed; and that what was to be done for the extension of these views, must be done by younger brethren, except an occasional discourse from myself.

ERRONEOUS VIEWS CONNECTED WITH THE DOCTRINE.

As time has progressed, I have been pained to see many errors which have been embraced in different sections of the country by some who have labored in connection with myself; errors which I cannot countenance, and of which I wish to speak freely, although I may lose the fellowship of some for faithfully doing my duty.

I have been pained to see a spirit of sectarianism and bigotry, in some sections, which disfellowships everything that does not square with the narrow prejudices of individual minds. There is a tendency to exalt individual opinions as a standard for all to submit to; a disposition to place the results of individual investigation upon a level with solemn conclusions to which the great body of brethren arrived. This is very wrong; for while we are in this world, we are so shortsighted that we should never regard our conclusions as infallible, should bear with the imperfections of others, and receive those that are weak in the faith, but not to doubtful disputations.

Some have an inclination to indulge in harsh and denunciatory remarks against all who do not agree with them. We are all liable to err; but we should avoid thus giving occasion of offence. We should instruct with meekness those that oppose themselves, and avoid foolish and unlearned questions, that gender strifes.

There may be causes operating on the minds of others, of which we know nothing, that influence them contrary to the truth, as we have received it. We should therefore, in all our intercourse with those we deem in error, treat them with kindness and affection, and show them that we would do them good, and not evil; if God peradventure will give them repentance to the acknowledging of the truth; and that they recover themselves out of the snare of the devil; who are taken captive by him at his will.

Some are prone to indulge in a spirit of uneasiness and disorder, and looseness with regard to church government and doctrine. In all the essential doctrines of the Bible, as they have been held by the pious of the church in all ages, were given to the saints, and for which we are commanded earnestly to contend, I have never seen any reason to change my faith. Jesus I regard as my all-sufficient Savior, by whose merits alone I can be saved. No being but Him whose "goings forth were of old, from everlasting," who should take upon himself our nature, and bear our sins in his own body, could make an atonement, on the efficacy of which I should dare

to rely. The Bible speaks as plainly of my Savior's divinity as it does of his humanity. He is therefore Emanuel, God with us. The Bible tells us plainly what the Savior is. That should satisfy us without venturing beyond the Bible to say what he is not.

It is in the use of terms not found in the Scriptures, that disputations arise. For instance, the difference between the Calvinist and Arminian, I often thus explain: Both are in the same dilemma. They are like a company of men in the lower story of a house when the tide is entering and from which there is no escape only by a rope by which they may be drawn up. All endeavor to lay hold of the rope; the one is continually afraid he has not hold of the right rope; if he was sure he had the right rope he would have no fears. The other has no fear but he has hold of the right rope; he is continually afraid his rope will break.—Now both are equally fearful they may perchance not escape; their fears arise from different causes. How foolish it is, then, for them to begin to quarrel with each other, because the one supposes the rope may break, and the other that it is the wrong rope.

Now I have found Christians among those who believed they were born again, but might fall away; and among those that believed that if ever they were born again they should certainly persevere. The difference between them I regard as a mere matter of education; both have their fears; and both believe that those only who persevere unto the end will be saved. I therefore look on men as bigots who quarrel with others, and deny that those are Christians who cannot see just as they do.

Some are supposed to lay a stress on the seventh month movement which is not warranted by the Word. There was then a dedication of heart in view of the Lord's coming, that was well pleasing in the sight of God. Desires for the Lord's coming and a preparation for that event are acceptable to Him. But because we then ardently desired his coming, and sought that preparation that was necessary, it does not follow that our expectations were then realized. For we were certainly disappointed. We expected the personal coming of Christ at that time; and now to contend that we were not mistaken, is dishonest. We should never be ashamed to frankly confess all our errors.

I have no confidence in any of the new theories that have grown out of that movement, viz., that Christ then came as the Bridegroom, that the door of mercy was closed, that there is no salvation for sinners, or that the seventh trumpet then sounded, or that it was a fulfillment of prophecy in any sense. The spirit of fanaticism which has resulted from it, in some, leading to extravagance and excess, I regard as of the same nature as those which retarded the reformation in Germany; and the same as have been connected with every religious movement since the first advent. The truth is not responsible for such devices of Satan to destroy it. I have never taught a neglect of any of the duties of life, which make us good parents, children, neighbors or citizens. I have ever inculcated a faithful performance of all those duties, enjoining good works with faith and repentance. Those who have taught the neglect of these, instead of acting with me or being my followers, as they are called, have departed from my counsel and acted in opposition to my uniform teachings: men have crept in unawares who

have given heed to seducing spirits and doctrines of devils, teaching lies in hypocrisy, denying any personal existence of Christ, forbidding to marry and commanding to abstain from certain kinds of food, denying the right to pray for sinners, and commanding to violate our social duties, &c. With such things I have no sympathy.

The doctrine of annihilation and the soul's unconsciousness in death, has been connected in the minds of some with the doctrine of the Ad-vent. With this there is no necessary connection. This its advocates acknowledge. The doctrine of the Advent was the faith of the primitive church; while the doctrine of annihilation was no part of their faith. It evidently arises from a mistaken use of Bible terms, and a stress of words not warranted by parallel Scriptures. The fact that no trace of this doctrine is found among the ancient Jews, except the Sadducees, who were reproved for not believing in angels, spirits, and the resurrection, shows that none of the pious of that nation attached a meaning to the words of the Old Testament that would sustain such a doctrine. And the fact that no trace of such a belief is found among the early Christians, shows that those who sat under the teachings of the apostles and martyrs gathered no such doctrine from their instructions. Therefore when such a doctrine is taught, a meaning must be attached to words that they would not bear at the time the Scriptures were written: to get the correct understanding of Scripture we must use words as they were used at that time.

The translators of the Bible had no faith in such a doctrine; therefore they attached no such meaning to the language they used in rendering the original as is attached to the words of the texts by those who quote them to maintain that doctrine. All the arguments in its favor rest on a certain meaning attached to such words as perish, destroy, death, &c. But when we find that the old world being only overflowed with water, perished; and that when our Savior told the Jews to destroy the temple of his body, and in three days he would raise it up, John 3: 19, he did not mean that his body should cease to be a body during those three days; we see that such words do not necessarily convey a meaning that proves that doctrine. In fact, one evangelist uses the word *destroy*, Wilt thou "destroy" us before the time? where another does the word *torment*, Wilt thou torment us before the time? compare Mark 1: 24 and Matt. 8: 29. God said that in the flood he would destroy man with the earth, Gen. 6: 23, but the earth did not cease to be. Therefore we learn that these words cannot set aside the declaration that the wicked shall go away into everlasting punishment, &c.

If the word death implies that there can be no part of the man then conscious, it would follow that when Christ died, there could be no part of Him that was conscious; and if there could be no part of Christ conscious after his body was dead, there could have been no part of Christ conscious before he was born of Mary. Death, therefore, can only apply to the body. But that doctrine carried out, must lead to the denial of the divinity of Christ; and we find that in all past history, in the different periods when it has come up for a time, it has been connected with that and other heresies.

(To be continued.)

The fact that men have misinterpreted the Bible is no more argument against it than the fact that men have misinterpreted nature is an argument against a true science.

When are the Times of the Gentiles to end?

By the Times of the Gentiles is meant the reign of the nations over the people of God: after which comes the Kingdom of Heaven.

Whoever will attentively read William Miller's Apology for studying the chronology of Scripture, published in the HOPE OF ISRAEL, Vol. VI, No. 2, p. 1, column 2, can scarcely fail to see that God has been wont to show not only the events, but also the times of prophetic events, from their beginning to their ending. William Miller, in that paragraph, gives twelve distinct instances in which future events were foretold with the time of their accomplishment; and succeeding writers, inspired by God, testified of their fulfillment at the several times foretold. And further, it may be confidently affirmed, that there has been no age yet found in which it could be successfully shown that the divinely announced prophecy has failed of accomplishment at the time given in the prophecy. That William Miller and other interpreters of prophecy have made mistakes and been disappointed in their expectations is too obvious to admit of successful concealment. But what of that? On what subject have not men made mistakes? It is the frailty of human nature that causes mistakes.

Wm. Miller says, "In 1818, at the close of two years' study of the Scriptures, I was brought to the conclusion that in about twenty five years from that time all the affairs of our present state would be wound up,"—"and the long desired kingdom of the Messiah would be established under the whole heaven." And it is well known that after the time in 1843 & 4 had passed, he continued to say he could not see wherein he had made any mistake that would vitiate his theory. It is further well known that some of his friends who accepted his Bible chronology as correct have by mystifying the governing event, attempted to show that his calculations were correct, and he was mistaken only in the nature of the event. This we have always thought a worse failure than the first one, and likely to have a more deleterious influence over the public mind than the failure of 1844 time.

We have always seen cause to except against Wm. Miller's reckoning of prophetic time, and have always rejected his theory of the nature of the event that is to succeed the present order of things! It is our opinion that no man can successfully interpret the Bible doctrine of the Kingdom of God who holds to the natural immortality of man, the conscious state of the dead, and the final rejection of the seed of Jacob from the promises of God. That these things entered into the composition of Wm. Miller's theory is obvious; because he says, "I found it plainly taught in the Scriptures that at his coming the *bodies* of all the righteous dead will be raised."—"That the *bodies* of all the wicked will then be destroyed and their spirits reserved in prison until the resurrection."—"I also found that the promises respecting Israel's restoration are applied by the Apostle to all who are Christ's." These extracts from the Apology are sustained by a "*Synopsis of Miller's Views*," dated Low Hampton, N. Y., Jan. 1st, 1843, and by Second Advent Library, No. 25, Dec. 14, 1842, entitled "*Judaism Overthrown*." It is our opinion that these unscriptural sentiments had much to do in confusing and obscuring Wm. Miller's views of prophecy; and so of his followers. By these errors they were drifted upon that stumbling stone and rock of offense, "The cleansing of God's Sanctuary in the land of Judaea," and the return of the divine presence to the holy city of God, Jerusalem rebuilt.

This error originated in the 2d century with a class of men called "The Apologists." They had been Roman and Grecian philosophers, and when they adopted the Christian profession they had too much prejudice against Judaism to admit of a literal fulfillment of the promises of God to the children of Jacob. In their apologies for Christianity, addressed to the Roman Emperors, they disclaimed all association with Jews and Judaism; and in their regular teachings they sought to

mystify all the people the law of God they succeeded, ruling orders of come down to t utterly corrupted ed to the saints, it was not the Nazareth, or of and in their writ only take the p

Daniel was a lover of his nation was greatly beloved and when he was an angel to give sought mercies send an angel to the Gentile expressions and to desire mercies return to Jerusalem by his name; Gabriel was sent God to his penants of his faith a Gentile church in the prot drunk up all t down to the bl no! This was it was the pu the inviolate n him that whei disobedient n cies of God to dren would b visions was to God purpose give him to u people before them forever

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manifestly all the promises of God to Israel, and exchange the law of God for church institutions; and too well they succeeded, for their doctrine was accepted by the ruling orders of that time, and by their patronage has come down to the men of this age—a doctrine which utterly corrupts or ignores the faith once for all delivered to the saints, and makes void the law of God. That it was not the doctrine of the prophets, or of Jesus of Nazareth, or of his apostles, everything in their history and in their writings attests. We can in these papers only take the prophets.

Daniel was a true Jew, born in Judea, and as ardent a lover of his nation and people as ever lived, and as such was greatly beloved of God and angels and holy men; and when he asked bread of God Yawveh did not send an angel to give him a stone. In other words when he sought mercies of God for his own nation God did not send an angel to tell him that all the promises belonged to the Gentile church! Cast down in mind by the oppressions and sufferings of his people, he set his heart to desire mercies of the God of heaven, that he would return to Jerusalem and dwell again in the city called by his name; and in answer to his prayer the angel Gabriel was sent to assure him that all the promises of God to his people should yet be fulfilled, and the covenants of his fathers be confirmed. He knew nothing of a Gentile church taking the name and place of his people in the promises of God! Such an idea would have drunk up all his hopes and filled him with fear of going down to the blackness of darkness forever. No, no, no! This was not the purport of those angelic visits: it was the purport of Gabriel's message to show him the inviolate nature of the counsel of God, and to assure him that when all the threatenings of God against the disobedient nation were fulfilled, all the covenant mercies of God toward his fathers and their obedient children would be fulfilled too: the subject matter of his visions was to show him the instrumentalities by which God purposed to accomplish all these things, and to give him to understand the times that must go over his people before God could return to dwell in the midst of them forever. s. n.

A Review of the Beast with seven Heads and ten Horns of Rev. 12, 13, and 17; also of the two-horned Beast of Rev. 13.

BY LEWIS LEACH.

(Continued.)

THE FULFILLMENT of the two-horned beast exercising "all the power of the first beast."

History remarks as follows:—"The crown of England was never transmitted from father to son with greater tranquillity than it passed from the family of Tudor to that of Stuart. During the whole reign of Elisabeth, the eyes of men had been employed in search of her successor; and when old age made the prospect of her death more immediate, there appeared none but the king of Scots who could advance any just claims or pretension to the throne."

Mark the following facts of history we are now to relate:—"The Roman Catholics had expected great favor and indulgence on the accession of James. . . It is pretended that he had even entered into positive engagements to tolerate their religion as soon as he should mount the throne of England; whether their credulity had interpreted in this sense some obliging expression of the king, or that he had employed such an artifice in order to render them favorable to his title. Very soon they discovered their mistake; and were at once surprised and enraged to find James on all occasions express his intention of strictly executing the laws enacted against them, and of persevering in all the rigorous measures of Elisabeth."—See Hume, Vol. IV., p. 400. This is a clear example of

King James' exercising all the power of the first beast before him.

In 1617, History says:—"This summer the king was resolved to pay a visit to his native country, in order to renew his ancient friendships and connections, and to introduce that change of ecclesiastical discipline and government on which he was extremely intent. The three chief points of this kind, which James proposed to accomplish by his journey to Scotland, were the enlarging of the episcopal authority, the establishing of a few ceremonies in public worship, and the fixing up of a superiority in the civil above the ecclesiastical jurisdiction. . . . After many struggles, the king, even before his accession to the throne of England, had acquired a sufficient influence over the Scottish clergy, to extort from them an acknowledgment of the parliamentary jurisdiction of that order. When king of England, he engaged them, though still with great reluctance on their part, to advance a step further, and to receive the bishops as perpetual presidents or moderators in their ecclesiastical synods; reiterating their protestations against all spiritual jurisdiction of the prelates, and all controlling power over the presbyters. And by such gradual innovations, the king flattered himself that he should quietly introduce episcopal authority: but as his final scope was fully seen from the beginning, every new advance gave fresh occasion of discontent, and aggravated instead of softening, the abhorrence entertained against the prelate. What rendered the king's aim more apparent, were the endeavors which, at the same time, he used to introduce into Scotland some of the ceremonies of the Church of England; and the rest, it was easily foreseen, would soon follow."—Ibid pp. 441, 442.

In the above, there is some evidence of what is to be advanced, respecting the two-horned beast, his "coming up out of the earth (Scotland); "And causeth the earth (Scotland,) and them which dwell therein to worship the first beast." A conformity of discipline and worship between the church of England and Scotland, which was James' aim, he could never hope to establish, but by first procuring an acknowledgment of his own authority in all spiritual causes; and nothing could be more contrary to the practice as well as principles of the Presbyterian clergy. The ecclesiastical courts possessed the power of pronouncing excommunication; and that sentence, besides the spiritual consequences supposed to follow from it was attended with immediate effects of the most important nature. The person excommunicated was shunned by every one as profane and impious; and his whole estate during his lifetime, and all his moveables, forever, were forfeited to the crown. Thus, "the earth" Scotland, as prefigured by the prophecy, was compelled "to worship the first beast."

Hume says, "nor were the previous steps requisite before pronouncing this sentence, formal or regular, in proportion to the weight of it. Without accuser, without summons, without trial, any ecclesiastical court, however inferior, sometimes pretended, in a summary manner, to denounce excommunication, for any cause, and against any person, even though he lived not within the bounds of their jurisdiction. And by this means, the whole tyranny of the inquisition, though without its order, was introduced into the kingdom. . . . They raised a sedition in Edinburgh. The king, during the same time, was in the hands of the enraged populace; and it was not without courage, as well as dexterity,

that he was able to extricate himself. A few days after, a minister, preaching in the principal church of that capital, (to give it in his own language,) said that the king was possessed with a devil; and that one devil being expelled, seven worse had entered in his place. To which he added, that the subjects might lawfully rise, and take the sword out of his hand. Scarcely ever during the darkest night of papal superstition are there found such instances of priestly encroachments as the annals of Scotland present to us during that period."—Ibid. pp. 444, 445.

From the foregoing history, it is evident that King James, the prefigured two-horned "beast coming up out of the earth," that is, out of Scotland, did take the reins of government in the territory of the first beast, and ruled in his dominion; exercising "all the power of the first beast before him," (Rev. 13; 12,) and that too after the "deadly wound was healed." From all these circumstances we may conclude that to worship the first beast, as being enforced by the two-horned beast, would consist in causing Scotland "and them which dwell therein" to pay religious homage, or submit their most sacred principles to the established doctrines and ceremonies, as practiced in the Church of England. Says Hume, "We have had occasion to remark, in so many instances, the bigotry which prevailed in that age, that we can look for no toleration among the different sects. Two Arians under the title of heretics, were punished by fire during this period, and no one reign since the reformation, had been free from the like barbarities." Hume, Vol. IV. p. 500.

It may be seen by history, that the first law of England made for the keeping of Sunday was in the time of Edward VI. And according to history the subject of the seventh day Sabbath attracted considerable attention in the seventeenth century, and the seventh day was gradually brought into contempt and disuse; and among dissenters in the time of King James, the observance of Sunday was gaining ground in England. Hume's history gives us a small hint on the subject, on p. 447:—"At the same time that James shocked, in so violent a manner, the religious principles of his Scottish subjects, he acted in opposition to those of his English. He had observed, in his progress through England, that a (Judaical or rather a popish) observance of Sunday, chiefly by means of the Puritans, was every day gaining throughout the kingdom; and that the people under color of religion were contrary to former practice."

(To be continued.)

HAPPINESS:—Upon whatsoever foundation happiness is built, when that foundation fails, happiness must be destroyed, for which reason, it is wisdom to choose such a foundation for it as is not liable to destructive accidents. If happiness be founded upon riches, it lies at the mercy of loss, decay, oppression, war and tyranny; if upon fine houses and costly furniture, one spark of fire is able to consume it; if upon wife, children, friends, health or life, a thousand diseases, and ten thousand accidents, have power to destroy it; but if it be founded on the infinite bounty and goodness of God, and upon those virtues which are pleasing in his sight, its foundation is immovable, and its duration eternal. —Anon.

As it is great foolishness to forsake the clear fountains, and to drink puddle water, so it is great folly to leave the sweet doctrine of the Evangelists, and to study the dreams of men's imaginations.

The Hope of Israel.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, AUGUST 23, 1871.
JACOB BRINKERHOFF, Editor.

The Promises.

(Continued.)

THE terms Jew and Gentile are national distinctions. Neither was self applied. The Jews received the name from Judah, the name of one of the twelve tribes of Israel, which name was also given to the nation of the two tribes which remained faithful to the son of Solomon, while the other ten tribes of Israel revolted to the rule of Jeroboam. We find the name Jew but once used in the Old Testament, and that is in Esther 3: 4. The name Gentile was applied to all people except or outside of God's accepted people. In the days of Christ, and in the New Testament writings, the two names of Jew and Gentile are used in contrast; as before, all people besides the natural descendants of Jacob being called Gentiles. Since the beginning of what is called the Christian dispensation the grace of God is no longer a national affair, but the middle wall of partition has been broken down, and "God has granted repentance unto life also to the Gentiles," and "poured out on them also the gift of the Holy Ghost." Acts 11: 18, and 10: 45.

It has been stated that God does not require obedience to his laws of the Gentiles as Gentiles, neither has he promised us anything as Gentiles. I think a wrong position is taken here, based on the meaning of the term Gentile. To speak of Gentiles as Gentiles is simply absurd, and destroys the force of language. If you understand Gentile to mean sinner, let it be so expressed, and your meaning may be understood; but I do not so understand it. But does not God require anything of the Gentiles? If not they are under no condemnation. Are not the Gentiles under the law? if not they are free from sin and are in as good case as they can be, for "where no law is there is no transgression," and "by the law is the knowledge of sin." Are not Gentiles included where it is said that "God commandeth all men everywhere to repent"? Acts 17: 30. And in Rom. 3: 9 Paul states that "we have proved that both Jews and Gentiles are under sin." If under sin they must also be amenable to law by which is the knowledge of sin, and consequently are under law.

If the terms Gentile and sinner mean the same thing why should converts to the Christian religion from the Gentiles still be called Gentiles? That they were so called we will quote a few passages of Scripture to prove. When a dissension arose in the church about circumcision, a council of the apostles and elders convened at Jerusalem to consider the matter; and when they had decided it they sent letters "unto the brethren which are of the Gentiles in Antioch, Syria, and Cilicia." Acts 15: 23. If Christians converted from among the Gentiles were Gentiles no longer this letter from the Council at Jerusalem would not have been addressed to "brethren of the Gentiles." They recognized the Gentiles now as fellow-heirs in Christ, and other brethren were brethren of the Jews, for there were but two national distinctions in use, Jew and Gentile. Believing Gentiles were still called Gentiles, according to Acts 21: 25, where the expression "Gentiles which believe," is used. Consider the term Gentile a national distinction, and all is plain, and there is no ambiguity, or cause of controversy. Conversion to God does not make an American any less an American, or the Eng-

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lishman any less an Englishman; but it makes them all one in Christ; as Gal. 3: 28.—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." The Jew and the Greek are made one in Christ in the same manner in which male and female are made one in Christ. All are made equal in Christ; all have the same rights and privileges; each and all are made "heirs of God and joint-heirs with Christ." In the same way converts from any and all the different nations are made one. All are brought alike into the fold of Christ. Christ's ministry was in the land of Judea; his preaching was mostly to the Jews, and in John 10 his teaching was to them. In verse 16 "this fold" refers to the church of the Jewish nation, and the "other sheep" has reference to those outside of that church: the other sheep and the sheep of that fold were to be brought together into one fold, and there would be no distinction of "Jewish sheep," or "Gentile sheep," for "all are one in Christ."

Eph. 2; 11-13—"Remember that ye being in time past Gentiles in the flesh, and at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who were sometimes far off are made nigh by the blood of Christ." Paul says they were Gentiles in the flesh, but he does not say that they are not now Gentiles at all; if they were Gentiles in the flesh before conversion, after conversion they would not be Gentiles in the flesh, but would be Gentiles in the Spirit; for the flesh and the Spirit, and the works of the flesh and the works of the Spirit, are contrasted. Gal. 5: 19-25, also Rom. 8: 1, 4, 5, 9, 13. In Eph. 1: 11-13 their condition before and after conversion is contrasted; now, or after their conversion to God, they were "made nigh by the blood of Christ." Nigh unto what? Unto the "commonwealth of Israel," and "the covenants of promise." Before the "middle wall of partition was broken down" by the death of Christ, those who would come to God must come to the commonwealth of Israel, which commonwealth contained, or had in its possession, the covenants of promise. But since Christ has "abolished in his flesh the enmity, even the law of commandments contained in ordinances," "in every nation he that feareth God and worketh righteousness is accepted with him," and the covenants of promise are open for the benefit of the Gentile as well as of the Jew; and through Christ "both have access to the Father by one Spirit."

So Paul writes to the Ephesians, "Ye are no more strangers and foreigners [which ye were before], but fellow-citizens with the saints, and of the household of God." The national distinction was now broken down, and the household of God and the saints were no longer restricted to the nation or commonwealth of Israel, but the Gentiles could now become fellow heirs in the household of God with the natural descendants of Abraham. How? By the blood of Christ, or by faith in his atonement.

But as if to put the question of what converted Gentiles are called beyond all dispute, Paul exhorts the Ephesians "henceforth to walk not as other Gentiles walk." Eph. 4: 17. Paul acknowledges the Ephesian brethren to be Gentiles, else he would not exhort them not to walk as other Gentiles; and if Paul calls them Gentiles how can any one now say that after their conversion, or grafting into the good olive tree, they are no longer Gentiles? How would it do to

use the word sinners in this quotation instead of Gentiles—to walk not as other sinners walk?

"To the Israelites pertained the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises."—Rom. 9: 4. This is all plain. For the love God had for the fathers of the Hebrew nation, he adopted them; or took them to himself as his peculiar people; to them were committed the oracles of God: to them were the promises made. "Blindness in them was the promises made. "Blindness in them was the promises made. "Blindness in them was the promises made. "Blindness in them was the promises made."—until the fulness of the Gentiles be come in."—Rom. 11: 25. Israel's blindness happening to them caused them to reject Christ, and so the grace of God was turned to the Gentiles.

Converts to God from the Gentiles are required to observe and keep his law, consisting of ten commandments, because they acknowledge allegiance to his government, which comprises the ten commandments; and because they embrace and accept God's plan of salvation, which commandments requires obedience to him; and not because they are "real literal Israel."

(Concluded next week.)

Anticipations.

"Looking unto Jesus, . . . who for the joy that was set before him, endured the cross, despising the shame." He shall see of the travail of his soul and shall be satisfied." Heb. 12: 2 and Isa. 53: 11.

How many times have the above quoted texts of Scripture come to my mind as I have turned back in imagination to the day when the despised Galilean wandered over the hills and through the valleys of Judea, healing the sick, raising the dead, and preaching the gospel to the poor, ever doing good, pointing out the way of life to all, rich and poor alike, but despised and rejected by nearly all. Here and there a fisherman, and a publican, now and then a ruler, perhaps, dared to confess that he spake as never man spake.—But they were looked down on with contempt by the proud Jews; for "he came unto his own and his own received him not." But the few humble ones that followed him shared with him the scorn of the world. The disciples were not above their Master. He met death at the hands of the wicked, and for ages the blood of his followers flowed, for they chose this rather than deny their faith. He rose again from the dead, and because he lives they shall live also. But we do not yet see all things put under him. His people still are but pilgrims and strangers. They have no certain dwelling place. He has sat down at the right hand of God, made perfect through suffering, and is able to save to the uttermost all that come to him. But the joy that was set before him is still in the future. The thorny crown, and the cross, are forever in the past. When the last enemy shall be destroyed, and the people of God, of every age and clime, of all languages and colors, that countless throng which no man can number, shall all stand upon purified earth, forever freed from evil, and giving all glory and honor to the Lamb that was slain, then we believe he will see of the travail of his soul and be satisfied. May God help us all, my dear brethren and sisters in Christ, to share in that eternal triumph. May we stand fast a little longer as good soldiers, ever guarded by the Spirit of Christ, knowing that "in a little while he that shall come will come and will not tarry." —Sel.

THERE is no truth more important and a few less thought of, than this: the more we forsake the means of corruption and error.

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The Three Covenants.

BY J. R. GOODENOUGH.

"By so much was Jesus made a surety of a better testament." Heb 7: 22.

This language of the Apostle is worthy of our most candid attention, not only on account of the important truths contained in it, but because it comes from the pen of one who is every way qualified to testify on this subject, being thoroughly versed in the teachings of the old Testament Scriptures, and also an inspired commentator of them. With this fact before us we wish to carefully consider what he says, as it bears directly upon the subject before us. Mark the language: "By so much was Jesus [in the past tense] made a surety of a better testament." It will be noticed that Paul places all this in the past, and gives us to understand that at least two testaments or covenants were in existence at the time spoken of in the text, and that Jesus was a surety of the better one. That Paul is contrasting the relative merits of the old and new covenants will be plainly seen as we follow him in his argument in the eighth chapter. "Now of the things which we have spoken this is the sum: we have an high priest who is set on the right hand of the throne of the Majesty in the heavens."—verse 1. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."—verse 6. It will be noticed that Paul uses the same language here in regard to the covenant that he does in the 22 verse of chapt. 7, only with the difference that in the first he tells us that Jesus was a surety of a better testament or covenant; or in other words, Jesus is the mediator of the same covenant that he had before been surety of. He also tells us that the covenant that Jesus is mediator of was established (not is) upon better promises. What covenant this was will be seen, by reading the 8th verse, "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." In the 13th verse he says, "In that he saith a new covenant he hath made the first old."

Thus we have before us two separate covenants, one declared to be the new and the other the old one. One is the covenant of which Jesus was surety and is now mediator in the heavenly sanctuary, the other is the one of which Paul says, "now that which decayeth and waxeth old is ready to vanish away." The nature of these two covenants we wish to investigate before calling the attention of the reader to the third; and as the new covenant was established upon better promises than the old, it will be necessary for us to go back to the establishment of the old covenant, and learn its nature, and the nature of its promises, in order to fully understand how the new covenant could be better and its promises better.

The old covenant was made with the children of Israel after their departure from Egypt, and from the circumstances in the case could not have had an existence before; for proof of which we read in Ex. 19: 7, 8, "In the third month, when the children of Israel had gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Israel, and tell the children of Israel. Ye have seen what I did unto the Egyptians, and how I bare you on

eagle's wings, and brought you unto myself. Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine; and ye shall be unto me a kingdom of priests and an holy nation. These are the words which thou shalt speak unto the children of Israel." Here are the first intimations that we have in the Bible of a covenant with the children of Israel, and here we see the Lord making a proposal to them, telling them what he will do for them on condition that they will obey him and keep his covenant. This proposal was made to the children of Israel after referring them to his power that had been exercised in their deliverance. The promises are that they should be a peculiar treasure unto him above all people, and a kingdom of priests and an holy nation. But this is not a covenant yet; these words are to be carried to the people to see whether they will accept the terms and enter into covenant relation with God or not; if they refuse, the covenant will not be made. But if on the other hand they accept the conditions and agree to the terms, then there will be a covenant made between the two parties, the first party being the Lord and the second the children of Israel. Now let us read what the children of Israel said when Moses laid before them the words of the Lord. "And all the people answered together and said, all that the Lord says will we do. And Moses returned the words of the people to the Lord." A plainer agreement than this cannot be found. The covenant is made, and the children of Israel are God's covenant people. In the 24th chapter we have the account of the dedication of this covenant with blood, (verse 3, 8,) and also the additional testimony that the words were written in the book of the covenant. Now as we have seen that the covenant was made with the children of Israel after their departure from Egypt, we will proceed to examine its nature to see if there were any provisions made in it for the transgressor, and whether its blessings were eternal or temporal. The Lord says, "If you will obey my voice indeed." If they did this they would not be transgressors, consequently we see that this covenant does not provide for the transgressor; but this will be plainer as we find that it was impossible for the blood offered under that covenant to take away sin. Heb. 10: 9, 11. The promises of this covenant also referred to the present state, and not to the future Kingdom of God. The Lord declares that he will dwell with men, and he will be their God, and they shall be his people. Rev. 21: 3. There will not be other nations there that will be enemies of the Lord, nor those that do not know him, for all will know him from the least to the greatest. Heb. 8: 11. Consequently there will be no difference; one nation cannot be any more of a treasure than the other. Furthermore, this covenant was of such a nature that it could and did wax old and decay. Heb. 8: 13.

From these facts we must judge that the old covenant was only a temporary thing. Its blessings and promises were temporal, and referred to the things or time of the flesh; "For it is written," says Paul, "that Abraham had two sons, the one by a handmaid, the other by a free woman. But he who was born of the bondwoman was born after the flesh, but he of the free woman was by promise. Which things are an allegory, for these are the two covenants." One of these refers to a temporal city, the other to the eternal city that Abraham looked for which hath foundations, whose builder and

maker is God. One is in bondage with her children, is getting old, and is ready to vanish away, while Paul is writing, and did only continue a few years after his time, when that which was growing old came to an end in the destruction of Jerusalem and the scattering of that people.

Much more might be said to prove that the old covenant was only a temporal one, but we think that none will endeavor to prove that any thing which is eternal can wax old and decay; nor would it be reasonable to believe that when the people of Israel were made a nation and kingdom that the covenant that made them such was eternal, while the metropolis of that kingdom was only a temporal city. But if any one wishes to believe that eternal life and the immortal kingdom of God were to be obtained through that covenant, I will only ask, through what covenant did man seek these things during the 2500 years which intervened between the fall and the time that this covenant was made? And if any think that the old covenant ended at the cross, will they tell what Paul meant when he said that it was decaying and waxing old, and was ready to vanish away? why did he not say that it had decayed and passed away?

(To be continued.)

Nothing But Christ.

WHEN we start out on life's journey, with what bright hopes we look forward to the future. In our imaginations we picture to ourselves a long smooth path, all strewn with roses. But as we journey on year after year, through the various walks in life, how vastly different many of us find it from what we first imagined. How many sad disappointments beset our pathway; how many heart-rending sorrows it is our lot to bear, that we never dreamed of before; and those bright hopes that are anticipated with so much joy, all blasted; thorns now beset our pathway instead of roses, dark clouds hovering over us, that we expect each moment to break in sorrow o'er our heads. Our lot looks to us the hardest of all to bear; and we wonder why it is that we should have to encounter such great trials in life, while so many others seem to glide along smoothly on life's journey.

O, poor, short-sighted creatures that we are. Bright and joyous were the hopes we anticipated for this life, but what hope had we of an inheritance in the life beyond this? None at all; our minds were so deeply engrossed in the pursuit of earthly pleasures, that we saw not the importance of seeking the Kingdom of God and his righteousness.

Was it not necessary, then, that the Lord should lay his hand heavily upon us, in order to bring us to realize that it is not "all of life to live," nor "all of death to die"? Let us not murmur nor complain beneath the chastening rod, but remember that "whom the Lord loveth he chasteneth," and rejoice that he has led us in a way that was for our spiritual good; to teach us to leave the world with all its vain and transitory pleasures behind us, and seek after those pleasures that are lasting, that fade not away; to live for Christ, and do all that we can for the upbuilding of his great and glorious cause.—Sel.

If he who causes a blade of grass to spring up where none grew before is a blessing to the world, what praise shall he give him who creates a smile where flowed a tear?

Review of a Sermon on the "Christian Sabbath."

BY A. M. BRINKERHOFF.

BRO. BRINKERHOFF: On last Sunday we listened to a sermon, the subject of which was the "Christian Sabbath." As God's holy law and Sabbath had been brought before the minds of this people of late, it became necessary to ease the minds of the people, that a sermon of this kind should be given; and accordingly, on last First-day, the presiding Eld. of the M. E. Church gave us his views on the Sabbath question; and, as I noted down all his texts and principal points, I design, by your permission, to lay these points before the readers of the HOPE; for if the following positions be true, in accordance with our platform, "Truth," we must accept them. But we will examine our Detector as we go along, and test the points to see whether they be genuine or not: and we thank God to-day that he has placed in our reach his revealed word whereby we can test the doctrines and commandments of men. Yes, we are a favored people, and we should obey the requirements therein contained.

The Elder's text was in Mark 2: 27: "The Sabbath was made for man, and not man for the Sabbath." The arguments on this were very good, that the Sabbath was made for man's use, for man's benefit. Not that the Creator needed a rest day, but that it was for man's good, which we all know it is in various ways. But he says Christ being Lord of the Sabbath day, he has a right to change it. Yes, Christ is Lord of the Sabbath day. In other words, the protector of the Sabbath day. But as to the changing of the day, that is the question now under consideration.

He says the object of this sermon is to inquire what day is now the Sabbath: which day of the seven. He then proceeds to say that there is but a small portion of the people who adhere to the seventh day, or Jewish Sabbath, while the great mass of Christians keep the first day of the week, or the Christian Sabbath, and he regrets that any who claim to be Christians are found going hand in hand with the Jews.

We supposed the object of the sermon was to show which day of the week is the Sabbath; but the very texts which state positively which day is the Sabbath were not brought forward. The question is a direct one, and is as directly answered: "The seventh day is the Sabbath of the Lord," and nowhere in the word has God said another day is the Sabbath of the Lord; therefore our answer is directly to the point. We admit that but a small portion of the world keep the true Sabbath of the Lord, yet this objection amounts to nothing. Take a glance back when Christ, the great Shepherd, was on earth. How few were his followers! Can we say his mission was a failure because the masses would not believe on him? No. As to being hand in hand with the Jews, we deny the charge, unless he means the true Israel of God. We profess to belong to the Abrahamic family, by adoption, by the grafting process of Rom. 11. "For unto them were committed the oracles of God, the giving of the law, the service of God, and the promises." We want to be partakers of the root and fatness of the tame olive; and while this is the case we will not boast against the branches that are broken off, "for if God spared not the natural branches [Jews] take heed lest he also spare not thee." Those who rejected Christ are not heirs in the promises while in that state, therefore we are not hand in hand with them. I suppose they are as yet keep the Sabbath, yet they deny and reject him who could give life. If we are to be

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classified with the Jews because we keep the Sabbath, then our Orthodox friends are also hand in hand with them, as they keep nine-tenths of the law in common with the Jews.

He says that one day is no holier in the abstract than any other day. God made all days: it was the setting apart for a holy use. The Jews kept their Sabbath from evening to evening, or from Friday evening to Saturday evening. He then goes to the creation, and says, the evening and the morning were the first day, the second day, the evening and the morning were the sixth day; but when we come to the seventh day it is not said that the evening and the morning were the seventh day, therefore one-seventh part of time is all that is commanded. 'Tis true that God made all days, but he specially set apart, sanctified, blessed, not one seventh part of time, but the seventh day. And as to the mention being made of the evening and the morning on all the other days at creation except the seventh, we fail to see any point there hardly worthy of notice, but will give it a passing notice. Was the sixth day longer or shorter than the other days, or was it just the same length? We suppose it was the same length, and probably ended at the setting of the sun. Did the seventh day then commence, or did a space of time intervene between the ending of sixth-day and the beginning of the seventh? If the seventh day did not begin with the ending of the sixth, then the seventh was a shorter day in order that the first day might commence on its time. But if the seventh day commenced at the ending of the sixth, it commenced like the other days, and it could properly be said that the evening and the morning were the seventh day.

We have now a position laid down, a stake driven. One-seventh part of time is all that is commanded by him who instituted the Sabbath! We will see if he does not tear this down before he gets through his sermon; yet if this point is correct, we who keep the seventh part of time by keeping the seventh day are walking in obedience as well as he who keeps the first day. But God has in his wisdom chosen the day he wished to have observed, "the seventh day"; then let us, as obedient children, walk according to his requirements.

He then throws an objection against the seventh day Sabbath—Let two men start around the world in opposite directions, one east, the other west, both keeping the seventh day for the Sabbath: where they meet they will be one day apart. We answer, 'tis true that they will be one day apart, yet the same amount of time in hours and minutes has passed over each one. One is no older than the other. This could be illustrated by supposing these two men were twins, and they might journey around the world their lifetime, but they would still be of the same age. The supposed trouble we get into is because we do not take into consideration that with him who goes westward with the sun the time between sunrise and sunset is more than twenty-four hours, according to the distance he travels in a day. The same with him who travels eastward, only his will be less. This of course is an extreme case, yet the difficulty all vanishes when we keep the first day of the week in honor of Christ's resurrection: there is no trouble about that. Christians, the world over, can keep the first day if the world is round, and so we can the seventh day. We do not suppose that when God created the seventh day that that moment was the seventh day all around the world. This could not be if the earth and the heavenly bodies sustained the same relation to each other that they do now. No, impossible. It must have ta-

ken its journey around the world the same as on the sixth day; and had the earth been peopled at that time all around it, they would have kept the seventh day as it came to them, and it would have been the specific time, the seventh day, until it had gone its round.

This we must all admit as true, for we have only to go out and view the setting sun at the commencement of the Sabbath. Let us suppose we were at creation week. The sixth day was almost gone, the sun was fast receding from almost gone, it is entirely out of sight, the seventh day is now upon us, we are now entered upon holy time. At this moment our mind goes to California. Have the people there commenced to keep the Sabbath? No: why not? because it has not come to them yet. This very day, the seventh day, the day the setting sun brought to us at the end of the sixth day, the day God blesses and sanctifies, and starts following closely the sixth day, has not yet arrived at California, the sun to them is yet (to use our expression) about two hours high. But when the sun goes down there the sixth day ends while the seventh begins. (To be continued.)

The Valley of Jehoshaphat.

AT Siloam we are in the renowned Valley of Jehoshaphat, meaning, "Jehovah judgeth."—The origin of this name is found in a passage of the prophet Joel, in which he speaks of the "Valley of Jehoshaphat," where God will judge the oppressors of his people. It is singular that this valley, in three of the great religious systems of the world, should be designated as the scene of the last great judgment. The Jew here looks for the appearance of Messiah and destruction upon his enemies. On yonder terrace wall of Mount Moriah, that overhangs this valley, the Mohammedan will tell you his Prophet will sit to judge the world; while from yonder summit of Olivet the Savior ascended to heaven, and many believe that on this spot he will descend, and that before him the nations will be gathered. Well is this wild ravine called the "Valley of Decision." Jews, Mohammedans, and Christians, all agree in the propriety of the present name. Jerusalem, what a place thou art in the religious faith and affections of the world!

The head of the valley is on the north side of Jerusalem, and at first very shallow. As you descend the valley to the southward, and come opposite to St. Stephen's Gate, the depth is about one hundred feet, and the breadth about four hundred. Here, a little to the northward, as you cross the valley, nestling under the shadows of the deep declivities of Olivet, is one of the sacred spots embalmed in the memory of every Christian—Gethsemane. As you continue down the valley, along the Temple area, it rapidly deepens and the hills rise in steep precipices on both sides. Passing the Fountain of Siloam, the valley again widens, the pleasant gardens and cultivated terraces make their appearance; and near by, in strange contrast, "Tophet and Gehenna."

The length of the valley, from its head to En Rogel, or its junction with Hinnom, is two and three-fourth miles. It then cuts its way thro' the wild, hilly country of the wilderness of Judea, past the convent of St. Saba, where it is called the "Monk's Valley"; below the convent it takes the name of the "Valley of Fire" until it terminates at the Dead Sea, fourteen miles from Jerusalem. Such is the valley that now has an undying name in the records of our holy religion. "A valley," says one, "which has witnessed on its banks the greatest scene in the

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Evangelical drama—the tears, the agonies, and the death of the Savior! A valley through which the prophets have passed, in their turn, uttering a cry of woe and terror which seems still to echo! And we may say, a valley from the banks of which the Savior ascended to be again with his Father; and a valley which, in the estimation of many, is destined to hear the stupendous noise of the torrent of men rolling before God, and coming to their final judgment.”

Jehoshaphat, like Hinnom, is a great sepulchral valley. Just under the east wall of the city the Mohammedans have a cemetery, and a large extent of ground is thickly covered with their singular looking tombs. Here, under the shadow of the great Mosque of Omar, the Mussulman covets a tomb. On the opposite side of the valley is the great silent city of the Jewish dead. Here, since the days of David and Solomon, generation after generation have been gathered unto their fathers. For thousands of years bones have been piled upon bones, and the dust of the children has been mingled with the ashes of their forefathers. The whole of the east bank, all along up the side of Olivet, is covered with the tombs of the countless descendants of Abraham. It is still said to be one of the greatest privileges craved by the dying Jew to have his bones laid in the sepulchral home of his fathers in the Valley of Jehoshaphat. Here they expect their coming Messiah to stand in the resurrection.

The good and the brave, the mitred priest and the sceptered king, may here have sought a secure and quiet resting place; but their secret chambers have been laid open, their costly sarcophagi dashed in pieces, and their dust scattered to the winds of heaven. There is no secure hiding-place but in Him who says “I am the resurrection and the life.”—*Selected.*

The Bible.

STUDY it carefully,
Think of it prayerfully,
Deep in thy heart, let its pure precepts dwell,
Slight not its history,
Ponder its mystery,
None can e'er pride it too fondly or well.
Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore;
With faith that's unshaking,
And love all prevailing,
Trust in its promises of life evermore.
With fervent devotion,
And thankful emotion,
Hear the blest welcome, respond to its call;
Life's purest oblation,
The heart's adoration,
Give to the Savior who died for us all.
May this message of love,
From the Tribune above,
To all nations and kindreds be given,
Till the ransomed shall raise
Joyous anthems of praise—
Hallelujah! on earth and in heaven.

From Bro. Davis.

DEAR BRETHREN AND SISTERS OF THE HOPE, and as many as love our Lord Jesus Christ, or that desire redemption in his holy name: Grace, peace, and mercy to all that by faithful continuance in prayer and watchfulness bring forth fruits meet for repentance. My prayer to God is that I, with you all, may have the blessed privilege of meeting the holy patriarchs, prophets, apostles, and Jesus, our great high priest, with the meek, to dwell on the new earth, when death is swallowed up in victory, and Jesus takes the throne of his father David to reign over the house of Jacob forever. O glorious day! But O, what do I see! both professor and non-professor alike almost universally reaching after glittering wealth, the thoughts of God and the

judgment, or the necessities of the poor and distressed, not in their minds! I feel like crying out, “What shall it profit a man if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” Ah, dear, dear friends, you may labor and get the wealth of the Indies, or you may add farm to farm, build splendid buildings, get fine horses and carriages and equipages, seek after high and honorable stations among men, or excel in literature—yes, you may monopolize the world, and sit upon an Emperor's throne—death and the judgment are before you, and you cannot escape them. O, the vanity of riches, for they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, 1 Tim. 6: 9. Yes, unless you labor to spend your time and talents to ameliorate the condition of the people, especially the destitutions of the sickly poor, you will fall into condemnation and lose your soul; ah! what can you give in exchange for your soul; for the cattle upon a thousand hills are the Lord's, and all created things. Ps. 50: 10-15. Lost! lost! you must forever be! O, repent and come to Jesus for salvation and redemption!

And to the world of mankind generally, whose eyes and minds are looking for pleasure and happiness in the pursuits of riches or vainglory, or fine, gay, and costly apparel, spending much time needlessly, by applying many useless articles to adorn the garment and to attract the eye and attention of others: aye, how much money and time is spent in this vanity, and the poor go destitute and suffer! Will it be said to you in the great day when we stand before Jesus in judgment, “I was a hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me (with a blessing pronounced on your head), or will Jesus say, “Depart, ye cursed, into everlasting fire, prepared for the Devil and his angels; for I was a hungered and ye gave me no meat: thirsty, and ye gave me no drink: I was a stranger and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not?”—Matt 25: 31-47. What anguish and lamentation will be heard in that day because the poor in distress have been neglected!

And my dear young friends, whose eyes sparkle in your social circles, in fashionable and gay attire, 1 Pet. 3: 3, 4, and 1 Tim. 2: 9: I know it is said that if we do not keep up with the customs and fashions of the times we shall be laughed at and derided, called fools and poor. Well-my friends, Jesus was despised and set at naught because of poor parentage, mocked, smitten, and a crown of thorns put on his head, causing the blood to run down his face. In agony he prayed in the garden, sweating blood, bearing our sins before the Father's throne, pleading pardon for you and me. When reviled he did not revile again, but prayed the Father, saying, “Lay not this sin to their charge,” and cried, “My God, why hast thou forsaken me.” The sun refused to shine, the veil of the temple rent, the earth quaked, the rocks rent, all nature mourned, and sleeping saints forsook their graves at the crucifixion of the Savior. This was all done that you and I might repent and forsake our ways of sinning and be reconciled to God.

The Apostle Paul gives a charge to children: “Obey your parents in the Lord, for this is right. . . And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.” Eph. 6: 1-5. We are to live godly before them, our words should be

law in meekness and love: they ought to honor you by obedience, for this is the first commandment with promise. It is the duty of all parents or guardians to attend to it with care, for the Lord said, “I know that my servant Abraham will command his children and his household after him.”

The day is fast hastening when we all must appear at the judgment bar of God, there to give a strict account of all our doings. It will then be too late to plead ignorance: the Bible has been in our reach, and Jesus has told us to search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.” “To-day is the day of salvation: to-day if you will hear his voice harden not your hearts.” “Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in to him, and will sup with him and he with me.” Rev. 3: 20. He stands at the door and knocks till his locks are wet with the drops of the night. Canticles 5: 1. Yes, Jesus says, “Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls: for my yoke is easy and my burden is light.” Matt. 11: 28-30. You that have no money, come, buy and eat: yea, come, buy wine and milk without money and without price. Now, you have no excuse? The Lord has called, invited, implored, he has suffered, yea, the Son of God humbled himself to the death of the cross, that poor, needy, dying sinners, like you and me, might come or flee to Christ and find pardon and eternal life. We may get riches or honors among men, we may excel in literature, or be seated on a throne, we may obtain fine mansions, and all the luxuries in various forms, enjoy your festivals, socials, and follow all the gay fashions and customs you please,—you may desecrate and pollute the Sabbath of the Lord by going from neighbor to neighbor, or in reading novels, or any other vain reading, thus spending the time which God in mercy gives to read his word, improve our minds, and be fitted to meet the Lord when he comes to redeem his saints. There we must be rewarded according to our doings: if we are accepted, well; but if not we are lost. O, what can you give in exchange for your soul!

“Eye hath not seen, nor ear heard, neither has it entered into the heart of man the things which God hath prepared for them that love him.”—Come, dear friends, seek the Lord while he may be found, call upon him while he is near, and he will have mercy, and you shall eventually feast on the best fruits that earth ever brought forth, and we will suffer no more sickness, sorrow, pain, or death, but enjoy everlasting life. But unless we are willing to come out and separate ourselves from the giddy world and their foolish customs we shall not enjoy the blessings of the kingdom of God. May the Lord bless all with a willing heart and mind. Amen.

SILAS S. DAVIS.

Edgerton, Wis.

Obituaries.

DIED, August 6th, 1871, Anthony, youngest son of Bro. John and Sister McNett, of Bangor, Mich., aged 6 years and 11 days. His disease was inflammation of the bowels; he lived only 4 days after being taken sick. Services by the writer from 1 Cor. 15: 22, 23—“In Adam all die, so in Christ shall all be made alive, but every man in his own order: Christ the first fruits, afterward they that are Christ's at his coming.”

JAMES WATKINS.

THE HOPE OF ISRAEL.

MARION, IOWA, THIRD-DAY, AUGUST 22, 1871.

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 ourself responsible for editorials, selections and comments; but not farther.

CANNOT some of our subscribers who have not paid their subscription for the present Volume, and those who have not paid for the previous one, send us their subscription price, and thus help us in a time when it is much needed?

We have several continued articles going thro' the paper at this time. Short articles, not to exceed two columns, are calculated to do the most good, and are the more likely to be read; but some subjects cannot be so condensed as to be complete in one number of the paper, as is the case with those at present on hand. But when it can be done we recommend short articles and more of them.

DOES GOD DO ANYTHING THAT IS USELESS?—Then, I ask, Is the keeping alive of the ungodly sinner of any use after the judgment? No, is the only reasonable answer. Again: Does God derive any good from endless life of the wicked? Not at all. Does the sinner himself derive any benefit from it? The answer is emphatically, No. Well, do men, angels, or even the Devil, derive any good from endless torment of the wicked? No! No!! Then it would be altogether useless to punish sinners with endless life in misery, and to do something useless is inconsistent with the divine perfection. The lumberer of the ground will be cut down, as the sure consequence of his barrenness.—*Ex.*

Cheerfulness will ever characterize a "happy home;" for it radiates like the sunshine, lighting up its own little world, and giving brightness to others, that but for its genial warmth, would forever remain amid the shadows, cold and desolate.

What Constitutes Christian Baptism?

DEAR BRETHREN and Friends of the HOPE: You who read the HOPE will recollect that early in the Spring you saw a short note from me, expressing my gratitude in learning through the HOPE that there was a people in harmony with myself; but on meeting with this people in Mich., I felt disappointed at learning that I was to be unchristianized as not having a valid baptism, and also for holding the Age to Come.—Now I do deem it essential that we understand ourselves upon those subjects which are of so much importance as baptism, that we may know when we are baptized, for if we have not had a Christian baptism then we have not received a remission of our sins according to the gospel; see Acts 2: 38 and Rom. 6: 17; and therefore out of Christ. Rom. 6: 3—"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death"? Again, Gal. 3: 27—"For as many of you as have been baptized into Christ have put on Christ."

The validity of my baptism is questioned on the ground of my ignorance of the Sabbath when I was immersed, and because the administrator was a First-day Adventist.

Now if the above charges can be sustained then I stand before the world simply a moral man, without Christ, being an alien from the

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commonwealth of Israel, and a stranger from the covenants of promise. I have been laboring here for the last ten years, and have organized a church of Sabbath-keepers, and immersed a church of Sabbath-keepers, and immersed a church of Sabbath-keepers, and immersed a church of Sabbath-keepers. Now if the validity of baptism depends on the administrator then we are all in the same boat together.

As to the first charge, based on my faith, we can only refer to the record. We find the commission given in Matt. 28: 29: "Go ye therefore and teach all nations, baptizing them in the name of the Father," &c. What were they to teach? Mark says, (16: 15) it is the gospel.—Now he that believeth this gospel and is baptized shall be saved, &c. Now what is the gospel? It is called glad tidings of the kingdom, and the gospel of the kingdom. Luke 8: 1 and Matt. 24: 14. I understand that there is a difference between the gospel and the law of God, for we learn from Paul that there could not be a law that could give life. Again, the young man who had kept all the commandments from his youth was lacking. Again, Rev. 14: 12: "Here are they that keep the commandments of God and the faith of Jesus." Again, "when they believed Philip's preaching the things concerning the kingdom and the name of Jesus, they were baptized, both men and women,"—Acts 8: 12. According to Matt. 28: 19, 20 they were ready to be taught all things, and as fast as they learn they will begin to act. I know that it is assumed that they all understood the subject of the law of God; but as the commission is so broad, "Go ye into all the world," methinks it meant many who knew but little of the law of God, for when the law was given on Mount Sinai it was given to God's children; and I believe yet even to-day that when God's children learn that they have been profaning God's holy Sabbath, they will repent of the same, and confess their sin, pleading Jesus, our advocate for sin, and claim the promise, 1 John 1: 9. We are baptized into Christ, and thereby put on Christ; then we have an advocate for sin; and as the Israelites looked to the serpent on the pole, so has Christ been lifted up, and we look to Christ and are healed. Hence it is, faith in the gospel, obedience to the conditions of the same gospel, that we become the children of God.

What effect does the administrator have on baptism? After hearing the gospel of the kingdom I was immersed by Elder Mansfield, a man duly authorized by the First-day Adventist church. Now, if my baptism is invalid from the fact that he was not a Sabbath-keeper, my ordination is invalid also. The record says, "He that believeth and is baptized shall be saved." The gospel does not lay any stress on the administrator, but on the candidate. Now if the validity of our baptism depends on the authority of the administrator, who knows that they have a correct baptism, or how shall we ascertain the truth of the matter? We are met with the declaration that we can know, for "These signs shall follow them that believe: in my name shall they cast out devils," &c. Now if there come a man to your place proclaiming the gospel, and some poor sinner believes the message, according to the above reasoning, before he could allow him to administer the act of baptism he must call for a miracle to be wrought before he could obey the gospel; then upon a test of this kind he finds the supposed good man fails; what is to be done? He knows not what to do, for that class of men is not plenty here. He is left in a dilemma, subject to destruction, without baptism, and no administrator. Now I ask and have a right to expect a decided answer, where did the Sabbath-keepers find their first duly au-

thorized administrator? or will not all the authorized head in the First-day Adventists? or does it become any better by having passed through many hands? If it is a fact that a person cannot obtain a valid baptism from a First-day Adventist, it looks as though our cases were almost hopeless. But I understand that there is an Elder in this State that the Lord has called out and ordained: hence he is not dependent on man for authority, for he has it from the fountain head. As soon as this claim is established we are ready to come right along and call for re-baptism and re-ordination. But until then we shall stand firm to our post, believing that all has been done for us by man that man can do: hence we are satisfied until we get some new light on the subject. Now in conclusion, brethren, I understand that Christ was the leader to lead out a people from the Gentiles as Moses led the children of Israel. Christ being the first leader, let us be willing to be co-laborers for the cause of truth.

Yours for the truth's sake,

H. R. CARTER.

Holland, Mich., Aug. 1st, 1871.

[The Conference of the brethren in Michigan, held at Hartford, Apr. 27 and 28, passed the following resolution:

Resolved, That we do not make re-baptism a test of fellowship, but that we make Christian character a test of fellowship.

According to this resolution the brethren of that Conference will not consider a person unchristianized if he does not feel it duty to be re-baptized, but if he manifests a christian character he is not to be rejected from their fellowship. This will tend to Christian harmony and love, and the upbuilding of the cause of Christ. Let every thing be done in a spirit of meekness and love, that all the lovers of Jesus may be drawn together in the bonds of Christian brotherhood. EDITOR.

"Bible Advocate" must give his name before he can expect to see his communication published in the HOPE.

Appointments.

THE Lord willing there will be a Conference of the Church of Christ in Michigan, held at Waverly, Van Buren Co., Mich., to commence September 29th, 1871. We hope to see a general gathering of all those who feel interested.

In behalf of the church,

ELD. G. CRANMER.

THE Second Annual Meeting of the General Conference of the Church of God will convene at Marion, Iowa, on Friday, Sept. 15th, 1871, at 10½ o'clock.

The Quarterly Meeting for this Quarterly Meeting district will be held in connection with the Conference, and will continue over Sabbath and First-day. We desire to see a general gathering of the friends of the cause.

J. BRINKERHOFF, Sec.

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 receipted pays. Immediate notice should be given if money sent for the paper is not in due time acknowledged.

Marjaum McNett \$50 vi-12. Augusta A. Thompson \$50 vii-1. N. Blood \$1.50 vi-23. J. T. Calcott \$1.00 vi-17.