

THE HOPE OF ISRAEL.

"Of the hope and resurrection of the dead I am called in question." Paul.

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Cheering Letter from Bro. Case.

THE HARTFORD CONFERENCE.

Paw Paw, Aug. 15th, 1865.

DEAR BRO. DILLE:—I thought I would write a few lines, and let the brethren know that we still live and have hope in God; notwithstanding all the power of the enemy to crush, scatter, and destroy those for whom Christ died. With Job, I can say, "I know that my Redeemer liveth," "and because he lives I shall live also." Dear Brethren, let us lift up our heads and rejoice, knowing that our redemption draweth nigh.

Our Conference at Hartford was one of the best that I ever attended. The Lord met with us, and gave us his Spirit to assist us in the commencement of the conference, and it abode with us to the close. A blessed union and harmony prevailed. Saints rejoiced and wept as they delivered their strong testimonies for the Lord. And all felt that the Lord was a present help in time of need. He stood by his servants while they opened the Scriptures to the understanding of the people. The Gospel was proclaimed in its native beauty, and the power of truth was felt. Saints rejoiced; sinners were converted; backsliders reclaimed. At the close of the meeting, late at night, the request was made, and on Monday morning we went to a little lake, and Bro. CRAMMER there buried beneath the yielding waves, three, and raised them to walk in newness of life. We then took the parting hand, to go to our homes, feeling the full assurance that Jesus will soon come to gather the wheat into the garner of the Lord.

We met the old and the young; and all feel that the Lord is about to work in mighty power to gather the remnant of Israel, that have been scattered in a dark and cloudy day, by the combined influence of Satan, through those agents who are led by their own selfish hearts, and promptings of Satan, from which may the Lord deliver his people. *wh. te?*

Dear Brethren scattered abroad, I still love the Lord, and have hope that I shall meet you in the kingdom of God, where the tongues of the slanderers will forever cease, and the weary will rest.

H. S. CASE.

Bro. Case "accepted the faith" in Mich. in 1851. With C. P. Russell began the Messenger of Truth at 1854 and died within 2 years.

Being Born Again.

From the Sanctuario. Cal. World's Crisis.

"Except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and the Spirit, he cannot enter the kingdom of God." "Ye must be born again."

The Scriptures speak of a first Adam, who is earthly, and of a second Adam who is the Lord from heaven; of being born again; but not of being born a third time; of this life, and life in the world to come; of a natural body and of a spiritual body; of bearing the image of the heavenly. We also read of a first death appointed unto all men under the first Adam, and of a second death for those whose names are not written in the book of life.

The first of these several conditions, is found in connection with the first Adam, the second is found in connection with the second Adam. The first conditions continue down to the resurrection, the second will commence at the resurrection. I propose now to examine the doctrine of BEING BORN AGAIN.

1st WHAT IS IT TO BE BORN? And behold, then shalt conceive in thy womb, and bring forth a son." Luke 1: 31. This bringing forth a son, is called in the 35th verse being born. If this is being born, then to be born again must be to be brought forth a second time. In this passage it is said, the Son of God was born.

2nd, WAS CHRIST BORN AGAIN? Heb. 13: 20. "Now the God of peace, that brought again from the dead our Lord Jesus." Christ there, was born again, or brought from the dead. Col. 1: 18.—"Who is the beginning, the first born from the dead." Acts 26: 23—"That Christ should suffer, and that he should be the first that should rise from the dead." Being raised from the dead then, is the same as being born from the dead. In Rev. 1: 5, Jesus is called "the first born from the dead" (See Whiting's translation.) Our question is plainly answered: Christ was born a second time, or born again, or born from the dead.

3rd, WHEN ARE CHRISTIANS BEGOTTEN AGAIN? 1 Cor. 4: 15. "For in Christ Jesus I have begotten you through the Gospel." Phil. 10. "I beseech thee for my son Onesimus, whom I have begotten in my bonds." James 1: 18. "Of his own will begat he us through the word of truth." 1 Pet. 1: 3. "Which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." 1 John 5: 1, "Whosoever believeth that Jesus is the Christ, is begotten (See Whi-

he had left adventists but not God's Church.

ting) of God, keepth himself."

Christians, then, are begotten again when they receive the Gospel, the word of truth: when they receive the hope of the resurrection of Jesus Christ from the dead. "In this life they are begotten (See Whiting) again, are not corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

4th. WHEN WILL CHRISTIANS BE BORN AGAIN?—John 3: 6. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." As all Christians have been born of the flesh, they will be born again, when they are born of the Spirit. 1 Cor. 15: 44, 49 "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body" "And as we have borne the image of the earthy, we shall also bear the image of the heavenly," or spiritual. Paul says, Christians receive the Spirit of adoption here, by which they cry abba Father; but that they wait for the adoption (itself), to wit, the redemption of the body. He says, that at the coming of Christ their vile bodies will be fashioned like unto Christ's glorious body. Christ says, that at that time, they will be equal to the angels; and can die no more; for they are the children of God, being children of the resurrection. Christians, then, will be born again, when they put on immortality: when their vile bodies are fashioned like unto Christ's glorious body, when they become children of God, by being children of the resurrection.

5th. But are not Christians often called the children of God, in this life? They are: but not in the sense of being born again. Christians in this life are the children of God by faith in Christ Jesus. For we walk by faith, and not by sight; that the just shall live by faith; that they purify their heart: by faith; that they are sanctified by faith: that they are justified by faith; that they wait for the hope of righteousness by faith; that they are made wise unto salvation through faith. Thus the children of God in this life, are only the children of God by faith. They live by faith. How does this fact modify the sense in which Christians are called the children of God?

It shows that they are not yet in fact the children of God. Heb 11: 13, 35, 39. "These all died in faith, not having received the things promised." The promises reached to things afar off, yet they lived by faith. Now faith is the confidence of things hoped for, the evidence of things not seen. The things embraced in our faith, are things hoped for; and if we hope for them, then we must with patience wait for them. We hope for eternal life. This is the promise that he has promised us, even eternal life. I will illustrate. Suppose a person has become deeply involved in debt: he has used all his means, and still he is in debt, far beyond his ability to pay. The mortgage that holds his place is not yet due, but he knows that he has no means to pay it, when it becomes due. He worries by day and by night, and expects to lose his place.

Under these circumstances, a friend, who is abundantly able, assures him that he will pay the debt, when it becomes due. He is satisfied; he believes his friend; his burden is gone; he rejoices; his countenance brightens; all his actions become buoyant: he cannot help telling his neighbors how free he feels, now that his trouble is gone. His debts are paid! All this change in his deportment, and in his feeling; and all this light heartedness and joy comes from his faith in the assurances of his friend. But suppose he doubts his friend's sincerity: his joy departs; his trouble comes. He again believes his friend; all is quiet: his joy returns. This is the earnest of his promise. It makes him cry, I rejoice in my friend. And yet his friend had done nothing for him. He only made him a promise.—By and by the mortgage matures; the debt is cancelled by his friend; now all is well. But he no longer lives by faith; the promise has been redeemed.

Thus with Christians, they live by faith. They receive the consolation of the promise; are made happy and joyful in their Christian experience. But they hope and wait for the adoption into the glorious liberty of the children of God: to have their vile bodies, fashioned like unto Christ's beautiful body, so they can die no more.

The Two Covenants.

BY I. N. KRAMER.

[CONCLUDED]

God never promised to perform this covenant to the Gentile, only through the house of Israel; for to them pertain the promises, and the covenants. And if the words, 'Zion,' 'Jacob,' 'house of Israel, and 'house of Judah,' mentioned in this covenant of promise, do not have a literal and specific signification, then was this covenant a confusion to the Jew, and makes all other scripture unintelligible to the Gentile. Hence we conclude that the new covenant is one of the covenants of promise, and is yet future.

Again, if we adopt modern theology, we shall be obliged to make this new covenant read something as follows: "Behold, saith the Lord, I have found that my law is contrary to you, and against you; (See Rom 8: 7:) therefore, behold, the days come that I will abolish my law, and take it out of the way, nailing it to the cross. Nevertheless I will make another just like it, all except the fourth commandment. And this is the covenant that I will establish with you after those days:" as much as to say, that, because man broke the law, he abolished it; because he could not conform to God's holiness, God retracted the demand. * But that the law of the new

* To suppose that because man broke God's law of holiness, God would change or abolish it, would be to suppose that God yielded to the weakness of man, and became a creature weaker than he, and subject to him.